



FWBO Newsletter 29





Contributors to this issue: Ven. Sangharakshita, Khema, Manjuvajra, Subhuti, Dhammadinna, Malini, Vajrabodhi, Vangisa, Annie Leigh, Colin Ferguson, Richard Hutton, David Living, Padmapani.

Editor: Nagabodhi

Assistant Editor Marichi

Layout: Anne Murphy and Siddhiratna

Published quarterly by the Friends of the Western Buddhist Order  
1a Balmore Street, Archway, London N.19. Tel 01 263 2339

For all Friends.

Printed by the Windhorse Press at 3 Plough Lane, Purley, Surrey.

© Friends of the Western Buddhist Order 1976

President: Venerable Maha Sthavira Sangharakshita

SUBSCRIPTIONS: £1.50 per annum, £2.00 overseas.

Cheques and postal orders should be made payable to the FWBO.



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

A new year begins, and as it does so there seems to be so much happening. In Glasgow the search is on for a new centre, in Norfolk plans are afoot for a new branch. A place of our own is soon to supercede the room we have been hiring for two nights a week in west London. And of course, Sukhavati, the happy land, is beginning to take form and life out of the rot-infested rubble of an old fire station in Bethnal Green. With so much activity in England alone, and with so much work yet to be done, 1976 promises to be more exciting, more challenging, than ever.

As the new year came in I was on retreat, here at Aryatara Community, with about fifteen others; members of the Order ranging from the juniormost to among the seniormost. Although we gave ourselves a good amount of meditation practice each day, there were still two hours set aside for study, as well as meal times, work periods and just free time. It was a very rich situation. Here were people of all ages, ranging from twenty two to sixty two, different nationalities, different social and educational backgrounds, and so on. In any other gathering the size of ours you would have been lucky to find such a motley assortment of types, and I often caught myself wondering how we might have got on had we met for any reasons other than those which have brought us together. But the links we do share more than compensate for any superficial differences that lie between us, so that when we came together to work or to talk, the differences, far from leading to discord, lent colour and depth to the communication. There was no one 'view' or approach dominating the discussions. Everyone present seemed to make a conscious effort to give attention and consideration to the contributions made by all (how often have I discovered that what I took to be the truth about a matter was, indeed, no more than my own opinion). In this way we attempted to meet not on the lowest common denominator, but on the highest, rejoicing in a shared aspiration and a shared path.

The Order is only eight years old, yet already I felt I could see, in some of the members present, qualities which arise only with seniority; the 'personal tradition' of regular meditation sustained over several years, the dead ends that have been recognised so that they no longer attract, and so on. I noticed also the differences between the 'generations' of upasakas and upasikas, each one seeming to have a quality of its own which flavoured, rather than dominated, the energy of those participating in it.

I allow my mind to glimpse forward ten, twenty, fifty years.... Could anything be more exciting than the emergence of a spiritual community?



# 'All wholesome food is caught without net or trap'

William Blake

"Having refrained from oppressing all living beings in the world, let him not destroy life, nor cause others to destroy life and not approve of others killing." (Sutta Nipata - Dhammika Sutta)

"I undertake to refrain from harming life" is the first of the five lay precepts taught by the Buddha. The remaining four are refraining from: taking the not-given, sexual misconduct, false speech, and intoxicants. These precepts are not rules or commandments, but guidelines for natural ethical behaviour that express the Buddhist way of life. They reflect the actions of the enlightened ones and provide for the unenlightened a structure in which and from which to act. Anyone who truly feels himself to be a Buddhist will want his daily life to reflect this feeling and it is through practicing the precepts that this desire finds visible form.

To undertake to refrain from harming life demands more thought than at first realised. Not many of us are in a situation where we actually take life in an obvious way, by purposefully killing men or animals, in which case it would be quite easy to see what to do to avoid taking life, but nearly all of us are involved in the propagation of taking life, by eating meat, wearing leather shoes, paying taxes which go towards making weapons, using soap made with animal fat, and so on, which makes it a much more subtle precept to practise. Many features of modern civilisation are geared towards the killing of animals or people, and it is extremely hard for anyone to live without being involved in this process at some level.

Yet there is one definite way in which our feelings towards the taking of life can be expressed, a way that will also be noticed by others who may in turn be moved to do likewise. This is by the eating of that which causes as little suffering as possible to all forms of life, in particular to animals and fish; in other words, one can become a vegetarian.

Those who do eat meat usually shrug their shoulders and say, "Well once it's dead, what difference does it make?" But our actions, according to Buddhist teaching, are not to be considered as right or wrong in any absolute sense, but as skilful or unskilful. The skilful actions are those that help one grow in understanding, compassion and vigour, while the unskilful actions are those based in craving, ignorance, hatred and lethargy. The Buddhist who carries on eating meat can hardly be doing it out of compassion or consideration, and is usually doing it out of craving, or through a lack of energy and aspiration. The latter reason is the most common: they can't be bothered, "eating meat isn't really all that bad, after all the animal is already dead and didn't really know much about it". Energy, or vigour, is needed to do anything, and even more is it needed to transform our selfishness



into generosity, our ignorance into wisdom. Change in our life style towards a more positive, creative and compassionate way of life will demand energy, lots of energy. An attitude of not bothering, "I'm too old to change!" or "maybe I'll do it next year", will lead us nowhere. The mark of a true Buddhist is that his life changes in accordance with his deepest beliefs and feelings and doesn't stay the same because of lethargy or social customs.

Another reason given for eating meat is that there is often great uncertainty as to what else to eat. We are so used to meat that the idea of living without it is inconceivable. Here then are some practical suggestions for living without meat while still getting more than sufficient nutrition, so we will find that not only does it feel morally right to abstain from meat but also that it is more practical, economic, and healthy too.

First, we must realise that it is not just a matter of replacing meat with some other protein-rich food, while the rest of our diet remains the same. To maintain a nutritional balance it is important to involve everything that we eat, and this may well mean that our overall diet has to change quite considerably.

When not eating animal products our main concern is to maintain the same level of protein that is available in meat. As more vitamins and minerals are obtainable in plant form than in animal form, we need not be concerned with these. Protein is essential to life. It is made up of twenty two amino acids, eight of which we have to take in from outside, the rest we have already. The main point to understand is that the level of protein we absorb will be determined by the level of the lowest amino acid, not the highest. For example, we may be eating a protein-rich food which is deficient in just one amino acid. Because of this the actual level of protein we absorb will be at the level of the deficient amino acid, not at the level of the other sufficient amino acids. Meat contains all eight amino acids in fairly high quantities, hence the common argument that if you don't eat meat you will soon be deficient in protein. This is by no means true. If we combine certain foods together, the overall level of protein absorbed will be higher even than that obtained in meat. This is because one food combined with another can create an increase in the previously deficient amino acids and thereby increase the overall amount of protein available.

