



# FWBO NEWSLETTER 27

## SUMMER 75

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ABOUT THE FRIENDS OF THE WESTERN BUDDHIST ORDER  
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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

As the new Editor of the Newsletter, I would like to express the admiration and gratitude that many of us feel towards Marichi for the work she has done as editor of the past six issues. No doubt all our readers will have noticed the emergence of strong and positive qualities in the Newsletter, which she has inspired.

Up to now it has always been possible to include within each Newsletter a report from each of our Centres and Branches, assuming of course that these reports are submitted on time. However, as the movement grows and spreads, the day is bound to come when there will quite simply be too many of them, and to avoid exposing the reader to a whole battery of reports, the Editor will have to introduce a greater measure of selectivity. As time goes by, the Newsletter will become far more of a voice of the movement, communicating through the medium of book reviews, feature articles, and so on, our own distinctive and vital approach to the Dharma. I see this approach as distinctive because it is 'Dharma', living Buddhism, and because it is Western.

The Friends of the Western Buddhist Order is taking root in a 'western' culture, and therefore those who participate in our activities share a world view that has been conditioned by the social, artistic, and philosophical factors existing within that culture. For most of us then, our first encounter with Buddhism cannot but have been a meeting with something "different", alien, and perhaps exotic. Maybe we were originally attracted to it for that very reason, although as we begin to observe the precepts and take up the practice of meditation we find the cultural barriers losing importance, not because we are becoming more Eastern (though some people do take to sitting on the floor and eating with chopsticks), but because we are beginning to live a life in accordance with the Dharma. Increasingly we recognise that the living heart of Buddhism can be felt by anyone anywhere who has the sincere wish, not to say the will, to evolve, and we find applications for the Dharma in ever more areas and aspects of our daily life. The danger seems to be that in our enthusiasm, we sometimes have a tendency to mistake the process of changing our lives in accordance with the Dharma for slightly 'bending' the Dharma into accordance with our own ideas and opinions of what is right.

There has been talk of our having a 'travelling upasaka/upasika', who would have the job of touring from centre to centre, branch to branch, getting a feel for the movement as a whole and keeping those he visits in touch with that feeling. One might be tempted to think that since all the centres and branches provide similar programmes of activities,



the differences between individual groups would be somewhat slight. It is clear from experience so far that although they have in common the same basic aims, objects, and methods, there is quite a wide diversity of tone already to be witnessed by somebody travelling from one to another. Perhaps in one centre he will find that those coming regularly are mainly young and single, while in another there is a predominance of older people with family commitments. In one centre, a slightly anti-establishment feeling may predominate, while in another, perhaps in a country where there is no 'establishment', the spiritual life of Friends will not necessarily involve any drastic new social orientation. Perhaps in one centre many people will seem to be beset by problems which they hope to resolve through the practice of meditation, while in another they may seem on the whole to be joyously free of them. The traveller might also note that in some places there is a tendency to relate to the Dharma itself from a somewhat local viewpoint. One of his tasks then will be to voice his opinion when he feels that the presentation of the Dharma has become a little too localised, if only in emphasis. For example, it may become necessary to remind some people that the spiritual life can be seen as a spiral, from joy to bliss to total freedom and boundless creativity, just as well and perhaps more constructively than it can be seen as a sometimes painful path that will eventually lead to the cessation of sorrow.

As Buddhism comes to the west, it is inevitable that a process of selection will take place. Some traditional methods of presentation and expression will be found more helpful to the western consciousness than others, and some terms may have to be redefined in order to avoid misinterpretation at the hands of our own western brand of delusion. We must always be sure that such modifications are made consciously in the light of insight and long deliberation. This way the voice of Western Buddhism, the voice to which this Newsletter will hopefully give increasing expression, will always stay in harmony with the timeless resonance of the Dharma.

Nagabodhi

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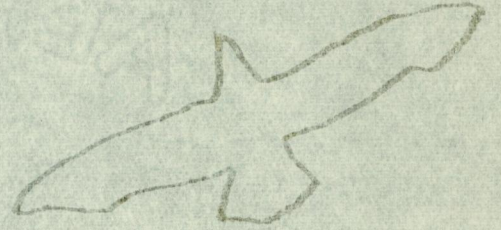




Hold fast to dreams  
for if dreams die,  
life is a broken  
winged bird that  
cannot fly.

- Langston Hughes





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## THREE SEMINARS

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Between the 13th June and 13th July the Venerable Sangharakshita held three consecutive ten-day study seminars at 'Nash', a large country house situated near the village of Steyning in Sussex.

The daily programme throughout consisted of a morning meditation followed by about four hours study, concluding with an evening meditation and puja. This left the afternoons free for writing up notes taken during the morning study session, gazing into the nearby pond (inhabited by a new family of coots), dwelling on the experiential implications of what one had thought until that morning was strictly in the realm of metaphysics. Other activities included cooking, yoga, taking walks to Chanctonbury Ring - the local "power-point" - and gradually re-establishing lost links with nature.

The first seminar dealt with the Udana (Verses of Uplift), translated by F.L. Woodward, which belongs to the Khuddaka Nikaya and contains some of the oldest material found in the entire Pali canon.

Here, in the language of His day, the Buddha's Lion Roar proclaimed to a restless India mankind's highest Ideal, thereby illuminating that long-lost Path which leads to the horizons of Nirvana. Many existing terms such as 'brahmin' and 'recluse' were given a more profound dimension and meaning. We saw that the 'great creatures' - the stream entrants, once-returners, etc. - were not to be fathomed by merely ticking off the correct number of fetters destroyed. Only by plunging oneself into the 'mighty ocean' of Dharma, where these spiritual monsters sport and have their being, could their nature be discerned. Normally we see nothing of these 'great creatures' but in our wiser moments we may catch a glint of flashing silver from their bellies, or if we are exceptionally perceptive, a whole fin may break surface. But in either case we are left gasping and guessing as we try to imagine their true dimensions.

Dhyana for Beginners was the text studied on the second seminar, being a Chinese meditation text written by Grand Master Chih-Chi, the fifth patriarch of the Tien-tai school, and found in Dwight Goddard's A Buddhist Bible. Charles Luk's Secrets of Chinese Meditation was also consulted to establish the exact Sanscrit terms used.

