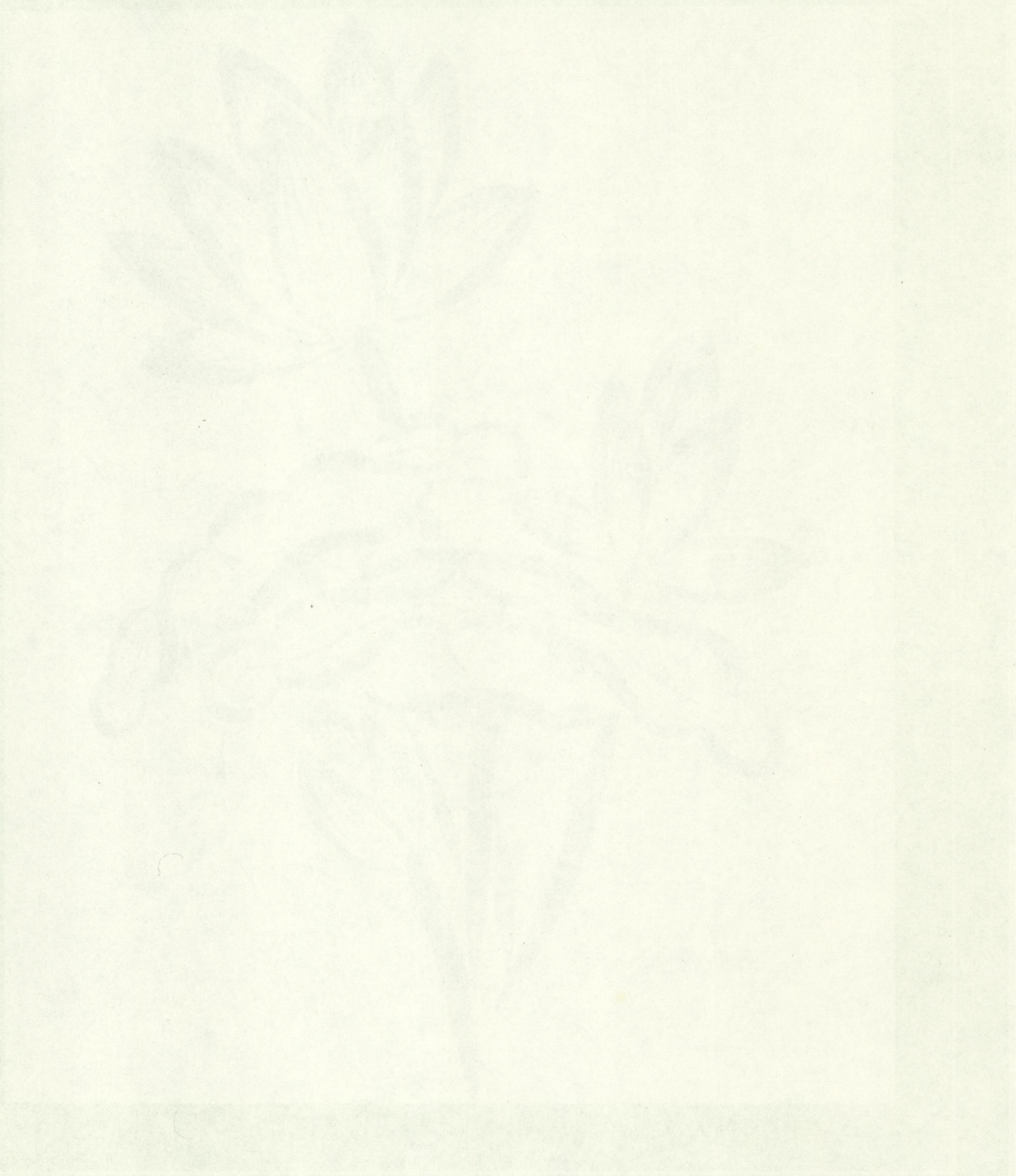




Friends of the Western Buddhist Order

Newsletter

A large, faint, light-colored lotus flower is centered on the page. It has multiple layers of petals, with the outer petals being more defined than the inner ones. The flower is surrounded by a large, faint rectangular border.

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SPRING 75

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Contributors to this issue include: Dhammadinna, Lokamitra, Vangisa, Christine Roissetter, Bob Harris, Ian Waddell, Vajrabodhi, Richard Hutton, Ray Miller, Mike Ricketts, and especially Nagabodhi, (apart from those already named within the Newsletter).

ABOUT THE FRIENDS OF THE WESTERN BUDDHIST ORDER

The Friends of the Western Buddhist Order was formed in 1967 by the Venerable Maha Sthavira Sangharakshita. It is a charitable organisation whose aims are threefold:

1. To foster interest in, and understanding of, the teaching of the Buddha, and to propagate that teaching in a form and manner appropriate to the conditions of present day life in the West.
2. To provide facilities for the dissemination of that teaching, and for those wishing to practise it. To this end the FWBO holds retreats and seminars, public meditation classes and lectures, publishes literature on Buddhism, and undertakes other projects as considered necessary for the furtherance of these ends.
3. To act as the supporting organ and matrix of the Western Buddhist Order, and to help individuals in this Order in the furtherance of their work in any way considered necessary.

The Friends of the Western Buddhist Order is governed by a Council which holds regular meetings to determine policies and organise events.

The Western Buddhist Order was founded by Venerable Sangharakshita in April 1968. It is a community of men and women who have, by taking the Upasaka Ordination, made a personal commitment to practising the teaching of the Buddha in their own lives. The Order now numbers over sixty members, most of whom work in or near London, yet it also has an increasing number of members living in the country and abroad, notably in Finland and New Zealand.

Venerable Maha Sthavira Sangharakshita is English by birth and was born in Stockwell, London, in 1925. At the age of sixteen he went to India, where he made contact with the living traditions of Buddhism, studying its philosophy, scriptures, and languages, practising meditation, and meeting many great teachers from India, Burma, China, Ceylon and Tibet. He has been initiated into the three major traditions of Buddhism, and his teachers include several eminent masters of meditation and doctrine.

In 1950 Venerable Sangharakshita settled in Kalimpong where he remained for fourteen years, studying, writing and practising meditation. In 1957 he founded there The Monastery of the Three Ways, and in the same year published A Survey of Buddhism, which has now become a standard and widely acclaimed textbook on Buddhism. In 1966 he returned to England and settled once more in London, where he founded the FWBO in the spring of the following year. His other published writings include Buddhism and Art (1956), The Three Jewels (1967), and Crossing the Stream (1972). He has also given over a hundred tape-recorded public lectures on Buddhism, and written numerous poems and essays.

Sangharakshita now lives in Norfolk, where he is continuing his writing and teaching activities.

Editorial

There have been various rumblings recently that the editor of the Newsletter is not making her mark obvious, and recognisable as hers, and that she has to write an editorial.

I recently returned from a two-week retreat in Suffolk, a very simple straightforward affair where we had a lovely time becoming more and more like ourselves (in one case this felt like being an elephant, a very noble and admired creature in Indian tradition), and very happy together, to the point of garlanding each other with daffodils for festive pujas. That retreat, a few changes in personal circumstances, the coming of spring, and the general trend of the Archway Centre which I frequent most of the week, means that instead of stomping around the local Social Services offices where I work, wishing the Newsletter would go away, I, the Editor, not yet thirty but still terrified of putting pen to paper, am actually writing something with my name attached.

