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EDITORIAL

BEAUTY THAT MUST DIE

"She dwells with Beauty - Beauty that must die;
And Joy, whose hand is ever at his lips
Bidding adieu;"

Before me as I write these words is a quiet sunlit lake surrounded by fairy-tale mountains, half obscured in balmy mist. The sound of quietly lapping waves comes across the water; the half-heard humming of distant boats where the local fishermen dream of a large haul of gleaming trout before breakfast; the whole land seems enshrouded in a forgetful dream: somewhere behind me, hidden in pine covered valleys, sonorous church bells call the inhabitants of the village to morning mass; and amidst the clustered terraces of vines beyond the lake shore, choirs of crickets obliviously chant their own high mass through the sun-drenched morning, seeming infinitely more holy to my ears than the shadowy, cloaked voices of the bleached priests in their secret sanctuaries of stone. Beyond these immovable mountains it seems that no other world could possibly exist; the very light seems to enshroud the valleys in a sealing cloak, protecting them against the shadows of time and the merciless plunderings of thought.

Everyone around seems to be enjoying life, and it may be that for some this enchanted lake of forgetful mist and drowsy sunlight may be the nearest thing in their imagination to an earthly paradise; yet no one could deny that it is a false paradise, full of half-whispered longings and unfulfilled hopes. Children laugh and shout in the sun-warmed water; old men read the morning papers in a half-conscious languor on the stone-whitened shore; middle-aged women hang out of windows and balconies overflowing with red geraniums and orange delphinium blossom, their smiles as wide and bland as the morning; women on the vine laden hillsides toss newly-cut hay in the winnowing breeze; young men muse with cheap, unsatisfying cigarettes in their mouths, and lusty Italian girls deep in the dream of incipient motherhood drink wine in the tree-shaded cafes and bars along the waterfront. The world is all smiles and bows in this forgotten sandbank of time, yet beneath the tender skin lies the barely healed wound that is life's blood and marrow: these graceful landscapes hardly hide an ocean of suffering, unfulfilment, despair, heartache, disillusion, hopelessness, broken ideals and broken love - in a word: Dukkha. And when one is truly still one can see the unfulfilled dreams and unexpressed hopes and fear in every glance and gaze: each encounter of face with face seems to say: 'let us make the best of this sham world, for it is all we have - any of us - and beyond those reassuring mountains lies the shadow, the cold, the unknown night and the devil-haunted gloom.' And so life continues as it has done here for uncounted centuries, irrevocable and unchangable, for change means considering the unknown, and the unknown is the womb of fear. Yet sooner or later the reality has to be faced, the unknown and inhospitable mountains crossed, and the far shadows recognised, otherwise the security of the warm and sunlit valley is based on a sham, and its warmth and light can never be fully experienced.

In Mahayana Buddhism we encounter a path which will lead us out of our warm and welcoming valley with its promises of rest, satisfaction and fulfilment, and into a high and forbidding place of sharp rocks, unsure paths and narrow passes. It is the path of Wisdom, Purity and compassion, where everything that is not essential for the journey must be left behind. And it makes no promises, offers no delightful prospect - not even that of leaving suffering behind. It is the path of the Bodhisattva, and those who see it must follow as best they can, for the sole sake of those who otherwise would have no hope at all of escaping the net of deceits which the world offers. And for those who truly see the Path which leads beyond illusion and false promises there is no question of whether to follow it or not: any other course would be nothing more than vanity.

The path of the Bodhisattva requires constant self-purification at every moment of one's life: to see one's fears and unskilful states of mind for what they are, and having recognised them

as the intruders which upset the workings of the pure mind, to refuse wholeheartedly to allow them to continue with their subversive activities. This work requires clarity and inner stillness, and the right kind of energy which can only come from the experience of higher consciousness in meditation; meditation is the secret key - the philosopher's stone- which transforms mundane consciousness into the purified essence of true selfhood.

What then should be the true aspirant's attitude towards the attractions and 'gaudy ensigns' of this world? The essence of this question is exactly the same as Shakespeare's famous koan, 'to be or not to be?'. And sooner or later every student of the Way of higher evolution must meet and deal with it in the best way he can, for no other person can solve it for him. Should we mistrust and eschew the world and its transient beauty, as being merely the harbinger and mask of pain and deceit? Is the world nothing more than a shallow skin of pretty illusions, hiding a bottomless abyss of suffering? Keats said that 'Beauty is Truth - Truth Beauty'; and I believe that this is the key to the Buddhist attitude to the situation. If one looks upon the world with but a quick and superficial eye one will see only sham and illusion, no matter how pretty it might appear to be, and one may be deceived into thinking that this is the only fruit that the world has to offer. This is the 'beauty that must die' rather than the 'Beauty that is Truth'. But the sincerely seeking mind may apprehend an inner beauty which is not subject to the wrack and ravage of time, and a Joy whose hand is not 'ever at his lips, bidding adieu'. This, in the language of Buddhism, is the play of Reality in the world, on the level of the Sambhogakaya - the bliss or glorious body of the Buddha. Here the world appears clothed in sign and symbol, where every action is sacred, every sound is the voice of the deity, and every colour speaks of untold mysteries. Here, a tree reflects, through its own particular consciousness, the whole glorious hierarchy of archetypal forms, purified and purged of time and its illusions by the eye of Wisdom and Purity. This is the level of seeing which the yogi and meditation adept attempt to attain, and which also the artist and visionary poet may attain from time to time, and it represents a level of consciousness which transforms the entire being and life of one who reaches it - for it is not a mere seeing with the outward eye but with the entire transfigured mind-body. Then the transitory beauty of the world takes on an entire inner significance which goes beyond any questions of 'to be or not to be', to involve oneself in the world or not, to be a politician or a recluse, for the mask of duality between the world and the spirit has dissolved and lifted like a dawn mist in the mountains. But of course we must not pass without remarking that such a state is only attained by constant inner work and meditation, and by 'seeing through' in every moment of our lives the veil of ignorance which ever surrounds our ego-consciousness.