From the first day a path of regular steps clearly came into view, advising a steady progression from ethical realignment, through the practice of meditation, to the development of insight and wisdom. The twin theme of samatha and vipassana, or as the Grand Master called them, "stopping and realising", echoed throughout each day. Although these terms were sometimes used rather loosely, the main point was hammered home - the inseparability of these two practices for the serious aspirant.

The samatha practice starting from the human plane corresponds initially to the development of concentration and positive mental states which may be equated with those happy more aesthetic feelings and attitudes



that a healthy human being quite spontaneously experiences from time to time. One's grip on the grosser senses begins to loosen as the five hindrances, those five fat and forever hungry animals, begin to weaken having been systematically starved by heroic action, fought at the gates of the senses. From here on, one's experience corresponds to an ever-increasing liberation of energy and emotional refinement. One has intense experiences of faith, joy, rapture, calm, happiness and concentration in its highest sense. However even at this exalted point, we are still within the realm of the mundane, and therefore liable to fall back into lower states.

After one has had some experience of these states the practice of vipassana (or insight) is taken up. Here one uses as a basis for contemplation a conceptual formulation, expressive of the Buddha's insight, and reflects upon it with the whole force and power of the samatha experience behind one. This is necessary to permanently destroy the binding chains of greed, hatred, and delusion, whose constant pulls keep us wandering up and down the mundane spheres, and so break through to the Lokuttara Magga - the Transcendental Path. Without vipassana, samatha experience has no penetrating edge to cut through the deeply embedded roots of conditioned existence. No matter how sublime our experience may be, we are always in danger of falling back. Devadatta is a constant reminder of this. Vipassana without samatha has not got the necessary force behind it required to tear out those roots which keep us planted in mundane existence, and therefore cannot go much further than mere intellectual inquiry.

Geshe Wangyal's The Door of Liberation was the subject matter studied on the third seminar. A very strong feeling of a rich and colourful tradition was with us as we travelled from a past where myth, legend and fact, though intermingled, proved no barrier to the truth of the imagination. Finally we arrived at a point in time. Here the great Indian teacher Atisa, having unified the teachings of "Extensive Deeds" (Yogacara) and "Profound Wisdom" (Madhyamika), arrived in Tibet in 1042 AD and relit the lamp left earlier by Padmasambhava.

Here we came into contact with the Kadampa Precepts. Initially these were given by Atisa to his disciples. From the most prominent among these disciples, their spirit was handed down, or better - rediscovered and experienced - by each following generation, down to the present day.

A Precept is best described as a teaching distilled from the teacher's experience of the Dharma and related to the disciple's needs and requirements.

It was surprisingly obvious from the dialogues in the text that no matter where or in what period of time people live, the questions they ask remain consistent.

Sagaramati



ON 'THE DANGER OF ATTACHMENT'

- Q. There is probably the danger of getting attached to "austerity", isn't there ?
- S. Well, you get detached from riches and attached to austerity, and then you give up being attached to austerity. This would seem to be the normal procedure. I think we must beware of being sceptical about the advisability of doing skilful things in case you get attached to them. This sort of pseudo-reasoning seems to crop up quite often. Of course you will get attached to austerity, in a sense, as long as there is an ego, but you get rid of the unskilful by means of the skilful, and then get rid of the skilful by means of that which is neither skilful nor unskilful, i.e. the transcendental or the 'spontaneous'.

... Again people say, "Be very careful about reciting mantras. Don't let them become mechanical", almost as if they wanted to scare you off it ... I just wonder, in a very general way, why there is this self-defeating attitude around. It's very widespread, and you get it in all sorts of books. You're warned off meditation because if you do too much meditation you might become egoistic, you're warned off austerity because you might fall into the extreme of torturing yourself, and you're warned off too much reading because it might make you too intellectual .... There seems to be this attitude towards spiritual practices in general, an attitude of always warning people against the danger of taking a particular practice to extremes in such a way that they are put off getting started on that practice .... Sometimes in conversation, sometimes in books and articles, I keep encountering this attitude. It seems very, very negative and essentially destructive of the spiritual life.

From The Door of Liberation Seminar

Do not accumulate senseless bits of knowledge when studying the Teaching, but to try to increase your understanding. The story is told of a man who was listening to a lecture on the stages of the path. At the end of the lecture a friend asked him what he had learned. He answered, "Something very important. I learned that Mrayicakra is another name of the old Lhundrup-dzong fort to the north of Lhasa."

From The Door of Liberation (p.30)



## GIFT OF SUTRAS FROM THE TUNG LUM VIHARA IN HONG KONG

Late last year I began to correspond by letter with Michael Waller of Hong Kong, who had previously given to the Western Buddhist Order's Library and Archives a new and valuable translation from the Chinese of the Saddharma Pundarika Sutra, with Commentary. My purpose was to thank him for his generous gift, and to enquire if he could track down for me a rare, 18th century Chinese Buddhist tantric work on iconography, a subject in which I was particularly interested.

A long and most rewarding correspondence ensued. We discussed the merits and demerits of one particular modern work on Mahayana Buddhism, and carefully mulled over the dangers of turning concepts like the Dharmakaya into entities, and the tendency, particularly among Westerners influenced by pseudo-Zen, to use the Sunyata teaching on the wrong level, and insist on it as being a negation of sensual phenomena. I told him how common it is to meet someone who is convinced that he does not really empirically exist. We further discussed the unfortunate tendency to identify simplistically the Mahayana with the "emotions" and the Hinayana with dry-as-dust "intellect". But our primary topic was an exchange of ideas and feelings about the most effective way of establishing the Sanga in the West.

Michael then sent, on behalf of the Abbot of Tung Lum Vihara in Hong Kong, a gift of immeasurable generosity to our Library and Archives. This gift was a collection of Sutras and related texts in Chinese, which we hope, in the not too distant future, to have translated into English. The gift comprised some six volumes of the Perfection of Wisdom, twenty-four volumes of the Avatamsaka Sutra, four Pure Land Sutras, and a host of other works.

Amongst this collection, and standing out for me personally as a jewel, in the light of my particular interest in Buddhist iconography, was one volume devoted to the thousand-armed Avalokiteshvara, most beautifully and profusely illustrated. My first sight of it will always remain in my mind as a moment of rare pleasure.

