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FWBO Newsletter 19 Summer 1973 Editor Upāsaka Ānanda

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## EDITOR'S NOTE

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THOSE who did not see the previous issue of the Newsletter may be surprised at the relative frugality of the present edition, and thus a word or two of clarification may be called for.

As explained in Newsletter 18, our income at present will not allow us to continue the Newsletters in the form and breadth that has so far been possible. Subscriptions, which remain on a voluntary basis, do not nearly cover printing and mailing costs, which are increasing with every issue; our activities are always expanding, and the space required to cover them all is likewise expanding. Our income, on the other hand, is diminishing, and this is clearly not an economically stable situation. A decision has therefore been made to cut production costs by excluding everything except news and information about the Movement from the Newsletter. Such information, we feel, should be freely available to anyone interested, whether they can afford to pay or not. All other material will be carried by the Magazine, as and when we have the funds to produce it. We hope by this policy to not only 'make both ends meet', but also to provide a much higher standard of publication than has hitherto been possible.

It will be noted, perhaps, that this issue is very much concerned with money, and no apology is offered for this state of affairs. We believe there is a deep need for a movement such as the Friends, and that our work in providing facilities for spiritual growth is both unique and indispensable. To some, this may seem to be an overrated claim, yet it is the editor's opinion that, while many so-called spiritual groups achieve, almost overnight, a blazing success and an astronomical bank balance, the way in which this is achieved has nothing whatever to do with the true spiritual path, which, both in East and West, in ancient times and modern, has always been marked by difficulty, indifference to worldly success and the opinions of those in power, and an unassuming yet unshakable countenance. I believe that these qualities are of the nature of true virtue, and will carry the seeker after truth much further along the way than the fawning attentions which the world lavishes on cult-heroes and the ubiquitous plastic figure-heads of present day fashions.

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## SOME QUESTIONS AND ANSWERS ABOUT BUDDHISM AND THE FWBO.

The following pages are addressed to those who may be reading our publication for the first time, as well as those who have been in the dark about our function and purpose, aims and objects. They do not purport to be a complete statement about our Movement, for no description, however comprehensive, can hope to encompass something so manifold in its aspects and so elusive in its essence as a truly spiritual body. Yet we hope that, whatever your present beliefs and affinities, and whatever your cultural background, you will be inspired to meet us, and perhaps experience something of the spirit of Buddhism by coming along to our group meditation classes, seminars, study groups or retreats which take place regularly in and around London.

### WHAT IS THE FWBO ?

A community of people who came together under the inspiration and guidance of their spiritual teacher, the Venerable Sthavira Sangharakshita, an English-born Buddhist teacher with many years' experience in the East of studying and teaching in all the schools and traditions of Buddhism. The 'Friends' exist to learn about, experience and practise the way of Buddhism within a Western context. The Friends are also the matrix and supporting organ for the Western Buddhist Order, an Order of men and women committed to the path of Buddhism; founded by Venerable Sangharakshita in 1968.

The aims of the Order are both individual growth, and the dissemination of the spirit of Buddhism in the West; to provide a context in which people may grow into true individuals, and free themselves from the fetters of mental conditioning; and to propagate Buddhist ideals and teaching in a form understandable to the majority of people living in a Western environment.

### WHO WAS THE BUDDHA ?

The Buddha - his name means 'awakened' - was born as the son of a great king of the warrior clan in Northern India about 583 B.C. The details of his life are, for the most part, lost to antiquity, but we do know that he left the riches and luxury of his princely life at an early age to search for the truth behind human existence, and the extinction of all suffering. This search led him far from the comfort of his family and friends. He wandered alone through woods and forests, seeking solitude, and the teaching of those who were regarded as wise and saintly men, in the hope that their wisdom might satisfy his longing for the truth.

He wandered for many years, and practised many ascetic teachings, spurning all distractions from his goal, and all temptations to give up his highest quest for merely earthly and transient pleasures. He practised fasting, self-mortification, celibacy and solitude; he sought every opportunity to find a knowledge that would satisfy him, regardless of the cost. But nothing did satisfy him: everything he encountered he found to be lacking in three things: permanence, complete satisfaction, and true selfhood, or ultimate reality. However, he persevered in his supreme quest, which was nothing less than the permanent and complete liberation from all suffering, not only for himself, but for the whole universe of sentient beings.



At the age of thirty-five, or thereabouts, Gautama Shakyamuni, the prince of the warrior clan, finally understood the original cause of suffering, and by eliminating this cause within himself became what is now known as a Buddha, an enlightened or perfect being. He then spent the rest of his life teaching others what he had seen in a moment of supreme spiritual vision. He travelled from village to village, teaching everyone who came to him, and even, according to tradition, giving discourses to birds and animals, for they too, according to Buddhism, have the ability to benefit from spiritual teachings.

The Buddha died near Kusinara at about the age of eighty, after having taught and ordained many wise men, kings and princes, ascetics, as well as hundreds of ordinary people. Many of them, we are told, gained enlightenment through his instruction, and these in turn went out, after the Buddha's death, into many countries, and proclaimed the teaching of the overcoming of all suffering to thousands of others, and thus the various teachings now known as Buddhism were born.