It is now early morning once again, and the sun has just risen out of the delicate shawl of purple silk in which it has been embowered through the night. Its light is reflected far accross the water rippled by the dawn breeze, so that it seems like a golden chalice containing all the colours and shades of the coming day. Slowly, as the sun mounts the sky, the golden image fades like a magical illusion, and the first swimmers and laughing children trip down to the trembling water's edge. Yet another ripple is sent out from the stony shore of the world accross the ever shining, ever pure lake of the Mind.

ĀNANDA

Como, Italy.
5th September, 1973

BEYOND KEFFOLDS

The Old Rectory, Tittleshall, sounding like a line from Rupert Brooke, is a vast Georgian building with sprawling outhouses and barns, some twenty miles from Kings Lynn in remotest Norfolk. A bus service once a week to the market town of Fakenham, six miles away, is the only public transport available. Very English though it was, standing in the vegetable garden in scorching temperatures, gazing at the red-tiled roofs, baking bricks and huge sunflowers, one sometimes wondered if one wasn't in a Van Gogh landscape in Provence. This then was the setting for the mixed retreat, one of two retreats which replaced the usual Summer one normally held at Keffolds.

The retreat started in a very modest way with only about ten or so people for the first week. Gone was the old familiar certainity of Keffolds, where one could as it were just sit back, knowing things had been taken care of. Here one realised that this retreat would have to be made, created; that an attitude of active responsibility was needed if things were to happen at all. One couldn't just roll up at the Old Rectory and expect to find it all there - a retreat, functioning as one expected - at least not in the beginning. The shrine room for example had to be prepared, which meant the sweeping out and dusting of a large room, then the placing of tables at three different levels for the Trinity of Amitayus, Avalokiteshvara and Shakyamuni. Cloths and drapes had to be folded, flowers arranged, puja bowls, candles and incense to be laid out, besides the laying down of carpets and cushions. In this situation one began to realise that one was the retreat, and that what it was depended to a great extent on oneself. No doubt these feelings were brought on or emphasised by the small number of people, giving one a sense of immediate involvment; no sitting back or room to hide here. Paradoxically perhaps, the great space emphasised each person's presence, the relative isolation giving clarity and importance to everyone.

This was a more earthy setting that Keffolds, more physical, less idealistic, ethereal, dreamy, and if the programme hadn't largely excluded sunbathing anyway, the geese certainly made it all but impossible. Here we saw the Friends in action, the Friends getting their hands dirty for the first time; getting beyond the theories, beyond Keffolds, into a more practical reality; out of the clouds, down to earth. A transfusion of rural earthiness to ground urban intellects and to transform theory into experience. The Friends getting it together without Bhante. In practical terms this was most clearly seen in the transformation of a vast jungle of four-foot high nettles and weeds into a beautifully dug vegetable plot, sown with leeks, radishes and other seeds, a beautiful expression of directed, combined energy; a work of love, patience, respect and humility; and of dana, the total giving of oneself to the situation; seeing the situation, being sensitive to it and doing what needs to be done; a sensitivity to, appreciation of, one's surroundings. And here it wasn't merely passive appreciation, but a going beyond passive appreciation to active participation; the outward expression of the inward feeling; a response, relationship between man and nature. And if Bhante wasn't yet with us in the flesh, he certainly was in spirit and, being a self-confessed master gardener, he must have been well pleased with the season's growth, which, if not producing many choice blossoms, surely saw a lot of steady progress.

By the end of the first week the numbers had doubled and towards the end of the second week they had risen to over fifty. The reason for this of course was the fact that Bhante was making his first appearance in public since his Sabbatical began some eight months earlier. Arriving almost unseen two days before the end, he went straight to his room, not appearing until the ordination ceremony and puja on the morning of the last day, thus intensifying the already excited atmosphere surrounding his appearance. Looking tanned and beautiful, his manner when he did appear was calm and decorous and he performed the puja and ordinations with his

usual poise with never a trace of pomp or inflation.

If Bhante represented the ineffable universal principle of wisdom and compassion, then Padmaraja represented the Bodhisattva, the working out of that principle on the relative level for the benefit of all concerned. Working tirelessly and selflessly and constantly emphasising compassion, not in a narrow sense but as active wisdom, he inspired us to go beyond our personal likes and dislikes, to a total giving of ourselves to the situation, through diligence, devotion, compassion and service. The mantra HUM which he chanted so forcefully, he rescued from the dead land of concepts and in giving it life, became its embodiment.

