

THE FRIENDS OF THE WESTERN BUDDHIST ORDER NEWSLETTER 33



BUDDHISTS AT WORK

Weekly Programmes

PUNDARIKA (ARCHWAY)

Monday	6 - 9.0 pm	Hatha yoga (two sessions, by arrangement only)
Tuesday	7.00 pm	Meditation, puja (variable programme)
Wednesday	5.00	Hatha yoga (5Op)
	7.00	February 2nd for 10 weeks
		Introductory course in Buddhism (by enrolment)
Sunday	6.30	Beginners' meditation class
	8.00	Talk or recorded lecture

SUKHAVATI

Classes in Hatha Yoga are being given on Tuesdays. For more details about times and place please contact Sukhavati.

ARYATARA (SURREY)

Monday	6.30 pm	Hatha yoga (5Op)
Tuesday	7.30	Meditation, puja
Wednesday	7.30	Beginners' meditation class

MANDALA (WEST LONDON)

Monday	7.00 pm	Beginners' meditation class (from mid September)
Tuesday	5.30	Hatha yoga (5Op)
Wednesday	7.00	Beginners' class (until mid September), then Series of live talks (from mid September)
Thursday	7.00	Double meditation and puja

HERUKA (GLASGOW)

Monday	7.30	Beginners' meditation
Tuesday	7.00	Meditation, taped lecture, puja
Wednesday	7.00	Study class by arrangement

BRIGHTON

Monday	7.15 pm	Beginners' meditation
Wednesday	7.15	Meditation, study, puja
Thursday	7.15	Hatha yoga (by arrangement)
Saturday	10.00 am	Hatha yoga (by arrangement)

TRURO

Although there are no 'open' classes being held in Truro at present, weekend retreats are being held once a month. For further information contact: David Austin at 3 Bedruthan Ave, Tregurra Parc, Truro.

VAJRADHATU (NORWICH)

Tuesday	7.00 pm	Mediation, puja (variable programme)
Thursday	5.15	Hatha Yoga
	7.00	Beginners' meditation
	8.20	Recorded lecture

FWBO NEWSLETTER 33

WINTER 77

EDITORIAL



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In April we shall be celebrating the tenth anniversary of the founding of the FWBO. When the celebrations are actually under way I doubt that anyone will be quite sure whether we are celebrating the achievements of the past ten years so much as the prospects and possibilities offered by the next ten. Looking at the present state of the Movement it is clear that the first ten years have been very much concerned with laying some of the spiritual and material foundations, while the exact nature of the structure destined to rise majestically from them remains something of which we have only an occasional vision.

One of the more recent extensions to be added to these foundations is that of work. At present the impetus is coming mainly from Sakhavati, but no doubt the mood will spread. Work, within the Movement, is beginning to take on a dimension of meaning that far transcends the old world of jumble sales and sponsored walks. In the macrocosm of the Movement it is work that will bring us the economic means with which to open and run our urban centres, retreat centres, semi-monastic centres and communities, publish books and support the 'full-timers'. In the microcosm of the individual Order member, Mitra and Friend, it is work that will give right livelihood, new kinds of challenge, and the opportunity, perhaps, to discover and express an ever deepening commitment to the Three Jewels.

Just one point. To work for the Three Jewels is dana, giving. No matter what returns we think may come to us as individuals as a result of doing Dharma work, and no matter what returns actually do come our way, whether pecuniary, social, psychological or spiritual, -unless we are working with a spirit of dana rooted in metta, gratitude and devotion, then our work will be hollow, and perhaps even misdirected. To work for a 'living', meaning to work for wealth, fame and social status, is easy; all the forces of our conditioned nature are only too ready to help us. But to work for 'nothing', giving ourselves freely, completely and creatively, simply because we recognise the value of what is to be done, requires from us not only the energies of our depths but also the sensibilities and vision of our heights.

As the FWBO enters its tenth year it is clear that this spirit of dana is present, growing stronger and taking on new substance all the time. The foundations that we are laying and the structure that will arise, with all the facilities that the FWBO can offer, are gifts. Gifts from ourselves to ourselves, maybe; gifts from each individual who is treading the Path of Higher Evolution to all those others (who knows how many) who are, or will be, treading that Path.

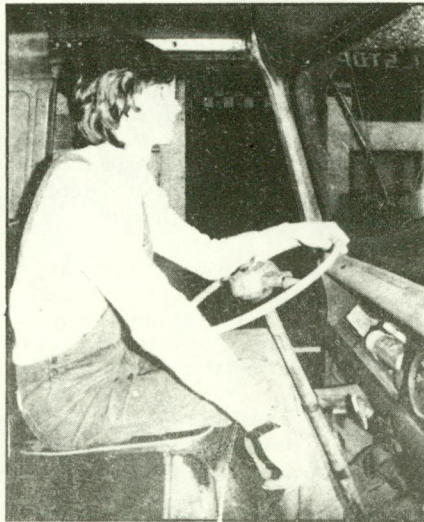
Nagabodhi

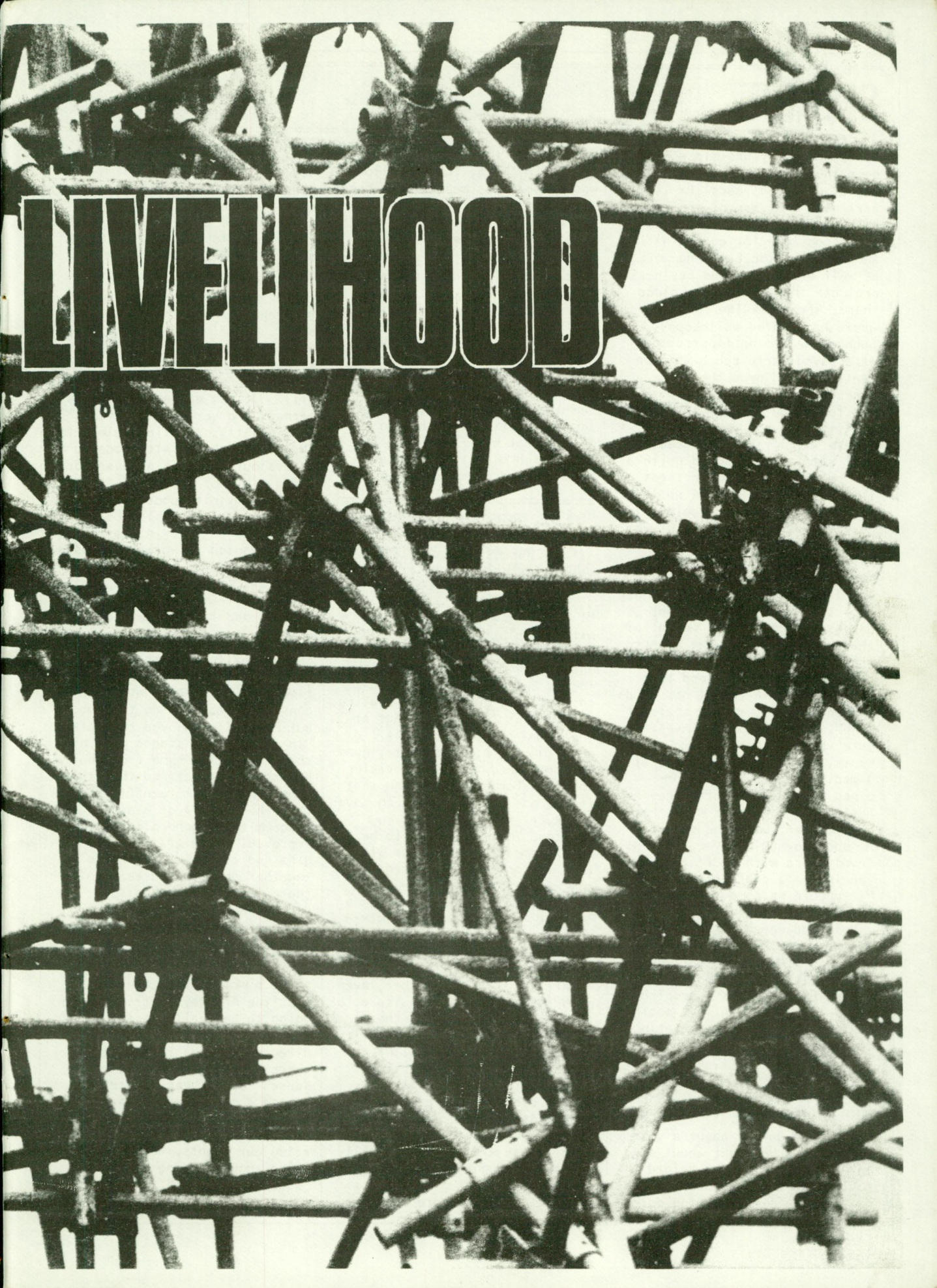
CREATING THE STRUCTURES FOR RIGHT

I once saw a cartoon in an evening newspaper. It showed two middle-aged men talking to one another. One man is saying, "My son's just taken up meditation", to which the other replies, "Well, I suppose that's better than sitting around doing nothing all day." How many people, I wonder, think that the spiritual life is just a matter of sitting around doing nothing? How many people associate Buddhism with ideas of work and responsibility? More than than once I have met people who seemed quite set in their conviction that Buddhists don't work. No doubt there are some Buddhists who were originally attracted to the spiritual life

by the world-and responsibility-denying image that Buddhism seems still to have. Does that image have any basis in truth? Do Buddhists manage to avoid work? Do they want to? I spoke with two members of the Western Buddhist Order: Subhuti and Ratnaguna. Both are Buddhists, and both are working harder now than ever before in their lives.

I spoke to Subhuti in the newly finished reading room at Sukhavati at 11 o'clock in the morning. I was lucky to pin him down at all and so had to put up with a succession of interruptions and times when he was spirited away to the 'phone in his office.





