



Friends of the Western Buddhist Order

Newsletter

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A COUNTRY CENTRE FOR THE VENERABLE SANGHARAKSHITA

Throughout its brief history since its formation in 1967, the FWBO has had no permanent premises of its own. In the earlier, more formative years, other priorities had to be dealt with first, but in view of the recent rapid expansion and growth of the Movement, our need for a number of permanent centres has become more urgent and now heads the list of priorities. In January 1973, when the Ven. Sangharakshita left London, three objectives with regard to the acquisition of property were defined:

1. a country centre from which the Ven. Sangharakshita could more effectively concern himself with his literary work, the affairs of the FWBO, and more intensive contact with Order members;
2. a permanent centre for all our London activities including meditation classes, yoga, courses on Buddhism, etc.;
3. an Order house, in or near London, which would consist of a community of Order members, which would house the Order library, and which would concern itself mainly with the development of the Order and the spiritual wellbeing of the whole Movement.

After many setbacks and delays, partly due to the economic climate of the country, we have, eighteen months later, achieved our first objective, with the purchase of a house in the Norfolk village of Castle Acre, into which the Ven. Sangharakshita moved in August. The house is only a few miles from the Old Rectory at Tittleshall where FWBO activities have been held for some time. A number of other Friends are contemplating moving up to Norfolk, which because of its unspoilt and peaceful atmosphere, might well become a Buddhist stronghold. Since leaving London, the Ven. Sangharakshita has had five changes of address, embarked on two foreign visits and will shortly be leaving on a third. All this activity has obviously had a disrupting effect on his work and so the new centre will provide him with a more effective base of operations when he finally settles after his visit to New Zealand in November.

Our first objective having been realised, it is now up to all of us to provide as much energy and financial aid for the realisation of the other two.

NEW LONDON CENTRE SEARCH AND APPEAL

For sometime now we have been expecting to hear that our present centre in Archway is to be demolished. We now know that possibly by the end of the year we will have to move. We are searching extensively for a new centre throughout London. However it is not easy - prices are high and property of the kind we need rare.

We need, as a minimum, 600-1000 square feet for a shrine room with about the same space again for coffee, meetings and a small office. It would be excellent if there were a residential community of five or more people living on the premises. From our experience so far, this is the way in which a really strong positive atmosphere is created. With a view to helping solve our perennial money problems we would like to set up either a shop or a restaurant once we have settled in.

We would like to be as close to the centre of London as possible, but property prices may force us to accept something in an area as far from the centre of town as Archway is. We are prepared in the short term to accept another short-life property of the same kind as we have now, and are busily following up as many trails as possible.

At some point however we have got to settle down into a centre more ideally suited to our requirements. It seems that the only way in which this can be done is by buying property for ourselves. So we are looking for a property to tide us over the immediate future while launching an appeal for £50,000 with which to purchase a permanent centre.

Therefore we need money for the new centre (see attached forms), ideas on fund raising, help with fund raising, ideas and help in looking for property.

We have set ourselves a number of objectives in the last few years amongst which is a country centre from which the Ven. Sangharakshita can operate. This has now been obtained, and our next objective must be the establishment of a London centre in a permanent home.

Regular Activities

MONDAY NIGHT COURSE

We are now at the end of our third twelve week comprehensive course. which takes place one night a week from 7.0-10.30 pm. The evening begins with a period of meditation with instruction and continues with a talk on basic Buddhist teachings centring on the Noble Eightfold Path. Discussion usually takes place on the practical application of each 'limb' of the path. The last part of the evening consists of an introduction to the more devotional side of Buddhism. The main Buddhas and Bodhisattvas in the Mahayana and Vajrayana traditions are described after a general introduction to the role of symbols, ritual and ceremony in the spiritual life. A puja concludes the evening.

After the fourth week a weekend retreat was held at a house in Camberley. The programme was not intensive, but produced a very relaxed and enjoyable atmosphere. Everyone derived so much from this weekend that a further weekend retreat was unanimously requested. This next retreat in fact proved that one cannot take anything for granted and a lot of re-evaluation took place.