During the second of the recent seminars held in Sussex, we were pleased to entertain Michael Waller for an afternoon. The timing of his short visit to England seemed most appropriate as we were engaged in the study of Dhyana for Beginners, a text of the Tien-tai school of Chinese Buddhism. Mr Waller had an interview with the Ven. Sangharakshita and met some of the Order members present. We hope that as a result of his visit, the work of the FWBO will become more widely known and appreciated in Hong Kong, and that contacts between the FWBO and schools of Chinese Buddhism will increase.

Devaraja



## WHY RETREATS?

Readers of the Newsletter will have seen over the years many accounts and descriptions of retreats held under the auspices of the Friends and will have realised that we regard retreats as one of our most important activities.

Since its foundation in 1967 the FWBO has grown and developed, and the retreats held have reflected these changes. In earlier days retreats were held twice a year at Keffolds, and were rather broadly based, catering for quite large numbers. It was possible to come for a few days or a weekend, and join in a programme that was not very intensive, and thus come into contact with Buddhism and the Friends. Our move to the Archway Centre in 1972 enabled us to hold more, regular classes and moreover highlighted the need for more, intensive retreats. The Summer Retreat at Keffolds in 1972 was the last of its kind. The Ven. Sangharakshita, who had led all previous retreats, showed the way to the future by introducing considerably more meditation and silence, and by placing a very strong emphasis on mindfulness. For many people who attended this retreat marked a turning point in their attitude to practice, and changed the orientation of their lives much more thoroughly in the direction of the spiritual life. Monthly weekend retreats followed to back up the experience. Early in 1973 Bhante (Ven. Sangharakshita) left London for his Cornish retreat, leaving Order members to take over responsibility for running classes and retreats. From then on retreats became smaller and more intensive, and conducted by upasakas. Single-sex retreats were introduced and proved both successful and popular. Other centres of the FWBO opened, and ran their own retreats, although the London Centre continued to organise all the major ones. Retreats became more frequent and differentiated. As well as beginners and single sex retreats, study retreats, Kalyana Mitra/Mitra, and Order retreats were introduced.

In a sense we have become more inward looking over the past three years, most retreats being aimed at and attended by people already attending classes at our centres. We have been through a period of consolidation. This summer however we come full circle and are holding a retreat at 'Nash', similar to the old Keffolds retreats, but catering for smaller numbers. This will be an open retreat for newcomers to meditation, Buddhism, or the Friends, and will provide an opportunity for people to come and experience our activities either for a few days, or longer, as they wish. We hope to hold such a retreat once a year, and thus provide a helpful situation for those who because of distance cannot normally attend classes at our centres.

The tradition of retreats began in the time of the Buddha. The Buddha Himself and many of his followers were wanderers, travelling around northern India, teaching the Dharma. However, it is not possible to travel during the three to four months' rainy season, and bhikkhus would settle for that period in small leaf huts. Often a small group would gather, practising meditation and studying.



This tradition, in various forms, has continued even in countries where there is no rainy season, and is often called, as in our own movement, the Summer Retreat.

For people today, the retreat situation provides an ideal environment for the practice of meditation and the Dharma in general. In a recent lecture on meditation, Bhante said that there were many indirect ways of raising consciousness, (meditation being the direct way), one of which is a change of environment, preferably somewhere quiet like the country, with the provision of regular meals and activities. Our normal environment in frequently actively working against our attempts to develop, whereas on a retreat, conditions are created which actively cooperate with our efforts. For the duration of one's stay, distractions are removed, the pace of life slows down and all one's time and energy can be given to one's practice. Most retreats have a varied daily programme which consists of periods of meditation, work, communication exercises, yoga, taped lectures, and concludes with the Sevenfold Puja. Thus all aspects of the individual's development are catered for, in line with the cultivation of the five spiritual faculties of faith, vigour, mindfulness, meditation, and wisdom. Periods of silence may be used to help develop a meditative atmosphere.

For people who normally live and practise away from a spiritual community, the Retreat provides an opportunity to meet and practise with others of similar aspiration, which gives one tremendous support and encouragement; for those of us lucky enough to live and practise regularly with others, the retreat situation intensifies the experience, and enables us all to see the enormous value of spiritual community. After only a few days at a retreat, people find their experience of meditation deepens, their communication with others becomes more real, physical vigour increases, and positive emotions flow more freely. Buddhism becomes something vital, alive and dynamic, and we leave with the inspiration to live our daily life more in accordance with the Dharma.

Dhammadinna





## BOOK REVIEW

The Wisdom of the Zen Masters. Translated by Irmgard Schloegl. Foreword by Christmas Humphreys. Published by the Sheldon Press, London, 1975. Pp.80. £2.75 cloth, £1.25 paper.

In the course of the last two or three decades there have been published, in English and other European languages, an enormous number of books on Buddhism, some of them translations of ancient Buddhist texts, others original works, both scholarly and popular, by writers of varying degrees of understanding of the true nature of the Dharma. So great has been the output, indeed, that the Western student is often embarrassed by the riches now placed at his disposal. For such a one, the safest course is for him to confine himself to authentic material which nourishes his own spiritual life and to study that material intensively with a spiritual teacher or, should this be impossible, in the company of like-minded fellow students.

Of the various forms of Buddhism, few have attracted more attention in recent years than Ch'an or Zen, and although the tide of its popularity now seems to have turned, books on the subject continue to appear. One of the latest of these is The Wisdom of the Zen Masters, a collection of stories and sayings with an introduction by the translator, an Austrian Buddhist who spent twelve years in Japan undergoing traditional Zen training, and a Foreword by that veteran populariser of literature on Zen Buddhism, Christmas Humphreys. Among the stories and sayings included are both old favourites like the one about the monk who carried a pretty girl across the river and then put her down on the other side, while his more straitlaced companion continued to carry her in his mind, and ones which to me at least are quite new, like Master Rin'ai's "Do not offer your poem to a man who is not a poet" (p.55). Though the stories and sayings themselves cover only forty-five pages, Dr. Schloegl's harvest is a rich one, and Western Buddhists will find in it much that is both inspiring and instructive, while her introductory essay provides the necessary minimum of background information, as well as several useful reminders, such as that "Zen is firmly based on the fundamental Buddhist teachings" (p.3), and that "There is no specific 'body of teaching' in Zen" (p.38), and some down-to-earth practical advice. Sticklers for precision of doctrinal statement might however question her seeming identification of the Buddha Nature, or Heart Ground, or Heart, with the "divinity immanent in creation" of "Eastern religions" (p.5).