In a sense this retreat can be likened to the development of a lotus flower; starting off as a bud as the first few people arrived, then gradually expanding as the energy began to rise and the bud became conscious of itself; the first opening of the petals as the retreat gathered momentum and saw its goal approaching, and finally in the total unfoldment, expression and consummation of its essence with the arrival of Bhante, the retreat became at once both a symbol and a process of growth, the lotus in full and wonderful bloom.

ERIC WRIGHT

MAHĀ UPĀSIKA ORDINATION

The end of the fortnight's retreat at Tittleshall saw also the first Mahā Upāsika Ordination ever to be given in this country. The person being ordained was Brenda Fernay, who was ordained as Upāsika Gotami in 1969. Her ordination came at the climax of a very intensive and crowded retreat, and proved to be a rich and colourful occasion.

The Mahā Upāsaka ordination represents a considerable advancement on the part of the aspirant on the Buddhist spiritual path. The ordination will usually only come after several years of work - both external work for the movement and inner work on oneself. Whereas the Upāsaka ordination represents the beginning of a process of self-purification - mainly through the observation of the ten Upāsaka Precepts - the Mahā Upāsaka represents the culmination or fruition of this process which finds its expression through works. This level may be regarded as the essential bridge between the worldly life of the aspirant and the Path of true Bodhisattvahood, in which the individual has dropped all selfish or ego-motivated activity and acts only for the welfare of other beings.

The Western Buddhist Order thus recognises three basic stages in the evolution of the disciple on the spiritual path. First, the level of Purification, (the Upāsaka or lay brother ordination), symbolised by the colour white and the mantric syllable OM, the 'universal absolute' principle. The second level, the Mahā Upāsaka, is the level of 'love expressed through works', and is thus symbolised by the colour red and the syllable A, the principle of Action. Finally the hierarchy is completed by the level of Realisation, in which Wisdom and Compassion find their harmonious manifestation in the life of the Bodhisattva. This level has for its symbol the colour blue and the syllable HUM- the 'concrete absolute' principle.

On the occasion of Gotami's ordination the colour red was given much emphasis in the form of red flowers, these being given as sacred offerings to the Buddha (in this case the image on the shrine), the Dharma (in the form of the open book of scriptures) and the Sangha (the assembled Upāsakas sitting in a circle). Gotami also took four additional precepts as well as the Ten already taken in the Upāsaka ordination.

"There are no things which hinder one so much in one's search for reality as those things that are meant to help one."

-- Sangharakshita: The Diamond Sutra.

The four new precepts are:

1. Not to praise oneself and disparage others.
2. Not to withhold the wealth of the Dharma.
3. Not to give way to anger or to refuse forgiveness.
4. To pay respects constantly to the Three Jewels.

On the same day as the above ordination there were also four new Upāsakas and Upāsikas ordained into the WBO. They were Steve Gothard, named Ratnapani - the Bodhisattva with the 'jewel in hand'; Lynne Antril, named Marichi, the 'goddess of the dawn'; Sheila Tait, given the name Dhammadina, which means 'one who gives Dhamma', and is also the name of a Buddhist nun who was reputed to be the wisest of the nun's in the Buddha's time; and Malcolm, named Jitāri, which means 'conqueror of enemies' - the enemies being the defilements or passions.

Ratnapani is now resident at the meditation centre in Archway, taking the place of Buddhadasa who is in retreat for the winter; Marichi is our new Secretary, and is living at the community in Bertram Street, and Dhammadina has just returned from a month's holiday in Greece. We wish all of them much happiness and great success for the future.

NOT IN LONE SPLENDOUR.....

The wan light of a late Autumn sun over the freshly scented fields greets us on a fine Saturday morning. The goats with their ancient devil-human faces peer through the dusty windows of the house at the Buddha within. The crackling of a log fire, and the lighthearted shouts of children in the distance, only intensify this deep country silence. It is long after dawn, yet the nearly full moon still hangs secretly behind the trees, and a line from Keats comes suddenly and with strange significance into my head:

Not in lone splendour hung aloft the night .....

It is our first weekend retreat at the Rectory, under the direction of Padmaraja, in which the emphasis was squarely upon work: cleaning out mountains of rubbish, sweeping endless floors, washing and scraping walls, cleaning paintwork and repainting it, and trying all the time to maintain a degree of mindfulness in the face of all distractions.

Sitting, working, eating, sleeping ..... 'as it was in the beginning, is now, and ever shall be ...': the ancient and perennial activity of man, encapsulated, like a mystery drama, in the microcosmic life of a Buddhist retreat in an eighteenth-century village rectory. And it struck me forcibly throughout the period that, although participating in an oriental religious tradition two and a half thousand years old, we were after all doing what man himself has done through countless centuries and in many different civilisations. And suddenly it seemed strange and ridiculous that we had to learn so arduously, and with such suffering, how to be normal, healthy, balanced and sane human beings. Yet this sequence of activities seemed so completely natural, basic, and in touch with the realities of human life that after even two days everyone appeared to be completely at home. The musky animal smell of the earth mingled with paint and the fragrance of fried vegetables from the kitchen; sounds of paint scrapers echoed down cobwebbed corridors; kittens took refuge in the shadows behind doors and cupboards from the unaccustomed onslaught of hurrying feet and buckets pregnant with white paint. And in the evening puja, a reading from Roshi Kennett's book: 'as we cleanse our bodies, so may we cleanse our minds....'

