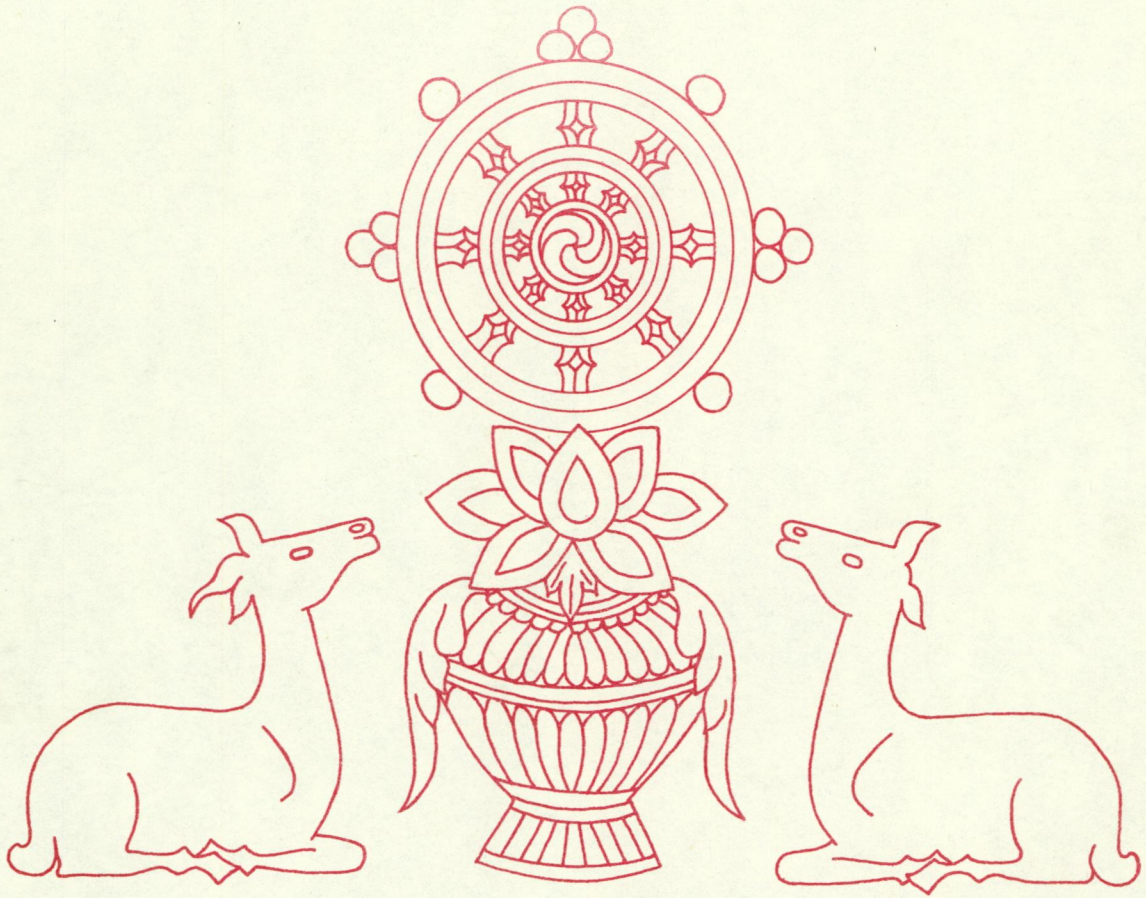


# Newsletter 21



Friends of the Western Buddhist Order





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1a Balmore Street, London N19      Tel. 01-263-2339

president: the Venerable Mahā Sthavira Sangharakshita

secretary: Upāsika Dhammādinna                      Treasurer: Upāsaka Lokamitra

publicity: Upāsaka Ratnapāni                      Tapes: Upāsaka Āsvajīt

editorial address: Āryatārā Community, Sarum House,

3 Plough Lane, Purley, Surrey CR2 3QB Tel. 01-660-2542

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## EDITORIAL: SOUL-MAKING

If one were to enquire of the different world faiths as to the nature and purpose of our life on Earth, one would very likely be faced with a widely differing set of viewpoints. Certain phrases come to mind: the Christian 'Valley of the shadow of death'; Keats' 'Vale of soul-making'; Eliot's 'intersection of the Timeless with Time'; the Sufic 'paradise of songs'; Blake's vision of 'heaven in a wild flower'. Anyone who embarks upon a spiritual path must at some point come face to face with this question, this 'koan', if you like: "Why am I here? What am I here to do? What is my essential task? What is the true nature of the world?" If the question, in whatever way it formulates itself, is not faced; if it is put aside or in some way avoided, one's spiritual progress must at some stage be impeded, for it might be said to be the most fundamental question a man can ever ask himself. It may be useful therefore, to briefly consider what the Buddhist's position might be, and in particular, what the concept of true spiritual life constitutes within the Friends.

The basic implication of spiritual life, of course, is that of 'movement towards a goal'; the idea of movement, progression, change, is central to the whole philosophy of Buddhism, and in fact, in the writer's experience, one of the main difficulties encountered by the newcomer to Buddhism is that of reconciling the absence of a 'god' concept with the presence of an 'evolution' concept; in short, the idea that there can be spiritual progress without a spiritual creator is, to the western mind, approaching the brink of a paradox—the only irredeemable sin.

And yet Buddhist training is squarely centred upon the concept of evolution, of the development of the individual from a lower to a higher state. I would like to consider here, briefly, the two basic ways in which this can be achieved.

Within Buddhism there are two distinct approaches to spiritual training. I will call these, for convenience, the 'way of discipline' and the 'way of seeing'. But by this I do not wish to convey that they are mutually exclusive paths; on the contrary, while being distinct in the beginning, they yet interact in the life of the individual to a considerable degree, and increasingly so as development progresses.

At this point, an illustration may be of use. Imagine, if you will, that two people, who live in nearby towns, set out one day, at the same time, to climb the same mountain. One sets out from the town in the south, the other from its neighbour in the east, and they



each see, in the far distance, the dim outline of the mountain silhouetted against the dawn sky. At first, the paths they take seem very different. One has high brick walls on either side, and plain, characterless concrete buildings mark its boundary. It is well paved, with many signs to mark the way, and bright street lamps at frequent intervals. The road from the second town, however, seems quite different. It seems more open, but at the same time less well defined. Its surface is rugged, full of holes and cracks, the pavements are little more than tracks in the earth, there are only low walls on either side, which very soon give way to hedges and open fields. There are no lamps on this road at all, and the traveller is obliged to rely at night on the light of the moon and stars for guidance.

As the two travellers approach the mountain, however, something strange appears to happen. They discover that, as the mountain slowly comes into sight, the paths themselves come closer and closer to each other, and their distinctive characteristics - walls, buildings, surface - fade away, until, on the mountain slopes themselves, there remain only two tracks of worn earth, with a few trees and boulders to mark their route. And finally, as they reach the summit, both paths disappear completely, leaving only a steep and tortuous slope of loose stones and craggy rocks. But by this time, the mountain peak is so close at hand, that the two climbers have no difficulty in following a common way to the top.