Quite a number of the stories and sayings, including some of the very best in the collection - such as the three belittling supernatural powers ('supernormal' would have been a better rendering) (pp.42-43), and my own favourites, the one about the game of chess (p.61) and the one about Master Kendo, who secretly cooked and ate the scraps which the young monks had wasted (p.66) - are Buddhist rather than specifically Zen, and illustrate the wisdom not so much



of Zen Masters as such as of all truly wise and compassionate Buddhists. Indeed, Master Kyogen's statement, "The painted picture of a dumpling does not take one's hunger away" (p.59) in one form or another is the common property not only of all forms of Buddhism but of all the spiritual traditions of the world. I for one cannot help thinking that, so far as actual practice and experience of the Dharma is concerned at least, it would be better if we spoke in terms of Buddhism rather than in terms of Zen - or, in fact, in terms of any particular school of Buddhism at all.

At the same time, Dr Schloegl's little collection does contain a few anecdotes of the kind which, rightly or wrongly, have come to be regarded in the West as typically 'Zen' or 'zennish' - fashionable usages which the author herself deplores. (p.3). Master Takuan, in reply to a question, says he does not recite the Amida Buddha invocation for fear it might sully his mouth (p.49). Master Chokhi, asked what is meant by the True Dharma Eye, curtly replies "Don't sling dirt about" (p.59). Master Tanka, to the horror of the temple incumbent, burns a wooden statue of the Buddha for fuel (p.77). The trouble with anecdotes of this type, of which Dr. D.T. Suzuki has given us so many, is that the ordinary Western reader, on the basis of a purely mental understanding of what the Master says or does, tends to identify himself with the enlightened Master of the anecdote rather than with the unenlightened disciple, which encourages the development of a quite unjustified sense of spiritual superiority. Identifying themselves with "the Master" in this way, some such people have even been known to produce, out of their purely mental understanding, lengthy expositions of Zen, when what they ought to have done was to learn to recite the Amida Buddha invocation, or to cultivate the desire to know what was meant by the True Dharma Eye, or the kind of devotion that could be shocked by the destruction of a sacred image. Like their counterparts in the Tibetan tradition, the Zen stories and sayings are essentially precepts, that is to say, they are personal teachings directly relating to the individual spiritual needs of the disciple concerned, and should not be read out of context, or taken as applying to people whose spiritual needs may, indeed, be the exact opposite of those of the disciples for whom the teachings were originally meant. Unless this is borne in mind, armchair followers of 'Zen' in the West will continue to regard themselves as having transcended the traditional Buddhist virtues when they have, in fact, yet to develop them. I hope that, despite its small size, Dr. Schloegl's attractively produced volume will on the whole tend to discourage aberrations of this kind and help promote the actual practice of the Dharma.

SANGHARAKSHITA



# The New London Centre





About three miles to the east of the centre of London there stands a large, rather idiosyncratic monument to Victorian civic architecture. Built in 1889, of red brick with white stone facings, and topped by a steeply sloping slate roof with a small square tower at one end, it is listed as 'of outstanding architectural and historical interest'. It is this former fire station which is to become the New London Centre for which we have been looking for so long. We have been granted a twenty-five year lease on it, which under present law is likely to be extended indefinitely.

The building is very solidly constructed, with a total floor area of 12,000 square feet, on four floors and a basement. It has been empty for the past five years whilst various official bodies have puzzled over what to do with it, and several schemes have come and gone. During that time it has suffered general decay, and some vandalism including a small fire. There is consequently an enormous amount of work to be done, both in repair and redecoration and adaptation to our purpose (for instance the removal of three rather rusty and shaky sliding poles). Amongst us there are sufficient skilled workers and willing labourers to be able to undertake every part of this major building project ourselves. In the next few weeks a team of eight Order members and Friends will set up camp in the crumbling rooms of the Fire Station and get to work. Frequent working retreats will be held, and anyone who wishes to help at any time will be welcome to stay. We hope that in this way we will complete the work within a

1. The Main Shrine Room.



So far we have  
collected £15,000.

We need another  
£15,000 to bring  
this centre to life.



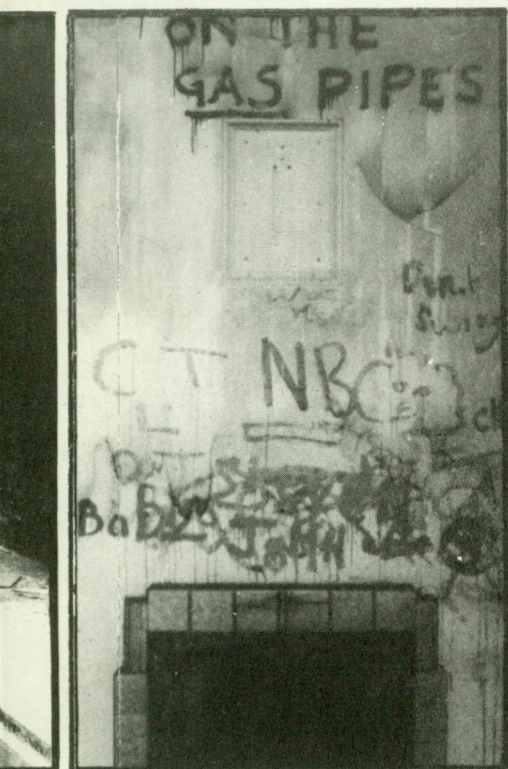


year or with luck and hard work, sooner.