LIVELIHOOD

SUBHUTI

Subhuti is 29 years old and has been involved with the Friends for about seven years. He is currently Chairman of the FWBO, based at Sukhavati, and as such is responsible for co-ordinating and managing the building work, as well as the various business projects that are taking place there. After leaving college where he studied philosophy, Subhuti became an 'instructor' at a psychiatric rehabilitation centre. He enjoyed the work, and the possibilities of the work, but found the overall situation "half-baked" and depressing. "There was a very depressed and dull atmosphere. I owed quite a few seeds of doubt when I got there by discussing the whole issue of what we were doing. I gave the director a copy of One Flew Over the Cuckoo's Nest which completely shook him. He was never able to operate with complete confidence again. I got depressed being with so many depressed people. The weight of their state of mind was so much greater than anything positive that I could muster, and that made me realise that I had to do something about my own state of mind". So he began to investigate various spiritual movements, looking in particular for a meditation technique combined with "intellectual cohesion", and after a while he made contact with the Friends. He soon found, however, that his involvement with meditation was leading to a conflict at work. "I suppose we come to the whole issue of right-livelihood. Wrong livelihood doesn't just mean that you are killing people or animals. It can mean working in an unhealthy situation - for yourself and others - helping people in the wrong way, acting on false assumptions, relating to people falsely through a 'professional' face, and so on. This is not good for you, and doing meditation makes it even more difficult to keep that up."

He kept it up for about a year and a half. He spent about six more months in London before moving out to the country where he earned a simple living doing

farm work. "All the time, at the back of my mind, the intention was to get into meditation, but again the situation was not conducive to that. I think at that time it was because I didn't have enough to do; my energies were not sufficiently aroused for me to get on with something which demands as much determination as meditation, or as writing or studying...The situation there came to an end. It was obvious that that particular dream was just not going to come off - the nice country cottage; writing, meditating, getting on with things that way - it was a fantasy which didn't really have much substance.

UNLESS THERE'S AT LEAST A
MODICUM OF VISION IN WHAT YOU
ARE DOING THE WHOLE THING'S
JUST RUBBISH.

"I think my whole involvement with psychiatry had quite confused me. I was reading Laing, and people like that, and looking at things from the psychological viewpoint - operating within that framework - but at the same time, ever since I'd gone to Sakura, met Bhante, gone on a retreat, heard about vision and transformation, I knew that it was not enough simply to have an experience, no matter how exalted. Your being has to be transformed in accordance with that vision. I appreciated this and knew that the FWBO was the medium through which I could do it, but I was still a bit mixed up with psychology. I hadn't really clarified the two things; I thought they were somehow identified with each other, even with Bhante stressing quite a lot the distinction between the 'psychological' and the 'spiritual'. But it took a hell of a long time to grasp what that meant. I think it's really only become clear in the past two years. At the time I don't think any of us really knew what involvement with the FWBO really meant. I thought that it meant going into a sort of permanent retreat, devoting more and more

time to meditation. It's amazing how confused we were. There were only one or two people around who were fully committed, and they tended to be the exception rather than the rule. I suppose in retrospect we will seem confused now."

In 1973 he moved back to London, to Archway where the FWBO was now based, and lived for a while in a mixed community. Finding that situation unsatisfactory he moved into a men's community in Muswell Hill. "It was extremely serious - perhaps too serious. I lived very quietly, relating mainly to the people there, with occasional forays out; meditating every day, doing a bit of studying, sort of 'pulling myself together' - that's the feeling it had. In the course of the year I felt increasingly that I wanted to work in a positive way. I also increasingly felt that I was committed to the spiritual life, to the Three Jewels, and I was ordained."

Soon after his ordination Subhuti became Chairman of the FWBO. He says he felt flabbergasted at the time that he should have been considered able to do the job, but he really enjoyed the work. "In the initial stages much of the inspiration came from Bhante. He was very concerned that things should be much more efficient; that the quality of classes and of commitment generally should be improved. Lokamitra, Dhamma-dina and I worked very closely together and at a certain point the partnership took off. It was very good, very successful - a lot of tension and creative conflict - but we did an awful lot."

After a while it became clear that the Archway Centre was not going to be available for much longer, and efforts began to be directed towards finding somewhere to replace it. But the search for a cheap short-term centre soon became a search for a permanent London Centre. "We decided that we were going to raise our sights. We had quite a thing about getting out of the 'squat-mentality'". Subhuti took responsibility for finding



British Buddhists

SIR: Christmas Humphreys is reported (THE LISTENER, 25 November) as saying that the sort of English people who were becoming Buddhists 'were, if anything, upper middle class'.

This may well be true of those who are connected with Mr Humphreys's own Buddhist society, but it is certainly not true of all English (or Scottish or Welsh or Irish) Buddhists. The Friends of the Western Buddhist Order, which probably has a larger active following than any other Buddhist group in the country, is made up of people of all classes, people of working-class origin, for instance, being very well represented. If Mr Humphreys (or anyone else who was interested) would visit our new centre in Bethnal Green, he would see English Buddhist carpenters, plumbers, bricklayers, plasterers, electricians, motor mechanics, printers, plate-makers etc., all busy creating what will be the largest Buddhist centre in Great Britain.

One final point, did Mr Humphreys really suggest that only upper-middle-class people have 'got to the stage of deeply thinking for themselves'?

MAHA STHAVIRA SANGHARAKSHITA
President, Friends of the Western Buddhist Order
London E2

From "The Listener" week
ending 11th December 1976

the premises, which meant contacting and negotiating with estate agents, council bodies, planners and so on, as well as going to inspect various possible sites. Meanwhile, at Archway, the fund-raising aspect of the business was well under way. "There was a lot of debate about whether the level of organisation wasn't swamping out the spiritual side of things, and at one stage it was even said that the Buddhas and Bodhisattvas had left the Centre. We were all a bit tremulous about this... it's quite incredible when you think of what's happening now and what was happening then - how scared we were of what little was happening then!"

Eventually, after hesitation and consideration, the Greater London Council offered the Friends the fire station at Bethnal Green. Subhuti moved in with the first team of workers and set up the office from which he has been directing the whole project. This has meant a constant output of very hard work at an increasing level of responsibility, for Sukhavati is now much more than a building site;

it is the base for a building and decorating business, whole-food, printing and transport firms, a shop, and more. How does Subhuti feel about what he is doing now?

YOU NEED TO BE FULLY ENGAGED... REALLY FULLY AWAKE.

"There are so many different ways of looking at it. One is that things just present themselves to me as what has to be done. Things are at a stage now where an enormous amount of work has to be done, just at the foundation level; getting buildings, getting income, setting up communities and so on. Quite nitty-gritty work has to be done before people can devote much time to meditation, study etc. At the moment we don't have the resources or facilities for that sort of thing". I asked him how he feels this kind of work affects his own development. "I see it, in the context of my life, as a sort of phase of discipline. Cecil King said 'I've always aimed to be fully stretched'. That really hit me.

That's what you need to be. You need to be fully engaged. That doesn't mean that you have to be working all the time, but you have to be awake, really fully awake. I grow most when a lot is demanded of me. The more responsible your position the more aware you are of the relationship between your mental states and what you actually can do. If you are in a generally bad state things start collapsing all round you because you are not being clear and precise, so you have to be aware of yourself quite keenly. I've not got time to indulge my own personal weaknesses, negativities etc. If something happens which requires my attention I have to deal with it. There's no question about that in my mind. I know that I can't just leave it, so I resolve it.

The extraordinary thing is that you find that you are able to resolve it all the time. There are reserves of creativity and positivity there you didn't know about. Accept the facts of the situation, as it were, and you can't help but bring up energy.



"Things do run down a bit sometimes. You start to wonder why you're doing it, but then you go and sit down and meditate and you suddenly know why you are doing it. I find meditation very very difficult at the moment. There's so much on my mind all the time it's very difficult to clear my mind. But that makes the necessity of clearing my mind occasionally, and getting in touch with a higher level of consciousness, even greater. The more stretched I am by the work, the more important it becomes that I remain inspired, because what I am trying constantly to do is to work from the best; work from inspiration. The whole thing stands or falls by the vision. Unless there's at least a modicum of vision in what you are doing the whole thing's just rubbish, and actually it would just become impossible for me to do. It would create so many conflicts I'd just seize up."

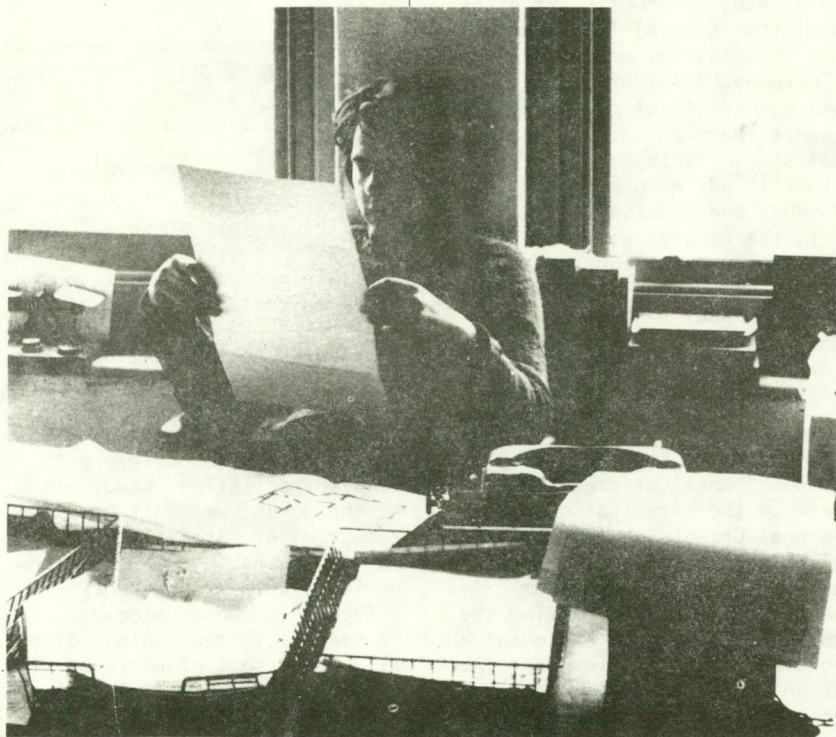
So all the work is being undertaken in order to provide people with the facilities for meditation and study. I put it to Subhuti that, supposing those facilities had been available seven years ago, when he first made contact with the Movement, did he feel that he would have been able to make proper use of them at that time in his life? "I don't know. It's just impossible to say, isn't it? Things have just seemed to turn out so well, so naturally. I can only say that that is how things

have had to happen. I suppose another way of looking at it is to wonder what would have happened if I'd come along now, at this stage - with Sukhavati on the go. I wonder whether I'd have moved in. I think I would have found it very hard to at that stage...because it's a very wholehearted situation; it demands a great deal of you when you come. It confronts you with yourself very directly, very immediately."