So let us consider the nature of these two paths in concrete terms. First, the 'Way of Discipline'. By this I mean external or outwardly imposed discipline. This may be regarded as the more traditional method of training in Buddhism. A student may go to a monastery, for instance, and take various vows and precepts from his teacher or superior. These are not so much rules of conduct in the sense in which such are encountered in Christian orders, but rather manifestations of states of consciousness which are to be aimed at. Failure to carry them out does not constitute a 'breach of training' requiring penance and recrimination, but rather a valuable learning situation which is necessary for spiritual progression. Yet at the same time, the imposition of 'tasks' and duties, often requiring much stamina and faith, is an important part of the path, and the student may be severely reprimanded for failing to carry them out with the proper zeal and spirit.

The second path, the 'Way of Seeing' is altogether more elusive and difficult to define. Many masters who teach their students according to this path have been criticised - even denounced - for their failure to impose rules and structures on their disciples. Often the disciples themselves are for a long time unaware that they are being



'taught' anything at all. Some may leave the group of such a master and go on to seek a more obviously disciplinary school, where, they hope, they will be given things to do, and told off for not doing them. This, such people say, is the real training; where you are really 'put through it' and ground into the dirt - several times a day if possible! Such 'spiritual masochism' appears to be very common in the west, for reasons which cannot be gone into here.

So in what precisely does the training of this school consist? How does one decide whether a teacher of this Way is a true master or simply a clever charlatan? Well, it is simply not possible to tell this from outside the school; one must have first hand experience of this Way, and even then a decision is a difficult and risky business. For the fruits of real training may not materialise for a very long time, and only by the fruits can the nature of the tree be known.

On the 'Way of Seeing' attitude is all important. So much so, that one might almost say that it doesn't matter what you do, so long as you fully experience the situation - motives, thoughts, feelings, fear, expectations, etc. - and learn from it. An attitude of openness to everything and everyone one meets is of the first importance. If one 'sees' fully and clearly one's state of mind at all times, without any self-deception, then there will be growth, there will be real spiritual evolution. There are many stories to illustrate this point, especially in the Tibetan and Zen traditions. An important point that is often made in these stories is that it is solely the state of consciousness which determines the ethical and spiritual value of any act. To take a simple example, if one person abstains totally from eating meat, yet feels superior to a person who tries to abstain but repeatedly fails to do so, it might be that the former person has further to travel along the 'way' than the latter, for he has not understood his attitude to what he is doing. (Of course, it may be that neither of them has!)

On the Way of Seeing, understanding one's motives and feelings must come before one tries to correct them; if there is no such understanding the training is reduced to simple discipline, which alone has no spiritual value whatever. If one is inclined to judge people on the basis of their actions, for instance, one must look deeply into the basis of such judgement; if one consistently invites blame and criticism upon oneself, one must look within and understand the causes of such a pattern, and then by contact with, and devotion to, a higher spiritual principle, maybe embodied in the form of a Bodhisattva, one is enabled at length to transform one's consciousness, and consequently also one's behaviour, into the free, spontaneous and joyous activity of the enlightened mind.



Both the 'Way of Discipline' and the 'Way of Seeing' have their value and their place in the appropriate conditions. Most people pass through a stage in their career where they do need external help in the form of a strict discipline imposed by an external structure. Discipline may be regarded as the furnace within which the delicate and mysterious process of 'soul-making' takes place. It can be the catalyst which fuses the opposite poles of the mind in the great process of individuation. It can be the flaming sword which cuts through the demons of apathy, complacency and self-doubt. Yet it is at the same time a weapon with two edges to its blade, and must be wielded under the guidance of wisdom and love, and with that rare virtue of gentle strength which is eternally manifested in the countenances of the great Bodhisattvas of the spiritual path.

January 1974

ANANDA

#### AUTUMN RETREAT AND TARA PUJA

The Autumn Retreat at the Aryatara Community, could be likened to the preparation of a mandala: a mandala offering to Aryatara, the Green Tara, or Jetsun Dolma as known in Tibetan. Over a period of two days of meditation, pujas, Hatha Yoga, lectures, discussions, the mandala was lovingly prepared by all those who attended the retreat, only awaiting its final completion with the appearance of Aryatara herself. Gelongma Karma Khechog Palmo, who in conducting a Puja dedicated to Aryatara, became for many of us the embodiment of Tara, thus completing the mandala.

Gelongma said that our performance of the Puja would bring us all within the protective influences of Tara. She presented the Community with a beautiful white silk scarf, as is the Tibetan custom, its lustrous folds draped across bowls of white and pink chrysanthemums as she hung it loosely about the shoulders of the Japanese Amitabha figure on the shrine. Gelongma further promised to send the Community a wood-block of Tara from India, from which we can print prayer flags to hang in the garden, amongst the trees, and from the eaves of the house; like a wind-horse, the prayer flags will spread the wish for good luck and happiness to all creatures.

Gelongma spoke of the significance of the Green Tara: "The Tara in her Green Form, which is the Tara to whom we are saying this prayer tonight, symbolises the Perfection of Wisdom, and she removes obstacles and difficulties. We see her depicted in all shades of green, depending on the inspiration of the artist. Once I was meditating upon the Divine Mother: I was praying in my heart to see



what colour she was, to really understand what colour the green was, and the colour that came to my mind was the colour - the light translucent jade colour - that is in the lakes in the mountains where the snow melts. If any of you have been to Kashmir, seen the Kashmir lakes, you'd know the colour I mean, it's a water green, if I could put it like that, that's the colour it appeared to me. I don't say that, because that particular shade of green appeared to me, that it is the right one; I was looking for that green in the artists' pictures, and I found that an artist who is perhaps the greatest living Lama artist, had painted her in that particular green, and I felt he must have meditated on this and realised this green. Some of the artists paint her in the colour of the green of young leaves and sometimes quite a dark green. I don't think it matters: it just indicates to us that she shows her beautiful woman's form in this veil, as it were, of translucent green".

"We must not think of these figures as being solid like earthly figures; they must always appear to us as empty, like a bubble, and translucent, like a bubble, and the colour very vibrant, and yet very delicate. Try when you are meditating to visualise the void nature of the figure and then it will appear to you as it should appear. Sometimes it can be likened to the reflection of the moon in a pool or lake of water; that particular moving and translucent and empty quality that the moon's reflection has. When you visualise, try to think of the visualisation as being living, as moving slightly, not absolutely still, as if you were passing a fan before the figure and the garments were trembling slightly. There should be a living quality in the visualisation as well as a void quality".

"I should like to say here that, when we describe these forms, we don't mean they are something just to be painted or something to be thought of as existing only in the scriptures; they should have a reality for you which is as great or as little as the reality you feel when looking at yourselves".

"I have been experimenting over a number of years with translating the pujas that are done in the Tibetan temples into English. The mantras of course we kept as they are in Sanskrit - even the Tibetans did not translate the mantras from Sanskrit. I have done this puja many times in English to see the effect, and helped people to do it, and I assure you that the effect of pujas is to evoke the divine Beings, to put oneself, as it were, in touch with them; to imagine oneself as a divine Being; to, as it were, absorb the divine qualities of the Being into oneself. All these things can be done in English: it isn't that there is something in the Tibetan words. The descriptions - what I call the 'guided meditation', can definitely be done in English and you'll all benefit from it".



