

FWBO  
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## FWBO MAGAZINE

This 18th issue of the Newsletter will be the last in its present integrated format. For some time, our mailing list has been growing beyond its means, and while we welcome this growth, we cannot continue to meet the inevitable drain on our funds which it entails. Our voluntary subscription scheme, which we still uphold in principle (as we believe that no one should be denied news of our movement due to non-payment of subscription), is therefore being modified to accommodate both the increasing news coverage of the movement which is required, and the constantly increasing production costs involved. We hope that, for a period at least, we shall be able to keep the subscription down to its present rate of £1 per annum. But this will only be possible if many more of our regular readers pay their subscription. (At present, less than 10% of our total mailed readers send us a subscription, leaving nearly 600 copies sent gratis.)

The Summer issue, then, will be produced in two sections: the Newsletter proper, and the Magazine. The Newsletter will continue to be sent to anyone who wishes to know about the Friends, the Western Buddhist Order, and its activities. It will, however, contain only news, reports on events, and up-to-date details of our programme of retreats, lectures, seminars, and meditation classes.

The Magazine, on the other hand, will only be sent to subscribers, and will also be sold in London shops, and at our Centre at Archway. We hope to improve both the quality of production and the scope and interest of the contents by this scheme, and also to reach a much wider and varied readership. We hope also that the improved news coverage and quality of the Magazine, will in turn encourage more active interest and participation on the part of you, the readers. The aim will be to produce a high quality type of publication which will be of particular interest to those following the Buddhist Path, but also of interest to anyone 'spiritually' minded. The Magazine will be produced bi-annually, in July and January, while the Newsletter will continue to be sent quarterly.

The success of this enterprise obviously depends upon the support shown by those on the receiving end, and in the absence of this, it goes without saying that no amount of good will and ingenuity will suffice. We therefore appeal to those who have been receiving our publications free for some years to subscribe to the Magazine project, and help us to make it a successful venture, which will be of lasting benefit to those on the spiritual path, both within and without the Buddhist sphere.



## Editorial: Ārya Sangha

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With this issue we mark the fifth anniversary of the first Upāsaka Ordinations given in England by Venerable Sangharakshita, and hence the fifth anniversary of the founding of the Western Buddhist Order. It is thus also five years since the first truly Western Sangha came into existence in this country. On that occasion, twelve people received the Upāsaka and Upāsika Ordinations, and the event was observed with a mixture of eastern lightheartedness and western solemnity.

Since then, our movement has undergone many changes, both in outward appearance and in the attitudes of its members. In the course of the spiritual life, conflicts and changes inevitably occur, as people realise their mental conditioning and try to overcome it. This effort is part of the process of becoming an individual - one who is self-aware, self-reliant, and who makes a determined effort to set his life upon spiritual foundations, no matter how insecure and unrewarding they may seem.

One of the things which seems to have gradually arisen among those active in the Western Buddhist Order is the consciousness of the great value of spiritual fellowship, that virtue emphasised by the Buddha in his reply to Ānanda: "Ānanda, say not that spiritual fellowship is the half of the holy life - it is the whole of it." The truth is, it is very difficult indeed to travel the spiritual path alone although very easy to deceive oneself into believing that one is following it. This is the well-disguised trap into which many would-be adepts appear to fall. To such a person who travels the tortuous path alone, two things are likely to happen. He may become a self-appointed 'teacher', confidently feeding eager disciples with the things they would like to hear, and thus, maybe unconsciously, bolstering up his own position as their leader and spiritual mentor. The second possibility is that he may despair of ever making it on the path, become filled with self-contempt, lethargy, and gloom, and eventually give up the assault on that ultimate fortress, the ego-based mind, perhaps ending up in some isolated mental hospital with a crowd of similarly hopeless wanderers, or else returning to the world and the fog and mire of the householder's life, destined to end his life as confused and unsatisfied as he began it.

A true spiritual movement may help the spiritual wayfarer to avoid both these dead ends: the Scylla of the triumphant ego, and the Charybdis of the devastated personality. An environment of both objective criticism and friendly and sympathetic encouragement is extremely valuable to one who is struggling to tame the wild elephant of his mind and at the same time make contact with the dragon of creative energy which has its lair in the mountains of higher consciousness. Without these two allies the chances are that most of us will stray or stumble somewhere along the way.

Yet many people appear to be afraid of 'joining something', preferring the darkness of the solitary journey, with its many false trails and deadly swamps, to the difficult task of entering into often painful and conflict-laden relationships with others following the same way. Understandable as this choice may be, for most people it is a 'way out' rather than a 'way through', and hence, from the standpoint of the higher self, a choice to be avoided. Of course, there is a time for retreat, when solitary contemplation and silence become fruitful and creative paths; but this will most likely come only after one has been closely involved with others in the movement for a considerable time, and then it is not a light decision to make, as one must carefully distinguish the voice of the ego-based mind from that of the higher self. Failure to be aware of this distinction may lead to a mistake which may not be realised until years later - when one's life may possibly have taken an irrevocable turn.



In the traditional scriptures of Buddhism there are many reminders of the good fortune of coming into contact with the 'true teaching', and with those who practise it. In the west there has never been such a need for a true teaching as there is today, and consequently a need to come into contact with those who have some understanding of this teaching, and its application in the everyday life of the world. False paths and false goals are numerous, but the 'true way' is 'very narrow and hard to find,' and one who finds it should consider himself blessed with great good fortune, and devote every moment of his life to strengthening that contact and understanding its meaning. Like the secret path through the forest, leading to wonders untold - a magic garden or an earthly paradise filled with priceless jewels - once lost may require many ages of labour and darkness before it is found again.

Both the east and the west have, at various times in history, produced movements which valued above all else this spirit of spiritual brotherhood, and which formed themselves into orders, sects and esoteric societies, often based on an initiation ceremony. In Buddhism such groups of individuals are called the Ārya-Sangha - the Noble or Holy Brotherhood. In Hinduism and Sufism too the principle of Ārya Sangha is also valued very highly. In the west there have been from the earliest times movements based on the idea of spiritual hierarchy: the Orphic cults, the Pythagoreans, Apollonians, and the followers of Plato are well-known examples. They all recognised, in their various ways, the apparently universal axiom that very little of worth can be achieved by practice entirely on one's own.

In our Summer issue of the *FWBO Magazine* we hope to give an account of the Pythagorean interpretation of the meaning of Ārya Sangha, and its significance in terms of the western development of spiritual experience. Initiations and spiritual movements have for long been regarded as a phenomenon of the east, and we have tended to overlook the important role which similar movements have played in the development of western spiritual consciousness.

In this present issue of the *Newsletter* we are pleased to include an important statement from Venerable Sangharakshita on a topic not very far removed from that which has been the subject of this editorial, and we hope that the publication of this will throw much needed light onto the question of the place and function of a spiritual teacher within the framework of a movement like our own.

ĀNANDA

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*Happily proceeding is the Brotherhood of Hearers of the Richly Endowed One, uprightly proceeding ... methodically proceeding ... correctly proceeding... namely, these four pairs of individuals, these eight Persons. This Brotherhood of Hearers of the Richly Endowed One is worthy of worship, worthy of hospitality, worthy of offerings, worthy of salutation with folded hands, an incomparable source of goodness to the world.*

*All my life I go for refuge to the Brotherhood.*

*To all the Brotherhoods that were,  
To all the Brotherhoods to be,  
To all the Brotherhoods that are,  
My worship flows unceasingly.  
No refuge but the Brotherhood  
Refuge supreme, is there for me.  
Oh by the virtue of this Truth  
May grace abound, and victory!*

- Sangha Vandana, from the Threefold Salutation to the  
Three Jewels  
translated by Venerable Sangharakshita.