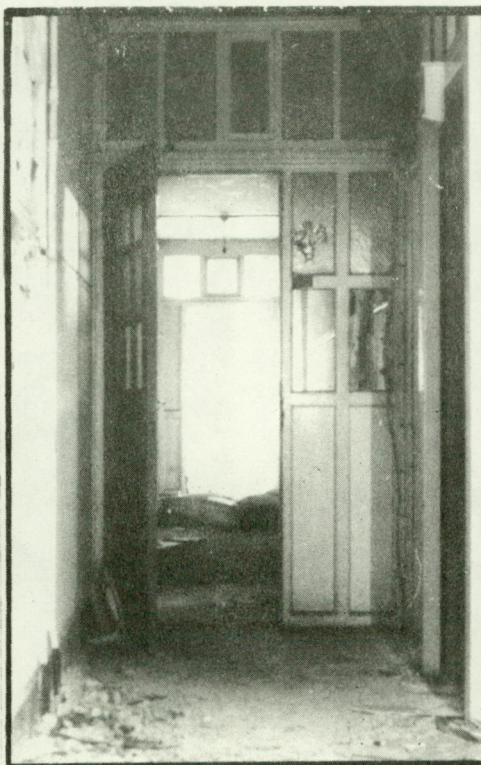
When it is complete the Centre will be the largest of its kind in Europe and will act as a major focus for Buddhism in the West. It will house a residential community of about twenty, five of whom will be members of the Western Buddhist Order, the rest being mitras. They will meet regularly for meditation and study, and will finance and run the Centre, and lead its activities. There will be a number of guest rooms available for Buddhists from overseas, visiting members of the Order, and others who might wish to participate for a while in the life of a quite intensive Buddhist community. It is expected that Ven. Sangharakshita will spend some of his time at the Centre, and will conduct study seminars with its residents.

The main entrance to the Centre will be on the ground floor, into a bookshop. At Archway we already have the best stocked Buddhist bookshop in England, and when moved to Bethnal Green, it will be enlarged to incorporate books on related topics. Behind the bookshop will be a large reception room, where light refreshments will be available. Other smaller rooms will be used for discussion, study, and for courses. There will be two shrine rooms, one very large (big enough for two fire engines); a sculptor is working on plans for an 8 ft high Buddha image for the main room. In the basement there will be a large workshop comprising printing facilities and other craft equipment. Here it is hoped that in cooperation with local groups and individuals, arts and crafts activities will develop.

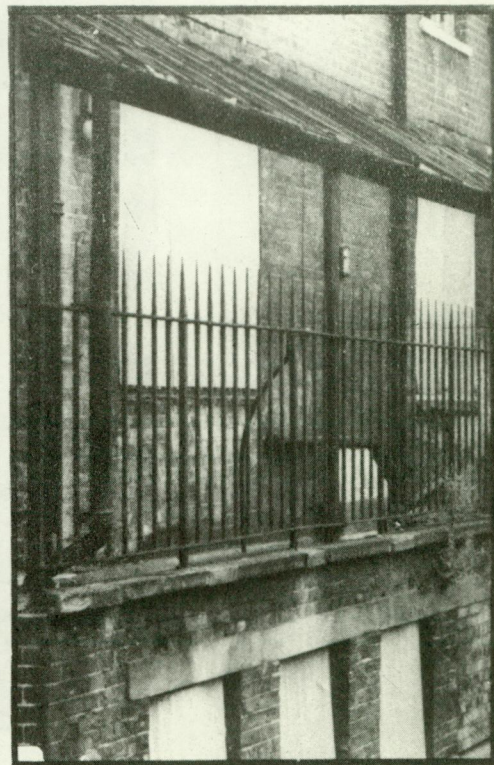
2. Meeting Room.



3. Community corridor,  
second floor



4. First Floor Balcony.





With the combination of a firmly committed residential community directing all their energies into the Centre, a large building, full of character and well-suited to our purposes, under the guiding influence of the Buddhist Ideal, will become a powerfully positive New London Centre for the FWBO, catering for the increasing interest and concern of more and more people for the Buddha's teaching, and imparting to them something which will be of great value to their growth and development. Needless to say there is a great deal of work to be done over the next years. Many people have shown themselves enthusiastic to express their gratitude and commitment in the most concrete of ways by offering to help with the work. (Others who wish to help in this way should contact us at the Fire Station). We will need a large quantity of building material and tools, and would be grateful for any contacts, or sources of cheap supplies. We now estimate that the total cost of converting the Fire Station into a centre will be £30,000. This means that we no longer have as our target the £50,000 for which we originally appealed. In the last year, we have collected £15,000 through fund raising activities and donations. We therefore require an extra £15,000 in order to complete the work to a satisfactory standard. With such a large and solid end in view we are redoubling our requests for donations with which to achieve it. Please help with this exciting project whose benefits to all who are interested in learning about and practising the Dharma, and to the community at large, are beyond doubt.

#### 5. 'The Drill Yard'.

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please  
give  
generously

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# CENTRES and BRANCHES

## NOTES FROM THE GLASGOW CENTRE

The summer season being upon us and with several of our leading lights going off from time to time on study seminars and retreats, activities at the Centre have quietened down a little. However it is very encouraging and indicative of the increasing vigour among Glasgow Friends that a suggestion to close down the Centre for a period at this time was rejected by those remaining, who felt confident enough to carry on the normal weekly programme in spite of a depletion in the number of Order members.

There is evidence of increasing involvement of Friends in Centre activities of a more practical nature and a desire to get together more often than at a weekly class which seems a promising development for the future. An example of this spirit was demonstrated in the field of fund raising by our sponsored walk. In June a group of Friends got together to walk twenty miles, through the quieter parts of rural mid-Renfrewshire. The country was looking splendid, and as the route also took in a number of interesting historical features, notably a tenth century Celtic wheel cross, there was something for all tastes. Everyone finished the walk in good condition, and apart from its obvious value as a fund-raising activity, there was a general feeling that being together was every bit as valuable.

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On Sunday 25 May, we celebrated the anniversary of that famous full moon night when for the first time in recorded history a man, Siddhartha Gautama, became a fully enlightened Buddha. Old and new Friends gathered together to rejoice and to have fun, and to remind ourselves, yes, a way has been found!

The study class met early to prepare the Centre, cook food, and rehearse. The festival started with a period of meditation, after which we ate. Upasaka Dharmapala delivered a short talk to a crowded shrine room, and just to add a little spice to the proceedings we enjoyed the first performance of 'The Chess Game' by Menzies McKillop, a light-hearted stage version of a well-known story from a Zen monastery. On a more serious but no less joyous note, Vajradaka, Dharmapala, and Malini read together Ashvagosha's very dramatic version of the climax of Gautama's long battle against spiritual ignorance.

The festivities ended with a special puja when everybody offered a candle before a shrine laden with flowers brought by Friends.