Over the past few weeks, since the late Autumn, Devaraja has been working on a mural of Aryatara. In the painting Tara appears within the fully opened petals of a peonylike lotus flower which has given birth to her. The lotus grows upon a lake of turquoise, which very subtly, almost imperceptibly, deepens in colour towards its centre, its deepest place, which is the point from which the lotus grows above the water's surface. The lotus birth suggests the subtle nature of her influence, which, like the fragrance of a flower, is at once all-pervading, ungraspable, invisible, and can only be sensed, intuited, felt through a purified sensibility, through a certain receptivity to the spiritual, to that which lies beyond reason alone. It is through a trust in the credence of our own finer feelings and intimations that we come to give substance to her form, so that the very act of visualising Tara becomes at once an affirmation and a formulation of our own finer sensibilities.

PADMARAJA

#### MEN'S RETREAT

It is difficult to know what to say about one retreat in particular. If you have not been to one, you should go. If you have, then you know roughly what happens in the formal sense. Bells ring, tea is drunk, meditation, chanting, communication exercises, pujas, lectures - all are performed and slowly the magic begins. What that magic is or does cannot fruitfully be talked about; it is something that happens, as it were, inside you and pertains to your way of looking at things; to your experience. As you slow down, your awareness deepens, expands, becomes richer, more free, more joyous. In other words, at a retreat your normal practice is intensified and you begin to experience something of your 'original nature'.

So, to this retreat, set in a strange harsh pine plantation echoing to the roaring jet fighters, twelve or so males gathered together and engaged in the activities which constitute a retreat. We tended the panting monster which generated our electricity, cooked meals two by two, walked, talked, read and slept, each of us with our own personalities and idiosyncracies groping towards a reality beyond our narrow selves: Mike erupting with a joy too big for him, Eric standing beaming in the corner of the kitchen testing each dish as it is cooked, Graham alone in his room wrestling and playing with colour, and Ashvajit, carefully relaxing himself into a chair, Jim coming in when everybody else is going out, out when everyone else is coming in, all of us in the silence of the shrine room feeling the unfolding stillness. From the shrine Manjushri and Avalokiteshvara looked down, inspiring and protecting, leading us onward and upward.



Then, as the climax, Bhante arrived, everything opening up to him, like a garden, well nurtured, to the spring sun. With smiles everywhere and energies noticeably intensified we prepared for the private ordinations. Whilst everyone sat in the shrine room, the five of us climbed the stairs one after another to what, for me, was the most powerful event of my life. We took the refuges and precepts from Bhante, received initiation and were given the name by which we would be known thereafter. Overwhelmed by the intensity of my feelings, I reeled through the next day - the public ceremony and the journey home - struggling to assimilate what had happened.

Five of us who had arrived as Mike, Jonathan, Jonathan, Alex and Eric, left as Manjuvajra, Chintamani, Hridaya, Subhuti and Mangala - having taken our places in the ever expanding circle of the Western Buddhist Order.

SUBHUTI

#### SANGHA DAY IN LONDON

Sangha day was held on the full moon day of November, Saturday the 10th, at the Archway Centre.

The Activities began with a meditation at 5 p.m. led by Vajradaka who also welcomed all those present. Devaraja then read several pieces from the scriptures concerning the Sangha specifically and including Bhante's description of the Sangha from "The Three Jewels". We were then entertained by two Sufi guests from Beshara in nearby Raydon Street, playing Flamenco guitar. There was ample time for socialising during the refreshments period before we returned to the Shrine Room to hear Ananda read three of his more recent poems, the last one being a very beautiful and moving hymn to Bhante. Following a poem read by Sumedha, Vajradaka, Jonathan, Tony and Chris entertained us on drums, guitars and harmonica with two lively 'folksy' tunes.

After a short break we returned to the Shrine Room to watch a riveting performance of Yeat's 'Purgatory', with Vangisa as the father and Mike Kitching as the son. The performance was preceded and followed by the assembly chanting the mantra Om Amideva Hrih, while Mike and Vangisa made offerings and paid their respects to the shrine. This was immediately followed by a concluding Puja led by Mamaki who was ordained on Sangha Day the previous year and was thus celebrating her spiritual birthday.

Upwards of 50 people attended, old friends, beginners and complete newcomers mixing in a nicely balanced atmosphere of lightness and respect for the occasion.



## FULL MOON PUJA

The FWBO celebrated a Full Moon Puja on the night of Monday 10th December. The evening began with the visualisation of the Bodhisattva Manjughosha as the full moon is particularly associated with transcendental wisdom and is synonymous with the enlightened mind. This was followed by a reading by Upasaka Vajradaka on Mahamudra meditation that exhorted us to allow the mind and body to rest in their "natural" spontaneous state.

The Puja itself included the offerings of light, incense and flowers to the Triple Gem; Going for Refuge to the Buddha, Dharma and Sangha, and taking of Precepts; and a special Homage to the Thirty-Five Enlightened Ones (the Buddhas of Confession) followed by the Confession from the Sutra of Golden Light. The Puja was concluded by the chanting of mantras and a reference to the traditional belief that a Puja performed on the full moon was one hundred thousand times more powerful than at any other time.

DEVARAJA

## ARYATARA OPEN DAY

The first Open Day at the Aryatara Community in Purley took place amidst sparkling winter sunshine on November 17th last year. Much time had been spent beforehand on the preparations and decoration of the house, and the hanging of prayer flags and banners outside, so that on the day itself everything looked especially bright, clean and colourful and, we hope, presented an atmosphere of rejoicing and openness to the world. We felt the event to have a special significance for us, apart from being simply a day when the Community and house were open to the public. For the previous month, the Community had formed itself into the FWEO Surrey, thus becoming an official Buddhist Centre as well as a spiritual community. And in still another way, the event was also a recognition, an outward formulation, of our struggle towards individual openness and receptivity, as every individual who seeks to follow a spiritual path must become fully open and free - able to maintain inner awareness, together with an attitude of friendliness towards others in whatever situation he may find himself.

The programme was quite long and varied, encompassing many aspects of community and traditional Buddhist life. Beginning with a Yoga class led by Mangala, it continued with meditation and a short talk by Ananda on the practice of Buddhism and the significance of the Aryatara Community. This was followed by a session of



Communication Exercises led by Padmaraja with his usual skill and energy. After this, there was a performance of Yeats' play 'Purgatory' by Vangisa and Mike Kitching; a bonfire and fireworks with Buddhist chanting in a circle around the fire; and the day concluded with a Puja ceremony, with meditation, scripture readings, offerings, and recitation of mantras.

Over fifty people attended the day's events, most coming from the locality of Purley and Croydon. Some were surprised to find a community of Buddhists in the midst of an affluent middle class suburb; others seemed to accept our presence as just one more aspect of life's 'delightful eccentricity'. A few, however, took us quite seriously, and proved it by coming along to our Wednesday meditation class.

The event was filmed by BBC Television for a documentary which they intend to broadcast this year.

#### THE SEMINAR ON THE BODHICARYAVATARA

Nine of us, including Bhante, gathered for between three and four hours each day for 10 days before Christmas in the library of the Old Rectory, Tittleshall, to study the translation and guide to the Bodhicaryavatara of Santideva by Dr. Marion Matics.

Bhante came over from his temporary residence in Cokesford Cottage at ten o' clock each morning, and we began by reading a passage from Dr. Matics' 'guide'. Points would arise either of personal or general relevance, being raised either by Bhante or one of the others, and would be discussed until we all felt as far as possible satisfied. Bhante urged us to take notes of the proceedings, and apart from the first day, our discussion was tape-recorded.