## A PERSONAL MESSAGE TO ALL FRIENDS

*From the Venerable Mahā Sthavira Sangharakshita  
President, FWBO*

For the last six years (ever since the foundation of the FWBO in fact), out of the thousand or so classes and meetings that have been held, there have been scarcely half a dozen in which I have not participated - in which, indeed, I have not taken a prominent part. Now, however, a change has taken place. As reported in the supplement to the last Newsletter, I have decided to take a 'Sabbatical' and release myself from all the programmed activities for the coming year. What is the basis for this decision? Those who are in any way involved with our movement whether as regular participants or simply as sympathetic observers, may well welcome a few words of personal explanation.

First of all let me correct two wrong impressions which have been heard among the Friends during the last two or three months, and which have gained, perhaps, limited currency and credence. (1) "Bhante is tired and needs a rest." This is certainly not the case. Throughout the whole of 1972, but especially from about the middle of the year, I felt more full of energy than I have ever done in my life. The Sabbatical is not to be interpreted, therefore, as being in the nature of a rest-cure for a tired and worn-out bhikshu who, fatigued by his labours in the big city, feels a need to 'get away from it all' for a while. (2) "Bhante is disappointed by the slow progress of the movement, and the lack of enthusiasm shown by many of the Friends." That the movement is as yet functioning at only a fraction of its optimum capacity, and that the majority of members are lukewarm in their commitment to the Three Jewels and lax in their practise of the Path, is of course known to no one better than myself. At the same time, I am far from disappointed at the progress which has so far been made. The handful of people who, six years ago, met and meditated together for the first time in a tiny basement in Monmouth Street, started something - or were started by something - the vast potential of which is only just now beginning to be realised. I am convinced that, whatever its present limitations may be, the FWBO is not only the most important factor in all our lives, but *one of the main growing-points of the Higher Evolution in the Western Hemisphere*, and that, as such, it demands our wholehearted allegiance. The Sabbatical does not, therefore, represent a withdrawal in a dudgeon, much less still any disposition to seek out less stony soil on which to sow the seed of the Dharma.

What, then, is the Sabbatical? Why have I decided to withdraw, for at least a year, from all programmed activities? The key to the mystery is to be found in the word 'programmed'. As the movement grew, and as activities steadily increased, I found myself involved for longer and longer periods of time in an unintermitting round of classes, lectures, retreats, personal interviews, and so on. Sometimes for months on end I did not have a free evening, i.e. an evening when I could do whatever I felt like doing. Indeed, it eventually became obvious that, if I was not careful, the whole of my life was going to be planned for me at least one year in advance, and that for eighteen hours a day, three hundred and sixty-five days of the year, all my activities would be scheduled activities. From the point of view of the movement of course, this was not a bad thing. Indeed, it was a good thing, and a necessary thing. Like a tender growing plant, a movement as young as ours needed constant attention, and this, as the only full-time gardener then available, I felt perfectly happy to give. But energy cannot be programmed indefinitely; indeed, some kinds of energy cannot be programmed at all, and must either function unprogrammed or remain quiescent. *It is principally in order to release this unprogrammed and unprogrammable energy, long accumulating within me, that I have decided to take a Sabbatical.* What this energy will do, once released, no one can say, least of all myself: it is a spirit, and being a spirit it is like the wind, that bloweth where it listeth; but whatever it does will undoubtedly be for the



greater good of the movement in general, of myself individually, and all those who come in personal contact with me.

That it is now possible for me to take a year off from tending the healthy six-year-old peepul sapling that is the FWBO is due, above all else, to the fact that, within the last two or three years, several assistant gardeners have appeared. To them the care of the sapling has, from now onwards, been entrusted. Theirs will be the responsibility for seeing that it gets both rain and sunshine in the right quantities, that the soil in which it grows is kept well aerated, that caterpillars are picked off the leaves, and that, periodically, its branches are sprayed with insecticide. Even had it not been necessary for me to take a year off, a development of this kind would have been a highly desirable thing. If assistant gardeners are ever to blossom into gardeners, and gardeners into master gardeners, it is imperative that, having undergone a certain amount of preliminary training, they should eventually be freed from all petty routine supervision and encouraged to function independently, on their own initiative. Before such a development can take place, however, there is a condition to be fulfilled: for a time at least, the head gardener must withdraw from the scene. Only when they are no longer working under supervision, and feel free and independent, will it be possible for the gardeners of the future to accept real responsibility and, giving of the best that is in them, to be a source of blessing to everything that lives and grows within the compass of the garden. Far from being simply an opportunity for me to cultivate a few choice blossoms of my own, important as that may be, the Sabbatical therefore constitutes, coincidentally, a definite stage in the training of the Order members and other Friends. Indeed, it is even more than that; dropping all metaphor and speaking plainly, it may be said to constitute a phase of reappraisal, consolidation, and further evolution for the whole spiritual movement that is the FWBO.

The Sabbatical also has a more personal significance, in the sense of a significance which is relevant not just to me individually but to me as an individual. The proverb tells us that familiarity breeds contempt. This may or may not be true, but it is certainly true that when we have enjoyed for a long time the uninterrupted possession of certain facilities and advantages, perhaps even of certain privileges, we almost invariably tend to develop towards them an attitude of indifference and 'taking for granted'. My own continued presence within the movement is a case in point. So constant was I in my attendance, so much of a permanent fixture, that in the eyes of some people I became a piece of spiritual furniture, useful indeed, even necessary, but not to be taken any particular notice of or shown any particular regard. As I remarked once at an Order meeting, jokingly but with an underlying seriousness, I often felt as though I was being treated not as an individual but as a piece of well-oiled religious clockwork - as a machine in fact, for giving lectures and taking classes, for answering people's questions about Buddhism and solving their personal problems. If you thought the machine was not working properly, that it was not giving you the right answers, then if you were in a bad mood that day you gave it a good hard kick to make it function better. Now that the piece of furniture has got up and walked away, it will be possible, I hope, for people to realise that it was not a piece of furniture after all but a human being. They will undoubtedly get more out of me by treating me as an individual than by treating me as a machine, even a spiritual machine. And I shall undoubtedly get more out of them. Indeed, I hope that it will now be possible for some at least of my 'unprogrammed energy' to flow into an ever expanding network of spiritual friendships.

Perhaps that network is even now in process of formation. As I write these lines, a vision rises before me, a vision of a figure multiple-faced and multitudinously-armed. It is Avalokiteshvara, 'the Lord who Looks Down', the embodiment of compassion, the Bodhisattva who *par excellence* among the Bodhisattvas of the Dharmakaya is the incarnation of the cosmic Will to Enlightenment - not indeed, in his more familiar two-armed or four-armed form, but in the most universal and (to



us in the West at least) most bizarre of all his manifestations, the manifestation in which eleven radiant countenances look with smiles of compassion in the eleven directions of space, and a thousand arms, radiating like so many lightrays from their single sun-like source, extend their benign operations into the remotest corners of the universe. Much as the full moon in all its glory may be reflected in a puddle, it is a tiny reflection of this figure that the FWBO aspires to be. May the present Sabbatical help all of us to cooperate towards this end!