People attending have felt that the course has brought them together in a strong way and that for the time being they need the support that this provides them. Plans are therefore afoot to continue meeting once a week at the end of the course. This will be an interesting experiment for the movement as a whole; usually the courses simply stop and only about 25% of the people on them maintain regular contact, however enthusiastic all had been throughout the course. There is no question of the value of the courses, but some sort of more orderly transition is required to a more open involvement.

STUDY GROUP

Once a week, six of us meet at the Muswell Hill Community for a study group. The evening begins with a period of meditation. Ven. Sangharakshita's 'Survey of Buddhism' is then read aloud. Sometimes pages are read without comment, sometimes each sentence is discussed at length until it is clearly understood. Without deliberately restricting ourselves to the text we find that there is so much to be understood and assimilated that we never stray too far.

The difference between studying in this way and studying alone is considerable. The doubts and queries of others force one to realise that a passage which had seemed clear enough, had not been understood at all, and much new light is shed on old ideas. We conclude with a puja, and usually a meal, rounding off a very useful and enjoyable evening.

* * *

Meanwhile, back at the Archway Centre, the regular programme of activities continues. The yoga class on Wednesday and karate on Thursday keep growing in popularity. The Saturday evening meditation has been discontinued but the newly formed Women's Group meets at least one Saturday a month in its place. The Wednesday evening beginners class under the guidance of Mamaki also seems to be drawing more women than before; the weekly programme of tape recorded lectures which follows this class is interspersed with occasional talks by Order members on various aspects of Buddhism in relation to the meditation practices, and now and again there is a short session of communication exercises. Tuesday evenings are usually rounded off with a delicious meal, and the beginners meditation class on Sunday afternoons is gathering strength and planning a weekend retreat in early October.

WOMEN'S GROUP

A Women's Group is now meeting twice a month in order to promote mutual individual growth for women in the Sangha. The programme includes meditation, food, activity, and puja. Further details from the Archway Centre, and Maggie Oakshott.

JUMBLE SALE

Friends and kind friends of Friends put much hard thought and effort into holding the first FWBO jumble sale for over a year. It included a curry stall which attracted lots of customers, and tarot readings, and made £170 towards the New London Centre Appeal Fund.

GIFT

In June, the Buddhist Society very generously gave an antique Burmese gong for use in the shrine room at Archway.

LECTURE AT ARCHWAY

Chanda recently gave a lecture at the Archway Centre which was very enthusiastically and hilariously received. Entitled 'Retreat Into Time', it took the form of a science fiction extravaganza within a framework of Buddhist ideas, dealing - amongst other things - with the misadventures befalling various members of the Order miraculously transported back to the time of the Buddha. Chanda hopes to develop his lecture into stories for children.

DHARMACHAKRA DAY

Dharmachakra Day Festival, celebrating the occasion of the Buddha's first exposition of the Dharma, was held on July 4. Activities began at 10 am with a three hour meditation for Order members and Mitras. Friends started arriving during the afternoon, which was taken up with the printing of decorative banners from Tibetan wood blocks, and hanging them in the shrine room in festive style. Later in the afternoon a further hour of meditation preceded a substantial meal. The atmosphere of quiet joy was enriched by the presence of some lively youngsters who had turned up expecting the usual Thursday karate class.

The evening started with a lecture by Upasaka Suvrata entitled 'A Portrait of the Dharma' which dealt with the qualities of the Dharma as given in the Ti Ratana Vandana (Salutation to the Three Jewels) used in the puja. The extended puja included the 'Setting in Motion the Wheel of the Law' discourse in its unabridged version, read to great effect by Upasaka Vangisa. The evening was concluded with fireworks, especially catherine wheels and rockets.