#### WHAT ARE THE ESSENTIAL TEACHINGS OF BUDDHISM?

There are two basic principles which the Buddha discovered through his experience of spiritual illumination. One is called the Principle of Conditionality, the other is called the Middle Way. The first principle is the basis and matrix of the four axioms formulated by the Buddha and known as the Four Noble Truths. The principle is stated thus:

"This arising, that arises; this ceasing to arise, that ceases."

From this, the four Noble Truths are formulated as follows:

- (1) All conditioned things: birth, old age, sickness, death, sorrow, despair, contact with unpleasant things, separation from pleasant things: all these things give rise to suffering.
- (2) The cause of suffering is due to attachment to these things, which comes about due to our fundamental ignorance of their (and our own) true nature.
- (3) The cessation of suffering will come about when we cease to form mental attachments, and realise the real nature of the universe.
- (4) The practical way to achieve this is by having a perfect understanding of ourselves and of the universe, and by living according to this understanding.

The second basic principle stated by the Buddha, called the Middle Way, says that neither extreme asceticism nor self-indulgence, lead to the realisation of the ultimate truth. The Middle Way is expressed in our lives, as indeed is the fourth of the Noble Truths, by the practising of the Noble Eightfold Path, whose stages, or rather limbs, are:

- (1) Perfect understanding (or Spiritual vision)
- (2) Perfect Emotion (cultivating spiritual aspiration)
- (3) Perfect Speech (true and loving communication)
- (4) Perfect Action (morality)
- (5) Perfect Livelihood (creative and non-harming work)
- (6) Perfect Effort (to achieve skilful states of mind)
- (7) Perfect Concentration (awareness)
- (8) Perfect Meditation (achieving higher consciousness)



From the above, we can see that the way to Truth taught by the Buddha is not by any means an abstract philosophy but a practical and very concrete way of life. We change ourselves and the world not by thinking and philosophising, but by practising. By practice alone we are able to transform the energies, physical and spiritual, which are the basis of our consciousness. If we make no attempt to put into practice our understanding, it becomes no more than a dry and irrelevant conceptual system. Buddhism is thus a path of self-transformation by means of understanding and action, or, at a more advanced level, by the progressive cultivation of WISDOM and COMPASSION. These are the two basic limbs of enlightenment from which everything else stems, and between them they lead to the path of higher evolution, the balanced and harmonious development of the Individual.

#### HOW DOES THE FWBO RELATE THESE TEACHINGS TO WESTERN LIFE ?

In practical terms, these teachings are related through the practice of various kinds of meditation; through both individual and group study in depth of the traditional written teachings; through the balanced development and enrichment of the emotions by means of devotional ceremonies; through special exercises in verbal and trans-verbal communication, aimed at producing a greatly heightened consciousness in our everyday relationships; and through intensive seminars and residential retreats in the context of which the possibilities of higher consciousness may be realised, and something of the spirit of Buddhist life experienced.

Needless to say, however, such a description of activities as this cannot hope to express this spirit, any more than a description of the sea can convey its essence to a man who has never seen, heard or felt it.

#### HOW DOES ONE JOIN THE FWBO ?

It is not possible to join the Friends in the sense of paying a subscription and receiving a membership card. That is to say, we are not a society in any sense. On the other hand, anyone may come along to our meditation classes and meetings, and membership of any other group, society or sect does not preclude one from attending any of our activities which are normally open to the public. One of the best ways, incidentally, of experiencing the spirit of brotherhood within the spiritual movement is by work, and there is certainly no shortage of this!

#### WHAT ABOUT BUDDHIST ORDINATION ?

The question of ordination as a lay brother or sister may arise after you have been with us for a year or two. This is by no means automatic, however, and the laws of spiritual development are such that nothing whatever is guaranteed as regards a particular individual. The question of whether or not someone is ready for ordination is entirely at the discretion of the spiritual teacher, who may or may not consult members of the Order for their opinions.

Lay ordination involves complete commitment, in spirit and body, to the Buddhist life and aspiration; in essence it means that one formally 'takes refuge' in the Buddha as one's ultimate Teacher, in his Teaching as the means



of development, and in the spiritual community of one's fellow brothers who have taken these refuges. This act of taking refuge with one's whole being is what really makes one a Buddhist. Higher levels of ordination are possible but this step will normally occur only after several years of work within the movement.

#### HOW IS THE MOVEMENT FINANCED ?

Entirely by voluntary donations and subscriptions. There is no large capitalistic organisation behind us, contrary to popular myth, providing a steady stream of money for our activities; so everything we do - the upkeep of our meditation centre, publicity, the support of our Teacher - depends entirely on what is given by members, friends and visitors. (Please see the Treasurer's report at the end of this Newsletter.)

#### ARE THERE ANY OTHER BUDDHIST GROUPS OR CENTRES CONNECTED WITH THE FWBO ?

Yes. A branch of the FWBO has recently been formed in Glasgow, Scotland, and one has been in existence in Auckland, New Zealand, since 1971. We are also at present looking for a permanent country Centre which will be the residence of our Teacher and the headquarters of the Order.

#### ARE THERE ANY GOOD BOOKS WHICH MAY SERVE AS A COMPREHENSIVE INTRODUCTION TO BASIC BUDDHISM ?

The following is a shortlist of books which can be recommended, and which to the best of our knowledge are available in this country:

\* THE THREE JEWELS by Ven. Sangharakshita, published by RIDER at £2.50  
An excellent and readable general introduction to the Mahayana School.