SANGHARAKSHITA

Cornwall: 7th March, 1973

### GRASPING THE THOUGHT OF ENLIGHTENMENT

*From the Bodhicaryāvatāra of Śāntideva, translated by M. Matics*

*The abandonment of all is Nirvana, and my mind seeks Nirvana. If all is to be sacrificed by me, it is best that it be given to beings.*

*I deliver this body to the pleasure of all creatures. May they strike! May they revile! May they cover it constantly with refuse!*

*May they play with my body! May they laugh! And may they be amused! I have given my body to them; what do I care about its misfortune?*

*May they do whatever deed brings pleasure to them, but let there never be any misfortune because of having relied on me.*

*If their opinion regarding me should be either irritable or pleasant, let it nonetheless be their perpetual means to the complete fulfilment of every aim.*

*Those who wrong me, and those who accuse me falsely, and those who mock, and others: may they all be sharers in Enlightenment.*

*I would be a protector for those without protection, a leader for those who journey, and a boat, a bridge, a passage for those desiring the further shore.*

*For all creatures, I would be a lantern for those desiring a lantern; I would be a bed for those desiring a bed, I would be a slave for those desiring a slave.*

*I would be for creatures a magic jewel, an inexhaustible jar, a powerful spell, a universal remedy, a wishing tree, and a cow of plenty.*

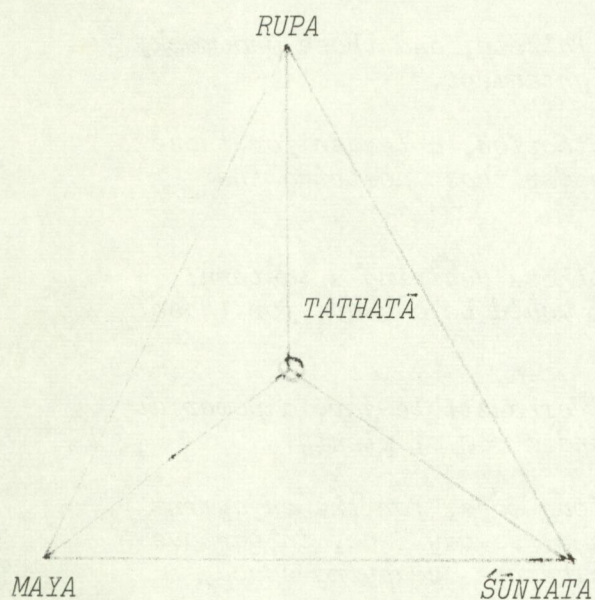
*As the earth and other elements are, in various ways, for the enjoyment of innumerable beings dwelling in all of space, so may I be, in various ways, the means of sustenance for the living beings occupying space, for as long a time as all are not satisfied.*



## FORM, EMPTINESS, AND SUCHNESS - A MYSTERIOUS TRINITY

That the Universe may be experienced in different ways according to one's level of consciousness is one of the basic tenets underlying Buddhist teaching. The ego-derived mind sees everything as Form (*Rupa*): solid, distinct, and essentially definable. A little insight shows all forms to be *Maya*: insubstantial, mirage-like, and inseparable. The progressive expansion of consciousness reveals 'a vast emptiness' (*Śūnyatā*) to be the ultimate basis of the Universe. Yet the concept 'emptiness' is equally misleading when used to describe our deepening experience of the Universe: there is another 'quality' which exists parallel to Emptiness, which has been called Suchness (*Tathatā*). Suchness may be experienced variously, according to one's individual bias and spiritual training, but its transforming quality is unmistakable. It may be seen as a blinding light which appears in the midst of darkness, or as an indefinable aura surrounding everything one sees, or else as an intense experience of bliss which permeates and utterly transforms the world of shadow and illusion into something resembling an ecstatic paradise. As through increasing awareness we progress from experiencing the world as *Rupa* to that of *Sūnyata* we gradually see the two opposites take on each other's qualities: a loaf of bread on the breakfast table becomes no more a loaf of bread; it becomes unbounded by itself and ceases to be seen as anything in particular - there exists only a miraculous play of electrons and microcosmic forces forever in the process of changing from the semblance of one form to that of another, as if taking part in a vast interstellar choreography. At the same time it becomes the quintessential loaf of bread, expressing the ultimate 'breadness', and in this experience of Suchness the opposites of *Rupa* and *Sūnyata* are blissfully and truly combined.

Thus it may be said that Form and Void do not constitute a duality at all, but a trinity, the third element being *Tathatā* or Suchness. In diagrammatic form this may be represented as a three-sided pyramid with the aspects of *Rupa*, *Maya* and *Sūnyatā* represented by the three vertices of the base, the latter representing the plane of operation of these conditions. Thus the symbol of the triangle arises, with *Tathatā* at its apex, revealing the third element of the trinity in the form of a unifying force.



In the mind *Tathatā* is the creative unconscious, and appears in the symbolic life of the psyche as a transforming symbol which unites and transcends the opposite poles of our lives: the golden light in the middle of a darkened stage; a great tree with gold entwined in its roots; a multi-coloured flower blossoming out of dead flesh; by these signs we can be shown that it is possible to transcend the polarities in our lives, and overcome their tyranny.

We are bound to meet many opposites in the course of our lives and be perplexed by their mysterious power: opposites of personality: strength and weakness, for instance. Opposites of sex: aggressiveness and timidity; opposites of nature: heat and cold, day and night, storm and calm, mountain and valley. Whatever their nature, they all influence us for better or for worse. But by understanding their symbols as they emerge from the ocean of

the unconscious mind, it is possible to resolve their strange power over our lives, and finally use their latent energy for self-realisation. Only two things are vitally necessary: one is that we allow our minds to be fully open to the depths of meaning which the symbols may reveal to us. The other is that we are willing to change our lives, not merely in our attitudes, opinions and beliefs, but with every nerve and fibre of our whole being.



The visit to Christchurch has been one of the most demanding, exciting, stimulating and invigorating experiences of my life. Lim Po Cheng, who is the inaugurator and leading light of the group, is taking a degree at the University. He has been in contact with Buddhism since his early childhood in Malaysia, and, coming back to it from time to time, after trying out other things, had eventually decided that Buddhism was the only path for him. He started a Buddhist society at the University, contacted different organisations in search of help and information, including the Buddhist Society in London, and eventually came across someone who had one of Sangharakshita's taped lectures. Then he discovered that there was one of his Order members in Auckland, visited Akshobhya, saw the set-up in Auckland, talked, listened to lectures, and after investigation realised that here was a presentation of the Buddha, Dharma and Sangha that was understandable, clear to follow and practise, progressive, leading to the higher evolution of the individual, and able to fire the minds of Easterner and Westerner alike. He returned to Christchurch and communicated his discoveries to the group. They have a pleasant flat, the rent of which is shared by the people involved, one room of which is the shrine room where they meditate, listen to lectures and so on, the other room where Lim himself lives. Akshobhya made a visit to advise on things, and they raised the money for a visit from me.

Each evening I gave a lecture or talk, followed by meditation instruction and puja. This progressed during the two weeks from an hour's lecture and ten minutes' instruction in a public hall, to a talk of half an hour, forty minutes mindfulness of breathing, readings from the Sutras, forty minutes Metta Bhavana, a silent tea-break and then puja, all taking place in the shrine-room and lasting over three hours. Everyone seemed to enjoy themselves thoroughly.

There had also been arranged two week-end retreats in beautiful surroundings, both of which were very successful. About 26 people came to both. Debbie led Yoga classes at the first one, which was a little more relaxed time-wise, giving more periods for discussion and general contact than the second, most of which was held in silence.