The passing of winter is having its customary effect of drawing people out and relaxing them and broadening their horizons. At the Archway Centre the (increasing) energy there is stabilising: everyone is more generally alive, rather than in short bursts, instead of a mountain torrent it is more like a brook on more level ground, full of bubbles but without frothy scum. This levelling out process affects the ideas current in the various centres of the FWBO. Each centre is very different, with a different sort of feeling about it, but they are linked through the people working in each one, and the close contact maintained by the upasikas and upasakas who come to know each other fairly well. There are frequently a few prominent trends, aspects of the spiritual path we are each attempting to tread, which for a little while become almost clichéd, until their effect has been absorbed and they return to being a part of a total picture.

At the moment the idea of wholehearted commitment of every part of oneself to the ideals of Buddhism is very obviously in many minds, bringing elation and fear at the tremendous changes and modifications that will necessarily be caused. Then after a little while, and a lot of action and reaction, one realises that the effect of commitment is similar but different for each one of us, that no two people change in quite the same way, and that we each have to find our own footholds even when we are following closely at another's heels.

Then we can relax just a little, take a breath as one's lotus head emerges above the mud, before pushing upwards to further growth.

MARICHI

SOME REFLECTIONS ON THE HEROIC IDEAL ON BUDDHISM

The age in which we find ourselves has seen its fair share of cynicism, that cowardly outlook on life which looks to the dark because it fears and doubts the light. In the last few decades the majority of people have unfortunately slid down into a slough of apathy with respect to the more noble endeavours of mankind to realise his own magnificent potential. The ever-growing pressures from advertising, wallowing in the TV cult, the predominantly economic motivations of our political and educational systems are a few of the factors contributing to that stagnant state of non-being whose stench disgusts us, though we often prefer enduring it than discovering a way out of it. Many of us may be too scared to take a very close look at ourselves and our world lest we actually realise that we are trapped for some unreckonable duration in a painful vicious circle. That is, of course, unless we choose to do something about it. For some the question whether or not anything can be done about it may never even arise: better to remain drugged by whatever visual, aural or chemical concoctions our society has to offer than wake up to our critical condition.

Much of what passes for literature (which used to be a more enlightening, ennobling pursuit) is of not much help here. It too tends to rely over-much on recurring images of destruction and putrefaction which at best border on the neurotic, persuading its readers that this is it and there's nothing you can do about it. The hippies a few years ago offered flowers in the street, but that power soon faded into mere fashion. Even the most musical pop singers spend too many of their words wailing about the girls who've let them down and when will they come back to inject a bit of meaning into a life which is nothing without them? Yes, when will they? Or rather, why should they? What would be in it for them? They may still after all be looking for, as they have been for ages, real heroes. Be that as it may, the age itself is direly in need of heroes. Not the depressingly two-dimensional heroes of the screen such as James Bond and the chocolate soldier heroes of adolescent girls, but real, live, down-to-earth heroes. And if the fully fledged heroes cannot be produced 'just like that', then at least we need those who seriously aspire to the heroic, men and women with their sights unwaveringly fixed on a realisable age of true creativity which will lead to universal Enlightenment. In other words, before we can become heroic, we have to believe sincerely in the heroic ideal. We have to experience and acknowledge with a full-blooded YES from deep within ourselves, difficult as this can be in the anti-heroic age, our own heroic potential.

The dictionary defines the hero as "a man of superhuman qualities, a man admired for great deeds and noble qualities". The literature and mythologies of many countries supply us with abundant examples of such figures. The hero usually undertakes some dangerous task which involves the risk of his own life, for the greater freedom of his fellow men. Beowulf descends to the murky depths to slay the monsters which prey on his frightened kinsmen. The archetypal hero kills the dragon which guards the treasure hoard, thus releasing riches to mankind. Theseus penetrates to the very centre of the complex labyrinth from which no man has previously emerged alive and there slays the Minotaur which has long fed on the nerves and blood of its victims. The hero always overcomes the

forces of darkness and evil. He is, of course, in literature and mythology, only a poetic expression of the individual's potential, a vivid projection of everyman's ideal, the ideal being "a perfect or actual thing as standard for imitation".

Well, you may think, given that all this may or may not be true, where is it leading us ? To Buddhism of course; that is, to the Buddha Himself, the Bodhisattvas, and our own individual lives in relation to Them. Blessed and fortunate are we in having found a true Path from ignorance to Enlightenment, from suffering to Bliss, we do not have to think of heroes and heroic ideals in a void, or in terms of wars and a common enemy (though on reflection, the Samsara can be interpreted as our common enemy!) Some psychologists interpret wars and the terrible violence of our age as the result of the stultification and strangulation of man's basically noble aspirations. But we in our spiritual practice should be beyond all that. We have, in the Buddha Himself, our Perfect Hero and 'Guide Unsurpassed of men to be tamed'; in Him and the glorious Assembly of Bodhisattvas of the sutra treasures we are provided with a Limitless Source of inspiration. By truly following the Ideal and returning to It whenever we have wavered, the vision of our own potential in the Buddha's actual Enlightenment becomes clearer and brighter.

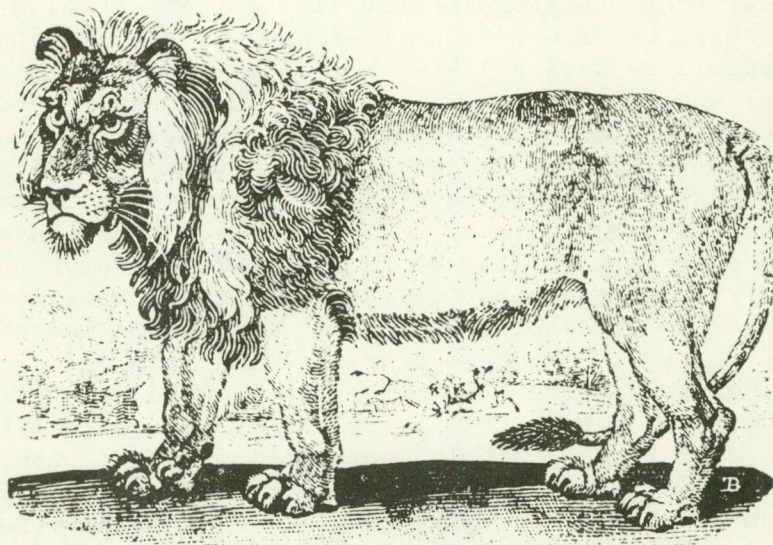
Declaiming about the peaks the summits is all very well, but what is we are still at foothill level ? Given that we won't become heroes overnight, what are we to do in the meantime ? It is important, first of all, having taken the easiest of steps, to keep moving. If we do keep moving, then, sooner or later, we are going to come up against the first, to us formidable, obstacle to progress. And at this stage, we are going to have to face up to the fact that surmounting it isn't going to be easy! Especially if that unwelcome obstruction appears straight after a precious glimpse, a shred of true Insight. We have to see that before we are asked to grapple sensationally with the terrifying Monsters of the Deep Unconscious, we must, unless we are very fortunate, overcome a few down-to-earth, bread-and-butter difficulties. In practical terms, we might, for example, have to give up some simple, 'objectively' harmless pleasure which we now experience (perhaps in the course of meditation) as a bar to further spiritual progress. Or it may be a question of speaking up in situations where we prefer to keep silent. To give an instance of this, we may jib at speaking our mind when the Dharma is misrepresented, lest we appear not to express ourselves to our own advantage. On the other hand, it might be a case of refraining from speaking to our own advantage when we can see that our silence would benefit others. Sometimes we might have to ask ourselves if we are really clearing the air for all concerned or simply overexulting in the blowing of our tops! To view the matter from the level of work or jobs, it might be tempting to resist undertaking some task, say, for the Friends, because such a commitment lays us open to possible failure or the kind of constructive criticism we really need but never want to hear. Or, to instance an even more elementary difficulty, we may really have to decide to get up earlier every morning, and having decided, do so!