\* A SURVEY OF BUDDHISM by Ven. Sangharakshita, published by the Indian Institute of World Culture, at £1.50 A more advanced textbook.

BUDDHIST SCRIPTURES translated by Edward Conze, published by Penguin Books at 30p. Excellent and comprehensive introduction to basic Buddhist canonical works.

BUDDHIST MEDITATION by Edward Conze, published by Harper and Row.  
A very readable guide to basic meditation techniques.

FOUNDATIONS OF TIBETAN MYSTICISM by Lama Anagarika Govinda, published by RIDER. Mainly Vajrayana, but includes much valuable Mahayana material.

BUDDHISM by E.Zurcher, published by Kegan Paul Ltd, 43 Great Russell St, WC1. At £1.50. A mainly historical approach, but has the unique value of many detailed coloured maps.

\* Available directly from FWBO Centre, 1A Balmore Street, N.19. (Please add appropriate postage when ordering by post.)

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### THREE FESTIVALS

During the period covered by this Newsletter, (May - July) three of our total of five annual festivals have fallen. These are Wesak, the festival of the Buddha's enlightenment, Padmasambhava Day, the celebration of the birth and life of the Indian tantric teacher of the Eighth century, who effectively introduced Buddhism into Tibet; and thirdly Dharmachakra Day, the second of the three major festivals of Mahayana Buddhist tradition celebrating the Three Jewels: Buddha, Dharma, and Sangha, and traditionally commemorating the occasion of the Buddha's first discourse after his experience of enlightenment. However, as Wesak and Dharmachakra Day are so intimately connected, both historically and spiritually, we will record them here together, and treat Padmasambhava Day, which actually occurs between them, lastly.

Wesak (a Western derivative of Vaishakha - the Fifth month) may be regarded as signifying the most important event in the Buddhist year, for it is from the experience of enlightenment that the whole of the Buddhist teaching comes, and hence the whole of the historical tradition of Buddhism. Paradoxically, nothing meaningful can be said of the experience itself, not only because of the lack of language and concepts, but because of its totally transcendental nature, which goes far beyond any personal human experience. The human being called Shakyamuni is a Buddha - an awakened one - solely by virtue of this experience coming into him.

The celebration of this event by the Friends took place this year on May 17th. In the morning there was a period of group meditation lasting from 7am. to 10am., symbolically corresponding to the long period of deep meditation undertaken by the Buddha during the night prior to his illumination. During the rest of the day, until the evening puja, the time was filled with the ceremony of the dedication of the shrine, decoration and festooning of the whole building with prayer flags, paintings, mantras, colourful balloons, flowers, candles and incense. The shrine especially was laden with colour and quiet gracefulness, and the soot-ridden air of North London became miraculously transmuted into the very vehicle of spirituality by the overwhelming fragrance of flowers and many kinds of incense.

The evening began with the first showing of the film made by Steve and Vicki about the Friends, during the course of last Summer. The film provided an impressionistic portrait of a period in the development of our movement, and delicately captured some glimpses into the lives and attitudes of some of its members.

The evening devotional ceremony, led by Upasaka Vajradaka, began at 7pm, and during its course was distilled the essence of all that is pure and holy in our deepest emotional experiences, purged of all selfish views and motivations. This ceremony is based on the Sevenfold Puja, now the traditional text used by the Friends in their festivals and devotional practices. Included among its verses were offerings of flowers, candles and incense - the three traditional offerings made by the devotee to the Buddha - and readings from selected texts, and chanting of mantras and Sutras.

An extract from the Buddha-Karita of Ashvaghosha, which was read by Vangisa during the course of the Wesak ceremony, shall conclude this report on the celebration of Wesak. It is from book V of the translation by E.B. Cowell, in the Max-Muller edition of 'Mahayana Buddhist Texts', and describes the departure of the future Buddha from his father's palace:



The future Buddha had been entreated by the king not to depart from the palace to lead the homeless life. This was the Buddha's reply:

34. 'If thou wilt be my surety, O king, against four contingencies, I will not betake myself to the forest.
35. 'Let not my life be subject to death, and let not disease impair this health of mine; let not old age attack my youth, and let not misfortune destroy my weal.....if this is impossible, then this course of mine is not to be hindered; it is not right to lay hold of one who would escape from a house that is on fire.'
83. Firm in his resolve and leaving behind without hesitation his father who turned ever towards him, and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father's city.
84. Then he, with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion: 'Till I have seen the further shore of birth and death I will never again enter the city called after Kapila.'
85. Having heard this his utterance, the troops of the court of the Lord of Wealth rejoiced; and the hosts of the gods, triumphing, wished him a successful accomplishment of his purpose.
86. Other heavenly beings with forms bright like fire, knowing that his purpose was hard to fulfil, produced a light on his dewy path like the rays of the moon issuing from the rift of a cloud.
87. But he with his horse like the horse of Indra, the lord of bay horses, hurrying on as if spurred in his mind, went over the leagues full of many conflicting emotions, the sky all the while with its cloud-masses checkered with the light of the dawn.