As well as formal classes, the day was full of informal contact with members of the group, who came to talk over their ideas, or difficulties; came to listen to lectures; invited us to dinner, or lunch, or tea; came to bring gifts of food, or flowers, or time and effort, or transport; some even came round to breakfast with us! The only time for private instruction for Lim was at 6.30am, and even Debbie had to make an appointment to see me between visitors.

This contact with people who really wanted to learn, to understand, and who were putting so much effort into their practice and into making the most of me while I was available, has been of great spiritual benefit to me. Many people, although involved in their normal duties or studies, were at the shrine-room almost every day, and some people really made great strides. There was much *Metta* - good will, friendliness, love and open communication, and when the time came to leave it was impossible to realise we had only been together for two weeks, and tears stood in several eyes, mine own included. They have formed themselves into an autonomous group of the FWBO, have asked Sangharakshita to be President, and will continue to work hard together under the guidance of Lim, who is training for Ordination.

Since then I have been continuing the visit to Auckland. So much is happening that I have already extended the visit from six to eight weeks, and at the moment it

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#### THE SPIRITUAL ASPIRANT

"The Spiritual Aspirant is like Shelley's Skylark: while his understanding soars, his emotions sing. It is in this singing and soaring, in the simultaneous expansion of the understanding and the emotions, that we find the meaning of Buddhism, and the value of art, and in fact, the secret of spiritual life."

-Sangharakshita: *Buddhism and Art*.



seems likely that it will be ten weeks before I finally tear myself away.

Several things have come home to me with great force through my recent travels and contacts. One is the feeling of the oneness of all humanity, as though we are all parts of one great organism. Just as it is with a single person that part of them becomes interested in developing, another part of them is not interested, and gradually as they get more involved in study, practice and communication with others, so gradually the whole being begins to be influenced and gradually brought into a state of unified integration, so it seems with nations, and with the 'global village' as a whole. As I talk to older people who tell about how, when they were young, no one had ever even heard of Buddhism, or Yoga, and weren't the slightest bit interested in religion except as a social form; and to young people who say that if they meet anyone in the street and mention that they go to Yoga classes and practise meditation, the other person is almost certain to have heard of it, to have a friend who is doing it, or have read a book about it, or seen a programme on television, or had a talk at school, etc. etc., the realisation [comes] that at least information about spiritual development is common, has permeated almost everywhere in the last few decades, even if the way people become interested is only in a 'Yoga for health and beauty' class.

Another feeling developed in me has been an increased feeling of confidence in the positive force and movement towards evolving in each person. In the past year I have heard over and over again the story of how people came to be involved in Buddhism. Somewhere along the line they began to get bored with their life, or get involved with suffering, or somehow begin to think 'surely there is more to life than this.' Then they begin to read a few books; then they meet a person involved in some group practising something; then they hear one of Bhante's taped lectures; then they get hooked. And over and over again people say, with wonderment: 'it seems as if I have been led to this point', or, 'all my life seems to have been a build-up to this'. All they need at each stage is the information leading to the next, and then they can move.

The extreme value of the tape recorder and the tape recorded lectures given by Bhante has also become very obvious, and I cannot stress enough the importance of them. In a place like Christchurch, or Wellington, or Montreal, with the nearest Order member anything from five hundred to several thousand miles away, and Sangharakshita on the other side of the world, there is in the tapes, information, stimulation, and encouragement to actually get on with it; the actual sound of the voice: contact, however far removed, still contact, and therefore spiritual growth.

The great need now is for people who are individuals themselves, who have those qualities which Akshobhya has shown are so valuable: of devotion to the three Jewels, and to his Teacher; of gratefulness for what has been given, which shows itself by the wish to pass on, to anyone interested, as simply and clearly and truthfully as he can, the necessary information - basic meditation exercises, basic teachings, how to get hold of tapes, how to practise puja, how to run a retreat, what is involved in commitment - and, working hard on his own practice, simply [to] be himself in the situation, and communicate.

So many people are eager to learn; so many people just need to be able to meet the basic teaching in order to be able to move and evolve. It also seems that now is the time when anyone who comes and hears goes away and continues to practise, and thereby forms a new nucleus. Akshobhya was the first to do it. He himself says: 'I had no prolonged contact with Bhante; I only know that Buddhism and the Sangha are the most important things for me, and all I can do in return is to pass on Bhante's teaching, as unaltered as I can.' Others are also beginning to do it, and as soon as

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#### 'WANTING'

If you want to be with the Teacher when he wants you to be apart from him, you must obey him or shun him. If you argue about it, you are worse than disobedient.

HALQAVI



anyone has any information, they are involved in passing it on to those eager to learn. Therefore, if there is anyone in the Friends who thinks it does not matter much how quickly they evolve, how much time they spend sorting out their own problems, how much time they spend in meditation, whether or not they do any study let them realise how much there are people needing whatever they have to offer, whatever they can give.

I am very grateful to FWBO New Zealand for the opportunity to visit them, for all the love they have, and devotion to the Dharma, and for the opportunity for growth they have given me.

### GLASGOW VISIT

The Glasgow Buddhist group had invited the Venerable Sangharakshita to visit them on Friday and Saturday October 27/28th., 1972. Bhante was unable to attend and suggested that I take his place. Kay Turpie and her husband, Iain, met the train and, intent on using the visit to the full, drove straight to the Arts Centre where fifteen people from all walks of life were already waiting for instruction in communication. Within a very few minutes they were sitting facing one another in pairs, a little apprehensively, having in some cases at least expected only a lecture; but within a short space of time, schoolchildren were deep in conversation with grandmothers, and beautifully dressed women were laughing with young men in long hair and jeans. We all felt the session stimulating, and some left at the end of the afternoon determined to try the exercises on all their friends.

We drove to Kay's house where I was to stay, and had just put down the bags of books and rupas borrowed from Bhante for the occasion, when the first of the group arrived for the evening meeting. Although none had ever taken part in a puja, they had been starting to think about devotion, and we decided to join together in [reciting] the Sevenfold Puja. A shrine was made, candles and incense were lit, and after a talk about the purpose of a shrine and the objects thereon, we sat silently for a while, and then repeated the Puja with Refuges and Precepts in Pali. Afterwards no one moved for a quarter of an hour, and all seemed deeply affected. A useful discussion continued until 11pm.

The following day, we took all the Buddhist books, information sheets and religious objects to the Iona Community Centre, where an inter-religious get-together was being held, and the day was spent in presenting and discussing different aspects of Buddhism to those who came along, and in talking with Muslims, Hindus, Bahais, Sikhs and Christians. We watched films, but the one on Buddhism was so bad it would have been better had it not been shown at all. In the evening, after listening to the Hindu group chanting Hare Krishna, there were to be three lectures. I felt a little apprehensive about speaking, never having addressed such a large audience at such length, especially when they had been led to expect Sangharakshita. All seemed to go well, however, and although the lectures followed one another without a break for more than two and a half hours, the large audience sat through expositions of Hinduism, Buddhism and Judaism, mostly in intent concentration, asking lively and intelligent questions after each talk. As soon as this was over I was whisked off to the station and put into a comfortable sleeper train back to London.

The visit was a very stimulating one. I came away with the germs of new ideas, and feeling full of energy and enthusiasm. It was also a very humbling experience to see that the group, although well aware of their need for a teacher, or at least someone who knew more than they, were all standing on their own feet, doing their best and not bewailing their fate. They made immense use of the visit, putting such a lot into it that I was really surprised, and very impressed. We all felt that much more contact in the future would be of great benefit.