Whatever obstacles we may come across, however 'elementary' the difficulties may appear to others, the overcoming of them is of its nature not easy.

As the philosopher Kant said: "The criterion of the good is not necessarily the agreeable"! In the Sutra of 42 Sections, section 13, the Buddha lists twenty things "which are hard for human beings". The last of these sums up all the instances in the list given here and any others we could add to it. "It is hard", He says, "to discard successfully the shackles that bind us to the wheel of life and death as opportunities present themselves". And opportunities present themselves every single moment of our lives.

If, with ever-increasing awareness, we can manage to seize on more and more such opportunities and progress through them, we may soon find ourselves beyond the nursery slopes, facing the steeper ascent, the scaling of which may well require of us more heroic effort and endurance. But surely by then our view of the Heroic Ideal of the Buddha and Bodhi-sattvas will be that much clearer and brighter, in comparison with which our former version might appear somewhat tarnished. It is rather like the truly creative artist, who, his work completed, is not happy to rest on his achievement, content merely to be considered a good writer or painter, but is rather inspired to greater heights by the ever-increasing brightness of his vision.

Abhaya



CENTRES and BRANCHES

THE ARCHWAY CENTRE

We are now beginning our Summer Session at Archway which promises to be both energetic and active. The session system itself is working very well providing a period of intensive activity at the Centre followed by an opportunity for many people to experience the practice of Buddhism in the ideal situation of a retreat. Classes have begun again on a very positive note, thirty of our regular attenders having just returned from two twelve-day retreats.

Apart from our regular classes, much of our energy in the next few months will be directed into our Appeal for £50,000 for a New London Centre. We have many projects in hand, namely the appeal itself as well as a Summer Bazaar and a Flag Day. This activity is providing a focal point of energy for all people coming to the Centre and is giving us all the opportunity to direct the energy we gain from our practice into the movement itself.

Classes have changed a little, mainly in that we are not holding a Monday course this session. The five courses which have been held at the Archway Centre have all been very successful and most of the people who attended are now regulars, many of them mitras and very involved in the movement. For the next few months, however, we are holding an evening of double meditation and puja on Mondays, the second meditation sometimes being replaced by a taped lecture or a discussion. The evening is open to anyone already attending the Centre and provides an intermediate night between beginners classes and the Tuesday night discussion groups. It is hoped that beginners will move on to this class as well as people from Monday courses who do not yet want to attend a Tuesday night group and that everyone who wants an extra night of intensive meditation will come. It is a relatively small class but growing.

Tuesday nights continues to be well attended by 40-50 regulars. This session, however, we are approaching the evening somewhat differently. The evening begins with a meditation period after which we break into four discussion groups. We are no longer basing the discussion on a Buddhist text but Order members leading the groups give short 10-15 minute talks on aspects of Buddhism followed by a discussion on the points raised. Three of the groups are discussing points of basic Buddhism against a background of the idea of the Higher Evolution. The fourth group is discussing the Eightfold Path in terms of Meditation, Morality, and Wisdom. The aim to help the Dharma become more alive and immediate to people and to give the groups a chance to go very thoroughly into each point. The groups then reassemble in the shrine room for the concluding puja.

For beginners the Wednesday and Sunday classes continue and are both well attended. The Wednesday class is followed by a tape-recorded lecture by Bhante (the Ven. Sangharakshita). This session we are concluding the Noble Eightfold Path series and playing the three lectures Bhante recently gave in New Zealand, followed by the series 'The Higher Evolution of Man'. On Sundays the beginners meditation class is followed by a double meditation and puja starting at 7.30 pm. From Sunday 8 June however there will be

a series of live lectures given by different members of the Western Buddhist Order on a variety of Buddhist themes.

We are holding three weekend retreats, one especially for people attending Tuesday nights, and two general ones. Also within the session we will be celebrating one of our most important festivals, Wesak, the anniversary of the Buddha's Enlightenment and just after the end of the session we will be celebrating Dharmachakra Day, the anniversary of the Buddha's first discourse at Sarnath.

During the summer break we will be holding a mixed beginners retreat, a men's retreat, a Kalyana mitra and mitras retreat, and an Order retreat thus giving everyone the chance to consolidate their practice.

Viewed in advance it seems as if the summer session will be very dynamic and varied and that through the continued practice of all the people attending, changes will occur both in individuals and the movement itself.

FUND RAISING FOR THE NEW LONDON CENTRE

The Appeal Fund for the New London Centre now stands at about £3,200 and an additional £1000 a year has been committed in the form of covenants. But that's only part of the story. More and more people who come along are wanting to express their gratitude for what they are receiving by giving money, flowers, materials, basic necessities for the Centre, time and energy. This is especially the case with those considering ordination. They see the giving of material things, time, and energy as a preparation, and a very necessary preparation, for the giving of oneself for the Dharma, which is what one does when one goes for refuge.

At present we are engaged in the following activities. We are holding a flag day in the borough of Camden on July 5th. From 1st to 4th July also in Camden, we will be collecting from house to house. On 31st May at Old Town Hall, Belsize Park, from 2-5pm we will be holding our Windhorse Bazaar. This will be followed there at 7 pm by a puppet show, food, and a Marx Brothers film. We have an energetic research team following up the leads and ideas that come our way, and already this is bearing fruit. Many people who come regularly to the Centre are pledging themselves to weekly or monthly donations to be used where it is most needed. Perhaps the most exciting aspect of all this is that all those living in the seven communities near the Centre, over thirty people, and many others who attend regularly, are involved in one way or another. I doubt very much that in the history of the Friends, we have had a situation where so many people have been working together so enthusiastically, and so wholeheartedly.

If you have any ideas or wish to help in any way, please write to me at the Archway Centre.

Lokamitra.

GLASGOW EVENTS

Over the Easter period the Glasgow Centre held an eight-day retreat in the countryside, southwest of Glasgow. The programme although full, left some time for walking on the moors and peat bogs. Mayberry Cottage, where the retreat was held, is five miles from the nearest village and surrounded by stark moorland, punctuated by small lochs, each of which is a focus for the teeming wildlife. We could watch rabbits and hares, the curlews and pheasants strutting like turkeys. The rainbow-coloured finches and small birds unknown to Glasgow man became regular visitors to the bird table which we built.

As the week progressed, and silence established itself, the communication exercises were replaced by meditation. The meditation, the panoramic power of the tapes (the 'Higher Evolution of Man' series), and the inspiring Puja made themselves felt, complementary parts of a beautiful organic whole.

Within days of the retreat's end came the celebration of the Birth of the Buddha. For this, the Hyndland Street community, who are some of the people most closely connected with the Glasgow Centre, conceived, photographed, and played most of the parts in a series of 3-D colour slides depicting the story of the Buddha's life from His birth to His Enlightenment. These were shot 'on location' at a Renfrewshire farm one sunny day in March, and involved a lot of quick changes of costume and make up, as much because of the cold, one suspects, as the pressure of time.

The accent was on improvisation: make a chariot out of one old gig wheel, make a palace out of a barn, make two people look like Mara's host! And yet somehow, in spite of the haste (twenty slides in six hours), the laughter, the gaucherie, and such comical disasters as the pylon that walked onto the set, the welly boot that looked out from under the robe, and the moustache that blew off with the wind and was caught in mid-air by the camera, something very worthwhile survived in these slides. Amateurish at times they may be, but there is no denying the underlying note of seriousness which is both moving and rather beautiful, as if something of the great theme had rubbed off on everyone concerned with their making.