Food combinations that offer high levels of protein are:

- grains + legumes (beans & lentils)
- grains + milk products
- grains + seeds (sunflower, sesame) or nuts
- legumes + seeds
- legumes + milk products

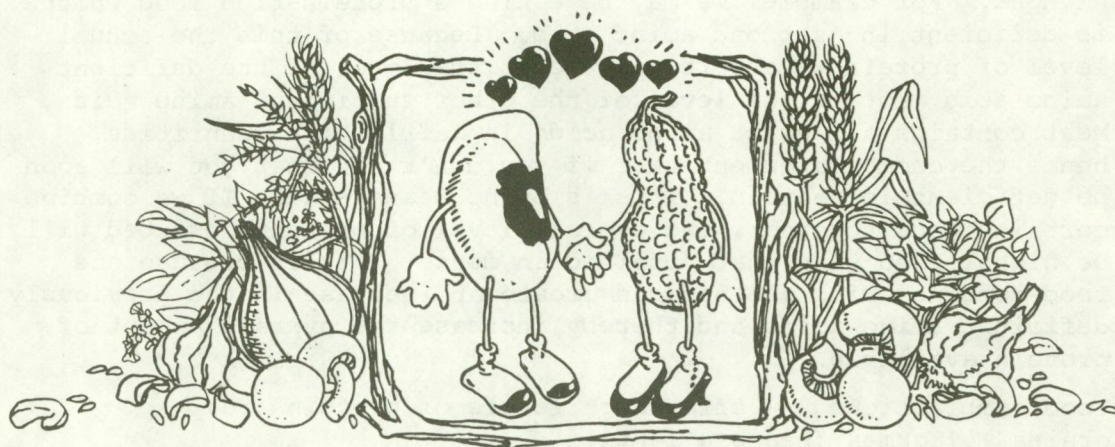
These combinations are open to infinite variety and creativity. In all cases I refer to whole grains, and not to white rice or de-husked grains, to whole-grain flour and not white flour. All



these foods are available from health food shops and whole-food shops. To eat white rice or to use white flour is really a waste of time as the important parts of the grain - the husk and the germ - have been removed, and the resulting product is virtually useless, especially since the nutritional factors lost are of vital importance to one's diet if no meat is being eaten. Another important factor in maintaining a balanced diet is eating vegetables, either raw or lightly cooked. Overcooking can leave vegetables nutritionally useless. For example, if green vegetables are boiled for more than ten minutes, most of the vitamins and minerals in them will be lost. Fresh fruit and vegetables combined with the above foods will give us a highly nutritious diet. Whilst not only refraining from harming animals we shall also be helping to re-balance the use of the world's arable earth surface, a very large amount of which is given over to the rearing of livestock.

"As I am so are they  
As they are so am I.  
Comparing me with others  
Neither slay nor cause to kill."  
(Sutta Nipata)

Khema





# The New London Centre ... SUKHAVATI

Anyone who has made any attempt to develop must have become aware of the immediate difficulties. It is often difficult simply to find enough time, space and silence to be able to meditate. The people who surround one, if not actively hostile, may feel some resentment towards a growing interest which they do not share. It may be difficult to find friends outside a weekly meditation class who actively sympathise with and encourage one's efforts. For some their employment is frequently dull, routinised, and even pointless, giving no opportunity for creative expression. On the other hand a few days at a retreat, in pleasant surroundings, with a balanced programme of activities, time to oneself, in company with others making the same efforts, quickly reveals the importance of environment to the process of development. Most people find that they feel lighter, happier and more full of life. They may even experience the return to 'ordinary' life as something of a jarring shock, as the old patterns return, feelings harden, and energy becomes constricted.

It is so much easier to make an effort when conditions are right. Usually one's own negativity is complimented and confirmed by external circumstances and one falls into apathy and halfheartedness. But when external factors encourage and help, then it is easier to overcome the hindrances which one has placed in one's own way, and to work directly on one's state of mind. The environment does not of course do the work for one; if no effort is made, then nothing is achieved. But with energy and commitment in such an environment progress is relatively fast.

In Buddhist tradition such an environment is symbolised by 'Sukhavati', the 'Happy Land' or 'Pure Land' of the Buddha Amitabha. It is an archetypal realm of great aesthetic and spiritual beauty, in which all ordinary concerns like food and clothing are produced spontaneously when needed. There are no obstacles or hindrances, all negative thoughts and emotions are absent. But above all, the whole atmosphere resonates with the sound of the Dharma. Even the rivers seem to murmur "Impermanence, not self, insubstantial". It is a world created of higher aesthetic and meditative experience, where one may come face to face with the Buddha, always hear the Dharma, and be ever in the fellowship of the Sangha. Here progress to Enlightenment is a matter of time and will finally crown the efforts of all who dwell in such a realm.

Increasingly we have realised that, if many people are to make genuine progress on the path, conditions must be created which help and encourage them. The new centre being prepared at Bethnal Green, more than any other development within the movement to date, symbolises this and so has very fittingly been called 'Sukhavati'.

The basis of the project is a Victorian fire station in London's East End with about sixty rooms. It has been empty for about five years and has suffered much decay and vandalism. A work party of Order members and Friends moved in four months ago to do the work of







renovation and repair, and now consists of about twenty people. When the work is completed the building will house a community of about twenty, a library, an office, two large shrine rooms, reception rooms, a shop, and a workshop for printing and craft work. It will be a centre where people may initially come to find out about Buddhism, to learn to meditate, practise yoga and karate, and to make contact with those who have committed themselves to the Higher Evolution. The community itself will be made up of about five Order members, the rest being Mitras or those considering ordination. There will be facilities for people to join the community for short or long periods as guests. It will thus offer an atmosphere of dedication and seriousness for any who want to take their interest deeper.

Employment occupies much of people's lives and so has a strong effect on their state of mind. A very important part of providing the right circumstances for growth and development is therefore to provide employment which is useful and as far as possible creative in a positive and sympathetic atmosphere. There will be developed at 'Sukhavati' a number of ventures which will provide financial support for its members and for the centre. The printing press will be moved there from Aryatara and will be expanded into a full design and printing workshop, working fulltime on our own publications and on outside work that is considered to be of positive benefit. It is hoped that a wholesale food business will be set up with other similar projects.

For the next year the work party at 'Sukhavati' will be moving towards the completion of the building. But 'Sukhavati' is already very much in being and functioning as a strongly creative environment. In all some fifty people have spent periods upwards of a week here working on the building and participating in the activities of the community. A high level of commitment and responsibility has developed. All realise more and more the potentiality which 'Sukhavati' both promises and reveals. Physical conditions are very poor indeed, it is cold and chaotic. There is only one tiny kitchen for 20 or more people, no hot water and very inadequate sanitation. We work usually six days a week from 8.30 am to 6.0 pm on jobs which are physically tiring. No one is paid though food is provided free. But the spirit is one of energy and friendliness. There is almost no bickering or tension.

There are many factors which contribute to this kind of spirit. First of all there is the fact that we come together on the basis of a common interest and commitment. This, of course, varies from person to person. Some here have had very little previous contact with Buddhism. But none the less we are all here basically because of the Dharma. We all come together twice a day for meditation at 6.30 am and Puja at 8.0 pm. There is no compulsion in this or in anything we do. We do not want to create an atmosphere of authoritarian discipline, rather to provide one which encourages people to do what will help them to grow. If an individual feels that is what he wants he will stay, if not he will go. Physical work on a common project helps to create a happy and problem free



situation. Everyone has something to do which contributes to the general ideal. If one's work does not go well it is easy to see that it is a matter of putting in more energy or of being patient. After all one is here because one chooses to be. The work acts as a focus of effort and awareness, against which one can see one's conflicts and distractedness. In doing it with commitment a great deal of energy is released. Perhaps the most important factor of all in the creation of a positive and friendly atmosphere is the working towards a very concrete goal which is greater than each individual. We hope that what we are doing here and now will be of benefit to many people. Each brick laid and each nail hammered home is a direct move towards that goal.

And so, from almost complete dereliction, the Old Fire Station in Roman Road forms into 'Sukhavati', the environment in which every thing helps one to grow. Already in a few touches - the refurbished facade with its jewel emblems and painted mouldings, the triangular attic shrine room - we can see the final beauty that will be. And as one walks about the building and sees the energy with which the work is pursued and feels the friendliness and enthusiasm of the workers, one knows that 'Sukhavati' is already a living centre which truly encourages and inspires those who come there, to develop.

Subhuti



We have over twenty people working full time at Sukhavati, and it costs £3 per person per week to feed them. This money comes from our funds. You can help by a) supporting one worker for a number of days, at 45p per day or £3 per week, or b) by paying for a meal for all the workers, at approx £5 per meal.



# Song of the Windhorse

I am the Windhorse!  
I am the king of space, the master of infinity,  
Traversing the universe  
With flashing, fiery hooves!  
On my strong back, on a saddle blazing with gems,  
I bear through the world  
The Three Flaming Jewels.

Once, long ago,  
My galloping hooves were upheld  
By the delicate hands of gods  
As I bore through the night,  
From home into homelessness,  
A young prince of the Sakya clan.