I asked him how easy he found it

to organise other people in this kind of situation. "The whole basis is totally different to any other kind of situation. You have no sanctions. In terms of what we're doing we shouldn't bully people or threaten them... one tries (laughs). We're in a no nonsense communication situation. In order to do the kind of work that we're doing, increasingly we're having to brush up on our communication. Every time we step up a level in operation we realise how sloppy we are: you know, people doing all sorts of things wrong and saying 'Ah, you told me...' 'No, I told you...', you know, those sorts of situations. Those are just the cracks showing in what was previously an adequate kind of communication, and it has to be worked on. Communication at Sukhavati is direct."

Basically people work in relation to their commitment. There's a direct correlation between someone's commitment to the spiritual life and their ability to work in this situation - absolutely direct". So what does he mean by 'commitment'? "Well, I suppose that what commitment implies is that throughout the fluctuations of your subjective mental states you maintain a thread of continuing goal orientation. You don't allow



your mental states to pull you off your basic orientation. I think that applies at the level of work; you've committed yourself to a certain responsibility and you stick with that. You don't walk out when the going gets rough; you see it through in all its implications - even the implications you never saw in the first place. For example, when we ran out of money I realised that from managing a building site I was going to have to switch over to managing a building company...and in order to raise the money we needed it wasn't going to be a little saunter. It would have to be a pretty big thing because we're aiming to raise about twenty five thousand pounds in six months, which is a lot of money, in the face of highly unfavourable economic circumstances. The first thing that

happens is that I don't think I am able to do it. What that always boils down to is a lack of self-confidence - that's what the pull away is. It's not an objective thing; it's just panic, fear and dread. But I realise that if I and one or two others hadn't said 'let's go into this place' we wouldn't have gone into it, so I've accepted the responsibility for that. Unless I could find somebody else who really wanted to do it I couldn't drop that responsibility. Anyway, I don't want to.

"Sukhavati has always been a massive symbol for me. I suppose it must be like an artist working on a rupa. He is making an image of the Buddha, but what he's really doing is making himself into a Buddha. It's the same with Sukhavati...you want to develop spiritually, but it's so

intangible, so abstract. You begin to feel a response to the spiritual life. You feel something for the puja, for Bhante, for your spiritual brothers. You feel commitment, but feeling has to come out somehow, it has to take tangible shape and form, and for the moment that (for me) means I want to do something, do something to express what I feel about the spiritual life.

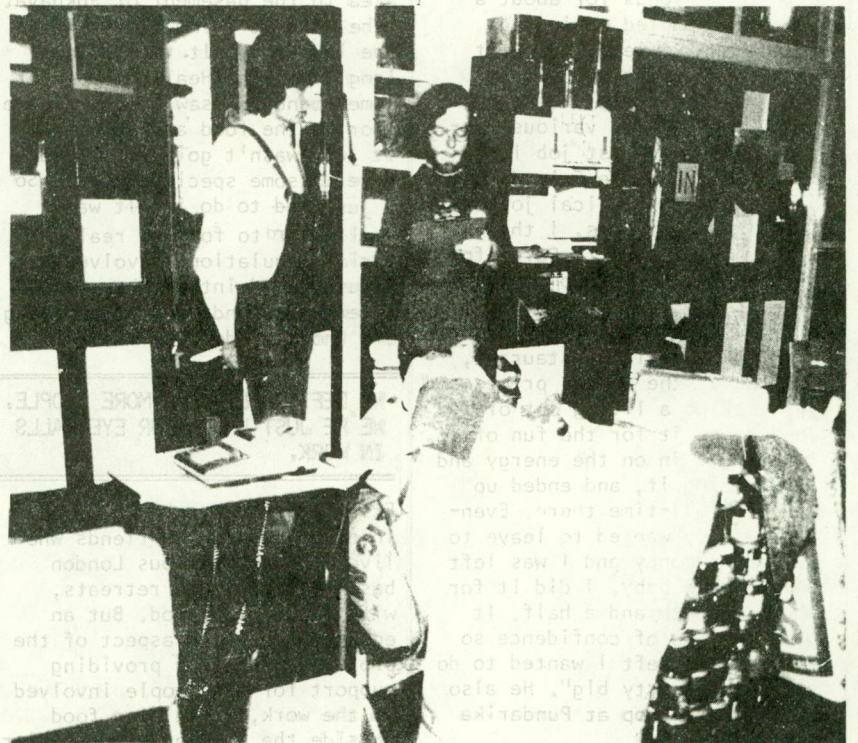
There is also just the effect of work. Work is a practice. In meditation you are trying to sustain an 'uninterrupted flow of skilful mental states'. Well, you're trying to do that in work; it's like giving yourself the opportunity to function positively, and on the whole, I'm most creative, most alive, when I'm working."

RATNAGUNA

Many of the Friends are vegetarian, and all of the Friends' communities around London are exclusively so. If you read Upasika Khema's article on vegetarian eating in Issue 29 of the Newsletter, you will remember that to be a vegetarian involves quite a lot more than merely leaving meat out of your diet. The chances are that you will be adding a new set of ingredients to your dishes: grains like wheat, barley and organic rice, pulses like lentils and all kinds of beans, as well as nuts and dried fruits. You will be trying to use foods that have not been chemically treated and thus robbed of much of their nutritional value. In short, you will probably be using more of what are termed 'whole-foods'. These can be bought at most health food shops, where the prices are often ridiculously out of proportion to the true cost of the foods, or, if you are lucky, from a more community based co-operative venture. Over a period of time some people came to realise that a lot of money was being spent on food outside the Movement; money that could have been helping projects like Sukhavati. Rather than suggest that we gave up eating,

Subhuti had the idea of setting up a Friends' food distribution business, and so the different ways of operating such a venture were investigated. Wholesale distribution looked like it would require too great an ini-

tial investment, but it did seem likely that we could do something in the field of retail distribution. At about that time the Friends were asked to do the catering for a weekend conference of 200 people. Upasaka





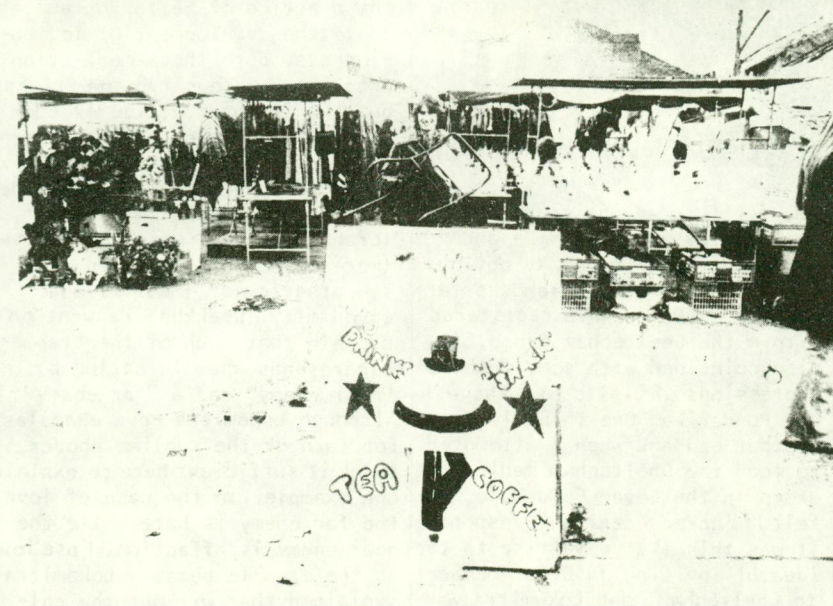
Ratnaguna volunteered to do the job, and also offered to take charge of 'Friends Foods'. At that time Ratnaguna had been with the Friends for about a year. He studied music and English at college, but left before finishing the course. "I went into guitar teaching, left that and did various factory jobs. The last job I had before finding the Friends was a sort of sub-clerical job at a music publisher's. I then worked at 'Community Cafe' for about nine months. Community Cafe is a squat started by some friends of mine who wanted to have a vegetarian restaurant, selling at the lowest prices and just making a living out of it. Just doing it for the fun of it. I just got in on the energy and liked doing it, and ended up working full-time there. Eventually they wanted to leave to earn some money and I was left holding the baby. I did it for about a month and a half. It gave me lots of confidence so that when I left I wanted to do something pretty big". He also ran the bookshop at Pundarika for a while.

Setting up the whole-food business involved a lot of hard work. First of all there was the task of preparing a storage area in the basement of Sukhavati. "The hardest thing about it was the labouring. It took a long long time. The Health Inspector came round and saw where we were storing the food and said that it just wasn't going to do, and gave us some specifications. So I just had to do it. It was really hard to follow; really strict regulations involved, so I just moved into Sukhavati for a few weeks and got carpentering and knocking down walls."

WE DEFINITELY NEED MORE PEOPLE. WE'RE JUST UP TO OUR EYE-BALLS IN WORK.

Friends Foods has been devised in order to supply Friends who live near the various London based centres, and retreats, with good cheap food. But an equally important aspect of the project is that of providing support for the people involved in the work, by selling food outside the Movement, particular-

ly through market stalls. "I'd been trying for months and months to get into Council markets, and it's really difficult; all the markets I'm in at the moment are private ones. Brick Lane was the first that I got into. I just went along one Sunday morning, asked the lady whether I could have a whole-food stall there and she told me to come back and start next week. It was really quite simple." Friends Foods now have regular stalls at Brick Lane, Swiss Cottage and Hampstead. When the shop at Sukhavati opens in January Friends Foods will be there, and there are hopes that the new North London Centre will have space for a shop. At the moment there are three people fully involved in the work with a fourth who helps out occasionally. "We definitely need more people. We're just up to our eye-balls in work. Given two shops and a few markets I imagine that we will need about ten people involved, being supported by it". I asked Ratnaguna what is understood by 'support'. "I'd give them a normal day's wage...perhaps a bit less than they'd get outside the Friends. I imagine



that most people in the Friends would only want to work perhaps one or two days a week. If they worked more they would be getting quite a lot of money I suppose. But the idea is that there would be work for as many people as possible so that they can devote the rest of their time to working in other areas of the Movement".