We found Dr. Matics' guide intelligible and sympathetic, and his apparent grasp of the essence of Santideva's work quite remarkable for one who, it would seem, is not wholly devoted to the Buddhist way of life. The Bodhisattva spirit evidently does not confine itself to those calling themselves Buddhists.

After spending two hours or so on the 'guide', we partook of tea and cake or biscuits, or the excellent bread that was baked in Mary's kitchen, and conversation would range freely on more or less any topic under the sun, from politics and hypnosis to feminine ailments and other-worldly beings.

After refreshments we proceeded, usually, to the text itself, the guide to which we had already studied. Each person reading a



paragraph or so in turn, we found that comparatively little interpolation was needed, so thorough had been the combination of Dr. Matics' guide, our questions and comments and Bhante's commentary.

Various and often very powerful currents of feeling flowed through our reading, and we were deeply impressed by the totally different experience gained in this way as compared with our private and individual study of the book.

Sometimes we felt elevated by the sublimity of Santideva's vision, at others, reduced to utter despair at the seeming impossibility of ever attaining it ourselves. At other times we felt the fury of his determination in seeking Enlightenment for the sake of all sentient beings, and his contempt for everything that stood in the way of this aspiration, especially that pile of refuse - one's own body, and that most tenacious of all illusions, the separate self or Ego.

At times it seemed that we would be shattered by the experience transmitted by the text, and cast upon some nether shore of abysmal existence to suffer unendurable and unending torments. Yet, and perhaps after all, predictably, we came through it, feeling a little more humble; purged, perhaps, of our grosser follies, and renewed with a strange sense of determination and exultation.

Santideva, the Bodhicaryavatara, the Bodhicitta, Egolessness, the Mystery of the Void, Loathsomeness, Corpses, Rejoicing in Merit, Patience, Strength, Confession, the Thought of Enlightenment: no longer mere words, but now, as a result of our ten-day experience, filled with depth of meaning and ready to influence, to shape our lives and those of others.

Thank you Bhante, thank you Santideva, thank you Dr. Matics, thank you Mary our Host, and all those who attended those memorable ten days. It is hoped that this is the first of many such study groups and that in this way our practice of Buddhism in its aspects both of Wisdom and Compassion, may grow and deepen, making the Word of the Buddha even more pervasive in the West.

ASVAJIT

#### WEEKEND VISUALISATION RETREAT 8th - 9th DECEMBER

This was the first retreat of the FWBO concerned specifically with Tantric meditation, that is, with visualisation and mantra recitation. It took place at the Aryatara Community.

A friend, Mala, called my attention to the falling rain on the



Friday evening of the retreat, telling me that it was considered in India to be a very auspicious sign. This reminded me of a much loved parable, that of the Rain Cloud from the White Lotus Sutra, in which the Dharma is likened unto rain:

'Wherever the one rain reaches,  
All become fresh and glossy.  
According as their bodies, forms,  
And natures, are great or small,  
So the enriching rain,  
Though it is one and the same,  
Yet makes each of them flourish'.

Saturday morning began with the chanting of the Ti-Ratana Vandana, the taking of Refuges and Precepts, and Bodhisattva Prayers.

'At this time, in this life, the good result has come,  
I have gained the human sphere.  
Today I have become the Son of the Buddha.  
Now, whatever happens, I will practise what is suitable,  
According to the Buddha's Race,  
And in that transcending race without stain,  
Faultless will remain forever.'

Our principle practice during the weekend was visualization of the Stupa; and on Saturday, as guidance, we listened to Bhante's inspiring talk on the 'Tantric Symbolism of the Stupa' from his series 'Creative Symbols of the Tantric Path to Enlightenment'. This helped us to see the Stupa as a means to liberate and transform our psycho-spiritual energy.

On Sunday we heard Bhante's talk "The Tantric Symbolism of the Five Buddhas, 'Male' and 'Female'," from the same series, which helped us to see our practice in a broader context, as a whole spiritual path, as an ascent through a mandala, with each Buddha transforming an element of the Stupa, and by our identifying, through visualisation, with the Stupa, transforming an element in our being.

After the last Stupa visualisation of the retreat all sixteen of us appeared to be revived and cleansed and during the final puja, I reminded everyone of what had always been considered an extremely meritorious act amongst pious lay Buddhists in the East - the act of building a Stupa - and how much more meritorious it was to build Stupas through visualisation.

DEVARAJA



## MY FIRST FEMALE RETREAT

A bad beginning. Half nine and still trying to leave Archway. Confusion over cars, mounting tensions, but finally I'm driving through wind, rain and nightfall for the first time on English roads. At midnight a worried Marichi and Dhammadinna welcome us with hot soup, but the house is uncongenial and freezing, a suburban bungalow. I wonder why we bothered leaving London, and sleep badly.

Overtired, tense, reacting to my surroundings. Meditation goes badly till late morning, then 'Just Sitting'. The song of a child rises in the street; with voice and tin drum he is singing his own song from the heart, and it is so true and real that it seems I am hearing music for the first time and it begins to fill my heart. Then wham! The parental command: "Stop that racket!". My brain explodes with myriad visions of the lives and moments we crush as they are just beginning. This, together with my inner tension, causes the blockages to reach bursting point; I break through in a flood of tears which crescendo to such a pitch that I'm deafened by them. It is a breakthrough, but this retreat is to see no real surrender, as the blockages and reaction keep repeating themselves. Marichi seems too unsure in leading us; we do not seem to be really together in spirit; the retreat never seems to gell. I think perhaps we women do not trust ourselves and each other enough yet to really get it together alone. We need more time.

But there are many good moments. Mary's gentle witty remarks that set us thinking. Vigorous communication exercises. Helping Sharon to walk and chant with us and she doing so well and enjoying it so much that she keeps going yet another round. Sitting quietly in a circle in our shrine room eating Dhammadinna's good food. An almost silent Sunday. And of course Bhante slipping quietly in at the end, adding warmth and wisdom to our weekend, answering eager questions and leading the final Puja.

At the time it seemed mostly bad, but in retrospect, as you see, there was warmth and love and much to be learned about expectations, disappointments, limitations, patience, silence, women to women relationships and the fact that a retreat, like any life situation, is ourselves and what we bring to it.

CAROL

## SPEAKERS' CLASS SEMINAR AT TITTLESHALL

The newly re-formed speakers' class met at the Old Rectory at the conclusion of the Study retreat and received the benefit of Bhante's presence and comments. We assembled in the library warmed by the cheerful glow of a wood fire and took our turn to stand and speak.



The subject we were all to talk on was 'Buddhism', and Subhuti started by reading a scholarly discourse from detailed notes. He spoke of the intellectual and emotional aspects of Buddhism, and went on to talk about the Six Perfections.

Bhante thought the material very good, but said that communication with the audience could have been better, and this was the difficulty of reading a speech from notes.

Asvajit followed, saying that he had thought of starting with 'Ladies and Gentlemen', but of course there were no ladies present. His talk was of a more impromptu nature, with occasional reference to notes. Bhante thought his audience communication was good, but there could have been more 'content' with fuller notes. He commented favourably on the 'Aphoristic' approach, and said Asvajit's talk was a bit like Chamber Music. Something half-way between this and Subhuti's speech would be really good, Bhante said.