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Dharmachakra Day was celebrated with an elaborated Sevenfold Puja, which was conducted by Upasaka Padmaraja. The Puja included the Ti-Ratana Vandana (salutation to the Three Jewels), Refuges, Precepts, Confession (from the Sutra of Golden Light), the Heart Sutra, invocation to Padmasambhava, and Mantras. There were also several readings from Mahayana Sutras, as well as a special commentary on the meaning of each of the seven sections of the Puja. Full offerings were made by eight beautiful offering goddesses, or Taras, to the accompaniment of bells and offering mantras recited in Tibetan, before the trinity of Shakyamuni Buddha, Avalokiteshvara, and Amitayus, the Buddha of Limitless Life. It was explained that the offerings were originally those bestowed upon an honoured guest by an Indian household: water for washing the feet, water to drink, flowers, incense, lights, perfumes, food hard and soft, music, and finally oneself. Padmaraja spoke of the necessity to 'internalise' the offerings, that is, to experience - even see - these offerings as being made to the Buddha within. These internalised, or inner, offerings should be seen or felt to be bestowed by eight offering goddesses, the refined, emotional, aesthetic and erotic embodiments of our own devotional feelings: first, the golden goddess of washing, and the golden goddess of drinking water; the white flower goddess and the blue goddess of frankincense; the red goddess of the deva lights; the green goddess of perfumes; the yellow goddess of the food offerings; the golden goddess of sound and finally the queen consort, who has no colour, since she represents the total offering of ourselves. To help us conjure up or evoke these feelings, we had eight goddesses in our midst to inspire us through symbol and analogy.



Puja means an act of veneration or worship. The Sevenfold Puja is so called because it consists of seven distinct, articulated parts; Each part represents a certain mood, phase or aspect of religious experience. The text that we use in our own pujas is extracted from a work known as the Bodhicharyavatara (the Entry into the Life of Enlightenment) by the great seventh century teacher, scholar, devotee and poet, Shantideva.

It can be said that it is only by participating in the Sevenfold Puja that we can come to any real understanding or appreciation of its significance and its effect. Just as emotional blockages are sometimes resolved in the course of meditation practice, so also are they resolved, at least to some extent, by participation in the Sevenfold Puja and similar observances. By participating in the Sevenfold Puja, which combines faith, devotion, poetry and sometimes an element of visual beauty, sometimes even music in some Buddhist traditions, we find that the emotional energies are to some extent refined.

#### PADMASAMBHAVA DAY

This festival commemorates the Life and Teachings of the Indian Tantric Guru, Padmasambhava, who took the teachings of Mahayana Buddhism from India into Tibet in the Eighth century, and thus effectively was the founder of Tibetan or Vajrayana Buddhism.

It was celebrated by the Friends on July 5th, at the Archway Centre. The hallmark and nucleus of the event was the group recitation of the Sadhana of Guru Rinpoche, and the meditation and visualisation of Padmasambhava. This Sadhana was translated from the Tibetan by Venerable Chogyam Trungpa Rinpoche in association with John Blackwood. It is short, as Tibetan texts go, but very profound in its insight and intense in emotional effect. Together with the Sadhana were recited the Padmasambhava Mantra, and other mantras concluded the ceremony.

The following extract is from Buddhadasa's introduction to the ceremony:

"When iron birds fly in the sky my teachings will go to the west"; these words were spoken by Padmasambhava, whom Evans-Wentz has described as being the world's supreme cultural hero, and who, in the Tibetan tradition of Buddhism, is regarded as a Buddha. If we look at the world's heroes we see that history has often become blended with myth. Padmasambhava is no exception. Historically, very little is known of his life. He was born in India in the Eighth century, and studied at the Buddhist university of Nalanda, where he achieved fame as a brilliant scholar and yogi who was in possession of extraordinary powers. In the year 746 he accepted an invitation from the king of Tibet to go to Tibet and help establish Buddhism, which Shantarakshita, who had gone before him, and who had met with opposition from the pre-Buddhist Bon cult, had failed to do. Padmasambhava succeeded, not by overthrowing the ancient Bon religion, but by incorporating from it a number of indigenous traditions. According to accounts he spent only 18 months in Tibet, but so great was his impact that today he is venerated as the founder of the Nyingma-pa school, the 'red caps', and one of the four main schools of Tibetan Buddhism.

It so happens that Ven. Sangharakshita, the founder of the Western Buddhist Order, during his sojourn in the East, was in contact with many teachers of the Nyingma-pa school from whom he received initiation. That there is a direct spiritual link between our movement here in the West and Padmasambhava himself is indeed a great blessing."

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'Forms, being but the play of reality, are not to be avoided.'

- from the Precepts of the Gurus.



## BEGINNERS' MEDITATION CLASS: SEVEN MONTHS IN RETROSPECT

Week by week a group of people come to the Centre to learn meditation. Some faces have been there for seven months, others make periodic appearances. Each Wednesday there are usually between 25 and 30 people. They come to learn meditation for as many different reasons as there are people, but there are two factors which nearly all of us have in common: one is that we live under the influence of London, its negativity, speed, fear, and general distraction; some days we cope with this amorphous cloud quite well, with the aid of positivity, concentration and 'good luck'; at other times it permeates our bodies, drips from our fingers, our necks rigid in despair; it may be because of this that we want to escape into relaxation, happiness and freedom. Secondly, we might feel that sometimes there is something deep down in our being that will spread itself, shine into mind, very strong, and bigger than we usually see ourselves.