With elephant, bull, and lion,  
I stepped stately round the capital  
Of Asoka's column,  
We four beasts bearing between us  
The mighty eight-spoked Wheel  
That through heaven and earth  
Rolls irresistibly.

Nostrils breathing fire, I uphold,  
Quadriform, I uphold the throne of the  
Jewel-Born Conqueror in the south

I am the Windhorse!  
White, like a shooting star,  
I appear in the midst of the darkness of the world.  
Sometimes I trot, sometimes gallop,  
Sometimes stand stock-still in the midst of the heavens  
So that all can see me in my glory.  
My neck, proudly arched, is white as snow,  
And my flanks gleam like mother-of-pearl.  
Mane and tail are flowing gold,  
And my harness of silver studded with turquoise.  
My loud neighings, as I paw the clouds,  
Echo and re-echo throughout the universe,  
Waking those who sleep, putting to flight  
The hosts of indolence, apathy, and despair.  
Hearing the sound of my voice







Heroes regain their courage, warriors grasp the spears  
of keen thought  
Against the day of intellectual battle,  
Against the day of the great spiritual war  
For Life, Consciousness and Vision, when the bow sings  
And arrows of desire are loosed at immortal targets.

I am the Windhorse!  
I am thought at its clearest,  
Emotion at its noblest,  
Energy at its most abundant.  
I am Reverence. I am Friendliness. I am Joy.  
I only among all beasts  
Am pure enough, strong enough, swift enough,  
To bear on my back the Three Flaming Jewels.  
The pride of the lion is not enough.  
The strength of the bull is not enough.  
The patience of the elephant is not enough.  
The splendour of the peacock is not enough.

With what joy I sweep through the air,  
Bearing age after age  
My thrice-precious burden!  
With what joy, with what ecstasy I fulfil  
The greatest of all destinies!

Plunging or soaring, I leave behind me  
A rainbow track.

SANGHARAKSHITA



## Talking about New Zealand

In the last issue of the Newsletter we said that Maha Upasaka Akshobhya was bound for England from Auckland. During his short visit we talked to him about the FWBO in New Zealand, and the Auckland group in particular:

"People tend to see some activities as being spiritual and some as being more mundane. The word 'spiritual' is one that I'm getting increasingly wary of, because it gets divided so often from the bricks and mortar of commitment. It has always interested me that the greatest arts, and in fact, the greatest people throughout history, in terms of endeavour, have almost invariably come from areas of what we call 'darkness'. The further you go out of the blossom of Surrey to the industrial north, you will find that as the mire increases, so will the endeavour to get out of it. The London centre is very powerful, very well organised now, with a very enthusiastic community. New Zealand, while conducive to 'spiritual' growth is not so conducive to the material consolidation of a movement. Because of the environment there, and because of the ease with which one can find a way out of the city and into a rural situation where one can become self-supporting in quite a positive way, there is, as it were, no need for groups. Our activities, as far as possible, are provided to cater for a wide range of people and their interests so therefore we have a broad range of things which includes social activity. If we don't have a retreat weekend then we'll have a social weekend. We'll go for walks, rambles, swimming, sailing, and so on. We take as many activities together as possible, and not just those which might be seen under the narrow heading of "following the Dharma". Although on some levels this does lead to a kind of group consciousness, wariness of the 'group' and the need for the realisation of true individuality is stressed quite heavily. 'The Individual, the Group, and the Spiritual Community' is a recorded lecture which we play perhaps more than others. So in fact there is so much individuality, we could do with a bit more groupness! I think that through Order commitment a positive kind of group sense, of community, will evolve, working together in the service of the Three Jewels.

It seems as though temporarily we've grown out of the city centre. In Auckland we've 96 sets of traffic lights in what is really quite a small city centre, and any building that becomes vacant is perched right in between four of these. Add that to the cost of a city centre, and for a small group such as ours its quite prohibitive. So in one way we've had to take a step backwards and revert to the suburban centre. However, while we lose from the point of view of being central, we gain from the fact that there is a residential community of two Order members and a mitra at the new centre. We have received several requests to again open a branch on the 'Shore' in North Auckland, on the other side of the water, so I think we'll move in the direction of having



another branch up there, with at least one resident Order member.

In a city the size of Auckland there is probably room for at least three communities, each with its own separate programme of activities, but all doing the same thing on the same night, so you would throughout Auckland all be meditating or studying on the same night. The size of the city, and size of New Zealand as a whole, does suggest that we need a number of centres. There is a very definite need for a group in Wellington, though I think that can wait for a while, and Bhante has suggested a centre be set up in Sydney, Australia, by the time he next comes out....

I almost possess 107 acres of land on an island near Auckland. I have to legally own it for two years before I can dispose of it. When that two years is up I want to sell it to the FWBO. The idea is to set up a community in which members of the Order can live on a permanent basis, and run a retreat centre for the benefit of the whole of N.Z. and for the Order generally. It would grow vegetables and make simple domestic products for sale, and aim to become self-sufficient, and as independent of society as possible. It is still rough hill country, quite rugged, quite bare. It needs a lot of work. And it will need considerable financial commitment from people. We have to look towards certain individuals committing themselves to x amount of dollars for certain projects. Sheer lack of numbers makes it impossible for us to work at fund raising the way you can in London. All upasakas and most mitras, at least, are encouraged to contribute a tithe, usually around ten dollars a month. That is our sole means of support. Before that I made the mistake of building the centre myself, living there and financing it, which while it was said to be philanthropic of me, was somewhat detrimental to the group, as it didn't give people the space necessary to commit themselves.

New Zealand is considerably different from England, and what suits one quite probably doesn't suit another. It is very small, very scattered, and communications are not so sophisticated as they are here. We have an enormous amount of gurus coming to town. Tibetans, Zen masters, numerous yoga teachers, Hindu teachers, and so on. If we don't make some voice, there is a very good chance that we can be confused with these others. All of this is a new wave for people who in the past have been somewhat parochial, so there is a very definite need for us to 'educate' the public. I personally feel that we have a responsibility to represent the Dharma in a way in which the FWBO specialises; it is a non-sectarian approach, and can cater for quite a wide range of people, circumstances, and ages. I do not feel we are there to 'convert' people to Buddhism, but to make sure that the people who do ask questions have access to reasonable answers, not biased to any one particular school. The media for example are very community-orientated. England seems to be held in the grip of several very powerful institutions of one sort or another. I would say things are quite different in New Zealand, the fellow



in the street getting quite a good opportunity to have his voice heard. Recently they are even teaching people like ourselves how to use the media, announcing techniques, how to get across to different age groups, and so on. All this provides us with a challenge which I feel we have a responsibility to accept. If we don't, others will. "







## Social Involvement

Extract from the August Order Convention

Sangharakshita: Changes in society help changes in consciousness. I think we must make it quite clear that we are not like some movements who maintain that it all comes from consciousness. "All that you've got to do is to change your own mind, and then everything will be changed". We do not say that. Our belief is that in order to help, at least the beginner, to develop consciousness, certain more favourable conditions are necessary than we find at present in our environment. So we would therefore like to change certain things in society very radically indeed, to make possible, or to make more easy and more natural, this higher development of consciousness. However, this does not mean that we believe in 'activism', doing things for the sake of doing them, for if we do anything, we want it to be really good, and really helpful. I am quite sure that, unfortunately, many of the things that are done in the name of social service, helping people and so on, do not really help them at all. They just keep somebody happily busy.

It is important to remember in this connection that not everybody can do everything. I remember that when I was on the train once in India, on my way to the ex-Untouchables, I met somebody who was running a leper colony. He wanted to know why I was not running one too. So I made the point that I had my own interests, and my own work, which was among the ex-Untouchables. I told him how these people, who had been completely degraded, were now, thanks to Buddhism, being gradually elevated in every sense - socially, economically, and so on. He did not seem to be happy with that, and seemed to think everyone should be into helping lepers. To him, that was the most important thing. Unfortunately, many people we meet are like that.