A second more informal visit to Glasgow from January 4th to 9th was again very stimulating. The Turpie family provide the warmest hospitality. Kay contacted everyone to tell them that I had arrived and was available, and on Friday and Saturday several people came to talk over their ideas, practices and experiences, feelings and wants. Sunday we went to a children's concert conducted by Anthony Hopkins who was also a guest in the house, and I felt that the wholehearted, self-disciplined involvement of the performance, given with so much life, energy and humour, was something giving real meaning to the phrase: 'tuned to concert pitch', and was a valuable practical demonstration of single-minded awareness and free-flowing energy. In the evening Alison read to me from 'Winnie The Pooh': another demonstration.

Monday, two more people came to talk, and later I was invited to tea with Peter, the local Unitarian minister, who invited me to lead the group meditation held weekly at his house. The group included Christians, agnostics and Buddhists, and the meditation was followed by a very interesting discussion. Tuesday, we went to a meeting of the Buddhists in the Glasgow Arts Centre, a rather bare, cold room which soon became filled with a very positive warmth as we talked about meditation and settled down to the Metta Bhavana practice.

Everyone appears to be so glad that I am going to stay there for a year and give them the opportunity of getting down to some systematic study, meditation and communication, that if I had not already decided to do so, I would have felt a strong pull to come. The people are more than willing to provide whatever is necessary, from a place in which to live and hold classes, to an electric blanket should I ever need one; from an interest in meditation to a full and wholehearted commitment to the Dharma. I intend to take up the offer and move to Glasgow as soon as possible after my return from New Zealand and India. *Later note:* Kay writes to New Zealand telling me that, even though she has not been able to organise or attend meetings, puja is being held nightly in one of the member's houses, and the Metta practised.

#### WOMEN'S RETREAT No. 1

This was held at Quartermaine on November 24th to 26th., 1972. Fourteen people attended. We did all the things usual on weekend retreats: meditation, puja, chanting, lectures, discussion, food, sleep. The retreat was perhaps one of the most important things to happen to some of us, but nothing special can be said about it, except that some people understood something about relaxing and being themselves. We all thoroughly enjoyed ourselves.

#### SOHO LECTURE

On Tuesday, October 10th, 1972, at 8pm., as part of a series of nine talks on different religions arranged by St. Anne's Church in the parish of Soho, Gotami gave a lecture on Buddhism to an audience of about a dozen people who were almost all engaged in social work of one kind or another. The discussion afterwards led to a long talk with Kim, who is doing research into homelessness, about the Buddhist attitude to that, and a very interesting visit to the R.D. Laing hostel at 59 Greek Street.

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#### NON-DIFFERENCE

"The most important practical corollary of this teaching [Prajñāpāramitā] 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."



WOMEN'S RETREAT: No. 2

A large house of good proportions, old, empty, rambling, cold.  
 Three days scrubbing floors, shifting beds, making a shrine.  
 Washing paint, hair thick with dust.

Mary, her three sons, and three young men, all with a lively interest in everything.

Watching Karen skin a hare and reduce it to its basic elements.

People arriving, eating together, meditating.

The tape recorder breaking down and the doctor being sent for.

Evening puja.

Morning chanting in the grey light, with the crackling of newly-lit wood, and the smell of incense. The silence of meditation and now and again the sounds of exuberant boys wholly involved in their own tumble of living.

Bhante says that concentration should not be disturbed even if an elephant walks into the room - a cow on heat gambolling around and leaning against the window is just as good a test. Or else Karen chasing goats across the lawn with wild cries.

Someone leaving. Someone arriving.

Doorknobs constantly falling off.

Metta-Bhavana - bright sun streaming in, the fragrance of frankincense perfuming the air, and suddenly loving kindness arising towards two old biddies of turkeys curiously tapping at the window-pane.

Chanting the Hundred-Syllable mantra.

Painting pink walls and white wood and chanting again.

Eating new-baked bread and looking for butter in a fridge full of hares and fish-heads.

Full moon puja with offerings from all the house. Afterwards, a log fire blazing and five cold people arriving, and becoming warm.

Walking, chanting and just sitting practice in the shrine-room.

Walking and running practice across muddy fields and cabbages, chanting "Catch that cow!". Just standing in the rain, trying to get it, once caught, to move.

Chanting the Heart Sutra.

Chopping wood.

Reading the *Bodhicāryāvatāra* of Śāntideva after supper every evening, talking about the Bodhisattva Ideal and the Bodhicitta.

The last puja with offerings, chanting and readings while everyone's bags stood ready packed in the hall.

COMMUNICATION: BRIGHTON

Wild, wet and windy, Sunday November 12th would not have been most people's choice of a day to visit Brighton, but those who turned up at Jim Martin's house, even those who could only manage an hour or so, seemed well satisfied. About fifteen people, fortified at intervals by Dierdrie's excellent refreshments, worked away with a will. The six hours flew by, and although at the end some declared themselves exhausted, all appeared to have been stimulated and interested and there were even enquiries as to when the next one was to be.

HONESTY

"A person may be utterly honest in every other respect except that in which his own convictions are involved."

-Quoted in 'Pears Cyclopaedia'.



## FURTHER EDUCATION IN BROMLEY

On Thursday, November 16th. 1972, Dhruva and I went to visit the Lewisham and Eltham College of Further Education at the invitation of Francis Tonks, the director of General Studies and an old friend of mine. Wandering along corridors, swept aside by floods of young people, we eventually found Francis in a busy staff room with a host of teachers trying to get through an hour's business together in fifteen minutes and have a cup of coffee and a cigarette at the same time.

In the library we were faced with about fifty students; some looked interested, some rebellious; some were fifteen-year-olds, some were neat and efficient-looking housewives with notebooks and pencils; some were foreign students brushing up on their English. Their response to the talk was equally varied; the girls and housewives wanted to know how what I had said affected relationships, marriage and children. Others asked about the Buddhist attitude to morals, drugs, work, and dropping out of society. The few who were opposed to heathen religion remained determinedly bored, although one did ask why we worshipped idols. Several questions about death and rebirth arose, and we also spent quite a time on why I personally was a Buddhist and not a Christian. Two hours later, when the meeting broke for lunch, some still stayed and talked.

Three Thai girls remained until last and told us that they were very happy that we had been, and that we had got the Buddhist point of view across, which pleased me, because I had tried, as far as possible, to use no technical Buddhist words or traditional terminology, yet the meaning had obviously been recognisable. We both left feeling very sympathetic to the harassments of teachers.

Above reports written by Upāsika Gotami

## BRIGHTON

Since last Autumn, Upāsakas Dhruva, Devarāja, and Padmarāja have been leading the weekly meditation at the Buddhist Society of Brighton. The Society is one of the oldest provincial Buddhist groups still going in the country. Although, at the moment, regular attendance is small, there is a lot of free flowing energy and dedication.

## LECTURE TO 'CONTACTS' GROUP AT NOTTING HILL

On 31st March a lecture was given before the 'Contacts' group, organised by John Mountjoy, by Ānanda, on the subject 'Why I am a Buddhist'; the talk lasted about forty minutes and was followed by a lively and intelligent question and answer period, in which the audience of some thirty people - among them Catholics, schoolteachers, writers and students - asked many stimulating questions and put their own points of view.

The session touched on such questions as the object of meditation, differences between Christian and Buddhist meditation experiences, reincarnation and the population problem, the place of Yoga in Buddhism, and what Ordination means in Buddhism. John Mountjoy's lively and penetrating mind held the whole evening together very well, and the evening's programme concluded with a short period of meditation.