On the second day the clouds gathered and a fine veil of rain swept over the houses and fields, greatly intensifying the atmosphere within the building. But before we left in the early evening, hair and clothes impregnated with paint of many colours, the rain relented, and the sky gave way to delicate tourquoise in anticipation of the coming stars.

ĀNANDA

ALL MALE RETREAT: A PERSONAL VIEW

'Its walking meditation.'

'Oh, so that's what it is.' Walking meditation in Trinity College square. Voices from the void. Images of people floating in and out of vision.

'What's all this about? Is this a demonstration?' A voice from behind.

'One clockwise circumambulation,' as Derek was heard to utter in a thick Scots accent from the depths of his sleep later that night.

A rear view of a bowler-hatted porter glanced the side of my vision as he speedily aimed for the head of our line, where Ānanda was questioned - and this not for the first time: firstly another porter and secondly the College chaplain. Unwittingly we had brought Shakyamuni to a wedding. Perhaps from a certain point of view we had the appearance of a funeral cortege as we walked solemnly by. The chaplain had quietly questioned Ānanda, as we silently intoned OM MUNI MUNI MAHĀ MUNI SHĀKYAMUNI YE SVĀHĀ.

And this was our first contact with the outside world for two weeks.

Experiencing it from such a concentrated state, it seemed more dreamlike than ever; the whole experience was symbolic of our gradual coming together, as the process of integrating our separate individualities after thirteen days of intensive interchange and interplay was finally consummated in this silent ritual. Thirteen men times fourteen days in genteel Cambridge. The music of Bach and Mozart had drifted in from the piano in the house next door, entwining itself in the fragrance as the incense drifted upwards.

Energy was spiralling inside my body, but found the odd snigger an insufficient release. Eventually it would no longer be contained and I was thrown into paroxisms of laughter. Wave upon wave of energy was gyrating through my entire being, successively more and more violent until I lay in a helpless heap on the shrineroom floor, gasping, convulsed, choking, my very guts seemed to be erupting as they churned and spewed up and out. The others were standing now and about to begin the walking and chanting, but I was not yet to be released for that; round and round they walked with Shakyamuni on their lips; round and round I was twisted and contorted inside as they passed by me; and all the while Vajrasattva, the very embodiment of energy, looked benignly on, unperturbed by it all.

I left the room while the others continued sitting; I knew the exorcism was not yet complete; there was something lurking yet to reveal itself. I walked shakily into the garden; it was a grey morning, and chillier than we had been accustomed to; my bare feet were chilled and wet from the morning dew. Suddenly an explosion of laughter shook me to the very core and left a taste of evil in my mouth; a young thrush scattered, exclaiming its alarm and surprise; after two weeks of comparative quiet the young bird's recent trust in humanity must have been shattered by such an outburst of insanity. Some power had been awakened within me - something evil. I had sensed it before but never really given it acknowledgement; finally it had announced its presence and demanded recognition. There was to be no exorcism, nor could there be: something in the depths awaited transformation. I was skaken, but felt better. I knew it would arise again, could feel it more clearly located inside, and though the problem may not be resolved, at least it was recognised.

Out of the early morning silence had come the crescendo, but now the calm returned as the others came down from the shrineroom. The last two days had expressed all that had developed and evolved, within and between us; the basis for real communication had been established, but now, ironically, it was time to return to the routine of everyday life.

MIKE KITCHING

SPEAKERS CLASS

"Well, if nobody else has prepared a talk on Dukkha, why don't we each give one?"
"What, right now you mean?"
"Well, why not?"
"Without preparation?"
"We could scribble a few brief ideas."
"Well, yes I suppose we could."

This dialogue - which took place at a meeting of the recently reformed speakers's class in Highgate - might serve to show how difficult it is to throw away all our carefully and immaculately preconceived ideas and express spontaneously our own here-and-now experience. It was followed by five minutes of furtive and rather furious scribbling - a concession, it might be said, to our habitually uninspired mental condition. However the seven impromtu talks which did follow were surprisingly coherent, expressive and informative. I was struck particularly by the feeling of 'reality' and immediacy which was given to the subject of Dukkha by the fact that it was all unprepared and unforseen: there was just no time for the intellect to think up tidy, pretty, chromium-plated and pre-packaged bundles of ideas: here, quite simply, were seven Buddhists talking from their various experiences of that ubiquitous condition of humanity called suffering. And it was also very clear how each person chose - albeit unconsciously - an aspect of the subject appropriate to his particular training and character - although perhaps not very surprising when one considers how our overall character emerges, often so painfully, from the dark sea of human experience.