# CENTRES and BRANCHES

## ARCHWAY (PUNDARIKA)

Whether we are applying mindfulness in daily life and thus changing the nature of our actions and the situations in which we find ourselves, whether we are practicing meditation as concentration, doing battle with inertia and negativity, thus altering our whole emotional outlook, or whether meditation is for us a continuous stream of creativity and positivity in all situations, radically affecting all with which we come into contact, meditation, on all its levels, is transforming. Meditation is the foundation of all our activities in the FWBO, and we find its effects extending to the very fingertips of the movement. To live in and around a centre and to be involved in its functioning is to witness change, to be part of that change, to be change.

Over the last session at Archway, a new nucleus of Order members has formed, and we now find ourselves with a new caretaker, treasurer, secretary and chairman. Many of the projects and ventures originally supported from Archway are now beginning to stand on their own feet and to feed energy back to us. This is especially true of Sukhavati which has become a totally dynamic situation giving inspiration to everyone. We have been able, while still maintaining our regular programme, and continuing to raise funds for the new centre, to turn attention to our own centre. We have almost completely repainted the interior, laid a new carpet and dramatically redesigned and rebuilt the shrine around a new rupa made by one of our own artists.

Next session we have a full programme of meditation and yoga classes, retreats and more general events, which will include an 'open day' and a series of live talks entitled 'Approaches to Meditation'

We begin the session with a rededication of the shrine, and a new name for the centre - Pundarika - The White Lotus which blooms amidst the muck and mire of samsara.

\*\*\*\*\*

### PUNDARIKA OPEN DAY

12.00 noon - 6.00 p.m.

A light lunch and tea will be served.  
Activities will include meditation,  
(with guidance for beginners), a yoga  
display, two short talks and a photographic  
exhibition of the history and  
activities of the F.W.B.O.  
All are welcome for all or part of the  
day.

\*\*\*\*\*



## BRIGHTON

The Brighton centre is, needless to say, at a different stage of development to that which it had reached when the last article about it was written. Since then a dozen or more of us have discovered what it is like to be mitras. Buddhadasa, in many ways the nucleus of the FWBO here, has gone on a brief visit to Helsinki, which will take some adjusting to, but he has left us in the more than capable hands of Vessantara and Asvajit.

Our shop, the Windhorse Bookshop, with its manifold range of incenses of the world, and a vast quantity of candles, not to mention books and socks, had spectacular Christmas takings which soared to peaks previously unknown. Now we are looking forward to distributing the first part of Ven Sangharakshita's autobiography, The Thousand Petalled Lotus\* (Published by Heinemann).

On New Year's Eve we held what was described as a 'New Year's ceremony'. Vessantara gave a short talk in which he spoke of Amoghasiddhi and the importance of willed action. Later we each wrote down on a piece of paper a word, or phrase, which symbolised all the unskillful things we had done in the past year, after which we ritually burned them from the top candle of the shrine. We also recited the Confession from the Sutra of Golden Light, listened to appropriate readings and chanted the moving and uplifting Tara mantra while making the traditional eight offerings, which we had prepared previously. There is hardly any need to remark that the eight of us present at the ceremony derived an enormous amount of benefit from it. With a start like that, 1976 should be a very good year.

### \*IMPORTANT NOTE

At last the eagerly awaited first section of this autobiography is to be published in March this year. In our next issue we shall be carrying a review of the book, but first reports, from those lucky enough to have seen it indicate that it makes very interesting and inspiring reading. Being published by Heinemann it should be available from any bookshop, but readers can obtain their copies, post-free from the Windhorse Bookshop, 19 George St, Brighton.

## SURREY

As is usually the case here, it is the yoga classes which have attracted the most interest in our centre from the local residents. Several times the shrine room has been packed to such a tight capacity with aspiring yogis and yoginis that quite a lot of time has been spent simply arranging the people so that they don't bend & stretch into each other too often.

Several newcomers have joined us for our meditation classes, and many of them have become quite regular attenders. As well as playing the series of recorded lectures, 'Aspects of the Higher



Evolution of the Individual', we have also held discussions, communication exercises, and a day retreat particularly for beginners. For more regular attenders we have held three weekend retreats here, one organised on behalf of the Brighton centre. These were very friendly affairs and it is clear that our centre really comes into its own when full of 'retreaters'. For the coming year we have already made plans for quite a few weekend and day retreats, and no doubt other centres will be making use of our facilities in this respect. Towards the end of creating a more friendly atmosphere in the centre, we have begun to paint some of the communal rooms, thereby ending a three-year reign of almost uniform white.

Our jumble sale went better than most people had expected. By the day of the sale we had collected so much jumble that the hall, by no means small, simply did not have room for it all, and sacks of shirts, trousers and dresses had to be left outside. We made a fair amount of money, worked hard, and created a really happy environment for the customers, who seemed to thoroughly enjoy themselves. With the proceeds from this we have established 'FWBO Wholefood Supplies', and now visitors rarely leave without a bag of muesli, a bottle of soy sauce, or something.

We shared our celebration of Sangha Day with the Brighton centre; two coachloads of Sussex Friends coming up to join us for a programme which included a talk and showing of Ven. Sangharakshita's slides of India. There were about fifty adults and seemingly thousands of children. For once, we held a firework display in which the rockets went up and not down, and the catherine wheels span: a happy end to a happy day.

## GLASGOW

During the last six months, a new situation has emerged in Glasgow, which makes us feel just a bit as though we are following in the way of Milarepa.

More and more energy has been put into consolidating the centre, and although there has been perhaps a decrease in the flow of people moving through, there has been a developing commitment in those who have been coming for a while. Constructing a new shrine and generally redecorating the place has made it feel more like a 'centre', and less like someone's flat - a criticism which has been made in the past.

However, into this whole process of 'getting down to the roots' and creating an environment more conducive to development, Marpa has come along, this time in the form of a landlord, and struck the centre. Following a long and instructive period of negotiations we have decided that it is prudent to leave the flat that we have been using for the past two years. At the moment we have no alternative property to move to, which means that for a while the Glasgow centre will exist without a physical base, (though the GPO will be redirecting mail addressed to Bath Street until we have a new address). It is hard to imagine that this situation



will last for long, such is the drive and energy among our Friends, who are determined not to be beaten by the blows of samsara. You will soon be hearing about the New Glasgow Centre!

## FINLAND

It seems not only that people are finding meditation a useful method for training the mind, but that the Buddhist way of seeing the world is beginning to appeal to more and more people. The Finns are practically-minded people, and Buddhism being free from the concept of 'God', and more appealing to reason than to superstition, may well be more acceptable to them than some of the religions with which they are already familiar. Moreover, Buddhism offers a path by which one can evolve to a level beyond anything that is assumed to be possible by the purely materialistic teachings, and so supplements, rather than contradicts that outlook. It is no wonder then that our activity is beginning to arouse serious interest. Since September our centre had been busier than ever. Vajradaka is with us and has been holding some six-week courses in meditation, while the total weekly attendance at the centre generally exceeds fifty, and even reaches seventy on some occasions.

The last seven days of the year were conducted as a continuous fourteen hour a day retreat, and on New Year's Eve eighteen people gathered in order to meditate into the new year. In early January Buddhadasa is expected out here on a visit from Brighton, and in March Vajrabodhi will be returning from his stay in London.

## CORNWALL

Moving into a new year is a time for resolutions, for looking forward, for plans, and for renewed determination to carry them through. As the sun rises day by day further into the sky, drawn from indecisively hanging on the horizon into its full glory, bright in the blue sky, confident of its power to light the world and breathe life into the seeds sleeping beneath the earth, so in the same way we move into the new year. With growing confidence more of our Friends are thinking about commitment to the spiritual life: what it means and how their lives must change (and what bits they can hold onto for a while longer). With growing determination to throw off a loose and slovenly attitude we are settling down to a systematic study of the most important formulations of the Dharma. To develop our feeling of Sangha, the mutual help and opportunity that it affords, we are looking towards setting up a community where we hope to experience and exhibit our ideals in a tangible form.