Ananda was next, and built a 'lectern' out of a desk and a convenient log. Laughter followed the ceremonial sipping of a glass of water and Bhante interjected 'If you can make them laugh you're made!' Ananda started talking about his early views on life as aimless and futile, and went on to give a lengthy discourse on Buddhism in gentle tones, which, while holding our attention, allowed the mind to introspect. Answering Bhante's comments, he explained that his opening passages were intended to allow people to identify and empathise with him, so that they would be more open to the later more doctrinal part of his talk. Bhante agreed, and then suggested that we had the remaining two talks after a break for tea.

Mike Kitching started off the second session and gave a very polished speech, standing firmly and reading with great confidence from notes. Bhante said that his talk would be more suitable for a radio broadcast, and that Mike really knew how to read properly.

Vajradaka's was the last talk of the afternoon. He started by giving an inspiring account of Gautama Shakyamuni's search for Enlightenment, and concluded with the need for us to leave home and tread the Path for ourselves. The speech was delivered in confident and measured tones, full of much useful information, and really told us very well what Buddhism is about. It was pointed out that Vajradaka had a tendency to stoop, but this was perhaps due to his relaxed style, or else the relatively low 'lectern'.

Bhante was pleased with the talks as a whole, but pointed out that no-one had addressed the audience in the proper manner, there being only a passing reference to 'Ladies and Gentlemen'. It was his



hope that everyone interested in talking to groups should have at least two speeches ready to hand, one on Buddhism and the other on some aspect of Buddhism in which they were especially interested.

We should like to thank Bhante for taking a continued interest in the Speakers Class, which is now attracting a number of new and active participants.

ASVAJIT

#### SPEAKERS' CLASS

Now that Bhante has begun to operate from the country, the teaching of the Dharma must be done more and more by us. So every month, nine or ten of us meet to deliver and criticise lectures. In the meetings we have had so far, no-one has yet delivered an astonishingly good talk, but we have made some quite definite steps towards it. The main problem seems to be one of having the confidence to let go of our preparation and just talk to the assembled people. It is quite easy and safe to read or even to talk from copious notes, but it is very hard and even quite alarming to stand up and talk spontaneously to some effect. We have found people are so overcome by nerves at the prospect of talking that they do not come, or do not prepare anything when it is arranged that they should. In order to overcome this (and to fill up the silence resulting from an absence of speakers) we have resorted to impromptu speeches, each person talking for as long as he or she wishes on a common topic. These prove highly interesting, revealing as they do each person's very different approach to the same topic. They are also very good practice as in some ways there is less pressure felt and one is forced to speak quite definitely from the moment. The last meeting was on the topic of 'Going for Refuge' and by the time we had completed all seven talks we seemed to have covered the subject from every possible angle. Each person drew on the experience and the criticism of the previous speaker so that the last was by popular acclaim accounted the crown of the evening, being in a sense, the product of the cumulative effort of all.

Next month each of us is preparing, or rather, considering a short talk on a topic of his or her own choosing. Hopefully, this will prove the next step in our journey towards lectures of the same calibre as Bhante's!

SUBHUTI



## WINTER SOLSTICE CELEBRATION

Here at Aryatara on Friday December 21st, we celebrated the Winter Solstice or longest night of the year, with an evening of public events.

Despite adverse weather conditions, by 7 o' clock, the official starting time, the place was nicely filled with people eager to participate in the evening's activities.

The programme began with an informal supper, people helping themselves to soup, bread, fruit and cheese. This was followed by a session which included a talk by Ananda on the aims and purposes of the community, and readings from Buddhism, Taoism and the Bible, each interspersed with a short period of meditation.

The next event was to be a bonfire and fireworks display, but due to the very wet conditions, it was only after some debate that it eventually got under way, and soon, to everyone's surprise, we had a great inferno raging away at the bottom of the garden, which, coupled with a fine fireworks display and hot baked potatoes, soon had people forgetting about the cold and wet, and instead, gazing with fascination as the burning carcass of an old wardrobe seemed to spell out some ancient and mysterious alphabet, transporting one into a strange world of imagination and fantasy.

After a time, however, the great conflagration died down, and people made their way back to the shrine room, to conclude the evening with a special puja led by Devaraja. Along with traditional offerings of light, flowers and incense, a special mandala offering was made, and Devaraja, who had previously constructed a beautiful wish-fulfilling Tree explained to us its symbolism and significance.

This brought to a conclusion yet another very successful event, held here at Aryatara, and it was encouraging to note that the vast majority of people in attendance were local people who had come in response to our advertising.

MANGALA

## FIRST COURSE IN BASIC BUDDHISM, 1973

Last year it seemed necessary to provide a situation where people could be introduced to the fundamentals of Buddhist philosophy and practice incorporating the integration of the traditional approach to Buddhism with western life as understood by members of the Western Buddhist Order.

I first conceived of the idea of a course in basic Buddhism as being something fundamentally dynamic, life-changing, exciting and practical, an introduction to the very feeling of being someone on



the path of awakening, and experiencing the pains and joys of being born into all the spheres of seeing and being that are continuous in one's growth and evolution.

The course was a commitment in three ways: first, the course was paid for mainly in advance; secondly, practically, as aspirants were exhorted to meditate and practice mindfulness daily; and thirdly, psychologically, for if one is to try something for one's self there has to be a fair trial, and this means effort and openness to both the teaching and the effect. Not only was the course to be an introduction to the ideal of enlightenment and the path thereto, but also in a very human way, a communication from and with the Order as the spiritual community.

Fourteen people took the course, nearly all of whom were new to the Friends and Buddhism. We started somewhat stiffly with the Three Jewels (Buddha, Dharma and Sangha); one Jewel a week, with study ('discovery' is closer to what happened), meditation and mantra chanting. Then we had our planned retreat at Keffolds, which was 'light' and a happy success, prompting requests for an encore. The course carried on one evening a week with a much looser and friendlier atmosphere. Most people were using the course to get a feeling of Buddhism as a way of life and there was little interest in intellectual metaphysical dialectics.

Each week I took overall responsibility with a different Order member accompanying me. In the course of three months we covered the four noble truths, the wheel of life, ethics, meditation, wisdom, the five spiritual faculties, the bodhisattva and the six perfections, as well as transmitting all the relevant information regarding the path that came from our experience as Dharma followers.

We had a second retreat which was hard working and showed the course members that they were absolute beginners no more.

VAJRADAKA

#### LECTURE IN THE SERIES 'MAN & HIS SYMBOLS'

On Saturday 24th November I was a guest lecturer, contributing to the series 'Man and his Symbols' at the City Literary Institute in London. I spoke on Buddhist Symbols. I explained in some depth the symbology of the Tibetan Buddhist Wheel of Life; and spoke, in detail, about a work showing the Buddha Sakyamuni, at the moment of enlightenment, being assailed by the forces of Mara.

A certain amount of surprise greeted my explanation of the last work. The concept that these terrifying demons can, and must be,



welcomed and integrated into our being, is foreign to many Westerners who feel that these energies must be feared, rejected and suppressed.