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## THE ARCHWAY CENTRE

The summer session at Archway has been characterised by an increased sense of commitment, friendliness, and therefore of Sangha. Many people both attending and living near the centre have worked very hard together to bring about the success of the two major fund-raising events of the last few months: the Spring Bazaar, and the Flag Day and House to House Collection. In the process of working together, friendships formed, otherwise untapped resources of energy and talent were released, and the gap between meditation as an exercise and as an expression of skilful action, narrowed.

Classes continued to be well attended. Although numbers at the Monday evening 'double meditation' and puja were relatively small, the atmosphere was good. Tuesday evenings were regularly attended by thirty to forty people who provided the main source of energy and inspiration for the fund raising events. The study groups, where discussion was based on short talks by upasakas, and occasionally by mitras, were very valuable indeed, and many topics of basic Buddhism were thoroughly investigated and applied to the living situation. The Wednesday beginners evening has changed over the last few months, mainly in that the evening has become noticeably friendlier although most of the people who come do not know each other. Numbers have been high and many people have stayed to hear the 'Higher Evolution of Man' series of Bhante's recorded lectures. The Hatha Yoga class has also attracted large numbers, sometimes up to thirty-five people being present, although at this figure, space is rather limited. Sunday night is usually a smaller, though regularly attended, beginners night. Day retreats, communication exercises, and weekend retreats took place, and during the latter half of the session a live lecture series was held. Perhaps the most important part of the programme at the centre is the morning double meditation and puja which attracts upwards of ten or more somewhat bleary-eyed people. This provides a situation where local people can do their daily practice together, and of course provides a good start to the day.

The main event of last session, and one which I am sure stands out in everyone's mind, was the celebration of Wesak. The Centre was bedecked with rows of bright paper woodblock prints and flowers. First upasakas and upasikas came together to meditate, later being joined by mitras for further meditation and a long reading from the Buddhacarita (Ashvagosha's 'Acts of the Buddha'). In the evening the doors were opened for a general meditation followed by a meal. Everyone then gathered in the shrine room to hear Hridaya's talk on the significance of the day, delivered with great warmth and heart. Everybody present came forward to make a personal offering to the shrine during an extended Sevenfold Puja. I think this was the strongest and warmest festival we have celebrated, and seems to reflect the fact that people's natural devotional feelings towards the Three Jewels are being discovered and expressed.



For the coming session, two yoga classes will be held on Mondays - one for beginners, and one for those more advanced; these classes will be run as a course. Those of us who will be teaching or training to teach yoga are looking forward very much to taking a regular group through such a course. Tuesday will become an evening of meditation and puja for regulars, while also on this night mitra study groups will be taking place. Wednesdays and Sundays will continue to be devoted to classes for beginners, though in the latter half of the session, live lectures will replace the taped lectures on Sundays. The Wednesday Hatha Yoga class will continue as an open beginners class. Weekend retreats are planned for October and November. We will also be celebrating another important festival, Sangha Day, on Monday 20 October.

#### FUND RAISING

Since the publication of the last Newsletter, the FWBO in London have engaged in two very ambitious and successful fund raising ventures: a Grand Bazaar, and a House-to-House Collection and Flag Day in the borough of Camden.

The 'Windhorse Bazaar' was held on Saturday 31 May, at Hampstead Town Hall. Over forty Friends helped on the day, and an estimated 1,500 people came to find what bargains they could. There was a large 'nearly new' and jumble collection, a 'home-bake' stall, children's games, foot massage, and a FWBO information and book stall. A very efficient team of caterers produced curries, salads, and milkshakes, throughout the afternoon. Most prominent of all was the large display of crafts made by Friends. These included jumbo cushions, Windhorse shoulder bags, greetings cards, and pottery, which had been made during two successful craft days held as 'day working retreats' at the Centre. Moreover during the preceding two weeks, a room in one of the local communities had been turned into a twenty-four hour-a-day workshop. On the day, the buying and selling was accompanied by some excellent music played by a small band on the stage. At 4 pm. an auction was held of goods donated for this purpose: an antique Chinese dinner set, a racing bike, diving suit, etc, etc. This was financially the most successful part of the day, making £200.

In the evening, Chintamani presented an enchanting shadow puppet play based on one of the Jataka tales of the Buddha's former lives. This was followed by more food, and a film (The Hunchback of Notre Dame). As you can imagine, the task of organising and coordinating all the preparation and people involved, was colossal, and was very ably managed by Barbara Hickmott. We made a total profit of £450 and several weeks later held a Jumble Sale to sell off what was left, making a further £100.



Flag Day took place on Saturday 5 July, and the House-to-House Collection during the week proceeding it. They were planned and directed with military precision by Upasakas Subhuti and Kamalasila. Squads of five or six covered nearly the whole Borough of Camden during the week, knocking on doors to ask for donations and distributing information leaflets. On Flag Day itself we paraded the shopping centres armed with collecting boxes and Windhorse stickers, returning to Archway at tea time for a further supply of empty boxes for the evening sortie. We made over £400 during the week.

The fund for a New London Centre now stands at a very encouraging £15,000 (a large proportion of which came from a legacy). But to talk in financial terms alone gives a very one-sided picture. Through helping, Friends have gained in a number of ways, and through these gains the FWBO itself, and Buddhism in the West, is growing much stronger. Individual Friends have gained in self-confidence, and through having committed themselves to a particular task have been able to appreciate their own strengths and those of others. Buddhism lays great emphasis on experiencing skilful thoughts and feelings in the course of activity. Friends have realised that they not only want to help, but that they can help, in however small a way that may be at first. As a result much more energy becomes available for their spiritual development, and they are able to appreciate even more the priceless nature of the Three Most Precious Things. Above all we are helping the FWBO, like the Windhorse, to carry the Three Jewels to more and more sentient beings.

Lokamitra, and Roger Cawkwell

"If you ask, 'What is a Bodhisattva's accomplishment of Giving?' there is nothing a Bodhisattva does not give to living beings, except that which would be harmful to them. It is not easy to believe, much less to understand, this beneficent mind of a Bodhisattva unless one is a Tathagata or a Bodhisattva who has obtained patience.

"By Giving you can obtain great enjoyment. By Moral Practice you can obtain rebirth as a man or god. By Patience everything around you will be beautiful. By Effort you can quickly obtain clairvoyance. By Meditation you can obtain a mind suitable for anything. By Wisdom you become exalted among the worldly. By Method you can become able to do anything. By Prayer anything can be done without difficulty. By Power you will be indestructible. By Sublime Wisdom you will be able to teach the whole world."