In the last few months we have been listening to Ven. Sangharakshita's lecture series on 'Aspects of the Bodhisattva Ideal', which most found interesting but in some cases, difficult to relate to their own experience! In our new session, "regulars" will be delving into the doctrines of the Hinayana and Mahayana, trying to relate them to their own spiritual careers.



Our centre in Truro has been the venue for the beginners' class. We have two sittings in order to accommodate the various difficulties people have in getting there. An introduction to the 'mindfulness of breathing' or the 'metta bhavana' is followed by a short sitting and a coffee break, during which some people leave and others arrive. The second sitting is followed by a discussion or short talk on some aspect of meditation.

Within the first couple of months of 1976 we will be starting a regular yoga class, run on behalf of the FWBO, and holding a "communications day" with meditation and communications exercises, a day retreat, and a public talk on Buddhism from a general point of view.

Within the last couple of months we have also seen a financial star shine: a collection of jumble from friends and acquaintances produced such good quality material that we were able to make over thirty pounds on a market stall hired for a day, and still have enough left for a good jumble sale later. Although this is by no means a fortune, it does mean we can brighten up our Truro centre and buy some chairs, as well as meeting our future advertising costs.

Our newest venture is the inception of a community. We have six acres of land with living accommodation for about four people, offered to us at a modest rent by a friend and benefactor of long standing. It is hoped that this will provide a centre for retreats and a living for some of its members. We are still looking for people to join us, the stage is set for their arrival.

As the year ends and the sun sets in a splendid warm glow, we are reminded of the infinite light of Amitabha, and our thoughts radiate to all our friends throughout the world. May the new year be a period of growth for you also, our warmest wishes with your every determined step.

## EALING

At the time of writing, our material situation is fluctuating wildly. We recently found a basement in Fulham suitable for conversion into a new west London centre, but are in the throes of the inevitable complications, plus a few less usual ones, and are not yet certain if or when we shall be able to move in. Meanwhile things are progressing positively; our rented room in the Quaker Meeting House is splitting at the seams, and energy is accumulating. At the moment three upasakas are involved in the running of the classes, and a steady growth in involvement and commitment can be seen among several Friends. Whether or when or where we move, we shall soon be starting a mitra study group and possibly yoga classes.

## NORFOLK

A Hatha Yoga class is now taking place in the the centre of Norwich on Monday evenings. It is hoped that this might soon be followed by more activities, including meditation classes. If you would like to hear more details or support the venture in any way, contact Upasaka Sona, 107 Fakenham Road, Great Ryburgh, Fakenham, Norfolk.

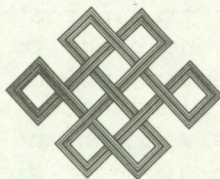


## Book Reviews

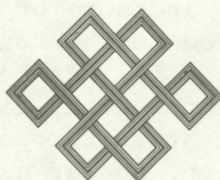
### THE WISDOM OF TIBET:

#### Three New Books on Tibetan Buddhism

THE BUDDHISM OF TIBET AND THE KEY TO THE MIDDLE WAY. By Tenzin Gyatso, The Fourteenth Dalai Lama. Translated in the main by Jeffrey Hopkins and Lati Rimpoché. London, George Allen & Unwin Ltd 1975. Pp.104. Hardback £3.50, paperback £1.50.



THE PRECIOUS GARLAND AND THE SONG OF THE FOUR MINDFULNESSES. By Nagarjuna and the Seventh Dalai Lama. Translated and edited by Jeffrey Hopkins and Lati Rimpoché with Anne Klein. Foreword by His Holiness Tenzin Gyatso, The Fourteenth Dalai Lama. London, George Allen & Unwin Ltd, 1975. Pp.119. Hardback £3.85, paperback £1.75.



MIND IN BUDDHIST PSYCHOLOGY. Translated from Tibetan by Herbert V. Guenther and Leslie Kawamura. Dharma Publishing, 1975. Pp.113. Paperback £1.60.

Speaking in terms of cultural geography, there are at present three major historical forms of Buddhism extant in the world. These are South-East Asian Buddhism, which is found in Ceylon, Burma and Thailand, as well as in Cambodia and Laos; Sino-Japanese Buddhism, which exists not only in China and Japan but also in Korea and Vietnam; and Tibetan Buddhism, which from the Land of the Snows spreads into Mongolia, Sikkim, Bhutan and Ladhak. In terms of the three yānas South-East Asian Buddhism belongs to the Hīnayāna, Sino-Japanese Buddhism to the combined Hīnayāna and Mahāyāna, with the latter predominating, especially in Japan, while Tibetan Buddhism belongs equally to the Hīnayāna, the Mahāyāna, and the Vajrayāna, with each succeeding yāna providing the orientation for the preceding one. As for the specific traditions by which they are represented, South-East Asian Buddhism is represented by the Theravāda, Sino-Japanese Buddhism on the practical side mainly by Ch'an/Zen and Chin T'u/Shin and on the theoretical side by the T'ien T'ai and Hua Yen (Avatamsaka) schools, and Tibetan Buddhism by the Nyingmapa, Kagyupa, Sakyapa and Gelugpa schools.



All three forms of Buddhism are continuations of Indian Buddhism as it existed at a certain historical stage of its development. This is particularly true of Tibetan Buddhism. Though elements from Central Asia may have enriched the final synthesis, and though outstanding Tibetan Buddhist personalities like Milarepa and Tsongkhapa undoubtedly made original contributions of great value, Tibetan Buddhism is essentially the brilliant and complex Buddhism of the Pala Dynasty of North-Eastern India transported as it were bodily from the sub-tropical plains and forests of Bengal and Bihar across the mighty barrier of the Himalayas into the icy, wind-swept table-lands of Tibet. This transportation was not like the transferral of an artifact from one place to another, but rather resembled the translation of living bodies which, while continuing faithfully to transmit their ancestral lineaments, at the same time adapted themselves to their new environment and propagated there a strong and vigorous new generation of their kind. In matters of monastic organisation and general doctrinal teaching Tibetan Buddhism perpetuates the Sarvāstivāda. In 'philosophy' it is the true successor of the twin schools of the Mādhyamika and Yogācāra, the 'profound' and the 'sublime'. As regards Tantric spiritual practice, it keeps alive the symbolic rituals and esoteric meditations of a hundred different lineages of Indian yogis and adepts.

Now the old Tibet has gone, and some of its most distinguished representatives are scattered to the four corners of the earth. The loss, appalling though it is, has been compensated to a small extent by the increase of interest in Tibetan Buddhism which has occurred in many parts of Western Europe and the North American continent - an interest which, so far as the English language at least is concerned, finds both expression and powerful reinforcement in an ever-growing body of new books on Tibetan Buddhism. With the appearance of these publications, which include translations of classics of Tibetan Buddhist literature as well as works of modern Western scholarship, the true nature of Tibetan Buddhism is gradually becoming better known - so far as it can be known in this way.