Several of the figures, now enthroned as noble protectors of the Teaching, had snarling mouths in their abdomens. I asked my audience what they thought this might mean. One person said, half jokingly, "a stomach ache?" "Possibly," I replied, "but in this case it means anger." Several people agreed that the stomach and guts were where they most felt their anger.

#### TALK TO CROYDON TEACHERS

On Monday 12th November, as part of a course for teachers of Religious Education in schools, arranged by the Borough of Croydon, I gave a 'talk' on Buddhism. My aim, right from the start, was to cut through the usual form that that these sort of evenings take - polite questions and answers about doctrine, diet and the family, with no real personal and emotional involvement on the part of those asking the questions, and absolutely no change in consciousness.

So, to place a 'hot potato' in the 'laps' of those present, I led a fairly rigorous 'just sitting' meditation to open the evening, with several exhortations to put personal opinions and preferences aside. After the meditation I performed the Sevenfold Puja in front of a small shrine that I had constructed earlier in the room. This included offerings of light, incense and flowers to the Buddha, which I asked three of the teachers to make (there was one refusal, so someone else took over). This was followed by tea, which I made in front of the shrine, and a light-hearted intelligent and energetic discussion followed. Several of the teachers thanked me and said that I had given them a lot of surprises.

DEVARAJA

#### 'LIVING BUDDHISM'

This series of eight lectures being given by members of the Order at Archway on alternate Sunday evenings is now well into its second half. These lectures are open to the public, and cost 30p per evening; they are followed by a question period and refreshments. The theme common to the series 'Living Buddhism' expresses the practical nature of the talks. Under this heading, six lectures have already been given on such apparently diverse topics as 'The Purpose of Life', 'The Significance of Leaving Home', 'Initiation' and 'Ignorance'. Yet the lectures are very definitely linked by a common thread which might be described a little enigmatically, as



'the Spirit of Buddhism'; they are not expositions of Buddhist philosophy or rhetoric, yet philosophy and rhetoric undeniably played a part within their structure. Certainly the emphasis came down heavily on practice, and the application of the traditional systems in terms of our own daily lives, and anyone who attended one or all of them must have been given something of value to him as a developing being on the tortuous path of the higher evolution.

Future lectures, which will complete the series, will be 'From Mysticism to Politics' by Ananda on February 17th, and 'Attainment' by Gotami on March 3rd. Each lecture will be given at the Centre at Archway and will begin at 7.30 p.m.

#### WESTERN BUDDHIST ORDER CONVENTION AND NEW ORDINATIONS

The first Convention of the Western Buddhist Order took place on a weekend of bright winter sunshine at Aryatara Community in Purley, from the 11th to 13th January. It was held in the presence of the Venerable Sangharakshita who took a leading part in determining the structure of the events. Altogether 28 members of the Order were present for part or the whole of the time, two people coming from Finland especially to attend, as well as one from Cornwall, two from Scotland, and one from North Wales. The purpose of this gathering together of the Order, which is to be an annual event henceforth, is to collect and disseminate information and feelings about matters concerning the Order and its functioning and to investigate possible new directions of growth. To this end Bhante divided the weekend into four plenary sessions of two hours each, each session dealing with a particular aspect of the Order's existence.

Friday night was the occasion of five new Ordination ceremonies, when Jeremy Goody, Mike Kitching, Jim Carroll, Terry Pilchick and Gisela received the Upasaka ordination. On the Saturday morning at 7 a.m., the public ordination ceremonies took place and the new names chosen by Bhante were publicly given, in the brightly painted and decorated shrine room, to the accompanying sound of faint birdsong from the pine trees outside the windows. In accordance with our tradition, Bhante explained the significance of the names he gave. Jerry was given the name Lokamitra, which means 'Friend of the Lokas', (the Six Realms) and is also an epithet of Avalokiteshvara, who descends into the six realms of conditioned existence in order to communicate the Dharma to all beings, in their own languages. Mike Kitching was named Devamitra, which means 'Friend of the Gods' and is an allusion to Mike's interest in Drama and Poetry. Jim Carroll was called Aryamitra, meaning Noble Friend or Friend of the Noble Ones.



Terry Pilchick was given the name of Nagabodhi or 'Enlightenment Dragon', symbolising the transforming energies of the deep unconscious (mind) which are summoned up for the purpose of spiritual liberation. Finally Gisela was named Jinamata, 'the Mother of the Buddhas'. This name is connected with the Goddess Prajnaparamita, the embodiment of transcendental wisdom.

The two sessions on Saturday were devoted to problems and difficulties experienced by members in the course of their practice; in this session the question of appropriate work and employment was discussed at length, and three people were asked to investigate the matter and to prepare a detailed report on the possibilities in this field. The afternoon session dealt with communications within the Order itself. The day's programme ended with a Puja led by Bhante in which readings from the scriptures were given and offerings to the Buddha were made. On Sunday the discussion sessions were concerned with the relation of the Order to the world, and with various aspects of Order organisation. Possibilities of activity in the fields of Education, Trade Unions and Prison visiting were extensively explored. A Newsletter for circulation within the Order called 'Shabda' ('Primordial Voice') is to be edited by Suvrata and published every month to deal with the increasing amount of information and communication taking place between members, especially those living far away from London.

#### RETREATS, SESSHINS AND SEMINARS

The character of FWBO retreats is changing considerably and the number of them increasing. The big Easter and Summer mixed Retreats though no longer at Keffolds, will continue to be held, hopefully at the Old Rectory, Tittleshall. However, they will be designed more for those new to meditation and the Friends, and numbers will be limited.

There is, and will be, much more emphasis on smaller, single sex retreats. Both these factors have resulted in the development of a mindful and yet light atmosphere of co-operation among those involved, thus proving to be really conducive to personal development.

The term 'Retreat' will from now on indicate a mixed programme of meditation, puja, communication exercises, lectures and possibly Hatha Yoga. It is unlikely that Bhante will lead any of these, although he is always likely to appear briefly. The term 'Sesshin' will be used to indicate a programme of just meditation and puja. Some of these may be taken by Bhante.



'Seminars' will also be held from time to time, mainly, but not exclusively, for Order members. These will normally take place at the Old Rectory or our New Country Centre (when we get one) and will consist largely of the study of a Buddhist text, under the personal direction of Bhante. They may be combined with a programme of manual work. Attendance at these will be by invitation from Bhante.

If you want any information about retreat etc., please write to the Retreat Organiser, at our London Centre, enclosing a S.A.E.

#### TUESDAY EVENING AT THE CENTRE

The programme on Tuesday evenings has been the same since Bhante left London. Starting at 7.0 p.m. there have been two meditations with a short, tea-less break in between and a concluding puja. These were usually taken by Order members resident at the Centre although other Order members were free to lead them if they so wished. Attendances were generally small, varying between three and twenty individuals, and a handful of regulars constituted the greater proportion of the classes. This is in contrast to the Tuesday evenings that were taken by Bhante when the shrine was always full. People attending the far larger Beginners' Class seem to have found the step to the longer evening difficult.

The class has been growing larger since the beginning of January with an influx of very energetic people from the recently ended Basic Buddhism course. However, the format for Tuesdays is now changing....