On a more personal note I asked him how he felt about his own increased involvement with work. Had it been easy? "Really hard, I must say, making myself do things. In a way there was a sort of progression. I started working in the bookshop first and that was quite an effort because I had to do certain things that I'd never done before; make myself work and do quite boring things at times. Then working for Community Cafe which was harder, you know, really hard strenuous work for five days a week. And then into the whole-food thing which is the hardest of them all. It's just meant forcing myself to do things, really pushing myself". How reconciled does he feel to this kind of life? "I am changing as it goes along, so some of the things I used to find really hard I find quite easy now. I used to think of work for the Movement as just doing it when you felt like it, just doing a few hours a day. But I don't think of it at all like that now. As soon as I finish meditating I just want to get down to some work and get things done. I think it is really important to work, especially at the moment. It's important for me to work for the Friends and I think it's important that quite a lot of people do at the moment. I know that work is good for lots of people's development - you can see it at Sukhavati; people who go to Sukhavati really change quite a lot - and I know it's changed me a hell of a lot.

"I used to be really against work. I just thought I really didn't want to have anything to do with it. Hippy conditioning, you know? But I think I was really stagnating because there was no other way for my energy to get moving. Meditation does something, but it can be quite negative unless you can start to change the rest of your life as well, so for me it was quite necessary to get the

rest of my energies involved. Working quite hard all through the day can bring up all sorts of energies. I can't be all that specific but it's something that wouldn't come up otherwise. It sort of oscillates quite a lot between positive and negative. There doesn't seem to be a lot of difference between the two in a way. You know, I can be really angry with somebody, and then, five minutes later, it'll turn to being positive, and there's not a lot of difference; there's always a thread running through them. That's the only way I can explain it. So that energy that you've got up by being impatient with somebody, or if something goes wrong and you've got angry about it, it's there to be transformed." I asked him whether there was a link between that transformation and the fact that he practices meditation. "I can transform it through the work itself, but I suppose it's because I've done meditation

that I'm able to. I really dislike missing a meditation. Sometimes, if I'm getting up really early in the morning to go to a market, which is at half past five, I don't really want to get up at half past four to do my meditation, so I miss it and have to do it in the evening. But if I go out to the market straight after getting out of bed it can just seem so mundane, so ridiculous, going out in all sorts of weathers and selling food to people, you know? But if I've had time to do some kind of practice beforehand, it really makes a difference, I just see, well, I don't see, I feel what I am doing. I just feel that what I am doing is worthwhile".

I asked Ratnaguna whether he thought that there was such a thing as an ideal balance between work and meditation. "I don't know. I don't think there is one. It's all to do with time, isn't it? The ideal for me now is to be working as hard as I

can. In a couple of years it may be to work just two days a week and spend the rest of my time studying and meditating, or something like that. Maybe when I'm fifty or something I'll be able to just meditate, but I don't know. Right now I just do whatever is needing to be done".

Working for the Friends might represent the opting out from a more formal career structure. Does he ever find himself worrying about the future? "Oh no. The Dharma is the only security, isn't it? It's more secure than a good wage! It's really hard to figure out how I felt about anything before I came across Buddhism, but in a way I can see why I really used to hate work. There was really just nothing to work for - just earning money, that's all there was to it. I just feel now that the whole thing is worth doing."

Nagabodhi

DISTANT FRIENDS



It seems inconceivable now to think that Lokamitra and I started planning his visit to the Cheltenham Buddhist Society last June. Until his visit with Padmapani we had never met. A few of the Cheltenham members knew of the Friends, albeit from other sources, and the information we had was somewhat controversial. What then prompted the Cheltenham Buddhist Society to invite members of the Western Buddhist Order to lead a retreat and address our public meeting? I think that my one and only weekend retreat at Aryatara paved the

way for future contact. It was a most refreshing, positive and rewarding experience. My obvious enthusiasm for the Friends after that weekend must have registered within the Cheltenham group. It also coincided with some members' impressions of visits to Sukhavati and Pundarika. One thing led to another and when I attempted to lead the Cheltenham meditation group in the Seven Fold Puja, I felt it lacked a degree of response. It was this that gave rise to the idea of inviting an Order member to Cheltenham, and Lokamitra was

asked since he had shown an interest in our group when a member had visited Pundarika.

Earlier in the year Arthur Smith, leader of the Dyfed Buddhist Group, led a similar retreat for us, in which we concentrated on the practice of respiration mindfulness (anapana-sati). Lokamitra was made aware of this and it was therefore planned to devote his retreat to the practice of Metta-Bhavana, that is to the development of loving-kindness. Both these meditation practices are taught by the Friends, but the latter practice is comparatively new to the Cheltenham group. In his introductory talk on Metta-Bhavana Lokamitra expounded upon the 'four sublime abodes' (brahma-viharas) which are: love (metta), compassion (karuna), sympathetic joy (mudita) and equanimity (upekkha). He went on to explain that each of the brahma-viharas has what is called a "near enemy" and a "far enemy". Although Lokamitra gave examples for each of the sublime abodes, I think it sufficient here to explain one example. In the case of love, the far enemy is hate while the near enemy is affection. I use love as the example because Lokamitra explained that without the cul-

tivation of love for all living beings we cannot truly feel compassion, sympathetic joy, or attain equanimity. We can now perhaps understand the significance of metta-bhavana. Compassion for the suffering of others and sympathetic joy for their joys are but responses from the cultivation of love, and from the cultivation of love for all living beings we find equanimity. After this introductory talk the group were given practical instruction on the practice of metta-bhavana. This session in the shrine room was followed by a general discussion on the meditation practice, and questions about FWBO activities. The evening continued with a buffet meal allowing members to circulate and to bombard Lokamitra and Padmapani once again with questions. Our programme concluded with a further session in the shrine room for an introduction to the Seven Fold Puja, a valued description of the offerings on the shrine, and finally the puja itself.

The distribution of handouts, and a write-up in the local newspaper, culminated in a record attendance at Monday's public meeting. After the usual formalities at the beginning, Padmapani made offerings to our temporary shrine while Lokamitra explained their significance. We wished to communicate the importance of skilful means (upaya) in Buddhism, and therefore, in consultation with Lokamitra, decided on 'Skilful Living' as the subject for his talk. Lokamitra began by referring to the Tibetan Wheel of Life and its connection with the conditioned, or reactive, mind. We were shown how the mind reacts to external stimuli - and the resulting relationship between this reaction and the turning of the Wheel. The cultivation of the creative mind by the use of skilful means led from the Wheel to the Path. This spiritual Path, or Way, was really the essence of Lokamitra's talk. By way of relating the fruits of the Path, Lokamitra introduced the four 'jhanas'. It was clear from his talk that skilful living is synonymous with the spiritual life, of which Lokamitra and Padmapani were two good examples. The discussion that followed signified that those attending had understood the importance of skilful

living and, who knows, we may now have a few more Buddhists in Cheltenham.

We in Cheltenham appreciated the visit of Upasakas Lokamitra and Padmapani. They have, by their example, given the group the

necessary motivation for further activities. In return we hope they will remember how central Cheltenham is and how much this area is in need of a Buddhist centre.

Sandy Ewing.

May the Golden Light Shine Through You!

"Transformation of Life and World in The Sutra of Golden Light" - A series of lectures by the Ven. Maha Sthavira Sangharakshita" so proclaimed the posters announcing Bhante's latest exposition of the Dharma given towards the end of 1976 at Hampstead Town Hall. A series of lectures? Well I suppose they could be described as such. When explaining to various people who give me lifts between Norwich and London why I was hitching the weekly 220 mile round trip they obviously wondered whether a series of eight lectures, however sublime the content, warranted the expenditure of such time, enthusiasm and energy. ... But eight lectures? It seems as inadequate and inappropriate a description of what took place as to describe the suttas and sutras as the Buddha's sermons, and yet the form of presentation was definitely that of a lecture. However, through this medium we were not just being supplied with a mere scholarly exposition, but being given an opportunity for direct contact with the Dharma should we be receptive to it and open our hearts and minds to the Golden Light. We are often told that birth in the human realm is exceedingly rare and difficult to attain and that it represents an opportunity for growth which it is foolish to squander. To hear the proclamation of the Suvarnabhasa, king of sutras, is an occasion even more rare than this. How foolish it would have been not to have taken advantage of it. May the Golden Light shine through him who proclaims it. May all beings be receptive to the Golden Light.

The opening lecture explained 'The Growth of a Mahayana Sutra'

and laid before us a tantalising glimpse of the treasures contained within the Suvarnabhasa, which to the uninitiated might appear nothing more than a rag bag. From thence we proceeded the following week to 'The Bodhisattva's Dream' and heard about Ruciraketu's problem - not a psychological problem, or an economic problem or anything quite so mundane - Ruciraketu had a koan-like problem about the Buddha. He could not understand why Shakyamuni had had such a short span of life - a mere 80 years. According to his understanding of the Dharma this was not in accordance with the law of karma. While reflecting over this he had a dream in which the answer to his problem was found. But the dream was not an ordinary one and Bhante took this opportunity to explain that higher states of consciousness can be experienced even in dreams, and it was quite obvious from the text that this is what Ruciraketu experienced on this occasion. Sitting in the audience I felt myself in a somewhat dream-like state as the power of the exposition took hold of me. Judging by the expressions on the faces of the other members of the Norwich contingent the impact was equally deeply felt. By them, while one member of the Sukhavati community looked as though he had been blasted to the Pure Land itself.