PADMASAMBHAVA DAY

Padmasambhava Day, which the FWBO treats as a celebration of a rather special nature, took place on 24 July as part of the regular Wednesday evening programme. In the afternoon, Order members and mitras had practised the Padmasambhava visualisation. Later in the evening, after the beginners meditation class, and a tape recorded lecture - 'Padmasambhava - Tantric Guru of Tibet', which the Ven. Sangharakshita delivered two years ago on the same occasion, there was an extended puja with readings. Later still at midnight members of the Western Buddhist Order took part in a special Padmasambhava sadhana, emphasising its connection through Bhante (the Ven. Sangharakshita) with the lineage of teachers reaching down from Padmasambhava.

Retreats & Seminars

STUDY WEEKEND ON THE BODHICARYAVATARA

One of the three groups meeting regularly as part of the Tuesday programme at the Archway centre has been studying the 'Bodhicaryavatara' ('Entering the Path of Enlightenment') of Shantideva, in the translation of Dr Marion Matics. Throughout the six months or so that the group has been studying this particular text, there has been a deepening response to it. On the weekend of 1-2 June nine members of the group spent the weekend at a house in the heart of Thetford Forest, pursuing the study further. The programme for the weekend was centred very much around the two main study periods, one on each of the two days, though of course meditation and puja were not neglected. On Tuesday evenings study had been confined to the text, but for the purposes of the retreat, Dr Matics' introduction was looked at and considered in the light of the Ven. Sangharakshita's comments which were read from the transcript of the seminar on this text conducted by the Ven. Sangharakshita last December. The reference to the transcript proved to be invaluable as a source of clarification and greatly helped to contact the spirit of the whole work - the Bodhisattva spirit, the spirit of the Mahayana itself.

The transcription referred to above is well in progress, but will not be finished for some months yet. Hopefully, when the work of transcription is completed it will be edited and perhaps published in some form. An extract from the seminar is quoted below.

EXTRACT FROM THE "BODHICARYAVATARA" SEMINAR TRANSCRIPT

Sometimes people have the mistaken impression that the Thought of Enlightenment is an individual experience and that it's you as an individual in the empirical sense who decides to save all beings, as it were - which of course is an unthinkable task; but it isn't really like that. In the same way that the Bodhisattva Ordination isn't really an individual affair, neither is the Bodhicitta, or the arising of the Bodhicitta. This is quite clearly brought out in Vasubandu's little work on the Bodhicitta, which is quoted at length in Suzuki's 'Outlines of Mahayana Buddhism'. The Bodhicitta, which is usually translated 'Thought of Enlightenment', is not the thought which arises in somebody's mind. You may of course

*you. The Bodhicitta and the Bodhisattva
career are/is much more like this.*

have a thought of the Bodhicitta or a thought of 'enlightenment', but that is not Bodhicitta in this sense. I usually render it 'Will to Enlightenment', but even this is not free from misunderstanding, because it isn't anybody's personal will. The Bodhicitta is much more like a sort of higher power, as it were, which works through you, when you are open and receptive. It is not yours in the ordinary sense - it is not your thought, your idea, your will. (In a sense, though, even this can be misunderstood.) It is really something that takes you over, when you are sufficiently ready for that or sufficiently open to that and, as it were, works through you - this is the Bodhicitta. In one of my lectures I compared (though again these comparisons have many weaknesses and are very unsatisfactory in other ways) the rising of the Bodhicitta to the descent of the Holy Ghost on the Apostles. It is something more of that sort. It's not the thought of some pious Buddhist who thinks, "Oh how wonderful! I'd like to become a Buddha and help all those poor people" - that can be quite genuine but it's not the Bodhicitta and it isn't the Bodhisattva Vow. The rising of the Bodhicitta is when something breaks through your ordinary conscious mind and personality from a much, much deeper level (not just deeper in the Jungian psychological sense, but in a spiritual sense) and takes over and transforms your whole empirical personality, just like the Apostles were transformed when the fire of the Holy Ghost descended on them. It's much more that sort of thing. There is sometimes a suggestion, when we talk about it, that it's something the 'we' as we are now decide to do, a thought, an aspiration that 'we' have. It is true that it starts like that, that this is its provisional basis, but the real thing itself goes far beyond that. When you are really happily functioning and you don't feel that 'you' are making the effort, that 'you' are doing it, (in a sense you are, but you don't really feel that you are; it's as though it's all being done through you) - the Bodhicitta and the Bodhisattva career is much much more like that.