These slides, with a commentary by Vairochana, formed the first part of our celebration. Also on this occasion Vajradaka gave a talk about the events leading up to the birth of the historical Buddha. He reminded his audience that the Buddha's destiny had been foretold in the distant past, when He was a Bodhisattva. Enlarging on this theme, Vajradaka revealed a great vista of time and space, and spoke of how Buddhas have appeared in past aeons throughout the universe, as well as in this auspicious one in which, we are told, there have been four Buddhas with Maitreya, the future Buddha, yet to come.

This was the second talk Vajradaka has given recently. On 11 February he gave his first major lecture to a large audience at the McLellan Galleries, on the subject of "Happiness and Freedom - a Buddhist View". He will give this talk again as one of the lectures in the coming series at the Archway Centre in June and July.

In February four members of the recently formed Dundee Buddhist Group came to the Glasgow Centre to discover more about the Friends and the Order. There were three Order members present and we were asked questions from different angles on how we considered Dharma and our position in relation to the rest of the Buddhist world. They were especially interested in how the FWBO and the Order in particular provide a medium through which the individual can commit himself to the ideal of enlightenment, just as the Buddha himself envisaged the significance of his Order.

Another visitor to Glasgow recently has been the Ven. Sangharakshita, who stayed for several days and attended the Birth of the Buddha celebrations.

HELSINKI

The average attendance of our three weekly classes is slightly above twenty, with two or three newcomers turning up each week. We are now printing 120 copies of our monthly news-sheet, so the number of Friends in Helsinki is steadily growing.

In mid-April we are hoping to have a booklet published. This will be a collection of essays by the Ven Sangharakshita, Vajrabodhi, and Bodhishri. It is to be called "Buddhalaisuuden lähtökohdasta" (Where Buddhism Begins), after the title of a contribution by the Ven Sangharakshita, which was originally published in India as a leaflet some time ago.

During the winter, Bodhishri visited the Buddhist nun, Ven. Amita Nisatta in Stockholm. Ven. Amita Nisatta stayed for some time in Bhante's vihara in Kalimpong in the sixties, and is now the spiritual teacher of the 'Buddhismens vänner' (the Friends of Buddhism) in Stockholm.

Editor's note: Ven. Sangharakshita's essay, mentioned above, Where Buddhism Begins and Why It Begins There, can be found in Path of the Inner Life, just published by FWBO at £1.45.

EUROPEAN RETREAT

A retreat led by the Venerable Maha Sthavira Sangharakshita is being organised for this summer in Holland. It is not yet known whether the retreat will be for one or two weeks, but it will take place during the first two weeks of August. This will be an opportunity for Friends in Europe to come together on an FWBO retreat, and to meet the Venerable Sangharakshita. The language used will be English. Further details from Upasaka Vajradaka at FWBO Glasgow.

BRIGHTON: A BRANCH TAKES ROOT

FWBO Brighton is situated in one of the oldest parts of Brighton - Kemp Town, in a small friendly street, not far from the Royal Pavilion and the sea front. The Centre has been made from two old cottages, numbers 18 & 19 George Street. Number 18 houses a small community including two upasakas, Buddhasdasa and Ashvajit (who has just returned from New Zealand). It's very cosy. Number 19 is where we hold our classes. At the moment the basement is still in a state of bad repair, filled with old bakers' ovens and disintegrating plaster, but useful for storing incense, and tools and any odd scraps that may come in useful. It is tentatively scheduled to become an arts and crafts workshop. Above this is our shop, the Windhorse Bookshop, which sells the best selection of Buddhist books in the area. We also stock a very good range of high quality incense, as well as posters, cards, badges, and recently pottery.

On the floor above this is the shrine room. The shrine itself has three tiers: the main cloth is a lovely saffron colour, with two smaller ones of white on red down the middle of it. Resting on a white satin moon-cushion is a gold-coloured rupa of Sakyamuni in earth-touching mudra. The room itself is mainly decorated in blues, giving a fresh, calm feeling.

Above the shrine room is the library, which as well as having a small shrine of its own, has a good collection of books largely inherited from the now defunct Brighton Buddhist Society, and includes many old editions of Middle Way and Sangha (some of which contain articles written by the Ven. Sangharakshita).

Already the new Centre seems to be making an impact on those people in the area who have been interested in higher evolution in general, and Buddhism in particular. One new friend writes;

"What I think in essence the FWBO have done in Brighton, is to act as a catalyst for people like myself who before, were merely collecting psycho-spiritual ideas in a random way, and to have given them instead, knowledge and motivation of a more specifically Buddhist kind. From fondly imagining that we were becoming "Pratyeka Buddhas" in our own cosy fashion, the FWBO are helping to give a framework of discipline and Sangha, which has helped me begin to apply myself to a programme of essential Buddhism. To be honest, this is not altogether easy. When Buddhism becomes something more than an abstract psychology and turns into an ever growing life style, such a realisation may not always be 'convenient'. Certainly the enthusiasm of it all was quite remarkable, with helpers led by Buddhasdasa converting what were two unbelievably dingy cottages into the most presentable of Centres."

On Wednesday 19 March, the Ven. Sangharakshita dedicated the shrine. It was a memorable occasion for the Brighton branch as a whole, and for the many of us here who had never met Bhante before. With him we dedicated the shrine room to the Three Jewels, to the practice of meditation, and to the attainment of Enlightenment. The dedication felt very powerful, and we cannot thank Bhante enough for his visit.

FURTHER DEVELOPMENTS IN NEW ZEALAND

As those of you who received the last Newsletter will have read, the Western Buddhist Order was established in New Zealand at the beginning of this year at a retreat held at Ngatiawa Scout Camp some forty miles north of Wellington amid hilly, bush-clad countryside. Six Upasakas and two Upasikas received their private and public ordinations from Bhante, Akshobhya and Ashvajit also being present. Traditionally at least five Order members are present at ordinations, but circumstances being rather special we did not worry that there were less than the usual number on this occasion.

Half the retreat still remained after the ordinations, and people reported themselves pleasantly surprised to see the Order, previously to them only an idea, spring as it were to life overnight and begin to move into action during the remainder of the retreat.

Some Friends returning to Auckland and some to Christchurch after a few days' well earned 'holiday', a programme of weekly activities, involving once more the old and familiar faces, and some quite new ones, was resumed.

Bhante's book The Three Jewels was used again as a basis for study, a few chapters being reread; 'The Stages of the Path', 'The Goal', and 'The Glorious Company of Bodhisattvas' attracted special interest. Bhante went to great lengths to stress the positive aspect of the path to Enlightenment - not only the cessation of, or freedom from the 'wheel', from reactive states of being, but also the spiral of ever-increasing, mutually supporting 'mental states' called the twelve positive nidanas leading higher and higher in the direction of Nirvana. It would be presumptuous, not to say naive, to say that we actually experienced these exalted states during our study sessions, but at least a foretaste, an inkling of what the words were pointing at, must have been within reach of all of us. If not Nirvana, then at least Sukha, or Bliss; if not Sukha then surely Piti or rapturous enthusiasm shone in the faces of the participants from time to time. The importance of cultivating these positive psycho-physical states cannot be over-emphasised for those intent on the path of higher evolution.