Ānanda may give a short series of talks later on to the same group, examining aspects of Buddhist life and teaching in greater depth.

## TRANSCENDENTAL ALGEBRA

$$S = ( N \neq S ) ; \quad N = ( S = N )$$

*Suvrata*



## WINTER RETREAT IN HOLLAND (Report by Upāsaka Vajradākā)

For the last eight days of 1972 I led my first retreat in Rotterdam, having been invited over by Nel In't Veld, one of our Dutch friends. Nel's enthusiasm for this venture had been sparked off by her first meeting with the Friends at the last Summer Retreat. When I discussed the matter with Bhante, he suggested that Upāsika Gotami should join me for the first few days, as there was a chance that she would be in Holland at the time.

A few days before the retreat was to start I left London in the company of the beautiful *Amitayus* rupa from the Centre, a bell, and a collection of books and tape-recorded lectures. On my arrival at the white house in Rotterdam, I found most of the preparing and organisation had already been done by Nel, Gotami and a few friends. I settled into the spirit of retreat and thought of my approach to introducing the concept and experience of retreats and meditation to people who, for the most part, had never meditated or come into contact with Buddhism before.

Ken Chase, the T'ai Chi teacher, opened the retreat with an introduction to T'ai Chi, after which I gave an introductory talk on what we would be doing, some attitudes that would be useful, and also some that would not. For the first few days, as we gradually dipped into meditation, T'ai Chi, communication courses, discussions, taped lectures and pujas, I felt the retreat to be like an old American wild-west loco, steamily pulling out of a station, with lots of wheels and cogs - some beginning to move, some moving imperceptibly, some not at all, and some backwards. The difference between people new to retreats in England and their Dutch counterparts was striking. Most of these people were quite decisive in what they could accept and what they wanted, and even though these things changed over a period of time there was within them a commitment and solidity. Nobody took it for granted that they should bow before the rupa, or do the puja, unless they felt that they could, and when that feeling came, then they did. After the first couple of pujas only a handful of people who were into it stayed for them; then, as people came to terms with their blocks against religious ritual and ceremony, they came back. There was a strong group awareness; at one time, most of the people were talking among themselves when the bell went for meditation; nobody moved, but quite unhurriedly finished their conversation, to get certain points straight in their minds. By the fifth day my leadership had been comprehensively tested out, I was trusted, and the effects of meditation began to be felt. The great train was racing along with only a rattle or two, and on the whole, the atmosphere was light and progressive.

The number of people on retreat varied from fifteen to thirty, ages from sixteen upwards; about half had been to Gestalt groups before, and a few were actual leaders. Nel wanted to lead some Gestalt groups to help some people to recognise what was hindering them in their meditation; hinderances coming into vision were accepted and owned. After each Gestalt session we did the Metta-Bhavana.

From the beginning of the retreat disturbing emotions and recollections had arisen; I feel that the pujas and chanting did a lot to redirect negative energies, the atmosphere became more positive and spontaneous, and the train grew wings. I see that when people discover a problem or a suffering there is a possible tendency to indulge in the feeling at the expense of the initial mindfulness and awareness.

On the last day, the train rose from its tracks into the clear blue sky; the spinning cogs and wheels mysteriously disappeared, and we arrived out of the darkness into our final puja, everybody together, many individual statements making one statement. There were long warm farewells, in time to see the Rotterdam skyline lit up with multicoloured fireworks in celebration of the New Year.



## COLCHESTER (Report by Upāsaka Buddhadasa)

Meditation classes have been held at the Technical College of Further Education since the beginning of the year, but unfortunately these have now ceased.

One of the many factors that brought the classes to a halt was that the students who participated failed to take responsibility for elementary organisation; consequently, despite repeated urgings, a tape recorder was not made available and no advertising undertaken, so attendance inevitably dwindled. However it was a valuable experience and one certainly worth undertaking. There is every hope that we may see one or two people from Colchester on a future retreat.

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### INTERNAL ACTIVITIES

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Those who come regularly to the Centre at Archway, or who are able to keep in touch by personal contact, will be familiar with the pattern of events which take place week by week within the Friends. All too often this pattern becomes taken for granted, and then we lose sight of the spirit which inspired it, and of the vision which perpetually determines its structure. Yet little by little, every meditation class and every tape-lecture has its effect, in spite of appearances to the contrary. We hope the following pages will serve to at least give an outline-drawing of the daily life of our movement for the benefit of those of our friends who are unable to see our many activities directly; and for those who do come, we hope they will help to add some colour to the sketch, and maybe shed some light onto those less familiar corners of it.

#### ORDER RETREAT

At the end of December a few Order members got together for a weekend retreat at Upāsaka Suvrata's cottage in Suffolk. It was a quiet, casual weekend, not a retreat in any formal sense, but a getting together, away from the distractions of the city, for the purpose of getting together. The clear, blue skies, the hard, white frost, the tall pines, and the rustle of deer and rabbits in the forest helped to make the concept of timelessness a reality for us. The weekend was one year long and only one hour long.

#### UPĀSAKA ORDINATION

During the first weekend retreat of this year, held at the Āryatārā Community, we had the great pleasure and honour of welcoming into the Western Buddhist Order an old friend, Mike Jones. The public ordination, led by Upāsaka Dhruva, was the climax of a fairly intense and successful weekend. The private Ordination was given a few days before by Bhante.

At the Public Ordination we - all of us - welcome into the Order a friend who has taken a strong commitment to the Buddha Dharma, and to a particular vehicle of that teaching, the Western Buddhist Order.

Mike, who is now in India, is now known by the name *Duraṅgama*, meaning 'Far-Going'. *Duraṅgama* is also the name of the seventh bhumi, or stage of a Bodhisattva's career (see *A Survey of Buddhism*, p.498). We wish him all happiness and success.

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"Prayer is the key of the morning and the bolt of the evening"

-Gandhi



## ORDER MEETINGS

Members of the Order and those training for Ordination in the future meet on alternate Fridays at the Centre for meditation and study groups. The Order is currently studying the *Bodhicāryāvatāra* of Sāntideva in the translation of Marion Matics; this, in conjunction with visualisation practice and puja, forms a balanced and rewarding evening which helps to sow the seeds of harmony and higher consciousness.

The training groups, which comprise three groups of about nine members each, meet together with members of the Order for a joint study period on alternate Fridays. The groups are currently studying three Mahāyāna texts: Gampopa's *Jewel Ornament of Liberation*, 'What the Buddha Taught', and the Evans-Wentz translation of the 'Precepts of the Gurus'.

## ORDINATION AND WEEKEND RETREAT

The second public ordination to take place in Bhante's absence was given at the end of the weekend retreat at the Āryatārā Community on Sunday 29th April at 8.30pm. The ordination was that of Tarina, a Finnish girl who has been in contact with our movement for some time through Upāsaka Vajrabodhi, and who has also been on retreat at Keffolds last year. Tarina was named *Bodhishri*; *Bodhi* of course, is Wisdom or Enlightenment. '*Shri*' is 'good', 'auspicious', 'holy' (prefixed to a name it corresponds, roughly, to our 'Mr.') It is also another name for *Lakshini*, the Indian goddess of wealth and worldly prosperity. *Bodhishri* therefore suggests success, both spiritual and temporal. Moreover, *Bodhishri* was the name of the sister of the great Buddhist king *Harshavardhana* who entertained the Chinese pilgrim Yuan Chuang (Huiyen Tsiang).