Q. Is the Bodhicitta something which arises suddenly in someone or is it a gradual process?

A. Both. The approach is gradual, but the thing itself is not just instant, it's instantaneous, because it's another dimension irrupting and arising, but the build up to it is quite gradual. Occasionally, there may not be a build up even - you can't lay down rules - but I think the general pattern in spiritual life seems to be a gradual build up and then a breakthrough, which is not in a way continuous with the

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build up: the build up prepares the way. but then 'that' just comes from some different dimension. You couldn't have calculated it into existence by any amount of preparation: it manifests on the basis of preparation but is not determined by it.

JULY STUDY SEMINAR

The ten day study seminar on the 'Udana' (Verses of Uplift) and the 'Itivuttaka' (As It Was Said) from the Minor Anthologies of the Pali Canon, translated by F. L. Woodward, was held in a camp not far from the sea near Millbrook, Cornwall, early in July. It was held under the guidance of the Ven. Sangharakshita and attended by seven Order members.

It began with the 'Udana', understood to mean "an utterance produced by an upward surge of emotion", and which is a collection of eighty short suttas. Each sutta consists of a verse preceded by a section of prose. Although the essential parts are the verses which are ascribed to the Buddha, the prose was found to contain much valuable information about the Buddha's actual life as he walked from one place to another, such as the Squirrels' Feeding Ground, and Anathapindika's Park, teaching wanderers, brahmins, kings and queens, and his own disciples.

In one of the suttas of the 'Udana' the truly human aspect of the Buddha is illustrated when "feeling discomfort" in the presence of a large crowd of monks, nuns, and royal ministers, he decided to leave and "takes up his dwelling place in Guarded Forest Glade at the foot of a sal tree". This sutta clears up the popular misunderstanding in which it is wrongly assumed that an Enlightened being is free from physical suffering.

The 'Itivuttaka', similar to the 'Udana' in presentation but more severe in tone, appears to be the product of a later monastic discipline and consequently has little of the appeal of the earlier, more archaic material from which the Udana is compiled. At the conclusion of the seminar it was felt that the 'Udana', hitherto a little known work of the Pali Canon is in fact an ideal 'gospel' for Buddhists, containing as it does all the essential teachings of Buddhism in a simple, yet joyfully inspiring form.

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These study seminars have been recorded and extracts from them may be published in the near future.

WOMEN'S WEEKEND RETREAT 6-7 JULY

Recently there have been an increasing number of women coming to the Friends. More and more of these women come for their own individual reasons (not, as often in the past, because of their boyfriends' or husbands' interest), but previous women's retreats have all been rather unsatisfactory, as though some issue was unsettled. So it was decided to hold a weekend retreat devoted to women and the spiritual path, to explore differences from the masculine modes, if any. This was obviously a popular idea since over twenty attended (including babies) and more wished to come.

The seven Order members there shared responsibility for conducting meditations, pujas, etc, and the programme was a relatively loose one, with occasional meditation periods spread throughout the day rather than in intensive blocks. On both mornings of the weekend there was a long discussion. The first one seemed to suffer from suspicion of one another, especially in such a large group, and topics were raised and lost, no one quite sure of what she wanted to say. Comparisons were made between single sex and mixed retreats, and behaviour differences in these situations - we became painfully aware that we were used to accepting and seeking confirmation from men rather than women. This conditioning is obviously very strong and makes it difficult for women to have confidence in themselves as fully independent human beings, or even interdependent human beings. Also discussed were the difficulties of combining a full formal spiritual practice with bringing up children. However incoherent, the discussion evidently stirred up much that had been lying dormant, and continued over meals and cups of tea throughout the day.

The discussion the next day, preceded by a long period of silence, was much clearer. A feeling had developed, based on the recognition of the positive value and flavour of an all women's retreat in which, suddenly without the usual male references, we had to give each other greater appreciative attention than usual and there was an acceptance of each other as members of the Sangha engaged in mutual effort, rather than people in competition.