Some of these new publications, like the first two volumes of the Wisdom of Tibet Series, 'Published under the aegis of the Library of Tibetan Works and Archives with the authority of His Holiness the Dalai Lama as revealing oral tradition', bear witness to the fidelity with which the Buddhists of Tibet have preserved the teachings committed to them by their Indian masters. The first volume of the series, The Buddhism of Tibet and The Key to the Middle Way, is by the Dalai Lama himself, and as the title indicates consists of two separate works. The first of these is a revised version of the appendix called An Outline of Buddhism in Tibet in the Dalai Lama's book of memoirs My Land and My People. It consists of a series of short sections on such fundamental topics as the Four Noble Truths, Liberation, Hīnayāna, Mahāyāna, Tantrayāna, the Two Truths, Training in Higher Meditative Stabilization, and the Mind of Enlightenment. As one would have expected, the Dalai Lama's approach to his subject is 'orthodox' in the true sense of

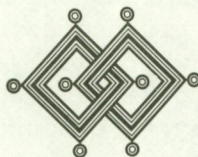


the term, being firmly based on traditional sources, both literary and oral. No concessions are made to contemporary mithyādrishti, however fashionable. Barring the occasional obscurity due to extreme conciseness of expression, the exposition is very clear, and it is evident to how great an extent Tibetan Buddhism coincides with the two other major cultural-geographical expressions of the Dharma. The second work in the volume is more advanced. In it the Dalai Lama - who won his degree as a geshe or 'Doctor of Buddhist Philosophy' the hard way after years of study with the best teachers and a gruelling public viva voce - gives a resume of the doctrine of the Middle Way as expounded by the great teachers of the Prasangika-Madhyamika school. According to this school, the Middle Way is much more than a golden mean between the extremes of hedonistic self-indulgence and ascetic self-mortification. Its significance is essentially 'metaphysical', consisting in the fact that dependently-arising phenomena abide in a 'middle way', being neither truly and inherently existent nor utterly non-existent, and that this 'middle wayness' of phenomena is identical with their voidness and emptiness. Voidness and emptiness is the object of true cognition, which is not the cognition of the non-existence in phenomena of an existent object, not even of an object called 'emptiness', but simply the cognition of the absence in phenomena of their own inherent existence. Such cognition is also the cognition of the non-existence, in the ultimate sense, of the 'I-ness' which is the basis for the arising of craving, hatred, and so on. For this reason it is of the greatest practical importance. It is the cognition of emptiness which makes the difference between worldly life and spiritual life, suffering and happiness, bondage and liberation, and on this point the Dalai Lama insists with great earnestness.

Like the classic Indian treatises on which it is based, and from which it profusely quotes, The Key to the Middle Way approaches its great subject in a way that, despite the unfortunate devaluation that the word has undergone in recent years, can only be described as 'intellectual', and its method of treatment is scholastic. At intervals, an imaginary opponent raises objections, which are conscientiously shown to be without foundation. We are reminded of Aquinas rather than of Schopenhauer or Nietzsche. Indeed, the Dalai Lama has a faith in reason, and a willingness to use it to the limit of its capacity, which nowadays is not often encountered in 'religious' circles, least of all those devoted to 'the Wisdom of the East'. Commenting on the last of Maitreya's 'four reliances', he says, "With respect to a non-conceptual wisdom that apprehends a profound emptiness, one first cultivates a conceptual consciousness that apprehends the emptiness, and when a clear perception of the object of meditation arises, this becomes a non-conceptual wisdom. Moreover, the initial generation of that conceptual consciousness must depend solely on a correct reasoning" (pp.55-56. *my italics*). Even when speaking, in the first work of the volume, of the special meditation practices of the Highest Yoga (Anuttara-yoga) of the Tantrayāna, he is careful to add, "Although



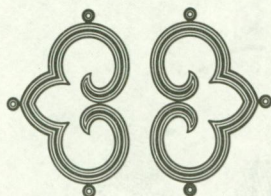
there are definitely instances of achievement among these paths through the power of belief, these paths are mostly achieved through the power of reasoning" (p.30). To those for whom Tibetan Buddhism is all magic and mystery, who see it through a thick haze of pseudo-occult 'romance', or a fog of sentiment, the sunlit rationality of the Dalai Lama's approach may well come as a shock.



The second volume in the Wisdom of Tibet series also contains two works, the second of which is a translation of the Tibetan version of the Ratnamālā (otherwise known as the Ratnāvalī) or 'Precious Garland' of Nagarjuna, the second and/or third century 'populariser' of the Perfection of Wisdom sutras, inaugurator of the Mādhyamika tradition, and perhaps the greatest name in Indian Mahayana Buddhism. Not that we are, in reality, as far removed from the original as we might think. Sanskrit Buddhist manuscripts, where they exist at all, are very corrupt, and Tibetan translations are very faithful. An English version of the Tibetan translation, made with the help of a Tibetan teacher 'in the lineage', may well get us closer to the original Indian author's real meaning than would a translation made from the actual Sanskrit text by a Western scholar who had no access to the oral explanations of the text which are - or were - transmitted in Tibet as part of the total tradition. The work is addressed to an unnamed king, supposedly one belonging to the South Indian Śātavāhana dynasty, and consists of five chapters each containing one hundred verses. Two of the chapters are here translated for the first time, the remaining three having been translated by G. Tucci and published in 1934-36. In Chapter I, 'High Status and Definite Goodness', a short account of the practices conducive to high status, i.e. rebirth in a state of happiness as a man or god, is followed by a longer and more detailed description of the wisdom by means of which one achieves definite goodness, i.e. liberation and omniscience. For Nagarjuna, of course, this wisdom is the cognition of emptiness expounded by the Buddha in the Perfection of Wisdom sutras. Chapter II is 'An Interwoven Explanation of Definite Goodness and High Status' and includes, among other teachings, a further explanation of the truth of emptiness, an exhortation to reflect on the foulness of a woman's body as an antidote to lust, and a description of the particular virtuous deeds which lead to the acquisition of each of the thirty-two major marks of a Buddha. Chapter III is devoted to 'The Collections of Enlightenment', the collections being, of course, those of merit and wisdom. (For some reason, the translators fail to distinguish between prajña/sherab and jñāna/yeshe, rendering both as wisdom.) Among other things, the king is advised to provide for the propagation of the Dharma, to maintain a wide variety of social services, to



provide food for ants, and to eliminate high taxes. Chapter IV is entitled 'Royal Policy' and contains Nagarjuna's advice to the king as king. After exhorting him to govern not only with justice but with compassion (prisoners are to be made comfortable so long as they are not freed, while murderers are simply to be banished), he urges him to renounce attachment to the senses, which in any case are not truly real. This leads to another discussion of wisdom, which by way of a reference to the merits and wisdom of the Bodhisattva in turn leads to a vigorous defence of the Mahāyāna as the veritable word of the Buddha. Interestingly enough, Nagarjuna makes no criticism of the Hīnayāna, clearing regarding the two teachings as being in essence identical. The Mahāyāna is the fuller explanation of what is taught in brief in the Hīnayāna - particularly as regards the actual practice of the Bodhisattva ideal. Despite the excellence of the advice he has given him, Nagarjuna realises that it might be hard for him to rule religiously in an unrighteous world. In that case, the right thing for the king to do is to become a monk. Chapter V, 'Bodhisattva Deeds', describes the various practices in which he should then engage. First, there are more than fifty-seven faults to be given up, after which the perfections are to be cultivated. These are briefly described, as are the ten stages of a Bodhisattva's progress and their fruits. In order to develop his faith in the limitlessness of the Buddha's qualities the king is advised to recite twenty stanzas three times a day in front of an image or reliquary. These twenty stanzas are a version of the Sevenfold Puja, with a particularly extensive Rejoicing in Merits.