## WINTER POETRY FESTIVAL

On December 15th last year we held our second Festival of Poetry at the Centre, which drew an active audience of some thirty to forty people. The readers consisted of friends and invited guests, some of them well-known in the world of poetry.

We were pleased to welcome back for a second time the poet Michael Hamburger, who read from his recent book of poems which had then just been published. We were also pleased to hear poetry by Chris Jestrzebski-Glinka, Michael Hollingshead, Elizabeth Davis, George Andrews, Debbie Lobstein, Malcomb, and Stephen Parr (Ānanda) who also organised the festival.

On the whole the work read was of a very high standard (I think much improved over that of our first reading last March), and was enthusiastically received. Anyone who might be interested in reading their own work on a future occasion is invited to contact Ānanda at the Āryatārā Community.

## THE TANTRIC VERSION OF THE FIVE PRECEPTS

1. Do not obstruct the energy of any other person.
2. Do not drain the energy of others. Give freely of your own energy.
3. Do not misuse energy.
4. Use for any given purpose the energy appropriate to that purpose, not one which is inappropriate.
5. Do not allow energy to become turbid. Keep it clear and bright.

-The Ven. Mahā Sthavīra Sangharakshita



## DEPTH PSYCHOLOGY GROUPS

The original groups have been in existence for about two years now, and there have been additions and losses in membership and changes due to natural processes of group maturation. Loss of members has been for a variety of reasons; leaving London; disagreeing with, disliking, or not understanding our aims, methods of working or expectations. Those who remain have between them sufficient understanding, knowledge, experience and ability to work, which encourages the hope that 'advanced level' constructive work will emerge from the new combined group.

There seem to have been a number of misconceptions, and it should be made clear that we are *not* a therapy group; we are not an encounter or Gestalt type group; we do not interpret dreams; we do not seek to *express* our emotions but to *acknowledge and understand* them. We try to understand mental processes in order to become more aware of *ourselves* and our reactions, but not to use this knowledge to attack others - (indulging our fantasies about *their* projections!); reactions are automatic responses; to become aware of these brings the possibility of control, and therefore of choice and responsibility, thus offering the opportunity to act consciously.

Awareness of the illusions, 'coverings' or 'barriers' which prevent us from experiencing reality, and cause us to react, and attach us emotionally to others, or to things or situations (or repel us from them), brings the possibility of freedom from such illusions and attachments

Any expansions of consciousness are only made with effort, and often pain, and bring moral responsibilities of choice: to act, which requires effort, or to allow oneself to *re-act*; to reconsider and possibly change one's attitudes (and thus admit to error), or to keep one's prejudices. It is usually easier, and often more exciting emotionally to be unaware, and only a strong 'will-to-Enlightenment' - a spiritual aim - will take the 'Experiment In Depth' beyond the therapy level.

*Upāsika Māmakī*

## TAPE LIBRARY

Work on duplicating the library of lectures by Venerable Sangharakshita held at the Āryatārā Community is now some 90% complete. Quite apart from the 'FWBO Tapes' operation moving from Purley to Highgate, such duplication was felt to be necessary to reduce the risk of loss or accidental damage to this literally invaluable store of wisdom and commentary upon the Dharma.

So far this year 95 of Bhante's lectures have been purchased, the tapes destined for such far-away places as New Zealand, America and Thailand, as well of course as to Friends closer to the Centre. At present tape lists are being circulated to various individuals in Universities, in the hope that the scientific and 'religious' fraternities will be awakened to an interest in the Dharma.

Work has started on the production of a cassette tape library, and the donation of blank cassettes of at least reasonable quality would be welcome for this purpose. The use of this library will be restricted to Friends visiting the Centre, due to the difficulties of delay, loss, damage, etc., if postage is involved. A small charge will be made for this service, according to the time for which cassettes are borrowed. This should cover costs of replacement etc., and perhaps even secure a small profit to help maintain the Centre.

Since the publication of the last tape list, VAT has been introduced, increasing the cost of tape by some 10%. It has therefore been decided to increase the cost of tape lectures as follows:

2 lectures (7" tape): £2 10p      1 lecture (5½" tape): £1.57p.

A cheaper source of reliable cassettes has now been found, however, and we are therefore *reducing* the cost of cassettes to £1 50 (1 lecture). →



(tapes)

We are now also offering a discount of 5% on orders for 5 -9 tapes, and a 10% discount for ten or more tapes (or cassettes). So get out your order now, while you've still got some money to spare!

We have not sold as many of the 'Tantric Series' of lectures as we would have expected; this unparalleled series of discourses deserves a wider audience than it has had so far, and we hope that you will consider including one or more of the series in your next order.

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PUBLIC MEDITATION CLASSES are continuing to be held at Āryatārā, every Wednesday at 7.30pm. The programme is varied according to circumstances, but includes meditation instruction ('Just Sitting', Mindfulness of Breathing, or Metta Bhavana), taped lectures, group discussion, and puja. All members of the Friends and others interested are welcome to visit us on this evening.

THE ORDER LIBRARY situated at Sarum House is available for use by all friends on any day. It contains over 600 volumes (many of them unobtainable elsewhere) on Buddhism and related subjects, plus many magazines and periodicals from Buddhist groups and organisations all over the world. We would also welcome donations of books on appropriate subjects for adding to our present collection and thus extending the valuable facilities offered.

COMMUNICATION EXERCISES and weekend seminars and retreats are being held regularly at the Centre at Archway. The communication sessions are run in conjunction with the day retreats on Sundays and those participating in the communication are welcome to attend the full two-day retreats. The price is 75p per day, or £1.50 for the weekend. Some future dates are given below:

19/20 May	22/23 September
16/17 June	20/21 October
21/22 July	17/18 November
18/19 August	15/16 December

BEGINNERS' MEDITATION CLASSES are given by members of the Western Buddhist Order and provide an introduction to two basic methods of concentration and meditation. After each class you are warmly invited to listen to a tape-recorded lecture, given by the Venerable Mahā Sthavira Sangharakshita, on an aspect of Buddhism. Meetings are on Wednesday evenings and the programme is as follows:

7.00	Meditation with introductory instruction.
8.00	Tea
8.30	Tape-recorded lecture

We make no charge for these classes, but would be most grateful for any contribution that you can afford.

#### WORK

"Work done for the wrong reasons, no matter how beneficial to others, is not the real work, but distraction."

*Anavrin*



## CELEBRATION OF WESAK

WESAK, the celebration of the anniversary of the Buddha's Enlightenment, and perhaps the most important event of the Buddhist year, is this year being celebrated by an all-day festival at our Meditation Centre in Archway.

This is essentially a public event - unlike many Buddhist ceremonies which may be comparatively obscure, at least to non-Buddhists; It is a time of rejoicing at the knowledge that there has been in the world a person of the Buddha's spiritual attainment, and at the fact that Buddhism teaches the perennial possibility of this state being attained by anyone who follows the path of higher evolution.

The fact that 'no one is excluded' from such attainment - no matter what their past life has been like - is one reason why we exhort everyone, whether committed to the Buddhist Path or not, to come and join with us in these celebrations. Whether you join in our devotions and meditation periods or not, there will be a good welcome for you, and plenty of interest going on all day.

**Thursday May 17th. 1973**

### PROGRAMME

7.00 am.	Meditation periods
10.00	Breakfast
11.00	Dedication of Shrine
12.00	Decoration of Shrine, and preparation of offerings.
2.00 pm.	Buffet tea party.
5.00	Film Show
7.00	Special Puja, with offerings, readings, and chanting.