There seems to be some fundamental difference in the way men and women think, in the roots of their thinking; women appear to need more time and maybe more support than men in this society to find out just who they are and what they want to do and ways of expressing that. It was decided to hold a regular meeting for women to increase their self-knowledge and explore means of expression by pooling their creative resources and developing their self confidence, in a Buddhist context.

MEN'S RETREAT

From the 19-28 July, a men's retreat attended by 14 people was held at a large house in the Kent countryside, near Gillingham. Distinctive features were the building of a large papier mache stupa in the garden and the performance of a special Padmasambhava puja celebrating Padmasambhava day; otherwise the daily programme followed the general pattern of retreats. The house provided a happy setting for our practice and it is hoped to hold further retreats there.



VEN. SANGHARAKSHITA LECTURES IN LONDON

On Wednesday October 23 the Venerable Maha Sthavira Sangharakshita will be giving a public lecture entitled 'The Path of Regular Steps, and the Path of Irregular Steps'. This, the first lecture the Ven. Sangharakshita has given in almost two years, will take place at the Buddhist Society, 58 Eccleston Square, London SW1, at 6.30 pm.

Order Activities

Ashvajit is now settling down in Christchurch, New Zealand, for a few months, after having spent some weeks in Auckland with Akshobya. He has started preordination classes in preparation for the Ven. Sangharakshita's visit in November, and has just taken a week's retreat.

Subhuti and Devamitra will be attending the Buddhist Society's annual Summer School where they will be taking a meditation and puja at the end of each evening. Subhuti will also be giving a talk on the 'anatta' doctrine. Next academic term he will be giving classes in Buddhism at the City Literary Institute and Wandsworth Adult Education Centre.

Devaraja gave a talk recently on the Buddhist Tantra to the London School of Non-Violence.

FWBO Finland has just had its summer break while Vajrabodhi, like his namesake of old, travelled to China, and Bodhishri visited FWBO London and attended the 'Udana' seminar in Cornwall.

THE DHARMA - MESSAGE AND MEDIA

The keynote of the Dharma is enlightenment. This is the one essential ingredient, the sine qua non of Buddhism. It is the necessary and sufficient factor pervading the whole living organism which consists of the teaching and practice of our religion. Without enlightenment there could be no Buddha, no Buddhism, no Dharma, no Middle Way, no progress, no escape. In the words attributed to the Buddha: "Just as the mighty ocean has one flavour, that of salt, so does the teaching have one flavour, that of emancipation."

But for all this enlightenment and the state of the enlightened mind remain inscrutable. Strictly speaking nothing can be said of enlightenment, nothing known about it. Logic cannot approach it, words cannot circumscribe it. Symbols and analogies are able to stimulate our aspirations for it, but cannot pin it down. Its nature cannot be characterised by any conceivable means whatsoever.

Of course, all these limitations inexorably apply to the very words I am using here. Both my positive and negative predicates are, like arrows fired at an unseen target, all necessarily falling wide of the mark. Here words obscure where most they seek to explain. At best they can be the finger pointing at the moon. But as the moon has not yet risen for us ordinary mortals, the finger is all too likely to draw attention only to itself. This being so it is hardly surprising that many people persist in confusing the finger and the moon, the message of Buddhism with the medium by which it is propagated. Thus we often hear expressed erroneous sentiments such as "Buddhism is all about suffering", or "I can't be a Buddhist if I'm not sure about karma and rebirth", or "Buddhism is a far-eastern religion". Of course Buddhism is not about any conceptual formulation or philosophical statement, although it does make use of them. Rather is Buddhism concerned with direct experience of reality, with no mediation of concepts. This is why, to become a Buddhist, one does not recide a credo, such as "I believe in the Buddha, the Dharma, and the Sangha, in the Middle Way, in karma and rebirth, in the suffering of existence, and the emptiness of all dharmas". In fact one expresses the immediate and warm emotional experience of 'going for refuge' rather than any cold intellectual abstraction.