It may be asked what place has a speakers class in a Buddhist group such as ours? Is it not a rather worldly and ego-inflating activity? Or merely an energy consuming distraction from the basic business of Buddhist training for Enlightenment? To all these questions we answer a very definite 'No.' Although it is possible that speaking in public - which is one of the immediate aims of the group - may be ego-inflating, may be a worldly occupation, and may be unduly energy consuming. The all important point to remember is that such experiences are not different from inner training, if one maintains awareness of one's real motives, projections and so on. In terms used in the Bhagavad Gita, the spiritual aspirant gains his vistory over the world by remaining in the world, and by unhesitatingly embracing all its manifold aspects and challenges. And as followers of the Mahayana we cannot afford to forget this fact for an instant. As we say to ourselves silently and in deep gratitude at the end of every meditation and puja ceremony, 'may this activity be an offering freely made for the welfare and ultimate freeing of all sentient beings.'

ĀNANDA

"Speech is human, silence is divine, yet also brutish and dead: therefore we must learn both arts."

-THOMAS CARLYLE

"Life in a monastery is always slightly more demanding on the person than he is capable of. Religious training is not something that takes place in the external world; the intention is to bring about a growth in the inner man; to do this obviously the way a person acts in the world is very significant, but as to what his actions indicate, only a person who has consciously walked a path of spiritual growth can know. When a trainee finds events in the monastery alarming then he should take such events as teaching for himself, recognising the lower self revealed in the form of doubts and assumptions made of the institution or teacher."

-GENSHŌ FLORENCE
(From Zen Mission Society journal.)

ĀRYATĀRĀ NEWS

At a meeting of Āryatārā Community on October 11th, it was decided to formally make the Community an independent Centre of the FWBO, and to draw up a programme of events, including retreats, meditation classes, yoga classes, and festivals. Accordingly, the Community will in the future be the Surrey Centre of the Friends of the Western Buddhist Order, and have its own council and officers to organise activities, and to work with the council of the FWBO London in organising joint events.

The following events have been organised for the Autumn:

October 27 -28th:	Weekend Retreat led by Padmaraja.
October 30th	Tārā Puja conducted by Sister Karma Khechog Palmo
November 17th:	Open Day.
December 8 -9th:	Visualisation Retreat, led by Devaraja
December 21st:	Winter Solstice Festival

In addition to these events, there are regular meditation classes open to the public on Wednesday evenings at 7.30pm., when instruction is given by a member of the Community. These classes usually conclude with a puja, lecture, discussion, or other activity. Hatha Yoga classes have recently been started, led by Eric Wright, and these take place on Tuesday evenings at 7.30pm and on Friday afternoons at 2.00pm. Basic instruction is given on all occasions, and the charge is 30p per session.

UNITARIAN / BUDDHIST GROUP RETREAT

A retreat organised by the Unitarian Buddhist Group at the Unitarian College, Manchester, over the weekend 7th - 9th September was attended by eleven Unitarians, one Quaker and one Buddhist. Before the retreat, doubts had been felt that the college might be less than suitable when compared with other retreat centres, that the programme might be too demanding or overfull for those who might be looking mainly for solitude. However all doubts were found to be misconceived. The college building, recently restored and redecorated, with its small, intimate chapel, compact layout and quiet garden, proved to be the perfect setting for a perfect weekend. The sun only ceased to shine when the darkness came, and the programme, though indeed full and demanding, by the nature of its contents and techniquesquickly produced an atmosphere in which all was easy and relaxed. The first service was at 6.30, and then followed a sequence of meditations, lectures, walking meditation, and communication exercises interspersed with short periods for meals, reading and rest.

The overall theme of the retreat was Mindfulness, three lectures being given by Maha Upāsika Gotami on mindfulness, its relation to the spiritual life and the development of meditation. Meditations on Creation, Being, Death and Dissolution, and the Circle of Life were led by Rev. Peter Roberts of the Glasgow Buddhist Group.

The retreat was felt by all to have been an unqualified success, and well worth the long journeys most had made to be present. Moments that remain most clearly in the mind are the initial dedication of the chapel, meditation on the terrace, the offering of flowers, candles and incense, and the sharing of thoughts following the final meditation on loving-kindness.

The retreat emphasised yet again the importance of the group in all spiritual endeavour, and also that of the teacher who is deeply experienced in the spiritual life, and also completely

committed to it. The substance of the addresses and meditations will be printed in forthcoming numbers of Magga: The Unitarian/Buddhist Newsletter, particulars of which can be obtained from the secretary at 8 Elmgrove Road, Hucclecote, Gloucester GL3 3RQ.

ANNA UNSWORTH

NEWS IN BRIEF

BHANTE'S MEMOIRS

Bhante has now completed the first volume of his autobiography on which he has been working for some two years or more. It comprises about fifty chapters, and deals with his early life and wanderings in India up to the year 1950 when he reached Kalimpong and founded his 'Vihara of the Three Ways' there. He is hoping to begin work on the second volume next year. It is probable that Bhante will spend the winter months in a cottage in Norfolk, and return to Cornwall next Spring.

LECTURE ON MANICHEEISM

An unusual talk was given recently at Archway by Upasaka Sumedha on the subject 'Manicheeism - a forgotten spiritual tradition of mankind.' Sumedha spoke for over an hour on this undeniably neglected subject, and succeeded in holding the attention of the small audience for the entire period. His talk was very well researched and delivered in an equally compelling manner. It dealt with the life of Mani, the founder, in some detail, and went on to cover the historical development of the school, its cosmology, beliefs and way of life. The lecture was followed by a short question period.