From The Door of Liberation (p.275)  
(Published by Girodias, New York, 1973)



## Norfolk

We get together and earnestly deliberate  
How to celebrate Wesak this year.  
We could, as is customary on such occasions,  
Have a sitting, followed by  
A slightly more elaborate than normal puja,  
Including a long-ish appropriate reading;  
To be followed, naturally, by  
Meal, session of tea-drinking and chat.  
Or shall we, (dare we?),  
Attempt the new, that is, do  
Something ...different? Shall we,  
For instance, present  
To a small invited audience, no  
To anyone who wants to come, a short  
Performance of the story of the Buddha's  
Renunciation, Struggle, and Enlightenment ?  
Okay. Let's try it. It needs, of course,  
Careful rehearsing and organising.  
Yes. It will be worth it.

My goodness !  
What have we let ourselves in for !

Five days to go and not yet rehearsed;  
Scripting and casting incomplete.  
Shall we, after all, perhaps we'd better,  
Just have a slightly more elaborate puja?  
Or shall we make a more determined effort  
To get ourselves together? Yes, let's try.  
It would be a pity not to, don't you think?  
And shall we perform it outside or in?  
It might, you know, be raining.....  
The tree could be someone, a child perhaps,  
Holding a branch in the corner of the music room.  
Yes that's quite a good idea.

Who's going to be the Buddha?  
"Any of us would be type-cast for the part"  
Quips a voice from the wings.



The willing Sona takes the role;  
Sulocana offers to play Mara.  
All is suddenly falling into place.  
When can we rehearse?  
The ladies with babies can't after six!  
And what about the horse? And the elephant?  
We'll use masks. Yes, alright.

At ten o'clock, (the performance is at two!),  
We write the script to the final act,  
To be rehearsed at midday.  
Perhaps we should, after all,  
Just have a slightly more elaborate puja?  
No, 'tis too late. The guests are invited!  
The children will be Mara's minions,  
Dancing noisily round Him, just being themselves.  
Yes! A masterstroke!  
You are the four Sights.  
When you've been the old man,  
Get up, move on,  
And be the sick man.

The procession of performers  
Moving slowly to the stage,  
To rhythm of heartbeat, bell and drum,  
Form a circle, then sit down, still drumming.  
The Narrator rises.....  
Suddenly, unaccountably, conflicting energies unite;  
Words and actions harmonise;  
Timely ad-libs cover up for lines lost.

Over the unusually elaborate tea  
And before the elaborate puja  
(Children returning again and again  
To offer lights and incense)  
We chat, feeling happy, relieved  
Not to have backed out after all.  
We even think it may be worth attempting  
Something more ambitious!

Abhaya



## ARYATARA

The past few months at Aryatara have seen not only expansion on our classes and activities, but perhaps more importantly, consolidation. The Wednesday beginners class is still growing, while at the same time a steady core of regulars continue to attend. This no doubt has been helped by the regular weekend retreats held every two months, which have been in operation since January. These have been well attended not only by those from our own classes, but from other centres as well. Further weekend retreats are scheduled for September 26-28, and November 28-30, and a week long Christmas retreat is to be held at Nash from December 24-31. While these retreats are organised primarily for our own classes, all are welcome to attend, and enquiries should be addressed to the retreat organiser.

Besides our weekend retreats, Aryatara is also the venue for the Order/Mitra weekends held every month. We are fortunate in having such a large garden and shrine room so near to London, as close on forty people usually attend these events.

Around sixty people came to our celebration of Wesak. There was a programme of meditation and readings from the Scriptures, until later in the day when they heard a talk on the significance of the occasion, and joined us in a special festive puja. We then had a showing of Bhante's slides of India, and concluded the day standing around a fine bonfire where despite the fact that all our fireworks accidentally went off together, everyone thoroughly enjoyed themselves.

Owing to the Order Convention and other retreats, we shall not be holding any classes until Monday 1 September.

## TRURO

Since Christmas, the Cornwall group has been in a state of uncertainty. We have been waiting, as yet unsuccessfully, for the Council to confirm their offer of a house for use as a centre. Meanwhile, we have been holding our weekly meditation classes for the first few months of the year at a Friend's house, and later, in a rented room in Truro. For a while we held a study group which looked into A Survey of Buddhism by the Ven Sangharakshita.

Being so far from an established Centre, we can occasionally feel rather out of touch with the main currents, so we were pleased to be joined by an Upasika and Mitra from London when we held our third weekend retreat recently. During the retreat we stayed in a tent and a caravan, turning a room in a derelict cottage into a peaceful and vibrant shrine room.

Although there is some confusion about our position and future development, hopefully this will be cleared up soon, allowing the group to move forward again.



## EALING

The Ealing group has been meeting in the Friends Meeting House, 17 Woodville Road, Ealing, for well over eighteen months now. The Meeting House is set in a large garden with grass, trees, and a few flowers, and while the weather is warm we can use it for walking quietly, enjoying the atmosphere of calm and tranquillity.

Having no permanent centre of our own has its obvious disadvantages, but it also has its benefits. At the beginning of each meeting, we prepare our small shrine room with cloths, candles, incense and flowers. This allows everyone the opportunity to give something, to the Buddha, and to the group as a whole, in helping to create an atmosphere for meditation and worship. This simple devotional act is an important foundation for the rest of the evening.

Over the past months we have steadily become more cohesive, and the growing friendship between us all has added a feeling of harmony to the group. The Tuesday newcomers class continues to draw in people from the neighbourhood, while the Thursday evening double meditation and Puja is often a very powerful session. I think it has given us an impetus towards movement and growth, both as individuals and as a group.

It is becoming increasingly clear that the energy and commitment present in Ealing demands a larger, more permanent centre. We have started to make efforts towards this end, and although nowhere suitable has yet appeared, we shall carry on until we are successful. An additional Order member based in Ealing could also make a very welcome impact on our growth, but unfortunately this does not seem likely to occur for some time yet.

We are a small group and have very much enjoyed meeting other Friends when they have been able to come and join us for an evening. Anyone wishing to come along is always very welcome.