RATNAPANI

#### VENERABLE SANGHARAKSHITA IN HOLLAND

At the beginning of November Ven. Sangharakshita emerged from his retreat to pay a short visit to Holland. From the 9th to the 16th he and Mark Dunlop were the guests of Nel in 't Veld at her home on the outskirts of Rotterdam. Nel is a leading Gestalt therapist who became interested in the FWBO after meeting Upasaka Vajradaka on a Quaesitor 'one month intensive training' course, where Vajradaka was helping out with the cooking, and at his suggestion attended the Summer Retreat at 'Keffolds' in August 1972. Since then her involvement with the Friends has steadily grown, and at the end of 1972 she invited Vajradaka to lead a retreat at her centre in Rotterdam (see Newsletter 18). In the course of his visit Ven. Sangharakshita had extensive discussions with Nel about the place of psycho-therapeutic methods within the wider context of the spiritual life, and it was agreed that a special 'Anglo-Dutch' Retreat, to be led by Bhante,



should be held in England early in the New Year. Bhante and Mark also took the opportunity of visiting some of the leading Dutch museums and art galleries. In the Rijksmuseum, Amsterdam, they found a beautiful Japanese scroll painting of the Bodhisattva Kshitigarbha, in the form of a Sarvastivadin monk, and in the Boymans Museum, Rotterdam, a painting by Heironymous Bosch, generally known as 'The Prodigal Son' or 'The Vagrant', which Bhante thought illustrated his lecture on 'The Return Journey'. Ven. Sangharakshita also met a number of Nel's friends and colleagues, as well as her husband 'Bill', and shortly before his departure conducted a meditation session for the benefit of about thirty people attending her various groups.

#### COUNCIL OFFICERS

Two new elections to the FWBO Council were recently made at a meeting on 19th January. They were the election of Lokamitra as Treasurer, who takes the place of Dhruva, who has been guarding our slender finances for the last two years, and Dhammadinna as Secretary, who takes over the post from Marichi. It is hoped that this new arrangement will improve both communications and the effectiveness of the offices as well as ease the considerable workload which these posts are subject to.

#### PRINTING PRESS

As part of the process of expanding its Publications activities in the future, the FWBO has recently bought an offset printing press which is now installed at Aryatara Community. It is hoped that in the near future it will be possible to begin to produce some of Bhante's writings in a more attractive and permanent form, as well as produce our Magazine and Newsletter more quickly and efficiently. The next stage in this process will be to buy a process camera for the production of photographic printing plates, which will enable us to be much more self-contained as well as to greatly improve the technical quality of our publications.

The total investment in this equipment, together with necessary supplies, when this stage is completed will be almost £2,000, this amount having been raised entirely by individual donations. Anyone who is able to help further the work of the FWBO Publications is earnestly asked to make a donation towards the costs by writing to the Treasurer at 5, Balmore Street, London N.19 or directly to the Centre.



## MAGAZINE

Plans for the projected FWBO Magazine are now going ahead rapidly, and much material has already been gathered. However, the financial aspect is not so encouraging, and we are having to reconsider whether our present rate of income will enable us to produce the first issue as soon as planned. Subscriptions for 1973 totalled just under £100, which, while significantly better than the previous year, still falls far below the amount required to print the first two issues.

We hope that those readers who interested in the project will respond more favourably this year to enable us to go ahead with production of the first issue (on the theme of 'Initiation') in the near future. Cheques may be sent at any time directly to the Treasurer, made payable to the FWBO, and please mark them 'FWBO Magazine'.

## CUSHION APPEAL

The Archway Centre is rapidly running out of cushions (or maybe the cushions are running out of the Centre!) All Friends using the Centre are strongly invited to either donate cushions for use in the meditation room, or to donate the cost of materials for making one (about 50p.).

## REPORT FROM THE FWBO (HELSINKI) CENTRE

The regular activity of a weekly beginners' meditation class, together with puja, started in August. Since that date the attendance has fluctuated between 2 and 7 (plus Bodhishri, minus Vajrabodhi). Besides we have some people around who do not attend the classes, but keep in contact on a more or less regular basis. In addition to these people we have met a number of people who are either only superficially interested in the Dharma or are already committed to some other movement.

We have not had any public advertising in the year 1973, but we intend to try some limited advertising in early 1974.

The Finnish translation of Bhante's "Mind - Reactive and Creative" has been issued and about 70 copies have been sent out by a number of ways, including a local bookstore.

VAJRABODHI and BODHISHRI



## RESULTS OF SURVEY

Our last issue contained a questionnaire which asked you 25 questions about things like age groups, jobs, interests, etc. Below is a very brief summary of the results of those which were returned so far.

Of the 500 forms sent out, plus those returned from the Centre, 34 were returned completed. Of these, 18 were sent by men, 15 by women, and one by someone who appeared to be androgynous! It is clear that this percentage (about 7%) cannot be regarded as in any way representative of those 500 on our mailing list, but maybe some significant information may be gleaned from the existing results.

Age groups: the male majority age group was 21 - 30, that for women was 'over 50'.

Contact with Friends: about 80% of the forms were returned by people who said they had contact with the Friends only 'rarely'. Another 15% had never had any personal contact, yet.

15 of the men considered themselves to be Buddhists, while only 9 of the women did so.

Out of the total returned, 11 men and 7 women had either full or part-time jobs. From these figures, 6 men and 4 women earned less than £1,000 per year.

Interests: As is to be expected, perhaps, the great majority of interests lay in the categories of "religion and philosophy" and the arts. Only 7 claimed an interest in the sciences, and only 3 in "sports".

In about 90% of cases, the reasons given for not attending FWBO events in London, were distance from London, and Job.

First contact: The great majority of people said that their first contact with the Friends was made through a friend's recommendation, and most of the rest either through meeting Bhante or through seeing the Newsletter.



## RETREATS

18-24 Feb.	Men's Retreat, Old Rectory, Tittleshall, Norfolk - led by Vajradaka.	£10.50
18-24 Feb.	Women's Retreat, Quartermaine, Haslemere, Surrey - led by Gotami.	£10.50
2-3 March	Weekend Retreat (Mixed), Aryatara Community - led by Mangala	£ 2.00
8-10 March	Working Retreat at Old Rectory (begins evening of 8th)	£ 1.50
22-24 March	Weekend Retreat (Mixed), Aryatara (begins evening 22nd) - led by Dhammadinna	£ 3.00
5-21 April	Mixed Retreat, at Old Rectory (Limit - 30 people)	£24.00
19 July - 5 August	Mixed Retreat at Old Rectory (Limit - 30 people)	£24.00

There will probably be several single sex retreats between May and September, but details of these have not yet been finalised.

All money must be paid in advance, otherwise bookings will not be accepted.

## COMMUNICATIONS EXERCISES

It has been agreed that Communications Exercises will take place at the Centre on the following dates:-

Sunday February 17th  
Sunday March 17th  
Sunday April 28th  
Sunday May 19th

from 1.00 p.m. till 5.00 p.m. with a break for refreshments.  
Cost for these will be £1.00.

We aim to publicise them widely in the hope of attracting people not already visiting the Centre and possibly people not interested specifically in Buddhism or Meditation.



I decided to hold one this month (January) although advance publicity was not possible, but through advertising during the week at the Centre, we had twelve participants, four of whom had not done the exercises before. With one or two exceptions, the proceedings began with everyone being a little stiff and un-energetic, but as the intensity built up through the afternoon people became more relaxed and everyone left looking and feeling much more vital than when they arrived.