ORDINATION CLASS REORGANISED

The training class for those intending to take the Upāsaka Ordination into the Western Buddhist Order has recently been reorganised, and now meets every Thursday night at 5 Balmore Street. The class is currently being taken by Upāsaka Suvrata, and the subject being dealt with is the meaning and significance of the Upāsaka Precepts.

THE ESSENCE OF ZEN

This is the title of a series of five talks by Bhante which have now been made into a booklet. This series was first given some eight years ago in London, and proved to be very popular then. We hope the printed version will be equally popular, and it will shortly be available from the Archway Centre, price 45p.

AUTUMN LECTURES

A series of lectures with the overall theme "Living Buddhism" is to be given at Archway during this Autumn and Winter. The eight talks are to be given by Order members, and speakers will include Ānanda, Asvajit, Gotami, Māmaki and Suvrata. The talks will be given on Sunday evenings, starting at 7.30pm. (Please see separate page for details of dates and titles.)

The worst of partialities is to withold oneself, the worst ignorance is not to act, the worst lie is to steal away.

- CHARLES PEGUY

There is strong archaeological evidence to show that with the birth of human consciousness there was born, like a twin, the impulse to transcend it.

- ALAN McGLASHAN

STUDY COURSE

A thirteen-week intensive study course is currently being held at Archway under the guidance of Upāsaka Vajradaka. The course is being held on Monday nights and lasts for about three hours, including meditation, study and puja ceremony. The course will range over many topics, covering the life of the Buddha, the Refuges, the Four Noble Truths, the Eightfold Path, the Five Spiritual Faculties, and the Bodhisattva Ideal. The syllabus also includes a weekend seminar in the country. Entry to this course is now closed, as it is desired to keep the group fairly small, but it is hoped to follow the course with a second one early next year.

YOGA CLASSES

Yoga classes following the Iyengar system will be held at the FWBO Centre on Wednesdays from 5pm until 6.30pm, commencing on 3rd October. There will be a charge of 30p which will be put towards the running costs of the centre. Everyone is welcome to attend, regardless of their previous experience.

AKSHOBHYA VISITS ENGLAND

Upasaka Akshobhya, the founder of the FWBO in New Zealand and one of the senior-most members of the Order, visited this country for seven weeks in August, during which time he visited friends around the country, atayed at the Āryatārā Community for some time, and attended part of the Summer Retreat in Norfolk. His achievement in setting up a Buddhist centre on the other side of the world, entirely unaided, has been a great inspiration to us in London, and his visit was an event which some of us will fondly remember for a long time. We wish Akshobhya many years ahead of fruitful activity in New Zealand.

ORDER CONVENTION

The first convention of the Western Buddhist Order will be held at Āryatārā Community during January 1974. With the continuing growth of the Order into many different places, it will be increasingly important for communication to be established and maintained between all the different centres and places where members are living. The purpose of the convention will be to provide a place and channel for that communication, and also to provide a working basis for new directions of growth.

BUDDHADASA IN RETREAT

Upasaka Buddhadasa, who has been resident at the Archway Centre since its inception, has recently begun a well-earned retreat in Applecross, Scotland. He is living in a very isolated crofter's cottage overlooking Skye, and he has already been visited by some interesting local characters. Letters may be addressed to him at Applecross Post Office, Applecross, Kyle of Lochalsh , Ross-shire.

"To the degree that we let others project upon us erroneous or unbalanced conceptions of our natures, we may unconsciously reshape our own image to less pleasing forms; it is one thing to be 'realistic', as many are fond of saying, about human nature; it is another thing entirely to let that consideration set limits to our spiritual aspirations, or to precipitate us into cynicism and despair."

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"There is a sense in which the experimental method of science might be said merely to have widened the area of man's homelessness."

- LOREN EISELEY

FWBO IN HELSINKI

A Buddhist meditation and study group is now under way in Helsinki, Finland, with a beginners' class of about five people, full of 'vigour and alive interest'; Vajrabodhi and Bodhishri are the resident leaders of the group, and Vajrabodhi is also busy translating texts into Finnish, and has produced a version of the Heart Sutra. He is still seeking a job in chemical engineering- and getting precariously broke!

CHANTING CLASS

After several people had expressed an interest in chanting groups, and as feelings have been going around that the standard of our chanting is not what it might and should be, a group has now been organised which we hope will meet every month at the Centre. Apart from learning to chant and recite texts together, it is hoped that the group will help towards the greater awareness of sound and music in general, and its importance in spiritual development.

About fifteen people attended the first experimental group, and it is hoped that more people will become interested in joining future meetings and increase the potential scope of the group. Meetings will take place at 8.30pm on every fourth Tuesday evening, at Archway, and will be preceded by the regular meditation class.

VISIT OF HIS HOLINESS THE DALAI LAMA TO ENGLAND

The third and final day of His Holiness the Dalai Lama's visit to this country was marked by a reception at the Friends meeting house at Euston, where upwards of a thousand people gathered to see and hear His Holiness.