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## SUMMER LECTURE SERIES AT ARCHWAY

Last winter's series of 'live' lectures looked inwards at different topics within Buddhism. Now with the coming of summer and the present series, we have turned outward to examine Buddhism in relation to the 'outside world'. We have also broadened our horizons in another sense as most of the speakers came from outside the Archway area.

Thus the series began with a talk by Upasaka Vajradaka, who is based at the Glasgow centre of the FWBO. In his talk, entitled 'Happiness and Freedom: a Buddhist View, we were invited to see existence as an interconnected web of touching chains, so that work on any one point would affect, and be transmitted to all the other points. Using this simple premise, he showed that by taking responsibility for one's actions, and through cultivating skilful states of mind, one could transform one's life into the free and happy state of his title.

Next came Suvrata, who talked about 'Two Modes in the Quest for Reality: Buddhism and Science'. Using analogies from the history of scientific discovery, he led us to see that most of our thinking about the world is only conventional, only relatively true. In a lecture which provided a challenge to the conditioned mind, he showed how we create models of "reality", based on habitual thought-patterns, labelling, and thus, limited perceptions.

Vessantara, in 'Buddhism and the Path to Integration', compared the Buddhist spiritual path with the process of 'individuation' posited by C.G. Jung. He discussed what he saw to be the drawbacks or limitations of Jung's approach, pointing especially to the danger of becoming too involved in psychological 'problems'. Using stories and images he stressed the vital importance of a positive approach to the spiritual life.

Abhaya's lecture on 'Buddhism - a Non-Theistic Religion' considered the implications of the fact that Buddhism is not the revealed religion of a Creator God. He stressed the different attitudes to morality and to spiritual experiences of theistic and non-theistic religions. He also pointed out the dangers of metaphysical speculation for its own sake, and demonstrated the pragmatic attitude of Buddhism, as evidenced for instance in the Buddha's well-known parable of the Poisoned Arrow.

Devaraja in his talk on 'Buddhism and Art' considered the true artist as a being on a spiritual path. He spoke inspiringly of the Bodhisattva as the supreme artist, using all of time and space as his canvas, to his masterwork by leading all sentient beings to Enlightenment.

The series has been generally successful and well-attended, providing not only insights into the Dharma, but also an opportunity to share the thoughts of seven very different upasakas. A new series is planned for the autumn.



29 August - 28 September

If you are interested in attending, either in whole or in part, please fill in the enclosed application form and return it with remittance to FWBO Brighton Branch,

The charge is £2.25 per person per day, and early booking is advised.

On 10 May eight of us gave a performance of T.S. Eliot's Four Quartets at the Archway Centre. Roger Cawkwell, a professional musician and composer, had written some music for the occasion, which was played at intervals throughout the performance. Readers and musicians sat in a mandala-like arrangement in the centre of the shrine room, with the audience seated around them.

Jinamata



# BOOKSHOP

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An up-to-date list of books available by mail order from the Archway bookshop has been prepared. If you would like a copy, please write to the Bookshop enclosing a large S.A.E.

The following list consists of books particularly recommended by the Venerable Maha Sthvira Sangharakshita, all of which are obtainable by post from the Bookshop:

Conze E.	Buddhism: Its Essence & Development	£1.30 *
Conze E.	Buddhist Texts through the Ages	1.60 *
Conze E.	Buddhist Meditation	0.85 *
Conze E.	Perfection of Wisdom in 8000 Lines	2.25 *
Evans-Wentz W.Y.	Tibet's Great Yogi, Milarepa	1.75 *
von Glasenapp H.	Buddhism, A Non-Theistic Religion	2.00
Lama Govinda	Foundations of Tibetan Mysticism	2.25 *
Lama Govinda	The Way of the White Clouds	1.95 *
Horner I.B.	Middle Length Sayings Vol. I	3.50
	" " " Vol. II (Reprinting)	
	" " " Vol. III	3.50
Rahula W.	What the Buddha Taught	1.80
Sangharakshita	Path of the Inner Life	1.45 *
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Geshe Wangyal	The Door of Liberation	3.25
Woodward F.L.	Some Sayings of the Buddha	1.50

Please add 15% of purchase price to cover postage and packing.  
Books marked with an asterisk are paperbacks.





## WEEKLY PROGRAMMES

### ARCHWAY

Monday	6-9.0 pm	Hatha Yoga classes (by arrangement)
Tuesday	7.0	Double meditation and puja
Wednesday	5.0	Hatha Yoga (50p charge)
	7.0	Beginners' meditation class
	8.30	Recorded lecture by Ven. Sangharakshita, Puja
Sunday	6.30	Beginners meditation class
	8.0	Recorded lecture by Ven. Sangharakshita, Puja

Meditation every morning 7-8 am and 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 class
Tuesday	7.0	Hatha Yoga (50p charge)
Wednesday	7.0	Meditation, taped lecture, puja
Thursday	7.0	Dharma study (by invitation)

### EALING

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

Printed by FWBO Printing Service at Aryatara,  
3 Plough Lane, Purley, Surrey.



CENTRES AND BRANCHES OF THE FRIENDS OF THE WESTERN BUDDHIST ORDER  
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GLASGOW FWBO, 246 Bath Street, Glasgow G2 6QZ. Tel: 041-332 7837

SURREY FWBO, Aryatara Community, 3 Plough Lane, Purley, Surrey.  
Tel: 01-660 2542

EALING FWBO BRANCH, Upasaka Vangisa, 91 Kingsley Avenue, London  
W.13. Tel: 01-997 4107 (Meetings at 17 Woodville Road, Ealing).

BRIGHTON FWBO BRANCH, Upasaka Buddhadasa, 18-19 George Street,  
Brighton, Sussex, BN2 1RH. Tel: 0273-693 971

CORNWALL, FWBO Representative, Upasaka Manjuvajra, c/o W.H.Thomas,  
Lower Carthew, Wendron, Helston, Cornwall.

NORFOLK, FWBO Representative, Upasika Sulocana, Abhirati (The Old  
Rectory), Tittleshall, Kings Lynn, Norfolk. PE32 2PN.

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NEW ZEALAND FWBO CHRISTCHURCH, 52 Hewitts Road, Merivale,  
Christchurch 1, New Zealand.

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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 individuals or  
groups who are trying to practise or study Buddhism.