Last winter, when Bhante left London, and I took over the beginners' meditation class, I felt that a new process in my own development was taking place, a process moving beyond 'self' confidence and responsibility only for myself. In the beginning of the year, I taught the meditation almost exactly like Bhante: the patterns, examples, and sometimes even mannerisms. As the new process took form in me, as I let go of the concepts about what and how I was going to teach, there were left the basic principles of the meditation as the central core, and around it my openness, intuition, and general state of mind. In this way, Bhante's influence became more subtle, but as much in existence as it ever was.

I feel that many people are realising, or have realised already, that you only get out what you're prepared to put in, and any help given by the Teacher, the class, or the Friends in general, is minimal in comparison with what you do for yourself.

VAJRADAKA

### 'PYTHAGORAS AND WESTERN TANTRISM'

A lecture under this title was given at the FWBO Centre on June 19th 1987 by Upasaka Ananda. In the talk an attempt was made to relate the teaching of ancient esoteric schools to those of Buddhism - in particular, to Tantric Buddhism - and to show their significance in the context of someone practising a spiritual path in the West today.

In a single lecture it was clearly impossible to cover adequately the whole field of the Pythagoreans, their history, lives, and teachings. However in the ninety-minute lecture Ananda attempted to investigate questions which were felt to be of particular significance and relevance to Western Buddhists. For example, what were the Mystery religions of Greece and Egypt, and why was there such a need for secrecy and symbolic expression among them? What was the ancient view of the relation between scientific and religious thought? What was the Pythagorean conception of philosophy? What was the significance of initiation? What was the place of marriage and the family in the spiritual life of the Initiate?

It is hoped to publish a condensed version of this important lecture in the first issue of the FWBO Magazine, whose theme will be 'Initiation in Spiritual Traditions'.

ANANDA



## A WEDDING AT THE BUDDHIST SOCIETY, LED BY UPĀSAKA DHRUVA

The meeting room at the Buddhist Society was bedecked with blossoms and flowers; cushions were spread around the floor, chairs stood in rows behind the cushions. At the back of the room, a large table gave forth traditional English fare of tea and biscuits. All who had gathered sat and became quiet.

A candle was lit on the shrine before an ancient Chinese Buddha Rupa. Marion, dressed in a beautiful white sari, and Peter in an elegant suit, came forward and sat before the table to the left of the shrine. I sat facing them on the other side of the table.

To begin the ceremony of Blessings and the celebration of the marriage of Peter and Marion, the couple, together, made the traditional offerings of lights, flowers and incense to the Three Jewels, the Buddha, the Dharma, and the Sangha. After which those present took the Threefold Refuge and the Five Precepts (of conduct.) A thread is then passed from myself to the couple and back, to be tied to a brass pot containing water. The thread symbolising the bond of Metta, the bond of mutual goodwill, trust and confidence that unites them, in the future, just as it unites all members of the spiritual community.

With the three of us holding the thread I began to recite, in Pali, the Mangala Sutta, the sutta of blessings; the Karaniya Metta Sutta, the sutta of Universal Love and Goodwill; and the Ratana Sutta, the sutta of Protection (by higher spiritual forces). Each sutta ending in a torrent of flower petals and cries of 'Sadhu' from all present. The thumbs of the couple are bound with the sacred thread, the consecrated water is poured over the thumbs while verses are chanted to invoke the blessings of the Buddha, Dharma and Sangha, and to a final shower of flower petals and the last chorus of 'Sadhu' the couple, symbolically, gave themselves, each to each other. Just as water poured into the earth cannot, indeed does not want to be taken back, so it is with the giving of these two people. As a reminder of this bond, the thread is cut into two, one piece being tied by Peter onto Marion's left wrist, the other piece tied by Marion onto Peter's right wrist. There it stays, until in due course, it drops away naturally.

The Buddha is said to have taught that a husband and wife should behave towards each other in certain ways. These ways or duties, five for each, are as relevant in today's society as they were 2,500 years ago. So that all of you who live together as man and wife may share in the benefits gained from practising the teachings of the Buddha, I say to you all what was said to Peter and Marion Smith on that very auspicious day.

The five duties of a husband to wife are: A husband should honour his wife, he should at all times respect her, he should be faithful, he should give over to her authority in the home, and he should provide her with, not only the necessary clothing, but ornaments and fine clothing. The five duties of a wife to a husband are: A wife should look after and manage the household affairs, she should be hospitable, and entertain her husband's relatives and friends, she should be faithful, she should protect her husband's earnings, (spend wisely), and lastly she should be energetic and industrious. It goes without saying that some of these duties concern both husband and wife.

After a few minutes of silence to let these words settle, we adjourned to partake of the refreshments provided. With a cup of tea in our hand and a smile on our face we all joined in conversation, until the room became empty.

People trickling out into the streets, their smiling faces being greeted by the smiling face of the sun on this beautiful spring afternoon. Each of us leaving, to go our separate ways, still with flower petals in our hair.....

DHRUVA



## THE ORDER ABROAD ....

GOTAMI, now returned from her extended visit to New Zealand, is in Glasgow, Scotland, and has recently set up an FWBO Centre at 246 Bath Street. She writes: "This is a five-roomed flat in the centre of the town, near Charing Cross station, which has been rented by Gotami, John Angus and Ian Donaldson for £65 a month for the purpose of being a residential centre of activity of the FWBO Glasgow. Gotami and John will be living there, and all classes will be held in the permanent shrine there, beginning on July 10th at 7.30pm, when the regular Tuesday meeting will be continuing to listen to the series of lectures on the Noble Eightfold Path by Ven. Sangharakshita, followed by meditation. Wednesday will be an evening of meditation and puja, beginning at 8pm, and Thursday will be an evening for beginners, with basic instruction and practice of meditation, and a period of questions and answers, followed by puja at 9.30pm.