But, however indefinable the absolute nature of enlightenment, the teaching must necessarily be in conceptual terms. From our point of view this is best represented by the dual aspect of enlightenment, prajna-upaya. Prajna, the wisdom-gone-beyond,

is the absolute, unmoving, universal vision aspect. Upaya, the skilful means by which beings are led to enlightenment, delves deep into the mire of conditioned existence to point beyond. Thus, to reach the absolute, the unconditioned, we have to make use of the relative, the unconditioned. In concrete terms, the teachers have to propagate the message of Buddhism in the only medium available to the disciple - his own relative mind, his own conditioned perceptions of reality.

These perceptions and the teachings correspondingly associated with them can be provisionally separated into three classes. The first of these classes consists of perceptions which seem virtually universal among human kind, for example, a recognition of the ubiquity of suffering, and an almost unassailable belief in one's own permanent selfhood. Correspondingly an almost universally applicable path to enlightenment can be pointed out making use of teachings based on these perceptions, by affirmation of the former and by denial of the latter. These in fact comprise the doctrines of the Four Aryan Truths and anatta respectively.

The second class of perceptions consists of those more limited in time and space. They are perceptions which are restricted to a particular religious or national culture. Examples of this type are the yogic classification of the four dhyanas or meditative states, the Hindu system of heavens and hells, and the doctrine of karma and rebirth, all of which were current in India during the lifetime of Shakyamuni Buddha. We can make good use of the Buddha's teachings regarding these ideas only after thoroughly learning what their connotations were for the original audience of the discourses. In other words, to make use of this type of material we have to adopt as our own a piece of alien culture, which may well be in some senses a waste of time.

Chan Buddhism seems to manage well with but scant reference to these matters, and is recognised as being an expression of the dharma especially suited to the Chinese mind. It is Buddhism "translated" from its original expression in terms of Hindu culture with its tendency to analytical metaphysics, into terms of Chinese culture, not speculative, but down to earth. By comparison, there is a strong case for using (by affirmation, transformation, or denial) perceptions peculiar to our western culture as the most powerful medium for introducing the aspiration to enlightenment in the West. For instance the terminology of psychiatry, Christianity, political and economic dogma, science, and a host of other systems might well be used in this way.

This is especially emphasised by the seeming connection between the current upsurge of interest in eastern religions, and a disillusionment with the tone of western society, particularly with scientific materialism and expansionist economic doctrines. There is also scope for the utilisation of less intellectual, more emotional elements of our culture, for example, popular music.

The third class of perceptions are those which have a purely personal range. related to factors such as personality, degree of education, type of social conditioning, and also what we currently call "hangups". These can be made use of by skilful teachers at an individual level. There are innumerable scriptural records of such transactions, and many of us have witnessed such sessions 'live'.

Of course there is always a danger in thus making use of the conditioned mind, that pointers meant to be personally or culturally specific will be taken by the unwary as the formulation of a universal principle. Equally, there is a danger of mistaking a formulation for the universal principle itself. We must be constantly alert to this danger in both ourselves and others, and be ready to refute it at whatever level it occurs. We must clearly recognise the finger as a finger, so that we can look along it to that point on the horizon where the full moon will surely rise.

SUVRATA

THE FRIENDS OF THE WESTERN BUDDHIST ORDER (SURREY)

Aryatara Community, 3 Plough Lane, Purley, Surrey.
telephone 01-660 2542

WEEKLY PROGRAMME

Tuesday	Hatha Yoga, 7.30 pm, 50p.
Wednesday	Group meditation, with discussion, lecture and puja, 7.30 pm, no charge.
Thursday	Hatha Yoga, 7 pm, 50p.

Weekend retreats are held from time to time: please telephone for details of these and the above events.