For our last weekend retreat before leaving Christchurch we stayed in a solitary spot beside a lake amid green hills. Following a day of quite intensive meditation, study and Puja, Upasaka Dharmajyoti received his Sramanera ordination, having had his head shaved in the early morning sitting by the lakeside. Upasaka Achala also received his ordination, offering a yellow flower at a shrine bearing a benign image of Shakyamuni and a little icon of Padmasambhava. Achala was one of the three founder-members of the budding Christchurch FWBO. The Sramanera ordination was given to Dharmajyoti following upon three years or more of devoted work with the Christchurch group, which he is now leaving to enter a more intensive period of self-training and discipline with the Gold Mountain monastery in San Francisco. By accepting this novice-bhikkhu ordination from the Venerable Sangharakshita he was as it were demonstrating his continuing allegiance to the Western Buddhist Order. This he had already made clear to those in charge of Gold Mountain monastery, who were quite happy to accept him for a two year period on this basis. Dharmajyoti, either as Sramanera or reverting to Upasaka, depending on circumstances,

wishes eventually to establish the FWBO in Malaysia, where he considers Bhante's brand of Buddhism will fire their - presumably as yet - unlit imaginations.

Returning to Auckland, a warm welcome awaited us, and preparations had already been made for Bhante to give three public lectures. The first, entitled 'The Ideal of Human Enlightenment', stressed the humanity of the first Buddhist ideal, that it is an eternal ideal to be developed and unfolded by each one of us according to his or her own nature, rather than something imposed from outside that we all have to conform to. The second lecture, 'What Meditation really is' was a straightforward, extremely thorough exposition of the whole theme of Meditation, perhaps the clearest and most complete that Bhante has given so far. He presented a slightly revised terminology pertaining to the successively higher stages of consciousness, the old triad of Concentration, Meditation, and Contemplation now being replaced by Concentration, Absorption and Insight. This is more satisfactory as it avoids defining meditation in terms of itself, which could be confusing. Bhante went on to give a fascinating account of the classical subjects of meditation. The third lecture, 'The Meaning of Spiritual Community', pointed out the difference between a group in the ordinary sense, that is, a collection of 'statistical individuals' believing themselves bound by a set of rules, and the spiritual community consisting of true individuals motivated by a common ideal and being quite free to do as they wished. Such a group of individuals engaged in common pursuits not out of neurotic need but simply because they enjoyed what they were doing.

For the remainder of his stay in Auckland, Bhante was living at the Aio-Wira Yoga Centre, situated in bush country twenty miles or so outside the city. Here, drenched in the sound of cicadas, we spent another weekend on retreat during which Sadhumati and Padmasiddhi received their Upasaka ordinations, privately under a tree and publicly in the shrine room, and a number of Mitras received Bhante's blessing.

A fortnight later, also at Aio-Wira, the Order met for a 1st day together with Bhante, and a feast of ceremonies. In the morning Mudita received the Upasika ordination and Akshobhya his Maha Upasaka ordination. The Maha Upasaka ordination signifies 'group responsibility', inasmuch as Upasakas and Upasikas usually have responsibility for two or three Mitras only. Generally speaking, Maha Upasakas and Upasikas will be individuals of at least five years standing within the Order. Later in the day, the Mitras arrived at Aio-Wira and Bhante carried out a name-giving for Padmasiddhi and Jane Johnson's little boy who was given the name 'Ratna'. This was followed by more blessing of Mitras. The day concluded with the Sevenfold Puja, at the end of which Akshobhya took the Fourfold Great Vow of the Bodhisattva, and Bhante read from the Bodhicaryavatara of the great acarya Santideva the chapter on 'Grasping the Thought of Enlightenment'.

In this way the formal proceedings, at least, of Bhante's visit to New Zealand, were brought to a truly auspicious close. Bhante hopes to return in a year and a half's time to New Zealand, where, it is pointed out, there is now a greater concentration of Order members per capita of population than anywhere else in the world.

NEWS FROM EALING

The past few months have brought a steady stream of newcomers, and a growing sense of commitment among the longer-standing Friends.

April has been an active month. In addition to our normal programme, we have held a series of three lectures on the subjects of Morality, Meditation, and Wisdom, given by members of the Western Buddhist Order. We also held a weekend retreat at Aryatara Community which we devoted especially to a study of the life of the Buddha. We also discussed the emergence of what might be called a 'Buddhist neighbourhood' around an FWBO Centre, considering the significance and potential of such a community.

Our most ambitious project so far was the celebration of Parinirvana Day, on February 24. Over fifty people came on this occasion, which was an evening of poetry and music. The proceedings opened with a period of meditation, leading into a flute solo. The evening continued with readings of selected prose and poetry as well as more music, much of which was specially written for the occasion.

We are currently holding two classes a week. One for newcomers is now held on Tuesday evenings at 7.30 pm. On Thursday there is a programme of meditation, walking and chanting, and puja, for those who have been coming for some time. Classes are held as usual at the Quaker Meeting House, 17 Woodville Road, Ealing.

HAPPINESS

Happiness is a mischievous creature of great nimbleness and alacrity, who is often glimpsed frolicking in the garden of one's own individuality. Without doubt his favourite game is hide-and-seek, but the trouble is that he has been playing this particular game for so many kotis of kalpas, that he is now something of an expert at it, which tends to make the game just a little one-sided. Just when you think you have pinned him down in the lupin bed, he pops up amongst the dahlias.

There is only one way to catch this devious fellow and that is by being devious yourself. All you have to do is give up the chase and quietly proceed about your own business; you will then find that he soon becomes bored when you do not respond to his repetitive and somewhat childish enticements.

One day, when you are pulling a few weeds, shovelling compost, or the like, you will feel a gentle tap on your shoulder and there he will be, beaming with delight, and asking if he can wheel your barrow for you.

Buddhadasa

WHERE BUDDHISM BEGINS

If in truth Man was a rational creature as the philosophers of the eighteenth century believed he was, knowing would be indistinguishable from doing, understanding equivalent to practising. But he is, on the contrary, a desiderative animal, a creature of desires, like any other animal, except that in his case the great root feelings of love and hate (in the sense of attraction to pleasant and repulsion from painful experiences) have branched out into innumerable derivative forms called emotions. And since it is his desires, his experience of pleasure and pain which ultimately determine his behaviour, it is only by somehow appealing to and utilising them that human behaviour can be influenced and changed. Most of all must religion, which seeks to work in human nature the most radical of all possible changes, be able not only to scratch the rational surface but also to penetrate the desiderative depths of the psyche.

By beginning with the fact of pain Buddhism involves the whole emotional nature of man from the very onset. Recognition of the the First Noble Truth comes not as a pleasant intellectual diversion but as a terrible emotional shock. The Scriptures say that one feels then like a man who suddenly realises that his turban is in flames. Only a shock of this kind is strong enough to galvanise the whole being into action. The most astonishing intellectual discovery is no more than an agreeable titillation in the region of the cerebral hemispheres. Only when a man feels strongly will he act effectively. It is for this reason above all others that Buddhism starts not with a concept but with a feeling, not with intellectual postulation but with emotional experience.

SANGHARAKSHITA

(extracted from "Where Buddhism Begins & Why It Begins There", an essay in The Path of the Inner Life, published by Friends of the Western Buddhist Order, May 1975).

RETREATS

May 16-18 Weekend retreat for those attending our meetings regularly.