"The Centre is ours and anyone who wants to come along at any time to meditate in the shrine room, read the books in the library, listen to one of the taped lectures, make candles, or talk to Gotami will always be welcome. We also have room for anyone from further afield who is passing through, or who would like to come and stay for a longer period of more intensive study and meditation."

ASVAJIT is visiting Aryatara Community for a period of two months, but will be continuing to perform the valuable task of copying Bhante's lectures on tape and also playing them at the Centre on Wednesday evenings.

DHARMAPALA is still in Findhorn community, Scotland, (see biographical note) and is convalescing from a fall in the mountains where he had the bad luck to break both his ankles. We wish him a full and quick recovery, and hope to see him in or around London in the near future.

AKSHOBHYA, the founder of the New Zealand branch of the FWBO, is visiting this country at the end of July after an absence of over two years. He intends to visit old friends and Buddhist centres in this country, as well as make a visit to Paris, France, before returning 'home' in September.

VAJRABODHI has returned to Finland where he is hoping to establish a Buddhist Centre soon. He writes: "This place is in the centre of Helsinki. There are hopes to get a room for meditation later in the Autumn. The best of summer is gone here; we had a very nice summer, sunshine for weeks on end, and the temperatures somewhere between 80 and 90 degrees. In August it is usually colder and the holiday season is over: the winter approaches.

"Up to this time, all the people (with one exception) who have been interested in Buddhism are already committed to the Maharishi movement. On the whole, people do not live in Helsinki during the summer, but go to their summer cottages in the Lakelands. The vast majority of the working force are on holiday, and only the essential services are limping on. I have been to Lapland and to a cottage some 15 miles from Helsinki in a dense forest out of sight of other houses. When the autumn comes people undertake purposeful activities, but summer is felt to be too precious for living with other people in towns: here the real holiday is to be miles away from all other human beings. The winter forces people back into towns where they - usually unsuccessfully - try to stand each other."

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"Man lives in an intolerable present by dreaming of an impossible future."

- Sangharakshita.



ORDER BIOGRAPHIES

## UPASAKA DHARMAPALA

Born on 13th October, 1946 in Fulham, London. Spent the early part of my childhood in various homes because my parents had split up. Had my first real schooling in a convent orphanage run by the Catholic Sisters of Charity. Left school at 15 and, because I couldn't get a job in forestry I started work in a self-service store. Then came a period of illness that hit me very hard and stopped me from being the run-about-in-the-country lad that I was, and I took a quiet job doing charge accounts in a carpet factory. After several more jobs of various sorts, I started contact lens work, which has been my main source of livelihood ever since. Did a little Karate, then went hitchhiking round Europe, which was the turning point for me. Came back to London a more open person with a more open mind about life. This was when Sensei Dukes sent me to see Bhante, as I wanted to find out what meditation was. I went to the FWBO Easter Retreat in 1968 at which I saw that it was possible for people to really live in harmony with each other, by following the path which Buddhists follow. So I moved into the community at Sarum House and got more into it.

I was ordained as Upasaka Dharmapala at the end of the Summer Retreat in 1969 and participated in meditation classes, etc, at Sarum House, Sakura, and Brighton regularly for the following year. Then I left Sarum House and moved back into London, and took up contact lens work, part time. Met my Sensei and started to do Karate again. Am now at Findhorn Community in Scotland.

## UPASAKA VAJRADAKA

At the age of five I left home on a journey to the energy centre of the world - the West End. On arrival at Marble Arch I knew I wasn't ready for it so bought a Mars bar and returned to suburban Chiswick.

I was brought up in a circle of meditators and their children, but no ideas or philosophy were told to me. I wanted to be a clown and make people laugh. My later schooldays were mainly spent walking the edges of London doing woodwork, metalwork, and playing the Euphonium. A computer told me to go into advertising: two and a half years later I saw the West End for what it was and left the country to educate myself.

Important places were Ceylon, where I heard of Wisdom; the jungle of Borneo where I discovered boredom; and nine months in Kyoto, Japan, which showed me the joys of meditation and irresponsible calm. I returned to London and soon lost my subtle calm. A year later the most important thing in life was to find a teacher and spiritual Friend. I looked here and there, spent six months with a Thai Buddhist teacher, then went on a Friends Summer Retreat. After two weeks I found the happiness last felt in Kyoto. Now, two years later, I look for the stillness in my most vibrant action.

## ZEN LOGIC

How can the finger be the moon  
the moon the finger?

The finger is the finger  
the moon the moon.

How can the moon be the moon  
the finger the finger?

VANGISA



## ARYATARA

During the summer, Aryatara community has seen many visitors, and weekend retreats and Zen sesshins have been held here from time to time. Ven. Zengo Miroku has left to found his own centre and community in Nottingham, after a stay of nearly two years at Sarum House. Upasaka Asvajit is now staying with us for a two-month period, and we have also been happy to welcome a visitor from Paris, Mme. Kerbrat. In June we had a short visit from Kesananda, a West-Indian Buddhist nun who had been staying with friends of Bhante in India.