Other Centres

ARYATARA NEWS

WEDNESDAY MEDITATION

Meditation, taped lectures, group discussion and puja ceremonies continue to take place each Wednesday evening at Aryatara. The classes are now being led by Aryamitra, and on average are attended by about ten people from the Croydon, Purley and Coulsdon areas. During the past three months, under the guidance of Ananda, the group has studied the Five Precepts and the Three Refuges, Hakuin's beautiful poem 'The Song of Meditation', and Edward Conze's erudite commentary on the Heart Sutra. A weekend retreat and seminar took place at the end of July for members of this class and the Monday Dharma Study course.

PRINTING PROGRESS

Work on the FWBO printshop and darkroom is now complete. Besides the production of our Newsletter and other publicity, the publications section is also aiming to produce several important works by our teacher, the Venerable Maha Sthavira Sangharakshita during the remainder of the year, including two books of essays: 'The Path of the Inner Life' and 'Crossing the Stream', a lecture: 'Mind - Reactive and Creative', as well as a new edition of the Puja Book. Full details of prices and publication dates will be released as available.

DHARMACHAKRA DAY CELEBRATIONS AT ARYATARA

The evening had started with a talk by Ananda on the significance of the occasion which was followed by a period of meditation; then into the garden for the releasing of balloons. Various potent sayings of the Buddha, having been printed on small cards and attached to helium filled balloons, were released into the evening breeze in celebration of the 2518th anniversary of the Buddha's first discours. After feasting in the dining room, everybody congregated once more in the shrine room to conclude the evening with a puja.

FWBO EALING

Tuesday evening classes continue at the Friends' Meeting House, Ealing. Meditation is popular (Mindfulness of Breathing, and Metta Bhavana), puja and chanting are rising steadily in popularity, but talking about Buddhism (apart from lectures) has little positive support - which is no doubt as it should be. A positive spiritual atmosphere has developed, which far from being diffused by newcomers, is appreciated and intensified by them. Numbers are slowly increasing, in spite of the inevitable dropouts. We now expect seven or eight people to each class and twice as many for lectures.

Our one and only day retreat (at the end of June) had a surprisingly poor attendance, but was really good as a retreat. In the autumn or winter we may have to start separate classes for beginners, as well as a study group, but our first concern is to find more permanent accommodation by the end of September.

There is no doubt that as a strictly local group we have a definite function to fulfil. The lotus is sprouting in Ealing, and the lamp of the Dharma is shining in yet another quarter.

LECTURE SERIES ON THE THREE JEWELS

Upasika Dhammadinna gave an effortless and spontaneous lecture about The Buddha, at Ealing on 14 May. Making the history relevant and immediate, she continuously drew attention to the relationship between mythological symbolism and the individual's progress: at the moment of Enlightenment, Siddhartha Gautama disappeared, revealing the Buddha, who of course had always been there.

On 11 June, Upasaka Subhuti expounded on the Dharma with clarity and vigour. He covered a great deal of ground - the realisation of Shariputra, the Pratitya-Samutpada, and the Four Noble Truths (including details of the Eightfold Path) - giving some idea of the immensity of the subject.

Upasaka Nagabodhi on 9 July outlined various traditional aspects of Sangha (Arya Sangha, Bhikshu Sangha, and Maha Sangha) creating a strong feeling of spiritual fellowship in the process.

Announcements

FWBO PUBLICATIONS

Since the acquisition of the printing press housed at the Aryatara Community, a publications committee has been formed which is currently meeting once a week to administer everything that we publish. The first fullscale project under the direction of the committee should mature later this year when the Ven. Sangharakshita's collection of essays entitled 'The Path of the Inner Life' is published. A thousand copies will be printed to be sold at 95p each. It is hoped that this book will be distributed more widely than previous FWBO publications.