June 27-29 Weekend retreat for newcomers

Information from FWBO Archway

July 25-August 10 General retreat - information from FWBO Brighton

July 18-August 1 Men's retreat - information from FWBO Archway

THE UPASAKA/UPASIKA ORDINATION

At the heart of the Friends of the Western Buddhist Order is the Western Buddhist Order. One becomes a member of the Order by taking Upasaka (masc.) or Upasika (fem.) Ordination. Over sixty men and women have so far made this formal act of commitment to spiritual development. The ceremony of ordination comes as the culmination of a period of gradually developing interest and involvement in Buddhism. Anyone who is considering ordination becomes a Mitra, selecting two Order members as his or her Kalyana Mitras (good, spiritual friend - see last Newsletter). There is no set period of preparation for ordination, since it depends entirely on the ordinand feeling that he is ready, and on the assessment of those Order members who know him, of his readiness to make the commitment which ordination represents. Two or three years may well elapse between becoming a Mitra and ordination, though it should be stressed once more that this is not a mechanical process depending on a certain period of attendance and so forth.

Ordination usually takes place at the end of a retreat often in company with three or four others, though once more, there are no fixed patterns. The retreat enables the ordinands to prepare themselves spiritually and psychologically for the climactic moment of the ceremony itself. By this time the retreat has usually developed an atmosphere of intensity and inspiration quite different from ordinary retreats. The ceremony is in two parts, one private and one public. The private ordination takes place at night at the end of the sevenfold puja. Each ordinand leaves the main shrine room, where a long period of meditation continues, and goes to a small shrine room elsewhere in the building, or as in New Zealand, beneath a tree in the open air, where the Ven. Sangharakshita is seated. There, after making offerings at the shrine, the ordinand repeats after the Ven. Sangharakshita the formula of 'Going for Refuge to the Three Jewels' and the ten Upasaka Precepts. He is then given his Sanscrit or Pali name, deriving from Buddhist tradition and reflecting his special qualities and potential.

The following day, again at the end of the puja, the public ordination takes place. The ordinands make their offerings and recite together after the officiating Order member (in the absence of the Ven. Sangharakshita, senior Order members lead the public ceremony) the Three Refuges, the Precepts and some verses expressive of the spirit of ordination. Then each comes forward and receives a few drops of water sprinkled on the head, and the kesa is placed around their necks - a thin strip of white silk embroidered with two golden dharmachakra wheels. The names are publicly announced and everybody present loudly shouts "Sadhu" - the Sanscrit equivalent of "bravo".

Once ordained there is no particular way in which an Order member expresses his commitment. Some are married with families, some are able to devote themselves fulltime to the running of classes and administration of the movement, others again continue with their studies, artistic pursuits, and meditation. All Order members who live close enough to each other meet for one evening each week to meditate, perform puja, and discuss matters of common concern. Once a month an Order Day is held at which a more intensive programme of the same kind is followed. Each year for two or three days Order members meet in convention to discuss matters of

principle and to examine the progress and development of the movement.

There are thus no formal obligations - each individual involves him or herself in whatever way they consider to be most conducive to their own development in particular and to that of others. Order members are however bound together by their common commitment and provide for each other stimulation, encouragement and assistance by engaging in as direct and honest communication as possible.

The Upasaka and Upasika ordinations together with the Bhikshu and Bhikshuni ordinations were current in the Buddha's own time. Both pairs had taken refuge in the Three Jewels but the former remained in the 'household life' and the latter took to the 'homeless life'. In some modern Buddhist countries the terms upasaka and upasika have been debased so that they simply refer to anyone who is Buddhist in the conventional sense of having been born so. In other traditions, notably the Tibetan and the Chinese, this ordination has been taken much more seriously. In the Western Buddhist Order it is taken as basic - others which may ensue are to enable particular individuals to work in particular ways.

The importance of the ceremony of ordination is fundamental to an individual's spiritual life. Many people are quite genuinely interested in Buddhism, whether through its philosophy, meditation, or art, but Buddhism demands more than interest. If one wants to develop spiritually one has to begin to put more and more of oneself into one's growth. In other words one has to commit oneself. It is not enough simply to feel this, or to think it; rather when one does feel and think it one naturally wants to express it. So ordination represents the outward formal expression of an inner commitment to involve more and more of oneself in the process of spiritual evolution. In terms of traditional Buddhism, one 'goes for refuge to the Three Jewels'. One recites three times: "To the Buddha for refuge I go,
To the Dharma for refuge I go,
To the Sangha for refuge I go."

These three, Buddha, Dharma, Sangha, are the essentials of spiritual evolution, without them there is no Buddhism. The Buddha represents the goal towards which the whole of evolution moves, fully enlightened and transfigured humanity, the individual who unites in himself insight into Reality and compassionate concern for those who through their blindness are still bound to the Wheel of Conditionality. The Buddha is, then, the potential within each of us which, in taking refuge, one commits oneself to unfolding. The Buddha also represents the Enlightened Teacher who originated the whole tradition of Buddhism. The Dharma represents both the Reality which is the content of the Buddha's experience and the communication of that experience to the unenlightened. It thus represents the means, the path leading to the goal of Buddhahood. The Sangha is the spiritual community. Particularly it represents the community of those who have begun to experience the forces of enlightenment welling up in them to such an extent they can no longer be turned back. At a lower level it applies to all those who have gone for refuge and who, in their relationships with one another, are trying to bring about a truly spiritual community. The Western Buddhist Order thus represents Sangha. With ordination one goes for refuge to, commits oneself to, the realisation of these three ideals and finds in them one's inspiration.

In addition to taking the three refuges, one undertakes ten precepts or training principles to abstain from taking life, taking the not given, sexual misconduct, false speech, harsh speech, useless speech, slanderous speech, covetousness, animosity, and false views. The first three of these pertain to the body, the next four to speech, and the last three to the mind. A serious and systematic commitment to one's own development implies a radical reappraisal and transformation of one's being on every level. Two themes are thus important in the ordination ceremony - that of purification, and that of the totality of one's commitment. The aspect of purification is expressed in the precepts themselves, in the sprinkling with water, and in the white of the kesa. The totality of commitment is expressed in the repetition of the trilogy of body, speech and mind. These are, in Buddhist tradition, the fundamental constituents of the individual being, so that when one commits oneself with body, speech and mind every part of one is involved, nothing is left out.

So much of a turning point is this ceremony, so powerful a change does it work and reflect that one's very name needs to be changed. One experiences a kind of rebirth and the formation of a new personality. The old one still re-emerges from time to time but increasingly one becomes one whose life is centred on the Three Jewels. One experiences the solidarity and vitality of contact with others who are similarly committed. In and through the Order one finds oneself more and more able to work creatively at one's own development and to participate in the shaping of a movement which is of benefit to all.

Subhuti

I take my refuge in the Buddha, and
pray that with all beings I may
understand the Great Way, whereby the
Buddha-seed may forever thrive.

I take my refuge in the Dharma, and
pray that with all beings I may enter
deeply into the sutra-treasure, whereby
our wisdom may grow as vast as the ocean.

I take my refuge in the Sangha, and
pray that with all beings I may reign
in great multitudes and have nothing
to check the unimpeded progress of
Truth.

from the Avatamsaka Sutra

ADVICE TO THE CONFUSED

For the individual who wishes to participate in the spiritual life there is in these modern times a tremendous amount of religious information available. The information exists, in the main, in the many hundreds of books which are published each year on all aspects of the spiritual, and not so spiritual life, and it also issues from the representatives of this or that religion or method, who teach, and sometimes insist, that their way is the only true way - the way that will lead to salvation.

Surrounding us today we have an enormous quantity of readily available information on Christianity with its numerous churches, sects and sub-sects, on Buddhism with its schools, its saffron robes, its Zen and its Tibetan lamas, on Confucianism, Taoism, Hinduism, Judaism, Sufism, and all the other isms. We also have information on the various forms of yoga, meditation, encounter groups, psychological systems, etc, etc, not to mention the many and various colourful gurus who visit these shores from time to time.