At the end of June, Upasaka Ananda led a two-day retreat at the Community, in which there was a programme of meditation, taped lectures, work, discussion and puja.

Devaraja has completed an intensive three-month retreat, and is now working on Thankas and has resumed his visits to Brighton Buddhist group, where meditation classes, puja and discussion groups take place every Wednesday. Chanda is taking up studies in spiritual healing and massage.

Our own Wednesday evening meditation class continues to be attended, and members of the Community will continue to give instruction in the meditation practices as taught in the FWBO. The class begins at 7.30pm. with meditation, and concludes with a puja ceremony.

The Order library at Sarum House has now been extended by the purchase of additional shelving, and the numerous additional volumes can now be properly accommodated. A gift to the library of several rare books on the psychology of Jung has been made by Padmaraja. This brings the total number of books in the library to about 800. The library is at present being re-classified by Ananda to bring it into line with the system used by the majority of reference libraries.

On the more concrete plane, Eric has done a considerable amount of essential work on painting the outside of the house and repairing woodwork, and we have, with the generous help of friends and visitors, succeeded, at least for the time being, in keeping at bay the encroaching jungle which we like to think of as the 'garden.'

\* \* \* \*

### VEN. SANGHARAKSHITA

Bhante is still in retreat in Cornwall, and is at the present engaged on completing the first volume of his autobiography, which will take him up to the year 1950. Although he is not seeing anyone personally during this period, he welcomes letters from friends, and in spite of the very heavy mail he receives he is endeavouring to reply to all correspondence.

### COMMUNICATIONS WEEKENDS AND WEEKEND RETREATS

Due to low attendance at these events, it has been decided that no further weekend retreats or communication seminars will be held until October, when the existing schedule will be resumed. Those interested may book for events in the autumn at any time, enclosing a £1 booking fee.

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### THE NATURE OF KNOWLEDGE

"Whoever thinks that he is more advanced in Knowledge than another is almost completely ignorant, and is not able to learn further. He goes round and round in the 'satan's intestines' of his ignorance. This is because the experience of real knowledge is in no way similar to thinking that one is more advanced than another."

- BAHAUDIN NAQSHBAND.



## THE ART OF GIVING

I get the impression that a large number of people who take part in the activities of the FWBO, whether in London or out of London, think that the Spiritual Life is separate from everyday life. This impression I get every time I look at the accounts sheets. The column headed 'dana' is the one with least entries; some months, in fact, it is blank.

We have all supplied ourselves with adequate physical needs; food, clothing, and a roof over our heads; but we don't seem to have considered our spiritual needs. I am assuming that those among us who take part in our activities and who are reading this Newsletter, have to some extent committed themselves to their own higher evolution; in most cases, the path of evolution taught by the Buddha. The FWBO - that is, all of you who take part in the activities and in arranging the activities that go on in London and elsewhere - is the context in which we practise the teachings of the Buddha. I am asking you all to look and to see where in your life you have put the FWBO.

Let me give you some idea of the costs involved in running the FWBO.

Upkeep of Centre in London, (ie, rent, electricity, etc.) over £700 p.a.

Cost of Newsletter, up to last issue: £300 per year.

Support of Ven. Sangharakshita; £780 per year.

So you can see that every year we need at least £1800. To arrange other activities we need more. For us to grow and develop in the way that we need to, takes a constant flow of money. There is the cost of advertising, of letting more people know about our Movement. With the growing need for us to publish and print more of our own material, it would be useful for us to have our own printing equipment. We need a place in the country which, when we find it, will need equipping to suit our needs. We need to look for a new London Centre, as the present building is due for demolition within 18 months or so.

In the next year or two we need a lot more money coming in than we have had in the past, so as to expand in a way that is necessary, for us and for everyone. If you consider yourself a Friend, if you look to Bhante and the FWBO as the basis of your development, then it is you who must support it.

The best way to give money is by seven year covenant. With this, we are able to claim back the tax you have paid on it. Other than that a standing Order at your bank will take care of it. You will find the appropriate forms at the back of this Newsletter.

DHRUVA  
Hon. Treasurer.

## PRINTING EQUIPMENT

Our printing department desperately needs new equipment, as the present machine is on the brink of a nervous breakdown from which it is unlikely to recover. For many people out of London, our printing is the only lifeline they have with the movement and the Order. We therefore ask anyone who can offer us the use of equipment (preferably a Gestetner 210 offset machine and/or photo-direct camera) to get in touch with either Ananda at Sarum House, or with the secretary at the Centre.

## SOCRATES' PRAYER

"Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and the inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as a temperate man - and he only - can bear and carry."

- PLATO: Phaedrus.



## PUBLICATIONS

FWBO Publications available from the Archway Centre, 1A Balmore Street, N.19

\* THE ESSENCE OF ZEN

Five lectures by the Ven. Sthavira Sangharakshita. Price 75p per copy.

\* THE DHAMMAPADA Part I.

Sections 1 - 13 of the new translation from the Pali by Ven. Sangharakshita. Price 25p.

CROSSING THE STREAM

A collection of poetic essays by Ven. Sangharakshita from his journal 'Stepping Stones'. With an introduction by Gotami. Price 50p.

MIND, REACTIVE AND CREATIVE

The text of one of Bhante's most popular and fascinating lectures given in 1967. Price 20p.