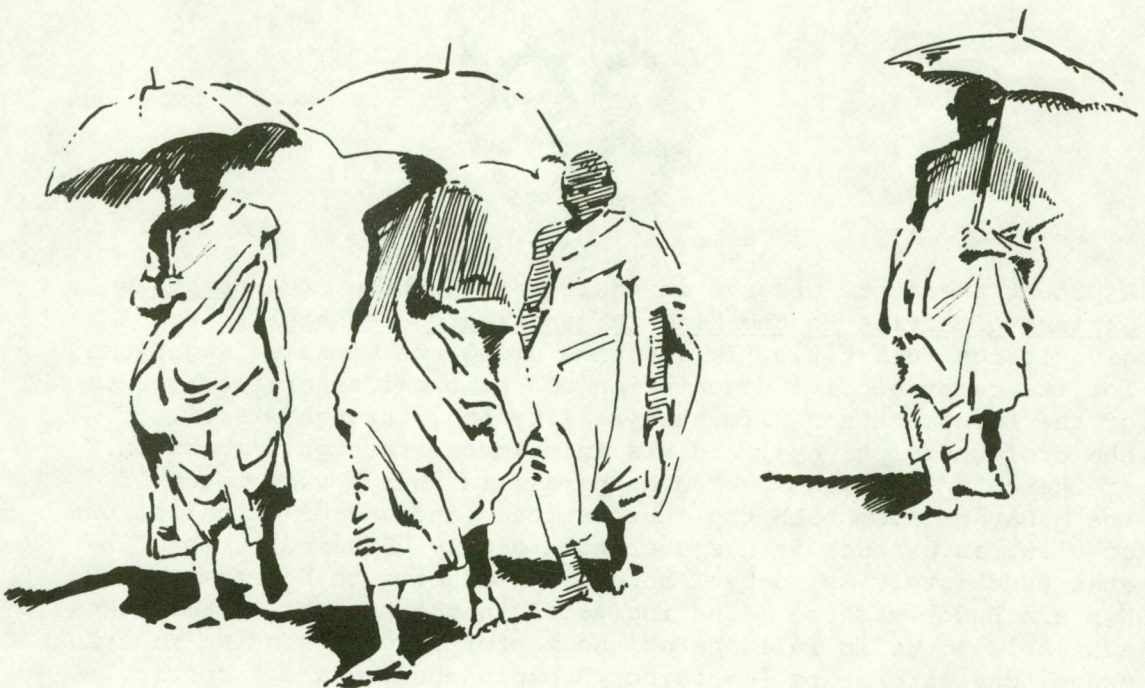


As the translators observe in their introduction, the Precious Garland of Advice to the King (Rājaparīkathā-ratnamālā), to give it its full title, is renowned among the works of Nagarjuna for its comprehensive description of the two inseparable aspects of the Bodhisattva's life, his realisation, through wisdom, of the profound emptiness, and his fulfilment, through compassion, of the extensive deeds. The Ratnamala is thus a vade mecum of the Mahāyāna from both the 'theoretical' and the practical points of view, as such it has ever been highly esteemed by the Tibetan Buddhists. As such, I hope, it will come to be esteemed by Western Buddhists too. Its inclusion in the present volume makes available to us in full one of the masterpieces of Indian Mahāyāna expository literature - succinct, comprehensive, and inspiring. It also enables us to appreciate the kind of material that has been preserved by the lamas of Tibet, and that contributed to the creation of that many-splendoured thing known to us in the West



as Tibetan Buddhism. The second work in this volume is entitled Instructions for Meditation on the View of Emptiness, The Song of the Four Mindfulnesses, Causing Rain of Achievements to Fall, by the Seventh Dalai Lama (1708-57 C.E.). Though very much shorter than the Ratnamālā, being only two pages long, its spiritual value is no less. The Four Mindfulnesses are not those which are included in the Thirty-Seven Helps to Enlightenment, but a special Tantric set, consisting of Mindfulness of the Teacher, of the Altruistic Aspiration to Highest Enlightenment (Bodhicitta), of Your Body as a Divine Body, and of the View of Emptiness. The inclusion of this work, based on a personal revelation to Tsongkhapa by the Bodhisattva Manjushri, illustrates the importance of the Tantrayāna in the spiritual life of Tibet, besides providing us with a fine example of an original Tibetan contribution to Buddhist literature. The extreme shortness of the work can be taken, perhaps, as hinting at the fact that specifically Tantric teachings cannot be made available so easily, or indeed in the same way, as those of the two other yānas.

One of the most important developments of Indian Buddhism to be introduced into Tibet was the Abhidharma. For five hundred years, from the time of Ashoka to the time of Nagarjuna, it dominated the field to such an extent that it has recently been suggested that this period, generally known as the Hīnayāna period, should





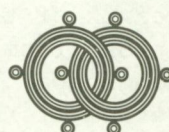
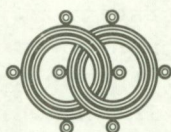
be called instead the Age of the Abhidharma. Even at the time of the introduction of Buddhism into Tibet, from the 7th to the 12th century C.E., it was still influential. Basically, the Abhidharma was an attempt to clarify and systematise the Buddha's teachings as contained in the sutras. As such it may be described as a form of scholasticism, though with the proviso that it is concerned not so much with metaphysics as with psychology. There were three distinct, though not dissimilar, Abhidharma traditions: those of the Sarvāstivāda, the Theravāda, and Yogācāra. Only the first and third of these were introduced into Tibet.

Mind in Buddhist Psychology is a translation of 'The Necklace of Clear Understanding: An Elucidation of the Working of Mind and Mental Events' by Ye-shes rgyal-mtshan, an eighteenth century Tibetan lama of the Gelugpa school, and the work represents a continuation, on Tibetan soil, of the Indian Yogācāra Abhidharma tradition. In form it is an auto-commentary on the author's own verse text, which explains the mind and its fifty-one mental events in 177 four-lined stanzas. As the translators point out, Ye-shes rgyal-mtshan's presentation of his subject is closely modelled on the Abhidharma-samuccaya or 'Compendium of Abhidharma' of Asanga, the originator on earth of the Yogācāra tradition, helped out by plentiful quotations from the Lam-rim chen-mo or 'Great Stages of the Path' by Tsongkhapa, the founder of the Gelugpa school. Not counting the Verses of Veneration and Intention, with which it opens, the work falls into five sections, the third of which deals with 'Mind' and the fourth with 'Mental Events'. The author's purpose in discussing the subject is, of course, strictly practical. We all experience frustration. This frustration has a cause, which is the power of karma and the emotions, i.e. our own mind. Moreover, it is the mind, the positive mind, that gives rise to all spiritual qualities and attainments. Mind is the root of both samsāra and Nirvana. Consequently, it is essential to know what is meant by mind and mental events, and to be able to distinguish positive mental events from negative ones, so that the former can be cultivated and the latter rejected. For Ye-shes rgyal-mtshan, as for the Abhidharma tradition generally, psychological analysis is undertaken not as an end in itself but for the sake of gaining from it an understanding that can be transformed into a living experience - an experience that culminates in Enlightenment.

Following his Indian authorities, the author defines mind as the awareness of the factual presence of a particular object, and mental events as the becoming involved with this object by way of other specific functions. Between mind as the primary factor and the mental events as its 'entourage' there exist five functional co-relations, of which two partly differing accounts are given, one deriving from the Sarvāstivāda, the other from the Yogācāra. Mental events are said to be altogether fifty-one in number. Five are omnipresent, i.e. operate in the wake of every mind situation; five are object-determining; eleven are of a positive nature; six are basic emotions, and are of a negative nature; twenty are



proximate emotions, and also negative; and four are variables, being so called because they become positive, or negative, or indeterminate, according to the level and quality of the mental situation. All these mental events are described in detail, with the result that this section of 'The Necklace of Clear Understanding' is not only the longest but also the most interesting and useful of the whole work. We find, for instance, that 'directionality of mind' (sems-pa), one of the five omnipresent mental events, is the most important of all mental events whatever. It is what propels forward the mind and its corresponding mental events and causes them to settle on an object. We also find that faith (or confidence, as the translators prefer to call it) comes first in the list of eleven positive mental events which are essential to spiritual development, and that it is described as consisting of a lucid faith that realises the value of The Three Jewels, a trusting faith that sees the connection between one's action and its consequences, and a longing faith that moves one to aspire to the realisation of the Four Noble Truths by one's own efforts (p.39). Though in his discussion of the different



kinds of mental events Ye-shes gyal-mtshan relies on the Abhidharma-samuccaya and the Lam-rim chen-mp, he does at the same time have something original to contribute. Indeed, we are throughout very much aware of the venerable author's presence as, with great kindness and patience, and with deep feeling for his subject, he guides us through the complexities of what may be considered the central theme of the Abhidharma. What a wonderful teacher he must have been! Even in the old Tibet, however, things were not always as they should have been. Ye-shes gyal-mtshan has to lament that "Those who realise the works of the Sages and sublime persons of India as the very foundation of instructions are like the stars in daytime" (p.40) and that, in words that have a familiar ring, "young people nowadays do not consider this division between good and evil as very important" (p.62). Probably the truth of the matter is that, however favourable outward conditions may be, there will always be some who do not care to devote themselves to the study of the Dharma. Similarly, however unfavourable such conditions may be, some will always be found who, for the sake of obtaining the gift of the Dharma, are prepared to undergo any hardship, to make any sacrifice. At the present day, even in the West, there are many who will welcome such a book as Mind in Buddhist Psychology. Though writers on Buddhism often sing the praises of Buddhist psychology, telling us how profound it is, and how far in advance of its modern Western counterpart, we are very rarely given any concrete inform-