The reception was organised jointly by the Tibet Society and the Buddhist Society. It was introduced by the president of the Tibet Society and Mr. Christmas Humphreys, following which His Holiness spoke for about fifteen minutes, speaking in Tibetan with an interpreter. Speaking of the significance of His visit, He mentioned three purposes: to thank all those who have helped the Tibetan people and refugee Lamas in any way; to meet the Tibetans living and teaching in the West, and to meet and exchange views with other religious leaders in the West.

His Holiness said that his aim was to deal with the basic problems facing mankind as a whole, irrespective of the different religions and races - in short, to help find the ultimate happiness for all men. Concluding His address to the crowded hall, He said that the aims He had in mind could not be fulfilled by merely one short visit, and he would keep in touch in the future with leaders and teachers in this country. He concluded with the words: 'It is my hope that every one of us will be able to strive towards a sincere concern for others.'

A PRAYER FOR THE LONG LIFE OF HIS HOLINESS THE DALAI LAMA

O our Gurus, and your line of lamas, for who we have the deepest gratitude,
You who are the repository of the three Secret Powers, of Body, Speech, and Mind,
of innumerable Buddhas,
Who manifest in a miraculous way to each devotee according to his capacity,
To you, who are the Wish-Fulfilling Gems, the source of all virtues and good qualities
We offer our prayers with intense devotion
That our Protector of the Great Land of Snows
Tenzing Gyatso, Upholder of the Dharma, the Great Ocean
May live for a hundred aeons.
Pour on Him your blessings
That His aspirations may be fulfilled.

THE MONEY PAGE

(Obtrusive note: If you are mean, self-centred, greedy, reactionary, complacent, slothful, fascist, secretive, miserly, infantile, irresponsible, gluttonous, lascivious, perverted, treacherous, perjurous, pugnatious, supercilious, petty-minded, foul-minded, invidious, mealy-mouthed, two-faced, base, abhorrent, contentious, mutinous, villanous, contemptuous, cowardly, sluggardly, fawning, leprous, warped, dispicable, damnable, servile, fiendish, adulterous, simpering, mincing, letcherous, dull, incestuous, incontinent, sluttish, vile, poxy, impious, serpent-hatched, ungrateful, dastardly, vain, detestable, knavish, unjust, roguish, venomous, hag-born, subservient, rotten, corrupt, false, savage, impotent, tyrannical, bestial, cautelous, pitiless, niggardly, palsied, sterile, bloated, rude, conceited or mad - then read no further!)

Dear Friend -

As you know, the FWBO has been putting out various kinds of appeals for money and help of various kinds for the past five years. Although these requests have produced quite a few responses, and have been the means of contacting many valuable people, they have only helped us to keep our heads above water, as it were; we are still not making much headway against the current.

There has never before been such a desperate need for meditation, spiritual friendship and guidance. While we are racking our brains to find ever new ways to squeeze a few pennies or pounds from people's pockets (and the paragraph at the top of the page is a not very elegant example), thousands are drowning every day in the fierce floods of materialism, selfishness, loneliness and greed which afflict our world. Everywhere around us the forces of ignorance, hatred and greed are marshalling their power like a vast army. The 'civilised' world is plunging into ugliness, poverty and destruction on an overwhelming scale. In an era of instant communication on a mass scale, individual human beings are increasingly lonely, isolated, paranoid and misunderstood. Earth's resources have never before been so exploited, yet hunger and homelessness continue to haunt us wherever we turn, like mocking and accusing spectres. As civilised and aware individuals we have a great responsibility to help alleviate these terrible problems, yet we know that political systems and 'megalithic' institutions have repeatedly shown themselves apathetic or incapable of dealing with the real causes of human suffering.

The fact is, of course, that we must change ourselves before we can change the world in any meaningful sense. Human ignorance is too deep, and the sea of suffering so vast, for such measures as political revolution to be effective: they merely graze the surface of the tumultuous waters.

Religious teachers and true philosophers of the past have all taught that it is the self, or the ego, which is the enemy and which must be known before it can be overcome. The world is the same because we are the same; we cling to the same opinions, attachments and neurotic needs; we are motivated by the same forces which, in the hands of political leaders and figureheads, inevitably lead towards chaos, dogma, contention, stereotyped beliefs, and so on. As responsible human beings we feel impelled to help those who are suffering in any way: we call it our common humanity. As followers of the Buddha's life and teaching we must make the attempt, even though we know the board is heavily weighted against us, and that there are countless beings in many states of suffering throughout the universe which we haven't a hope of helping.

Therefore we appeal once again to you to seriously consider in what way, and to what extent, you can help the Friends to help others know themselves, and thence to change themselves in the only way that is ultimately effective: that is, by transforming consciousness through commitment to a spiritual discipline.

Please consider the following aspects of our work, and see in what way you are able to contribute. If you aspire to follow the Buddha's teaching, please respond to this appeal, for the sake of those who are struggling through the thick black mud of this Dark Age, and ultimately for the liberation of all beings everywhere.

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A. PROPERTY

1. Our first and most urgent need is for a country centre which will be the headquarters of the WBO as well as a place for residential retreats and shorter seminars, and also the seat of our publications and arts centre.
Members of the FWBO in London are now organising a concerted search around Southern England for suitable property, priced around £15 - 20,000 freehold. A property committee has been formed to be the operative nucleus of this search, and to act upon any information received.