When the sincere enquirer is confronted by this mass of information, it is hardly surprising that bewilderment and confusion often set in with the result that the Spiritual is once more denied, and mundane collective life pulls back another adherent. How, from this vast quantity of information, is the individual to distinguish between the various teachings and on what is he to base his judgement ?

Two thousand five hundred years ago Gautama the Buddha gave some advice to a young enquirer who was also confronted with this question. Here is how it has been handed down to us:

Then Kalamas came to the Exalted One and said:

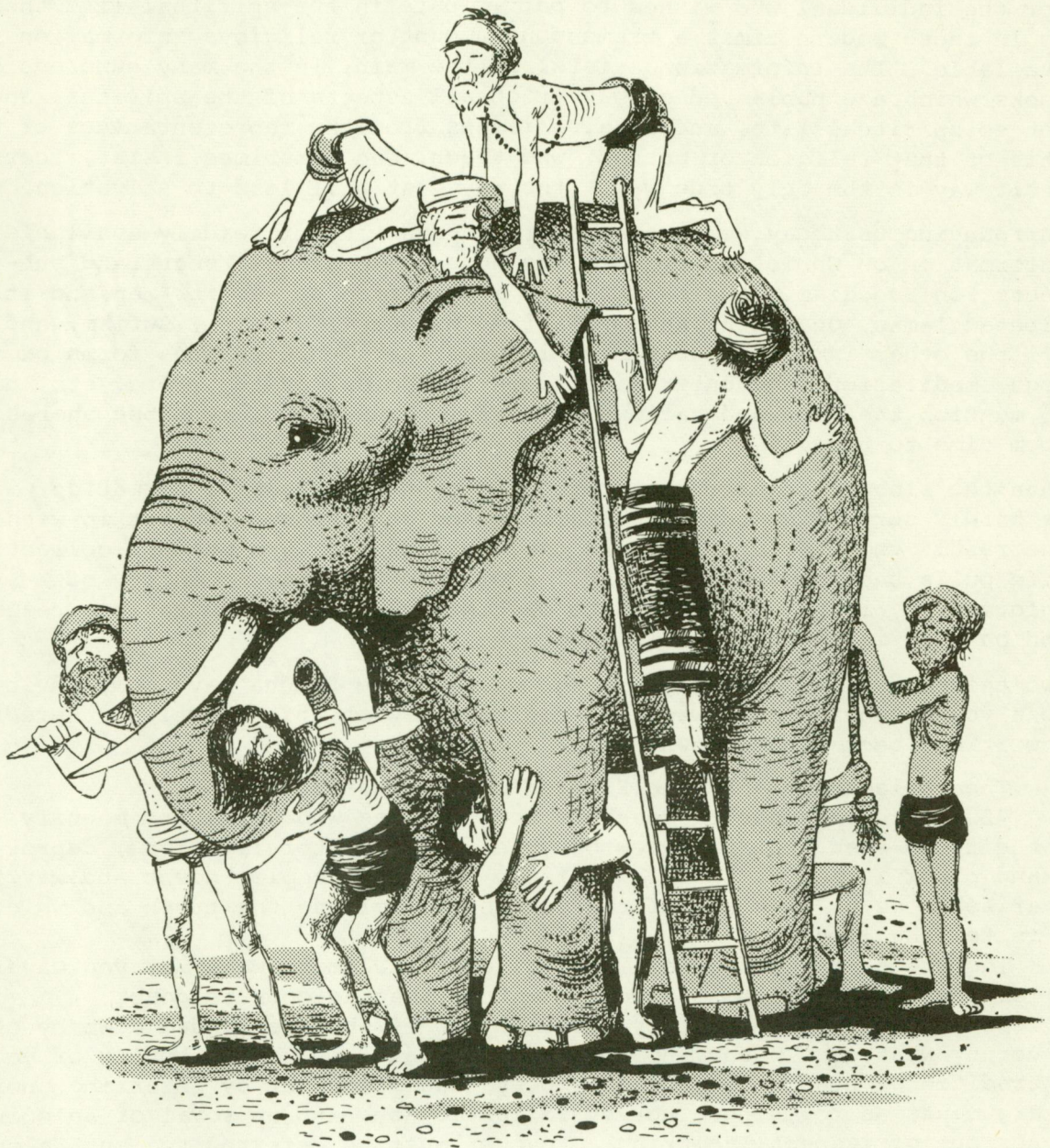
"Lord, there are some teachers and brahmins who extol and magnify their own view, but the view of others they spitefully abuse, depreciate, and pluck it bare. And as we listen to these people, doubt and wavering arise in us as to which of the parties is telling the truth and which is telling lies."

The Buddha replied, "Well may you doubt Kalamas, well may you waver, for your wavering arises about a matter that is open to doubt.

Now Kalamas, do not go by hearsay, nor by what is handed down by others, nor by what people say, nor by what is stated on the authority of your traditional teachings. Do not go by reasoning, nor by inferring, nor arguments as to method, nor by reflection on, and approval of an opinion, nor out of respect, thinking a teacher must be deferred to, but Kalamas, when you know from your own experience that these teachings are not good, that they are blameworthy, that they are condemned by the wise, when you know from your own experience that these teachings, when followed out and put into practice conduce to loss and suffering - then reject them."

On another occasion the Buddha had this to say:

"Of whatever teachings you can assure yourself that these doctrines conduce to dispassion, not to passion; to freedom, not to bondage; to a decrease in worldly gains, not an increase of them; to frugality, not to covetousness; to content, not to discontent; to solitude, not to company; to energy, not to sluggishness; to delight in the good, and



THE BLIND MEN AND THE ELEPHANT

O how they cling and wrangle, some who claim
Of brāhmin and recluse the honoured name.
For quarrelling, each to his view, they cling.
Such folk see only one side of a thing.

Udāna, Vl. 4.
Tr. Woodward.

not to delight in evil, - of such teachings you may certainly affirm, this is the truth, this is the way, this is the message of the wise.

Buddhism teaches that the truth is to be followed and experienced by each one, for himself, individually, in any place and at any time. It also teaches that the individual, if there is to be any spiritual growth, must learn to trust his or her own experience.

It is only by relying on our own experience that the true teachings will be found to exist. And it is only by relying on our own experience that it will then be possible to follow them.

Buddhasdasa

(This article was originally presented as a talk on BBC Radio Brighton by Upasaka Buddhadasa on 28 March 1975.)

BOOK REVIEW

The Door of Liberation. By Geshe Wangyal. Prefatory Note by H.H. The Dalai Lama. Published by Maurice Girodias Associates Inc., New York, 1973, pp 323, price \$6.95.

Geshe Wangyal is a Mongolian lama who studied at Drepung Monastery, near Lhasa, one of the three great Gelugpa monastic centres of Tibet. When I first met him in Kalimpong in the early 'fifties, through the good offices of Marco Pallis, he was already proficient in English, having in fact spent some time in England before the war. In 1955 Geshe-la went to America, where he eventually founded Labsum Shedrup Ling (Lamaist Buddhist Monastery of America), the first Tibetan Buddhist monastery in that country. By the time I visited him there in 1970, when I was teaching at Yale, he had gathered around him a small band of serious-minded lay students of the Dharma who evidently valued the opportunity of sitting at the feet of a representative of the Tibetan Buddhist tradition who combined, to an unusual degree, profound learning, fervent devotion, and extreme simplicity of life.