However, lest we be left prematurely floating around in the pure abodes, the third lecture brought us right down to earth to consider 'The Spiritual Significance of Confession'. This was not an evening for the squeamish. It was as if one was being given a spiritual purgative which penetrated directly



to one's guts and which would have no truck with anything unwholesome it contacted down there. Bhante contrasted the Buddhists and Roman Catholic attitudes to confession and compared their different effects. He recalled a conversation in India some years ago with an Indian Catholic priest who had become disgusted with what he referred to as 'the Roman racket' of confession and who was sickened by the grovelling and guilt-ridden attitudes of those confessing. Confession in the Buddhist tradition is not, or should not be, like this. It should be a joyous and liberating experience. One confesses to one's Dharma brothers in a frank and open way and everyone should rejoice because the confession represents the giving up of something unskilful. One does not confess merely because one feels guilty, but because one is moved to change. The chapter on confession in the Sutra is very beautiful and forms the sort of spiritual nucleus of the whole text and around which are gathered all the other chapters. The lecture proffered a challenge to all that is unskilful within us. I left inspired by the vision of Vajrasattva, the Bodhisattva of trans-

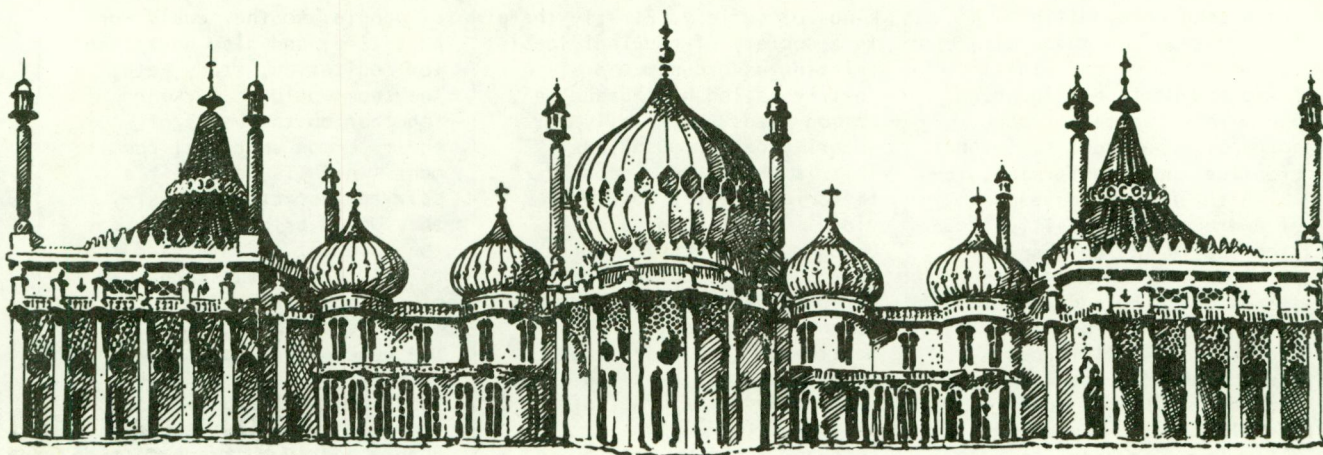
cedental purity, which was conjured up towards the end of the evening. May all that is evil be vomited up by me. AH HUM PHAT!

And so we continued week by week looking at different chapters of the Sutra. The opening lectures were concerned more with the transformation of the individual, but from the fourth lecture onwards we were concerned more with the transformation of the world. The central theme in these lectures was how to transform all the various natural forces and human activities so that they may become a support for the gaining of Enlightenment. 'Buddhist Economics', a title borrowed from *Small is Beautiful*, by E.F. Schumacher, demonstrated that Buddhist economics are based on dana or generosity. The subject of money was raised. Bhante commented on how reluctant people in the West seemed to be with regards giving money for spiritual purposes and delved into the possible reasons for this. In another lecture he sang the praises of 'that glorious spiritual parasite' the 'monk' and of 'monastic' life. He recollected how, on the whole,

the Buddhist 'monks' in the East were a much happier and more care-free community of people as compared with those trapped in the affairs of domestic life, or their Christian counterparts in the West.

There is so much more that could be about all these lectures, but there seems little point in giving a precis of the whole series. When mentioning to another Order member that I had been asked to write this report he grinned and said, "Why don't you just leave a blank page with 'AMAZING!' in the middle of it?" Perhaps that would have been enough. If you were not fortunate enough to be present perhaps you would like to listen to the tapes - they are AMAZING! I am sure this sentiment would be echoed by Vangisa who chaired the last lecture. At the end of the lecture he was quite clearly deeply moved, not to say overwhelmed, and burst forth like his historical namesake with inspired words of thanksgiving and rejoicing. I rejoice in his merits and in those of all who in any way helped to bring about this Dharma dana. Sadhu!

Devamitra



"WHAT THE FWBO HAS TO OFFER"

Over the end of September and the beginning of November, the Ven. Sangharakshita gave a series of four lectures in Brighton under the general title of "Buddhism for Today-and Tomorrow". Between 75 and 90 people attended the lectures, which were held in the King William IV room of the famous Royal Pavilion, whose hand-painted wall-paper depicting birds and flowers made a rich backdrop to Bhante's lectures. Indeed the setting provided an interesting contrast. The Royal Pavilion was built by the Prince Regent as an Eastern fantasy, whose domes and minarets stand out as a curiosity in modern Brighton. Perhaps those who came never having had contact with Bhante, or with the Friends' approach to Buddhism, might have been expecting something similar - the trappings of the East deposited uneasily in the modern West. However the sub-title of the series: "What the FWBO has to Offer the Modern Man and Woman", should have disabused them of any such idea.

In the first lecture, the FWBO had to offer "A Method of

Personal Development". In this lecture Bhante explained what exactly personal development is, and how meditation in particular is a method, even the method, of personal development. He talked about how the meditative consciousness differs from the everyday consciousness, and then surveyed the 'dhyana' states, the states of higher consciousness attained in meditation. He talked about these in different terms from his previous lectures on the subject. He called the four dhyanas the successively higher stages of integration, inspiration, permeation and radiation. These evocative names, and Bhante's descriptions, gave us a clear 'feeling' for each of the stages.

Finally he described in detail the practice of the Metta Bhavana - the development of universal friendliness - and stressed the vital need for its practice and its beneficial effects, especially for modern urban Man.

The second thing the FWBO had to offer was "A Vision of Human Existence". This lecture provided more of the theoretic

tical basis on which personal development rests. But as Bhante said:- "Theory, used as a basis for action, can be very practical".

So he stressed the importance of being able to distinguish in our lives between 'right view' and 'wrong view'. Drawing an analogy from physical sight, he said that there could be three kinds of 'wrong view'. Firstly it could be weak. This was the case where it did not have enough concentrated energy from the practice of dhyana behind it. Secondly it could be blinkered, i.e. limited to information from the five senses and the mind. Most people's horizons are limited to their immediate involvement in their jobs, family, football, etc. Thirdly it could be distorted by negative emotion, conditioning, and various forms of prejudice. So we have to cultivate 'right view', which is the opposite of these. But even beyond right and wrong view, he said, is a third way of seeing - Perfect Vision - seeing from the viewpoint of the Enlightened Mind. So how does a Buddha see things? Expressed in the language of concepts, a Buddha sees human life as one great process of change: everything

arising and disappearing in dependence on conditions. He also sees two modes of conditionality: one stultifying and habitual, in which one merely reacts between pairs of opposites; the other creative and transforming, in which through the development of awareness and positive emotion one is led up a 'spiral path' to increasingly higher states of being and consciousness, so in this positive mode each state is reinforced by the one which succeeds it. This same enlightened vision can also be expressed symbolically. The reactive form of conditionality could be represented by the circle, the Wheel of Life. The spiral form by the ladder reaching up to 'heaven', or by a blossoming plant. So in this lecture Bhante stressed the vital importance of 'right view', and threw down a challenge, showing us clearly that our fate is in our own hands; day by day, moment by moment we can decide whether to merely react or to make the effort of following the spiral path.

The third thing which the FWBO has to offer is "The Nucleus of a New Society". Bhante started by saying that that where the Dharma is there is giving:- materially, psychologically, culturally and spiritually. Where there is no giving, no sharing, there is no Dharma. But as Walt Whitman wrote: "When I give, I give myself". So Bhante said that the third great offering, the third gift which the FWBO makes, is itself. He said it would be more appropriate for him to give a talk on this subject rather than a lecture, and then treated us to an autobiographical account, especially of the circumstances which led him to start the FWBO. He explained the relationship between the FWBO and the Order, and also what Mitras and Friends are. He then extended his distinction between the circle and the spiral to cover forms of society. He explained

that in essence there are two kinds of society. Firstly there is a society of non-individuals relating as group members, their relationships based on common needs, especially for security of various kinds. This is the world. Secondly there is a society of individuals relating on a basis of common spiritual commitment, a commitment to their personal development. This is the new society. Our aim must be to turn the former into the latter, and the Western Buddhist Order offers itself as the nucleus of that new society. Bhante felt that, since he came back from India, much has been achieved, but much remains to be done. The Order, the nucleus of the new society, is open to those who wish to devote themselves to making that new society a reality.

Fourthly the FWBO offers "A Blueprint for a New World". Bhante began by admitting that this hardly exists, as yet, except in imagination. But the new world would be a world in which people related to one another as individuals, where all would be free to develop, and where all economic and social institutions would be geared to helping the individual to develop. So 'the new world is a spiritual community at large - the only world worth having, or working for'. Bhante then showed us that, whilst it is vital for us to work to further our own personal development, this is greatly facilitated by having the right social conditions. This is demonstrated time and time again on our Retreats, where we give people ideal conditions and they begin to change, almost magically.

So in order to create these conditions the spiritual community must put out extensions into the world. This would be done by teams of individuals - Order members and Mitras. Such a team might, for instance, set up a business organisation. This would have numerous advantages. It would be a source of right livelihood. Work could be

shared amongst a large number of people, so they could work part-time, and also have time for meditation, study, etc. The team would be working together on the basis of their common spiritual commitment (which is in itself a spiritual practice). Lastly they would bring in money for the Movement. Bhante said that this is necessary since most of our activities are run at a loss. We cannot appeal much to the general public, and we have no wealthy backers. So our funds must be largely produced from within our own Movement. Bhante envisaged teams setting up not only businesses, but also Centres and community houses. They would set up structures to cater for people's economic, artistic, educational and spiritual needs, and in this way they would create a new world within the old.