ation about it. One of the merits of the present work is that it consists of nothing but concrete information, clearly and systematically presented. Indeed, it is the best traditional exposition of the mysteries of the Abhidharma available to the English-speaking Western reader - the best modern exposition is Dr. Guenther's Philosophy and Psychology in the Abhidharma (1956) - and I recommend it as highly suitable for adoption as a text book for study courses in the Abhidharma. The work would have been still more useful if the translators had given us the original Sanskrit of the numerous psychological terms, as well as their Tibetan equivalents. Perhaps they would argue that in the course of centuries the Tibetan equivalents acquired subtle connotations of their own, but even so it seems strange that the Sanskrit terms should not be given even in the numerous quotations from Indian works - more especially as the work is liberally peppered with Dr. Guenther's highly individual, not to say idiosyncratic, renderings of standard Buddhist terms. Thus, in the absence of the Sanskrit, how is the uninformed reader to know that 'inspection' corresponds to 'mindfulness', or that 'analytical-appreciative understanding', which is Dr. Guenther's translation of prajñā/sherab, corresponds to what less brilliant scholars uniformly render as 'wisdom'? Perhaps Dr. Guenther wants his writings and translations to constitute a self-contained world of their own, without signposts to other worlds. If so, it is a pity, for it is world well worth exploring. It also seems strange that, whereas the names of the two translators appear on the title page, the name of the author does not. Pūjā ca pūjanīyānam. No doubt the omission, which must have been due to an oversight, will be rectified in a further edition, which I hope will soon be called for.

SANGHARAKSHITA



## For Sale

As you will have elsewhere in this Newsletter, the Venerable Sangharakshita's autobiography, The Thousand Petalled Lotus, is soon to be published. Here is a reminder that A Survey of Buddhism (£3), The Path of the Inner Life (£1.45), The Essence of Zen (55p), and Mind: Reactive and Creative (30p), all by the Ven. Sangharakshita, as well as our Puja book (50p) and An Outline of Buddhism for Schools (15p) are all available from our Archway and Brighton centres. Please add 15% of purchase price to cover post and packing.

We have recently started to print postcards and our first is a line drawing of Amoghasiddhi, by Upasaka Devaraja. In the next week or two we shall have completed the whole series of Dhyani Buddhas. These cost 5p each or 4p each for orders of ten or more. Black and white mounted photographs of some of the rupas, notably Manjushri and Tara, from the collection at Aryatara, are available at 20p each. The postcards and photographs are available from FWBO Surrey. Please enclosed stamp or large SAE with orders.

...and if you don't already pay a subscription for your Newsletter, but could do, we would be very grateful if you would.

## RETREATS

If you live within the London area, and even if you don't, you may be interested to know that FWBOs London, Surrey and Brighton are between them arranging a great many weekend retreats for the coming months. For further information please contact the Retreat Organiser, at Archway.

---

## Windhorse Press

High quality offset litho printing at low cost.

Ideal for letter headings, small posters, handouts, magazines, etc.

Technical advice available on request. Please write or phone for details:

The Print Manager,  
3 Plough Lane, Purley,  
Surrey CR2 3QB.  
Tel: 01 660 2542

## Dharmachakra Tapes

Ven. Sangharakshita's lectures are available on cassette at £1.75 per lecture. P and P 10p for the first lecture, and 5p for each subsequent one, (airmail 20p each cassette). For catalogue, write or telephone:

DHARMACHAKRA TAPES  
1a Balmore Street  
London N.19  
Tel: 263 2339

---



## Weekly Programmes

### PUNDARIKA (ARCHWAY)

|           |         |   |
|-----------|---------|---|
| Monday    | 6.00 pm | Hatha Yoga course (by arrangement)      |
| Tuesday   | 7.00    | Double meditation and puja              |
| Wednesday | 5.00    | Beginners' Yoga class (50p)             |
|           | 7.00    | Beginners' meditation class             |
|           | 8.30    | Recorded lecture by Ven. Sangharakshita |
| Sunday    | 6.30    | Beginners' meditation class             |
|           | 8.00    | Live talks                              |

Meditation and puja every morning 7.30 - 9.00 am.

### SUKHAVATI

|           |         |                         |
|-----------|---------|-------------------------|
| Wednesday | 7.00 pm | Hatha Yoga class (50p)  |
|           | 9.00    | Puja                    |
| Thursday  | 7.15 pm | Recorded lecture, puja  |
| Daily     | 8.00    | Puja (except Wednesday) |

Meditation every morning 6.30 am.

### ARYATARA

|           |         |                                |
|-----------|---------|--------------------------------|
| Monday    | 6.30 pm | Hatha Yoga for beginners (50p) |
| Tuesday   | 7.30    | Meditation, study, puja        |
| Wednesday | 7.30    | Beginners' meditation class    |
| Thursday  | 7.00    | Advanced Yoga class            |

### BRIGHTON

|           |          |   |
|-----------|----------|---|
| Monday    | 7.00 pm  | Beginners' meditation class<br>and recorded lecture |
| Tuesday   | 7.00     | Hatha Yoga class (50p)                              |
| Wednesday | 7.00     | Meditation, recorded lecture, puja                  |
| Thursday  | 7.00     | Dharma study (by arrangement)                       |
| Saturday  | 10.00 am | Hatha Yoga (by arrangement)                         |

### EALING

|          |         |                                   |
|----------|---------|-----------------------------------|
| Tuesday  | 7.30 pm | Beginners' meditation, discussion |
| Thursday | 7.30    | Double meditation, puja           |

For details of probable new classes phone 01-997 4109

### TRURO

|           |         |                                    |
|-----------|---------|------------------------------------|
| Monday    | 7.00 pm | Dharma study (by arrangement)      |
| Wednesday | 7.00    | Beginners' meditation, discussion. |



FRIENDS OF THE WESTERN BUDDHIST ORDER

CENTRES AND BRANCHES

---

LONDON FWBO, Pundarika, 1a Balmore Street, Archway, London N.19.  
Tel: 01-263 2339

Sukhavati, 51 Roman Road, Bethnal Green, London E.2.  
Tel: 01-981 1933

GLASGOW FWBO, 246 Bath Street, Glasgow G2 6QZ. (Temporary address,  
correspondence only).

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

EALING FWBO BRANCH, Upasaka Vangisa, 91 Kingsley Avenue, London  
W.11. Tel: 01-997 4109 (Meetings at 17 Woodville Road).

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

CORNWALL FWBO BRANCH, Upasaka Manjuvajra, c/o W.H.Thomas,  
Lower Carthew, Wendron, Helston, Cornwall. (Meetings at the  
Earth Centre, 8 Tabernacle Street, Truro).

NORFOLK, FWBO Representative, Upasika Sulocana, Abhirati,  
Tittleshall, Kings Lynn, Norfolk PE32 2PN.

NETHERLANDS, FWBO Representative, Upasika Vajrayogini, Ringdijk 90,  
Postgiro 16 2586, Rotterdam. Tel: 010-3110 180863

FINLAND, FWBO HELSINKI, Punavuorenkatu 22c37, SF-00150, Helsinki 15  
Finland. Tel: Helsinki 669 820

NEW ZEALAND, FWBO AUCKLAND, PO Box 68-453, Newton, Auckland; and  
19 Oxten Road, Sandringham. Tel: 860 909

NEW ZEALAND, FWBO CHRISTCHURCH, 191 England Street, off Linwood St.  
Christchurch 1. Tel: 829 003



Windhorse Press