The present volume is the outcome of Geshe Wangyal's work with these students. As an introductory Note informs us, the translations of which it consists "were taught to various disciples on different occasions, and over the years English versions of most were written down a number of times; this work was the foundation from which the present volume was prepared" (p.10). In other words The Door of Liberation consists of precepts, i.e. of material selected by Geshe Wangyal from the vast mass of Tibetan Buddhist literature, canonical and non-canonical, in accordance with the spiritual needs of those who were studying with him. As such, it exemplifies the well known dictum of Atisa, in his reply to a question put to him on his arrival in Tibet: "The precept of the Lama is more important than the scriptures and commentaries" (p.121).

All the precepts thus selected have been taken, moreover, from works handed down in, or originating with, the spiritual lineage to which the translator himself belongs, i.e. the lineage of Atisa's chief disciple Geshe Drom, founder of the Khadampa school, and of Tsongkhapa, the founder of its continuation the Gelugpa school. Apart from the Introduction, the work falls into two main parts. In the first part we have a short history of the lineage of the teaching, with accounts of Ananda, Upagupta, Nagarjuna, Aryadeva, Asanga, and other masters in the succession, together with stories illustrating the workings of the law of karma. The first of these stories is a highly colourful account of the Miraculous Deeds of Sakyamuni Buddha, by means of which He gained victory over the six Pandits, the second the romantic story of His previous life as Prince Gedun, and the third the unbelievably disastrous history of the Nun Utpaladok. All these stories are paralleled in Pali canonical literature, and elsewhere.

The second part of the work consists entirely of material originating in Tibet. First comes a complete translation of the Kadamthorbu, or 'Precepts Collected from Here and There'. These precepts, which as the collector Tsun-ba-je-gom reminds us are "the heartfelt speech of many holy beings", begin with short dialogues between Atisa and his closest disciples and are followed by the teachings of Drom and his later successors. Some of the precepts are very striking indeed. For example Yer-bay-shang-tsum tells us, "If you do not meditate on impermanence in the early morning, by midday you will have many desires". Next we have a group of four works by Tsongkhapa. The first is an ecstatic hymn of praise to the Buddha, as teacher of dependent origination, composed after a profound spiritual experience in which he had seen the true meaning of the Madhyamika teaching and obtained final insight into the nature of existence. The three other works are brief but systematic expositions of the Path from different points of view. The best known of the three is The Three Principles of the Path, an English version of which I produced some years ago with the help of John Driver at the special request of the Dalai Lama. Here it is accompanied by a commentary written by the Fourth Panchen Lama which firmly places the work within a context of spiritual practice in general and meditation practice in particular. All three works emphasize the importance of a total disengagement from conditioned existence, the development of the Will to Enlightenment, and the realisation of Voidness through insight into the true meaning of dependent origination.

As one goes through the volume, one feels pervading every page a deep reverence for the Three Jewels, for the spiritual life and the spiritual tradition. The actual production of the book, moreover, has evidently been carried out in the same spirit. Geshe Wangyal and his associates are deserving of our deepest gratitude for this gift of the Dharma, which places us in direct contact with one of the outstanding spiritual lineages of Tibetan Buddhism.

SANGHARAKSHITA

FWBO PUBLICATIONS

About one and a half years ago, FWBO London took a large and important step, the purchase of an offset litho printing press. The cost of having a publication like The Essence of Zen printed at commercial rates had made it clear for some time that if we were ever to have the freedom to publish what we liked, when we liked, we would need our own press. The initial expenditure was met, and the press was installed at Aryatara.

Next, Aryamitra took a course run by the manufacturers of the press, to learn how to operate it. He then worked several months with a commercial printing firm, and in that time achieved a professional level of competence. Meanwhile a darkroom had been built at Aryatara and a plate-making machine had also been acquired; we were ready to start work.

This Newsletter is the sixth to have been printed on our own press. Moreover, we can now point to Mind - Reactive and Creative, the new Puja Book, and of course, Path of the Inner life as some samples of our recent work. Path of the Inner Life represents a major breakthrough, in that it is our first full scale book, written by the Ven. Sangharakshita, designed and printed entirely within the FWBO. At present we are working on two more books by Bhante, a new edition of Crossing the Stream, and a collection of essays on the relationship between Buddhism and art.

The printing press too, as our advertisement in this issue implies, is undertaking commercial work in order to augment our income, thereby helping to make more of our own publications possible.

There is a great deal to be done in this area. There is still much work by Bhante awaiting publication, also there are lecture series and seminar transcripts, all of which provide excellent material for publication. We shall also be in a position to reprint certain translations and classical works of commentary that are now longer available. And so on; really there is no limit to what we can achieve.

Books currently available from FWBO Publications

Mind: Reactive & Creative	(new edition)	30p
Outline of Buddhism for Schools	" "	15p
Puja Book	" "	50p
The Essence of Zen		55p
The Path of the Inner Life		£1.45p

ARCHWAY CENTRE BOOKSHOP

The shop at the Archway Centre is steadily growing, carrying a larger stock of Buddhist books and posters, incense, etc, than ever before. There will soon be a wider range of books including more poetry and other writings. The mail order service has been temporarily suspended while preparations are being made for a new up-to-date booklist, and for more efficiency in handling orders by post. More details will appear in the next Newsletter.

SUMMER LECTURE SERIES

by members of the Western Buddhist Order

- Sunday June 8: Happiness and Freedom - a Buddhist View
by Upasaka Vajradaka
- Sunday June 15: Two Modes in the Quest for Reality - Buddhism
and Science
by Upasaka Suvrata
- Sunday June 22: The Immortal Moment - Buddhism and the Poetic
Experience
by Upasaka Ananda
- Sunday June 29: Buddhism and the Path to Integration
by Upasaka Vessantara
- Sunday July 6: Buddhism - a Non-Theistic Religion
by Upasaka Abhaya
- Sunday July 13: Buddhism and Art
by Upasaka Devaraja
- Sunday July 20: Buddhism and Industrial Man
by Upasaka Vangisa

These lectures will be held at the Archway Centre, 1a Balmore Street,
London N.19 (telephone 263 2339), and will start at 7.30 pm.

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TELEPHONE 01.660.2542.

WEEKLY PROGRAMMES

ARCHWAY

Monday	7.0 pm	Double meditation and puja
Tuesday	7.0	Meditation, study, puja (by arrangement)
Wednesday	5.0	Hatha Yoga (50p charge)
	7.0	Beginners' meditation class
	8.30	Recorded lecture by Ven. Sangharakshita, Puja
Sunday	5.30	Beginners' meditation class
	8.0	Double meditation, Puja

Communication exercises, and day retreats are held monthly.
Meditation every morning 7-8 am & 8-9 am.

ARYATARA

Monday	7.30pm	Hatha Yoga (50p charge)
Tuesday	7.30	Hatha Yoga (50p charge)
Wednesday	7.30	Beginners' meditation
Thursday	7.30	Study group for Mitras

GLASGOW

Tuesday	7.30pm	Meditation, taped lecture, puja
Wednesday	7.30	Preordination class (by request only)
Thursday	7.30	Beginners' meditation class

First Saturday of each month: Communication Exercises,
first Sunday: Day Retreat

BRIGHTON

Monday	7.0 pm	Beginners' meditation, taped lecture
Tuesday	7.0	Hatha Yoga (50p charge)
Wednesday	7.0	Meditation, taped lecture, puja
Thursday	7.0	Double meditation, puja.

EALING

Tuesday	7.30pm	Beginners' meditation, taped lecture,
Thursday	7.30	Meditation, puja.