ON GLASTONBURY TOR

A long poem by Ven. Sangharakshita about a night visit to Glastonbury. Price 55p.

FWBO PUJA BOOK

A collection of devotional texts in English and Pali assembled together for chanting. 'Fulfills a long-felt need' - Sangharakshita. Price 25p.

- \* Available soon: orders by post accepted now - please include remittance by postal order. Appropriate postage must be added to the above prices if ordering by post.

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NEWSLETTER INFORMATION

LETTERS AND ARTICLES We welcome your letters on any topic of interest to Buddhists, and will do our best to print all suitable material received, as space and money permit. We would particularly like news, and comment of a practical nature, from anyone involved in running or establishing a Buddhist group or centre, especially if it is along the lines already being followed by our own movement. The editor reserves the right to shorten or alter the layout of material received, and no guarantee is given to publish any material in a given issue. All items for publication must be received by us at least three weeks before the publication date. Please address all correspondence relating to the Newsletter or Magazine to the Editor, FWBO, Aryatara Community, 3 Plough Lane, Purley, Surrey CR2 3QB.

SUBSCRIPTIONS. Subscriptions to the Newsletter and Magazine should be addressed to the Treasurer, FWBO, 1A Balmore Street, London N19. Cheques should be crossed and made payable to the Friends of The Western Buddhist Order.

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NEXT ISSUE: Newsletter 20 will be published on October 31st. 1793.



FWBO MEDITATION CENTRE  
1A Balmore Street, Archway, London N.19

WEEKLY PROGRAMME

MONDAYS (Until September): Hatha Yoga, led by Norman Needes.  
7.00pm. Charge: 30p.

September to November: see note below.

TUESDAYS Regular Meditation Class, and Puja. 7.00pm. No charge

WEDNESDAYS Beginners' Meditation Class. 7.00pm No charge

Programme: 7.00 Meditation, with full instruction given by  
members of the Western Buddhist Order.

8.00 Tea.

8.30 Recorded lecture by Ven. Sangharakshita.

THURSDAYS Mu-shin-do Karate class, led by George Andrews.  
6.30pm. Charge 30p.

FRIDAYS Order meeting and Ordination Training Groups.

WEEKENDS Weekend retreats, seminars and communications courses will  
be held, commencing in October. Bookings may be made now.

For further details of any of the above events, phone FWBO Centre:

01.263.2339

FORTHCOMING EVENTS

SUMMER RETREATS: Male Retreat: from 6pm Monday 30th July until  
Monday 13th August. Total cost: £17.50  
At 8 Adams Road, Cambridge.

Mixed Retreat: from 6pm Monday 15th August, until  
Monday 27th August. Total cost: £17.50 At The Old  
Rectory, Titleshall, Nr. Swaffham, Norfolk.

Non-returnable deposit: £5.00

Advance booking for both retreats is essential.

SANGHA DAY: November 10th. Programme and other details to  
be announced.

INTENSIVE STUDY COURSE: During the period September to November, a  
13-week intensive study course on basic Buddhism will be held on  
Monday evenings at the Centre. The course will be led by Upasakas  
Dhruva and Vajradaka. Details of syllabus, dates and cost will  
be available soon from the Centre.



CENTRES AND BRANCHES OF THE FWBO

LONDON

FWBO MEDITATION CENTRE

1A Balmore Street, Archway, N.19

01.263.2339

SURREY

ARYATARA BUDDHIST COMMUNITY

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Surrey CR2 3QB

GLASGOW

FWBO (GLASGOW) CENTRE  
(Upasika Gotami)

246 Bath Street, Glasgow G2 6QZ

041.221.7211

NEW ZEALAND

FWBO (AUCKLAND) CENTRE  
(Upasaka Akshobhya)

Kalyana-Mitra Buddhist Centre,  
442 Beach Road, Mairangi Bay, Auckland,  
New Zealand.

OTHER BUDDHIST ORGANISATIONS

THE BUDDHIST SOCIETY

58 Eccleston Square, London SW1  
01. 828.1313

THE LONDON BUDDHIST VIHARA

(Centre of the Ceylonese Buddhist Sangha)  
Hon. Sec. Russell Webb,  
5 Heathfield Gardens, London W4  
01.995.9493

BUDDHAPADIPA TEMPLE

(Centre of the Thai Buddhist Sangha)  
99 Christchurch Road, East Sheen, SW.14

THE BUDDHIST SOCIETY OF BRIGHTON

Hon. Sec. Jim Martin,  
1 Knoyle Road, Brighton BN1 6RB Sussex

KHAM TIBETAN HOUSE  
(Ven. Chime Rinpoche)

Kham Tibetan House, Ashdon, Saffron-Walden, Essex CB10 2HM  
Tel. Ashdon 415

SAMYE-LING TIBETAN CENTRE  
(Ven. Akong Rinpoche)

Eskdalemuir, Nr. Langholm,  
Dumfriesshire, Scotland.  
Tel. Eskdalemuir 232

THROSEL HOLE PRIORY  
(Rev. Jiyu Kennett Roshi)

Throsel Hole Priory, Carr Shield,  
Nr. Hexham, Northumberland.

MAITREYA SANGHA ORGANISATION  
(Ven. Zengo Miroku)

3 The Grange, Teversal, Notts.