Other projects in hand include a new edition of 'Mind - Reactive and Creative' and a reprint of the schools leaflet, eventually to be enlarged to a folder of pamphlets and pictures. We also hope to effect a wider distribution and promotion of 'A Survey of Buddhism', which seems barely known in the West. To this end we are trying to place as many of the Ven. Sangharakshita's books as possible in public libraries. You can help by ordering from your local library any or all of the following books:

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| 'The Essence of Zen' | - Sangharakshita, pub.FWBO 1973, 45p. |
| 'The Path of the Inner Life' | - Sangharakshita, to be published 1974 at 95p by FWBO. |
| 'A Survey of Buddhism' | - Sangharakshita, published by the Indian Institute of World Culture 1957, £3.00 |
| 'The Three Jewels' | - Sangharakshita, published by Rider & Co. 1967, £2.50. |

All of these books are obtainable from the FWBO. The library will need all of the information detailed above.

TAPE RECORDINGS OF THE VEN. SANGHARAKSHITA'S LECTURES

Tapes are available of most of Ven. Sangharakshita's lectures in 5", 7", and cassette sizes. Lists and prices are available on request from Bob Morrison, 55 St. James Lane, Muswell Hill, London, N.10.

FWBO BOOKSHOP

Please note that due to the recently increased postal rates all book orders within the U.K. should include 30p for the first book and an additional 5p for each subsequent book. Any excess postage will be refunded.

Recent publications available from the bookshop include the following four books from the Tibetan Nyingma Meditation Center:

- The Legend of the Great Stupa - £1.30
(translation of a text concerning Padmasambhava)
- Calm and Clear - £1.60 (translations of Tibetan texts)
- Crystal Mirror 2 - £1.50
- The Sacred Art of Tibet - £1.90

Other recent publications on sale at the bookshop include:

- Cutting Through Spiritual Materialism - Trungpa, £1.50
- Dharmas Without Blame - Trungpa, £1.50
- The Short Prajna Paramita Texts - trans. Conze, £4.25
- The Transmission of the Mind Outside the Teaching, vol.1
- Charles Luk, hardback £3.50
paperback £2.50

WEEKLY PROGRAMME AT THE FWBO ARCHWAY CENTRE

MONDAY	7.0 pm	Basic Buddhist teachings course (by enrolment)
TUESDAY	7.0 pm	Meditation, study group and Puja
WEDNESDAY	5.0 pm	Hatha Yoga 30p charge
	7.0 pm	Beginners meditation class, followed by a break for tea and talk
	8.30 pm	Recorded lecture by the Ven. Sangharakshita Puja
THURSDAY	6.30 pm	Karate-do 30p charge
SUNDAY	5.30 pm	Beginners meditation class, followed by tea and informal discussion
	8.30 pm	Meditation and Puja

The Centre is open all day for meditation, and enquiries.
Telephone 01-263 2339 or write for details of other events.

Future Events

SANGHA DAY

Tuesday October 1, details to be announced later.

DAY RETREATS

Saturdays: September 22, October 19, November 23. 10 am- 10 pm.
Meditation, recorded lecture, puja, communication exercises,
chanting, food. Cost £1. (It is necessary to book in advance).

COMMUNICATION EXERCISES

Sundays: September 23, October 20, November 24. 1.0-5.0 pm, £1.

COMPREHENSIVE COURSE IN BUDDHISM

Mondays, 7.0 - 10.0 pm, from September 28. Twelve weekly
sessions and a weekend retreat, cost £20.

WOMEN'S GROUP

Monthly at 5.0 pm, Saturday. Next meeting September 14.

JUMBLE SALE

October 5, 2 pm Inverness Club, Jamestown Road, Camden Town, NW1.

RETREATS

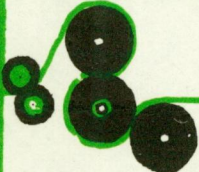
October 5 - 6	Weekend
November 1 - 10	Single sex retreat
November 15- 24	Single sex retreat
January 17 - 19	Weekend

All at Court Lodge, Kent.

September 21 - 22 Beginners weekend, at Aryatara

These dates are subject to change. Start booking now, and you
will be notified immediately of any alterations.

Further information from 1a Balmore Street, N.19.




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If you would like to contact other Buddhists in your area,
write to us and we will send you any other addresses we
receive in this way.

We are very glad to give any assistance we can to groups or
individuals who are trying to practise or study Buddhism.