2. As most people in need of help live in, or pass through London at some time or other, we are also looking for a permanent London meditation centre, where regular classes in meditation, lectures, yoga and weekend courses will be given by members of the Order and other qualified teachers. This will be the physical 'nerve centre' of the movement, being in close contact with many people of different abilities and situations. It will replace the existing meditation centre at Balmore Street when the lease expires in a year's time.

3. A country cottage for Bhante is also needed, so that he will be able to continue his vital work undisturbed in an appropriate environment.

4. We are also looking for premises in London suitable for conversion into a vegetarian restaurant, to be run by Friends for the Friends. Its function will be twofold: firstly, to be a source of regular income to finance the meditation centre and support other essential activities; secondly, as an additional means of making contact with people in many different walks of life, and thus help to disseminate the Buddha's way of life, and realise the possibilities of higher evolution.

For information on the above items, please get in touch with the property committee, via the secretary.

B. FUND RAISING

5. To make possible the continuation of our activities, for which there is an ever-growing need, we need a constant and dependable source of income. Sporadic contributions - though very greatly appreciated - do not solve the problem of paying rent, rates, and other constant expenses.
Those who wish to help us in this way may write to the fund-raising committee, via the secretary, or send a cheque payable to the FWBO directly to the Treasurer. (Please remember, though, that a seven-year covenant is a much more effective way of contributing: forms are available from the Treasurer.)

C. PUBLICATIONS

6. This aspect of our work, although having been in evidence via the Newsletter since we began, is still very much in its infancy. The possibilities of communicating the spirit and philosophy of Buddhism through publishing are obviously very great.
In addition to the magazine project already under way, we plan to produce many kinds

of booklets, transcriptions of Bhante's lectures, ceremonies, meditation guides, charts, information sheets, and new translations of traditional texts. Much of the material for these many projects is already prepared and only awaits the necessary machinery becoming available.

The publications project is obviously a long term process, and will be built up gradually over a period as demand grows and greater resources become available.

To achieve these aims will require three separate areas of development, as follows:

(a) A well-organised team of people to write, design, type, print, assemble and distribute the publication. It is preferable that they should live together and function as a team working in close affinity with each other.

(b) A small offset printing press (eg, a Gestetner 200, 210 or 211 or equivalent type), electric typewriter, process camera and contact frame for platemaking, and other ancilliary equipment.

(c) People who own or run bookshops, stalls, etc., to provide outlets and publicity for our publications, and perhaps someone to act as a distributing agent for them.

If you are able to help in any of these fields please contact Ānanda at Āryatārā Community, or write to the publications committee via the secretary.

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THE FRIENDS OF THE WESTERN BUDDHIST ORDER (SURREY)
announce their

OPEN DAY
at
ĀRYATĀRĀ BUDDHIST COMMUNITY
Sarum House, 3 Plough Lane, Purley, Surrey.

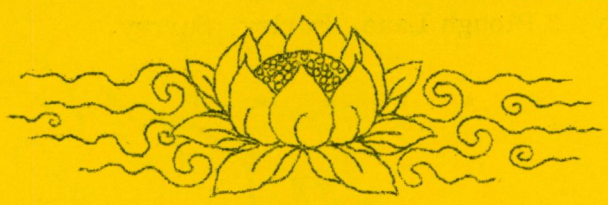
SATURDAY NOVEMBER 17th 1973 from 12 noon.

Talks, discussion, refreshments, fireworks and bonfire. Plus for those who wish to participate, Hatha Yoga, Meditation, and Communication exercises.

FREE
Everyone welcome.
Bring your friends and family.

Fast trains from Victoria at 44 minutes past every hour. (31p single.)

Please telephone 01.660.2542 for further information.



FWBO (SURREY) was inaugurated as a branch of the FWBO in October 1973.
President: The Venerable Mahā Sthavira Sangharakshita.

COMING EVENTS

At FWBO Meditation Centre, 1A Balmore Street, Archway 19

LIVING BUDDHISM

A series of lectures given by members of the Western Buddhist Order

Sunday 4th November, 7.30pm

THE PURPOSE OF LIFE - A BUDDHIST VIEW — Upāsaka Asvajit

Sunday 18th November 7.30pm

THE SIGNIFICANCE OF LEAVING HOME — Mahā Upāsika Gotami

Sunday 2nd December, 7.30pm

THE APPLICATION OF THE EIGHTFOLD PATH — Upāsika Māmaki

Sunday 16th December 7.30pm.

ORDINATION AND INITIATION — Upāsaka Ānanda

Charge for each lecture: 30p.

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SANGHA DAY

Sunday 10th November, beginning at 5pm., at FWBO Archway.

This gathering of the 'spiritual community' will start with meditation, and continue with informal events, including words, music, poetry, food, and perhaps a film.
We shall conclude at about 10pm with a Puja. Please come as you are. Offerings of food, candles, flowers or incense will be gratefully accepted.

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VISUALISATION RETREAT - led by Upāsaka Devaraja.

Friday evening, 7th December, until Sunday evening, 9th December.
at Aryatara Buddhist Community, 3 Plough Lane, Purley, Surrey.

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Friends of the
Western Buddhist Order

1a Balmore St., Archway, N.19 tel. 263 2339