So a picture emerged of the Order as a great tree with many branches, flowers and fruits. This tree then drops seeds, out of which grow smaller trees - the FWBO Centres, business projects, and communities - until one has a grove, a society within a society. But there are many groves - the different Chapters of the Order - each of which can spread until the whole world is transformed. As Bhante said, we do not have a detailed blueprint, we have the seeds of a new world, and 'the real blueprint for the oak tree is the acorn'.

So in this short series Bhante presented some of his ideas in a very relevant way for the 'modern man and woman'. But, even more than the cogency of his arguments, what gave power to his words was the fact that the points he made are being proved in practice by the existence of the FWBO: by the increasing number of people who are pursuing their personal development, taking up the challenge of the Buddha's vision, and joining together to form the nucleus of a new society, a society which will come more and more to influence the world.

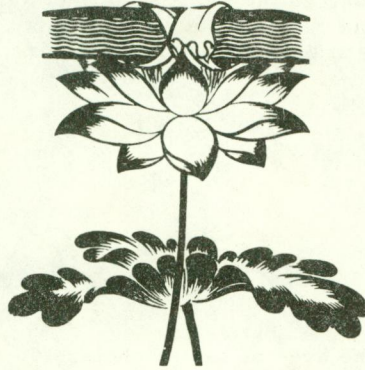
Vessantara.

BOOK REVIEW

FORTY YEARS IN THE WORKSHOP

More than thirty-five years ago I carried home from a second-hand bookshop in South London the four stout volumes of Max Muller's Chips from a German Workshop, and I can still remember the thrill of pleasure they gave me. It is with no less pleasure, and even greater profit, that I have explored the second volume of 'chips' from the good German workshop which Dr. Conze set up on British soil in 1933 with, as he tells us, no other capital than 'a fairly large work on Der Satz vom Widerspruch which, modelling myself a bit on Arthur Schopenhauer, I was inclined to regard as my Hauptwerk' (p. ix).

Further Buddhist Studies



Selected Essays By Edward Conze.
Bruno Cassirer, Oxford 1975.

Studies some of Dr. Conze's biggest and most important chips are a by-product of his heroic labours at this colossal task, labours which have resulted in what is, with the possible exception of the Pali Text Society's translations of the Sutta- and Vinaya Pitakas of the Pali Canon, probably the biggest single contribution to the English-speaking world's knowledge of the Buddhist scriptures.

The essays brought together in the present volume are distributed under four headings: I. Longer articles, II. The Philosophical Background, III. Shorter Articles and IV. Reviews, and they range backwards and forwards over the fields of philosophy, psychology, logic, comparative religion, sociology, history, and the fine arts. Now Dr. Conze is examining an 11th century Sanscrit MS., now exploring the social origins of nominalism, now casting doubt on the ability of 'Analytical Psychology' to do justice to the higher ranges of the spiritual life. Out of the riches thus placed at our disposal probably it is the three longer articles that will have the greatest appeal for the English-speaking Western Buddhist, particularly the third, 'Love, Compassion and sympathetic Joy', in which we see Dr. Conze at his most caustic and

most acute. To me the most interesting of the essays, in many ways, is the second of the longer articles, 'Buddhism and Gnosis'. In this essay, originally a paper read at a learned congress on The Origins of Gnosticism, Dr. Conze describes what he thinks are the eight basic similarities between Near Eastern Gnosis and Indian Mahayana Buddhism. Though I have long felt that there was some connection, not necessarily a historical one, between Buddhism and Gnosticism, on the whole I find Dr. Conze's similarities not very convincing - possibly because the discussion is not exhaustive enough to be conclusive. In particular, the discussion of Wisdom as a feminine deity seems to require, in the case of Mahayana Buddhism at least, rather more than the rash application of the vague and uncritical distinction between "matriarchal" and "patriarchal" religions. Most uncharacteristically, Dr. Conze would seem to have fallen victim here to the methods of "Analytical Psychology".

The three articles that make up 'The philosophical Background' are the product of Dr. Conze's Marxist studies, having been decanted into English, as he tells us in the Foreword, from the original German of Der Satz vom Widerspruch. Not very surprisingly, they all forshadow to some extent certain of his later preoccupations in the field of Buddhist thought. Consideration of the objective validity of that bedrock of formal logic the principle of contradiction, for instance, leads him from the dialectics of Heraclitus, Nicholas of Cusa and Hegel straight into the transcendental domain of Perfect Wisdom, wherein all the laws of thought are suspended, and so to thirty years of work on the Prajnaparamita sutras. Despite early ascetical and mystical leanings, Dr. Conze must sometimes have asked himself how the author of a Schopenhaurian Hauptwerk could ever have end-

Like his great predecessor, Dr. Conze writes a fluent and readable English of some literary distinction, and we are reminded that English is not his native tongue by little more than the fact that he writes it more correctly than the educated Englishman normally would do. In the extent to his range, too, he resembles Max Muller, and if there is less philology, and more psychology, in the Studies than in the Chips, the general reader, at least, will not complain. Like Max Muller, too, Dr. Conze has been occupied for the greater part of his working life with a single major literary project. In Max Muller's case this was, of course, the editing and translating of the Rig Veda, and many of the 'chips' in my four stout volumes were, I found, the by-products of this great undertaking. Similarly Dr. Conze has for thirty years and more devoted himself to editing, translating and elucidating the corpus of Mahayana sutras, approximately three dozen in number, which deal with Prajnaparamita or Perfect Wisdom, and which together constitute, as he has more than once reminded us, one of the greatest outbursts of spiritual creativity in the history of mankind. Both in Further Buddhist Studies and in its predecessor Thirty Years of Buddhist

ed up in this way. The atmosphere of the 'Shorter Articles' is on the whole much less rarified, and in most of them we find ourselves on what is, conventionally speaking, firmer ground. Indeed, in 'The present State and future Prospects of Buddhism in Asia' Dr. Conze brings us back to earth with a nasty bump. How many Western Buddhists, I wonder, realise how great has been the damage suffered by Buddhist institutions in Asia, and the extent to which the pressure of modern life affects monastic institutions, doctrinal integrity, and co-operation between monks and laity? Dr. Conze indeed goes so far as to speak of 'the deadly and irreconcilable conflict between Buddhist traditions and the main forces of the modern age' (p.162), and I do not think he exaggerates. In the 'Reviews', where we are given a mere 31 out of a total of 143 actually written and published, we are very much in the workshop, and the chips fly thick and fast as Dr. Conze, axe in hand, gives a keen and workmanlike appraisal of the products of other workshops, these latter being largely in the form of editions and translations of Sanskrit Buddhist texts and expositions of the Dharma both scholarly and popular. Sometimes the sparks fly too, for Dr. Conze finds some of the products extremely shoddy. Arthur Koestler's The Lotus and the Robot is shown to be a mere travesty of the facts', while the author of Philosophy of the Buddha, A. J. Bahm, is convicted of total ignorance of his subject. Where praise is due, however, Dr. Conze can be both warm and generous, and in the fairly numerous instances where the workmanship is of uneven quality, or the product only partly satisfactory, he deals out praise and blame with judicial impartiality.

In this volume, which jointly with its predecessor the publishers rightly describe as representing 'an almost inexhaustible source for all serious students of Buddhism', Dr. Conze throughout shows himself very much the scholar, indeed, very much the German scholar - thorough, conscientious and painstaking, and in all that concerns his chosen

field of study well-informed to the point of virtual omniscience. At the same time he reveals himself to be very much a Buddhist. In the foreword where he has, so he rather engagingly confesses, at the prompting of friends let his hair down 'quite a bit', he tells us that during the war he devoted himself to the practise of meditation first in a wood in Hampshire, then in a caravan in Oxfordshire.



In the eyes of some scholars so 'unscientific' an approach totally disqualifies him from writing on Buddhism, and it is clear that, in Dr. Conze's own words, some of his views stick in the gullets of his academic contemporaries. Indeed, his acceptance of magic induced the then president of the Aristotlean Society, who was also the first female professor of logic in modern history to absent herself from the meeting where she should have chaired his paper on 'Dharma as a spiritual, social and cosmic Force'. Having had my own experience of the workings of this kind of logic, I feel I can share Dr. Conze's amusement. Quite recently a translation of one of my books was refused by a European-language publisher on the grounds that the author was a Buddhist and could not, therefore, be objective about Buddhism. Eventually he decided to publish, instead, a translation of a book by Alan Watts. So far as Western Buddhists are concerned, - so far as Buddhists everywhere are concerned, - whether the author be a scholar who has meditated or a monk who tries not to be unscholarly a book on Buddhism is none the worse for having been written by someone who actually believes in the Dharma. Indeed, they will rejoice that a scholar of Dr. Conze's standing should say such things as 'there is no greater menace than a mere grammarian let loose on a sacred text' (p.138), not to mention aperçus like 'a religion's unworldliness is its greatest

asset' (p.179) and 'It is foolish to expect too much advance information about spiritual states' (p.149).

Apart from the fact that it is written by one who is both pandita and ipasaka, scholar and devotee, one of the strongest impressions that one gets from this book is that of continuity and completeness of development. From the Teutonic lacubrations of Der Satz vom Widerspruch to the genial asperity of the latest book reviews, the themes with which Dr. Conze is preoccupied remain constant. Nor is this all. Despite the difficulties with which he has had to contend he has had the satisfaction not only of having throughout his career wrought Upon the plan that pleased his boyish thought but also of being able to carry to a successful conclusion one of the most important literary undertakings in the history of Western Buddhism. Indeed, now that he has given us The Larger Sutra of Perfect Wisdom (1975), it would appear that (apart from the unfinished translation of the Saddharma-pundarika Sutra?) Dr. Conze's biographia literaria has no loose ends left, and it is perhaps significant that he rounds off Further Buddhist Studies with a Bibliography. After forty years in the workshop, who will blame him if he wishes to lay down his tools at last and retire, if not to the wood in Hampshire or the caravan in Oxfordshire, at least to some retreat in the depths of rural Dorset, there to adopt again perhaps, the more direct approach to the great truths which he has served so faithfully and so long.