DHAMMADINNA

#### DAY SESSHINS

Day sesshins (a day of intensive meditation) will be held at the Archway Centre on the following dates:-

Saturday March 16th  
Saturday March 30th  
Saturday April 13th  
Saturday April 27th  
Saturday May 18th  
Saturday June 1st

The programme will begin at 10.00 a.m. and will continue through with breaks, until and including the regular Saturday evening meditation and puja at 7.00 p.m.

#### ARYATARA WEEKLY PROGRAMME

Wednesday      Public meditation class, with full instruction  
by members of the Community. No charge.

Programme:    7.30 p.m. Meditation  
                 8.30 p.m. Discussion or Lecture  
                 10.00 p.m. Puja

Tuesday        7.30 p.m. Hatha Yoga class led by Mangala  
                 30p charge.

Sunday         11.00 a.m. Public meditation and puja

Weekend retreats are also held regularly: phone 01.660.2542  
for the latest information.



### NEWSLETTER INFORMATION

The Newsletter is published quarterly (in February, August, November and May) by the Friends of the Western Buddhist Order, 1a Balmore Street, London N.19.

EDITORIAL ADDRESS: 1A, Balmore Street, Archway, N.19.

LETTERS & NEWS: We welcome your letters on any topic of interest to Buddhists, and will do our best to print all such material received, although no guarantee of publication is given or implied by acceptance of material. News of other groups and Buddhist activities is very welcome, especially if it is along the lines already being followed by our own group. The editor reserves the right to shorten, correct, or alter layout of material where considered necessary. All items for publication must be received by us at least three weeks before the end of the month preceding publication.

SUBSCRIPTIONS: Subscriptions to the Newsletter and Magazine should be addressed to the Editor at Archway Centre. Cheques and P.O.'s should be crossed and made payable to the FWBO. The subscription rate at present is £1.00 per year inland, £1.50 per year overseas.

NEXT ISSUE: The next Newsletter will be published in May 1974.



# FUTURE EVENTS

AT THE FWBO MEDITATION CENTRE, ARCHWAY

( PLEASE SEE SEPARATE LIST FOR DETAILS OF RETREATS )

## LECTURES

SUNDAY 17 FEBRUARY	'FROM MYSTICISM TO POLITICS' by ĀNANDA	7.30 p.m.
SUNDAY 3 MARCH	'ATTAINMENT' by GOTAMI	7.30 p.m.
TUESDAY 21 MAY	'RETREAT INTO TIME' by CHANDA.	7.30 p.m.

## FESTIVALS

SAT/MON 6-8 APRIL	BUDDHA'S BIRTHDAY, FOUNDATION OF THE ORDER ( At Tittleshall, Norfolk )
MONDAY 6 MAY	WESAK ( ENLIGHTENMENT FESTIVAL )
THURSDAY 4 JULY	DHARMACHAKRA DAY
WEDNESDAY 24 JULY	PADMASAMBHAVA DAY
TUESDAY 1 OCTOBER	SANGHA DAY

## COMMUNICATION SEMINARS

SUNDAY 17 FEBRUARY	1 - 5 pm.
SUNDAY 17 MARCH	
SUNDAY 28 APRIL	
SUNDAY 19 MAY	

REFRESHMENTS WILL BE SERVED

### NEW PUBLICATION

## THE ESSENCE OF ZEN

five lectures by  
Venerable Mahā Sthavira Sangharakshita



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WEEKLY PROGRAMME AT THE F.W.B.O. ARCHWAY CENTRE

SUNDAY	11.00 am	Hatha Yoga 30p charge
	5.30 pm	Beginners meditation class, followed by a discussion and tea.
	8.30 pm	Meditation and Puja.
MONDAY	7.00 pm	Comprehensive course in Basic Buddhism. By enrolment, for twelve weeks from 28 January. Cost £15 including a weekend retreat. There will be another course following this one.
TUESDAY	7.00 pm	Meditation
	8.30 pm	Study group (by arrangement)
	9.30 pm	Puja
WEDNESDAY	5.00 pm	Hatha Yoga 30p charge
	7.00 pm	Beginners meditation class, followed by a break for tea and a talk.
	8.30 pm	Recorded lecture by the Ven. Sangharakshita
	10.00 pm	Meditation and Puja
THURSDAY	6.30 pm	Karate-Do 30p charge
	10.00 pm	Puja
FRIDAY	7.00 pm	Order Meeting
SATURDAY	7.00 pm	Double meditation and Puja

There is meditation every morning at the Centre from 8am - 9am and the Centre is open all day for individual practice.

Telephone 01-263-2339 or write for details of other events.



CENTRES AND BRANCHES OF THE  
FRIENDS OF THE WESTERN BUDDHIST ORDER

LONDON

FWBO MEDITATION CENTRE,  
1A Balmore Street, Archway, N.19  
Tel: 01-263.2339

SURREY

ĀRYATĀRĀ BUDDHIST COMMUNITY,  
3 Plough Lane, Purley, Surrey, CR2 3QB  
Tel: 01-660.2542

EXETER

FWBO REPRESENTATIVE:  
Upāsika Karuna,  
22 Elmside, Exeter, Devon.

GLASGOW

FWBO GLASGOW,  
Mahā Upāsika Gotami,  
246 Bath Street, Glasgow G2 6QZ  
Tel: 041-332.7837

FINLAND

FWBO HELSINKI,  
Upāsaka Vajrabodhi,  
Punavuorenkatu 22 C 37,  
SF-00150 Helsinki 15,  
Tel: 669-820

NEW ZEALAND

FWBO AUCKLAND,  
Upāsaka Akshobhya,  
KALYANA MITRA BUDDHIST CENTRE,  
442 Beach Road, Mairangi Bay,  
Auckland, New Zealand.

BUDDHIST ORGANISATIONS IN GREAT BRITAIN

THE BUDDHIST SOCIETY

Secretary: Burt Taylor,  
58 Eccleston Square,  
London SW1  
Tel: 01-828.1313

LONDON BUDDHIST VIHARA

(Centre of the Ceylonese Buddhist Sangha),  
Hon. Sec: Russell Webb,  
5 Heathfield Gardens,  
London W4  
Tel: 01-995.9493

BUDDHAPADIPA TEMPLE,

(Centre of the Thai Buddhist Sangha),  
99 Christchurch Road,  
East Sheen,  
London SW14

KHAM TIBETAN HOUSE

Venerable Chime Rinpoche,  
Ashdon, Saffron Walden, Essex, CB10 2HM  
Tel: Ashdon 415

THE BUDDHIST SOCIETY OF BRIGHTON,

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

SAMYE-LING TIBETAN CENTRE,

(Venerable Akong Rinpoche),  
Eskdalemuir, Nr. Langholm, Dumfriesshire,  
Scotland. Tel: Eskdalemuir 232

THROSEL HOLE PRIORY

(Rev. Jiyu Kennett Roshi)  
Carr Shield, Nr. Hexham, Northumberland.

KONGORYUJI

(Rev. Nagaboshi Tomio),  
Shudy Camps,  
Cambridge, Cambs.  
Tel: Ashdon 485

MAITREYA SANGHA ORGANISATION

(Ven. Zengo Miroku),  
4 The Grange, Teversal, Nottinghamshire.