Please bring with you, if you can, offerings for the shrine, of candles, flowers and incense. Donations of food for the occasion would also be appreciated.

### 'THE GOOD SHIP SARUM'

In August 1968 a group of friends boarded the good ship *Sarum* to set sail on a voyage to the Pure Land. It wasn't long before we - the crew - became aground, all wanting our own way. Ignoring the charts (*Dharma*) provided by the Captain, the ship soon drifted onto a sand-bank. After many attempts to free her had failed, we fired flares for help.

To our aid came a lifeboat. The Coxwain, Bhante, attached a rope to our bows. He being an experienced seaman, soon had the ship in safe waters. Before leaving us the Coxwain gave us some good advice, and suggested that we consult the charts more often.

At the moment the ship is in peaceful waters. Many a trial lies before us; many a rough sea must be crossed. If the crew remain united and steadfast, we shall reach port safely.

*Chanda.*



## LAMA GOVINDA

Lama Anagarika Govinda, known to most people through his excellent books *The Way of The White Clouds* and *Foundations of Tibetan Mysticism*, will be 75 on the 17th May this year. A card has been sent to him from the Western Buddhist Order, and we have just recently received a beautiful drawing from him by way of acknowledgement. May we take this opportunity of wishing him many happy and creative years of life ahead, and also thank him for the inestimable help which his books have given to so many people on the spiritual path in the west.

## TIBETAN MEDITATION CENTRE

A Tibetan Buddhist Meditation Centre has opened at Kham Tibetan House, Ashdon, Saffron Walden, Essex. The house is under the direction of Lama Chime Rinpöche, who will teach to guests the oral transmissions of the school of Milarepa. In particular, he will teach the Four Foundations and the Six Doctrines of Naropa to those who seriously wish to study and practise Dharma.

Kham Tibetan House provides an environment in which such persons, whether beginners or advanced students, may devote themselves to a determined pursuit of peace and happiness. Visitors will be expected to observe certain rules which will enable a suitable environment to be maintained at all times.

Full details may be obtained from: The Secretary, Kham Tibetan House, Ashdon, Saffron Walden, Essex CB10 2HM Telephone Ashdon 415.

## DEATH OF MRS A A G BENNETT

We are very sorry to report the death of Mrs A A G Bennett at her home in Sussex in January. Mrs Bennett is the author of several works on Buddhism and has translated several texts, among which that best known to the Friends is the *Sevenfold Puja* taken from the *Bodhicāryāvatāra* of Shāntideva. Mrs Bennett was a long standing friend of Bhante's and she will be greatly missed in the Buddhist world.

## BHANTE'S BOOKS

If you like Bhante's books like the *Three Jewels* and *A Survey of Buddhism*, why not ask your local library to get copies, and thus help increase their circulation? Students at college or University may also ask their college library to stock copies. These books are available from us (a form is provided for ordering books with this Newsletter), or they may be ordered directly from the publishers:

*The Three Jewels* (hardback) is published by Rider and Company, 178-202 Great Portland St., London W1, at £2.50

*A Survey of Buddhism* (hardback) is published by The Indian Institute of World Culture, 6 B P Wadia Road, Basawangudi, Bangalore 4, INDIA. Price £1.50 plus postage (Prices subject to VAT increase)

## SPEAKING

*Dōgen instructed* Students, when you want to say something, think about it three times before you say it. Speak only if your words will benefit yourselves and others. Do not speak if it brings no benefit. These things are difficult to do all at once. Keep them in mind and learn them gradually."

- Dōgen's 'Shōbōgenzō Zuimonki



## ORDER BIOGRAPHIES

### UPĀSIKA GOTAMI

Brenda Taylor was born on November 23rd, 1939, and spent the War years with her grandmother in Derbyshire. Returning home in 1945, she spent the next ten years getting an education, mainly in languages and religious knowledge, and spending all her spare time in the various activities of the Methodist Church. At 16, having various scholarships and a local preacher's certificate, she spent a year in voluntary work-camps in England and Europe, mainly involving lots of work with a pick and shovel. During this time became a vegetarian and a pacifist. Went to Leeds University to study Theology and discovered a delight in logic, and a boredom with university life and conversation. Discovered she no longer believed in God.

Went as a student social worker to a Paddington settlement and spent a year learning a lot about life in the slums, about social workers, and spending spare time in pacifist group activity. Lived six months in a pacifist community whose aim was to get together trained people to start a school for maladjusted children.

Moved to a community in Wales, got married, lived for a year on the edge of a forest, moved to Derby and studied three years to become a psychiatric nurse, during which time she had two miscarriages, discovered pain and death, and what it feels like not to be able to have children.

Went for a year's voluntary service in Thailand doing psychiatric nursing, discovered a different culture, started meditation and read the Pali Canon. Suddenly found she'd decided to become an Arahant!

Returned to England, discovered she no longer had a husband, and worked a year as a private nurse to pay for a divorce, meanwhile practising meditation and studying logic and Buddhism. Moved to London in 1967 to study under Sangharakshita, meanwhile working in a Laboratory and studying biology and chemistry.

1968 saw the Ordination of Upāsika Gotami, the start of Sarum House Buddhist Community, and a return to work as a psychiatric nurse, although as time went on this became more and more difficult, the ideas of hospitals about what is conducive to mental health being rather different from those of Buddhism. Attendance at Sakura, the FWBO shrine room, grew from one night a week to three, four or more, and involvement in organisational activity grew steadily more.

By the end of 1971 Brenda had had enough. She asked for three months' leave from the Council and other activities, and dropped out. In 1972 she came back to Sarum House, and three months later suddenly discovered who she was, and became Gotami. Terrified of losing this new and precious discovery everything else but that was dropped, and since then the whole time has been spent on encouraging and allowing Gotami to grow.

In the last few months more and more time has been spent going from group to group, retreat to retreat, doing what seems useful and what I want to do (which usually seems to coincide, happily), and getting on with my own practice.

### UPĀSAKA BUDDHADASA

Born of Welsh descent under the sign of Gemini in 1943. Named Hugh Morgan Rhys Evans. To boarding school at eight where the headmaster was also my God Father and who forbade the climbing of trees. Reaching for the corner where he kept the canes - I shiver.

Academic failure. Sought escape as 23712112 Gnr. Evans. Sir. A grand life but futile. Self discharge after five years. Discovered mountaineering and art. Loved the former, mistrusted the latter. Practised as an Interior Designer freeing up on dope, sex, and alternative living. Meditation, Buddhism. Acid Buddhism. More dope and Buddhism. Glastonbury and Buddhism. Buddhism Buddhism. Ordained Upāsaka Buddhadasa 7th April, 1972.



FWBO CENTRE: DAILY PROGRAMME

MONDAYS: Hatha Yoga class led by Norman Needes. 6.30pm. Adm. 30p.

TUESDAYS: Regular Meditation class, and Puja. 7.00pm. No charge

WEDNESDAYS: Beginners' Meditation, followed by  
tape lecture and tea. 7.00pm No charge

THURSDAYS: Karate Class led by George Andrews 6.30pm. 30p.

FRIDAYS: Order meeting and Ordination Training groups.

WEEKENDS: Communication Courses and Retreats (see separate information.)

Further information about these classes etc, may be obtained by phoning 01-263-2339.  
Please avoid telephoning during the period of the class.

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Please keep correspondence as brief and to the point as possible (as space costs money) and if possible, submit typescript.

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