SANGHARAKSHITA

Pp. xiv - 238. Price £5.00

ALSO RECEIVED

'Buddhist Philosophy in Theory and Practice' by Herbert V. Guenther, published by Shambhala Publications Inc, £2.50.

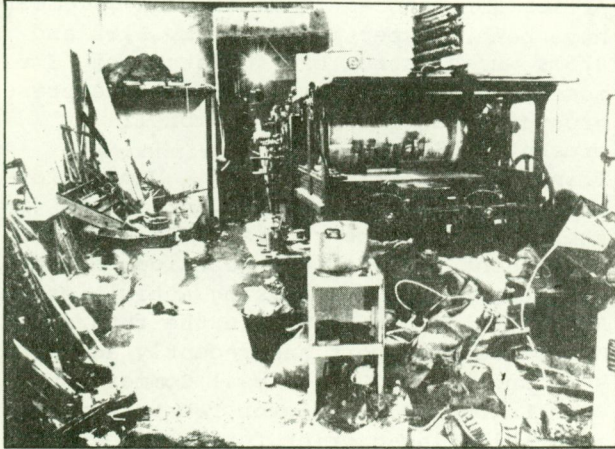
'Arnold Toynbee and Daisaku Ikeda: Choose Life, A Dialogue', Edited by Richard L. Gage. Published by Oxford University Press. Price £9.50.

CENTRES and BRANCHES

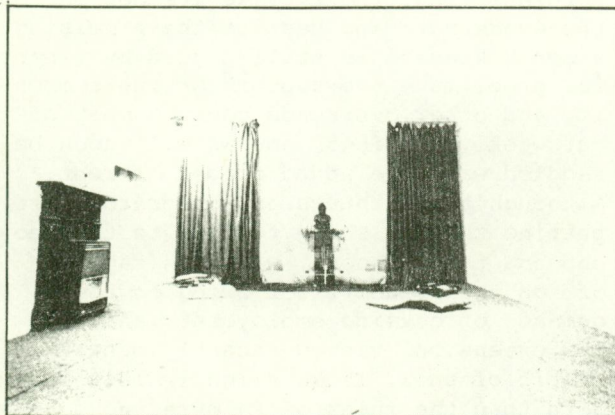
MANDALA (WEST LONDON)

AN OASIS IN THE URBAN DESERT

Report from West London by Kamalasila

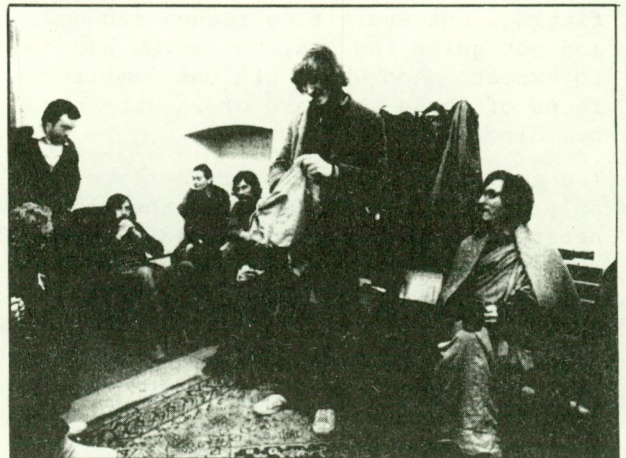


This room has become our shrine room at Mandala. (Padmapani's photograph taken in January 1976 shows the state it was in when we began work there). The small room beyond is now our meeting room. London is such a large city that, rather than continuing our limited and unsatisfactory meetings at the Quaker meeting hall in Ealing, we had decided to start our own centre to serve the great area of West London. This stretches, you could say, from Wembley in the north to Wimbledon in the south, from Westminster in the east to Ealing in the west. It was because Ealing was so far from central London that we took this place, which is in fact very central. After three months of hard work by Jitari, Kamalasila, Jim O'Sullivan, and many others, the two



printing presses and other machinery had been removed, walls painted, carpets laid, windows resited, doors hung, etc., etc., and a regular programme of meditation and yoga classes was started.

So now we have a permanent centre of our own. We had borrowed money to pay for the move and conversion, so straight away much fundraising has had to be done, and working together in this way has created a very friendly atmosphere. We have had so far a jumble sale, a sponsored walk, a Christmas bazaar, all of which have helped a lot. On February 22nd we are having another sponsored walk. This time we are walking from Speakers Corner in Hyde Park (where we will have an FWBO booth with literature), around Hyde Park, and then down and around Green Park and St. James' Park.



Bhante visited us twice in the autumn, each time taking the meditation, a puja, and holding a question-and-answer session. He was asked what our centre has to offer the local community (some people being a little doubtful about this). "In a word - sanity," was his reply. He went on to explain that an FWBO centre, in whatever form that might take, should provide an atmosphere that you just don't seem to find in the city - a positive, even creative, atmosphere. What's more, it is, he insisted, the responsibility of those Friends who use or participate in it to build up and maintain the positive atmosphere, by first of all meditating here, and at other times relating to each other in a friendly way.

At the moment, the centre is the only place where people can try to practise the Dharma together. Everyone involved is living some way away from everyone else. Flatmates or family do not usually have the same orientation, and one's attempts at meditation and self-transformation are not at all supported or encouraged. Without this sort of supportive environment around all the time, progress is made more difficult than I think most people realise. So we must get a community started soon. Hopefully it'll be by the time you read this.

SUKHAVATI

Report by Tim McNally

If you happen to visit Sukhavati in the near future you might be surprised to find the place unusually quiet ... a few people purposefully engaged here and there on minor carpentry work or electrical fitting, but everything rather subdued and not quite the powerhouse you had come to expect. And where are the familiar faces of those who have grown with the building...?

The answer is that most of them are probably working outside to earn the money necessary to replenish our sadly depleted working capital, for the recession has finally caught up with Sukhavati and we have had to sell our skills in the market place to keep the project going. It is quite the most challenging and exciting prospect we have faced since the original six "began to clear away enough dirt to lay down their sleeping bags."

In actual fact the past few months have proved that outside employment, the spectre that lurked at the gates for so long, is not as intolerable as we feared. After some modest advance publicity Friends Building Service was launched with considerable organisational finesse in early November, and the various divisions: carpentry, plastering, painting and decorating and the rest, sortied out on their respective missions. The remarkable fact about those early days was the smoothness with which the whole operation got off the ground. True, there were lapses of confidence and even awareness in the early stages, but they were soon resolved and now most of the people

engaged in FBS see in it the possibilities for further personal development.

In material terms the results of our outside jobs have been very satisfactory and it augurs well for steady growth in our various departments in the future. Average weekly revenue from our various enterprises for October, November and December have been, respectively: £258, £192 and £361, which is not bad for starters. The most successful of the various enterprises grouped under Sukhavati's umbrella at present would appear to be Windhorse Transport and Friends' Food. Demand for their services remains buoyant and so their earnings are consistently high, and at present they could be considered the mainstay of our fundraising activities. As a vote of confidence in the future, Windhorse Transport has recently acquired a secondhand 2000 cc diesel Commer van with Luton top, ideal for removals and an admirable flag-carrier for the fleet of three. Friends Foods enjoys continued expansion and has just acquired a lucrative market stall in Camden Town. I can also report that Windhorse Press continues to be consistently though modestly profitable with a steady stream of orders for at least a month in advance.

With time and added expertise there's no reason why the Sukhavati enterprises should not grow. It will be new ground for the FWBO ...perhaps more than anything else it will be a practical exercise in Right Livelihood, a prototype situation never attempted before on such a scale in the West. If we can generate the necessary economic surpluses in the future then we can support other centres who want to provide a spiritual environment not hampered by the necessity to earn a living. However we are not out of the woods yet; and despite the promising start Sukhavati is still dogged by financial problems - the support of the community and other overheads consume most of our weekly earnings, and we will soon be saddled with the added burden of rent. Although the painters and decorators are putting the finishing touches to the second and third floors, work has tapered off on the ground floor owing to the demands of outside employment, and the new extension, viewed recently beneath a mantle of snow, looks slightly less forlorn than the ruins of Palmyra. We dearly

want to finish the project this year, the tenth anniversary of the FWBO, but we will need financial help to do it.

Moreover, working on the 'outside' is physically and psychologically taxing. Often we have less contact with the other members of the community and our spiritual practice suffers from the onslaught of fatigue. After three months in our midst Bhante has left and we shall miss his guidance. Already some key men have left the community for a more contemplative life in other centres, and turnover may increase. We need more than your material support... we need YOU. There are still places for young heroes at Sukhavati, now more than ever.

PUNDARIKA (ARCHWAY)

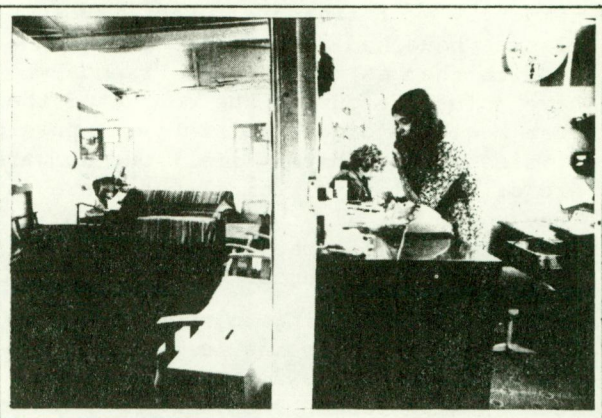
Report by Lokamitra

The highlight of the last few months for those of us at Pundarika has undoubtedly been the series of lectures given by Bhante in November and December, entitled 'Transformation of Life and World in the Sutra of Golden Light' (see separate report). These were given at Hampstead Town Hall, Belsize Park, territory well-known to Bhante from his days at the Hampstead Buddhist Vihara. This was the first major series of lectures Bhante has given in the last four years, the last major series being 'The Creative Symbols of the Tantric Path to Enlightenment'. These were held at Pundarika where we planned to hold this recent series, but we decided on the Town Hall instead, fortunately, because between 150 and 200 people attended each lecture, and we would only have been able to accomodate half that number at Pundarika.

The lectures have given us all much to ponder on, and I'm sure the ideas introduced in them will reverberate throughout the Movement for some years to come. One thing that struck was how much the FWBO has grown in the four years since Bhante gave the 'Tantric' series. After giving those lectures, you may remember that he left London to go into retreat. At that time there was only one FWBO centre in the UK with outposts in Hel-sinki and Auckland, New Zealand. Now, in the UK alone, there are eight flourishing centres and branches, as well as a

seminar centre (Padmaloka), and Publications, Design and Printing departments. Included in that list of Centres is Sukhavati, whose potential has only so far been glimpsed at.

In as much as that four years ago we were the only real Centre in the UK, much of these new developments have in some way or another, been associated with or originated from Pundarika. This state of affairs has now changed. In giving birth to Sukhavati, we gave birth to a colossus, a monster, who soon outgrew the need for motherly love and nurture, to such an extent that Sukhavati (if indeed we can speak in these terms) is now the major power house of the Movement, certainly in the UK.



Very much associated with the centre here have been all the communities that have grown up around it and contributed so much to the developments that have taken place over the last four years. But all this is also to change. For a long time Pundarika has been threatened with demolition. This is now almost certain to happen within the next few months. Anyway we are no longer going to play the waiting game, hoping that the Council may postpone its plans for demolition yet again. We feel that we have benefited as much as we can from this situation. So now we are searching very hard for a new centre - to buy, lease, or rent. Ideally we are looking for a place that will house not only a centre, but also a sizeable community, and if possible a shop. We would still like to remain in the Camden area as we have built up many positive and fruitful relationships within the Borough.

Other than that, our classes are going

well. The Mitra study groups which meet weekly are stronger than ever, and it's from these that so much of the energy and inspiration required to run the Centre come from.

I hope by the time you receive the next Newsletter, we will have found a new centre, and even be in the process of moving in.

ARYATARA (SURREY)

Report by Nagabodhi

Looking back over the year it seems that there have been a great many changes for us. The composition of the community for instance has changed completely. We have achieved a degree - though perhaps only temporary - of financial stability. Our classes have had an increasingly solid feel to them as some of the Friends who have joined us during the course of the year begin to dig deeper into the possibilities of the dharma-life. Our numbers are still relatively small but there is a feeling in the air that 1977 will be a year of gradual expansion bringing fresh changes and challenges.

We are just beginning to negotiate with Croydon Council for the lease on a shop in the centre of town. The idea is to open up a wholefood shop, supplied largely by Friends Foods and run and organised by us. We hope that about five people will be involved in and supported by this project. For the time being we are getting busy looking for the money that we'll need to set the project going. We hope that the shop will also have the effect of being a springboard for us in Croydon generally, making a lot of people there aware of our existence, and who knows, it could be the beginnings of a Croydon centre.

BRIGHTON

Report by Vessantara

Last session in Brighton was enlivened by a number of visitors. Subhuti, Nagabodhi and Luvah all gave stimulating talks to our beginners' class, whilst during the recess Buddhadasa - recently returned from Helsinki - paid two visits to the Centre which he established two

years ago. Dhammadinna came down from Pundarika to lead our women's mitra group in studying 'Dhyana for Beginners', and it is unfortunate that the state of her health will not allow her to continue with this session. We are also sorry to have lost the services of Jyotipala, our native Brightonian Order member who left us in mid-session to sample the delights of some of our other Centres.

Meanwhile, 'Sunrise', our new vegetarian restaurant, is running steadily, and our Windhorse Bookshop is expanding into selling from market stalls. We also had a most successful bazaar, which netted us over £200, with many goods unsold.

In the new session we shall be thinking increasingly of fund-raising for a new Centre, and looking forward to a series of talks to our "regulars" class from different Order members on "What Buddhism Means to Me".

VAJRADHATU NORWICH

from Devamitra

Since Vajradhatu opened in Norwich this autumn there has been a steady build-up of Friends coming along to the Centre and taking advantage of the usual FWBO activities such as puja, meditation, etc. but perhaps the greatest source of inspiration to many of us in the past months has been afforded by visits to London for the recent lecture series on the Sutra of Golden Light given by Bhante. Over the eight week period about a dozen Friends, who between them constitute most of the hard core of the Norwich centre, made the effort to go down for at least one lecture, one mitra making the journey six times. We also have been fortunate enough to have many visits from Order members, mitras and Friends from other centres. Four members of the Sukhavati community came to do some building work for the Rainbow vegetarian restaurant recently opened by one of the Norwich mitras. The strong, positive presence left a considerable impression on more than just those involved with the Centre. A number of Friends are being provided with a means of right livelihood by the restaurant, which also provides scope for a broader contact with people outside the movement.

The next major objective to be achieved in Norwich is the setting up of a men's community of at least six people, which will consist of two Order members and four mitras. Unfortunately rented accommodation is extremely scarce here and so it may take a few months to find a place.

Activities at the Centre continue more or less as they have done to date with the addition of a six week lunchtime meditation course from February 1st to March 8th. This will be the first meditation course we have held and the first lunchtime course to take place within the FWBO.

HERUKA (GLASGOW)

Report from Dhammarati

Writing about what's happening in the Glasgow Centre always gets me thinking, "Just what do I mean when I say 'centre'? It never used to be a problem. A year ago the 'Centre' was, simply, the Bath Street flat. Now I find myself using the word more widely: I mean the building in Nithsdale Road, I mean the classes, I mean the Order, I mean our FWBO council, I mean Friends, I mean relationships between Friends. I become wary of saying what I think I mean, everytime I look it's changed.

The change standing out these last months is 'communities'. Somebody said that until there are Friends' communities a centre can only go so far. After months of talk and planning, two mitras and two Friends got a community together. Ajita moved into Heruka with Pat and Dhammarati, and Heruka's awareness of itself as a community crystalised. Then Duncan, Mick and Vairocana moved into their house, and a whole dimension was added to the centre an environment in which the Dharma can be lived out, influencing every aspect of day to day life, an environment which could be arranged to support each person's practice. When people are living together sharing an ideal, Buddhism becomes less an exotic interest, more simply real life, really lived. Using Vairocana's image, the communities relate to Heruka as in a mandala: points around a central point. Energy flows from the centre to all points and from all points to the centre.

Being 400 miles from the nearest FWBO

centres, it's a good thing for us at Heruka to travel, to pick up new inspiration, see wider possibilities, counter-ing a tendency (natural in Scotland any-way) towards the insular, the parochial. Similarly, visitors are always welcome and appreciated (hospitality comes naturally in Scotland too). We've had a few visitors recently: Padmaraja, Jyotipala, Uttara and Graham, and at the time of writing we're preparing for Bhante's visit next week. New energy and ideas flow in, and we discover our mandala, ever more complex and inspiring, growing.

Something holds this centre, in all its diversity, all its facets, together: Buddha, Dharma and Sangha, three jewels, reflected, multiplied in a living crystal lattice, the Centre their medium.

HELSINKI

from Buddhadasa

As winter comes and Nature with a brief but defiant blaze of autumn colour once more withdraws into herself, the Helsinki centre wakes up and arranges a full programme of activities which will continue until warm and lengthening days again empty the city of its peoples who seek solitude in their remote and forest-bound lakeside cabins.

Because the season for spiritual activity is so short in Finland it has been found that the most effective way of introducing the Dharma to beginners is to hold set courses which have been well prepared in advance. These consist of an initial six week beginners' meditation course which is followed by an eight week continuation and introductory course to Buddhism which includes, wherever possible, a weekend retreat.

Another factor which makes the Helsinki centre different from other centres of the FWBO is the language barrier and this means that the the Ven. Sangharakshita's recorded talks cannot be played during classes, but because so many Finns speak excellent English this is somewhat compensated for by the high borrowing rate from the tape library and the recent formation of a thriving and enthusiastic study and translation group which has begun to produce valuable texts in the

Finnish language.

On the 27th November Upasaka Hridaya arrived in Helsinki from Sukhavati to take over from Upasaka Buddhadasa in assisting the Finnish Order members in their work. Although it is necessary for the present

to provide the first non-English speaking centre of the FWBO with this assistance the day is looked forward to when the strength of the Finnish Order is such that they will be able to 'go it alone'.

RETREATS

WOMEN'S RETREAT AT ARYATARA



Report by Deirdre Phillips

My first long retreat. Wow! Unlike some of the other women, I arrived without any reservations about being in a women-only situation. I felt my initiation into retreats would be more profitable without the sexual element. Others, with more experience of retreats, generally feared that various trivial qualities usually associated with women would be too much in evidence. Not so. Once the initial settling in period passed the atmosphere boomed with vitality and strength, balanced with sensitivity and devotion. Laughter rang through the house and I felt thoroughly welcome amongst people who already knew one another in varying degrees.

The retreat was led by Anoma who had a resolute and sometimes humorous approach which was very effective in holding things together. Other Order members attending

were Dhammadinna, Malini, Srimala, Marichi and Sulocana. Our numbers averaged about seventeen. The beginning was auspicious accompanied as it was by our waking on the first morning to a snow covered landscape; though its appearance was brief, it was consolation for the bitter cold. We got under way with the programme of communication exercises, work periods, yoga, and meditation which was increased gradually until it dominated our days. Ideas were generated, particularly for future life styles and I gradually felt myself being stretched, both inwardly and outwardly. The intellectual potential I felt present was not cultivated as much as perhaps it could have been. Discussions occurred but the full programme consumed most of our time.

There was a willing tendency to gravitate towards the kitchen. Each of the two daily meals were eagerly anticipated, not without cause. Even burnt lentils were transformed into an amazing delicacy by the addition of double cream, herbs and spices.

A rare venture to the shops revealed the outside world to be an unwelcome intrusion. Noise and bustle penetrated an exterior of rather reduced resistance. Taking a walk one day, I found my relationship with nature to be much more acute. Colours were richer and had a clarity which almost knocked me over. My senses were all very much more alive and life seemed very new and wonderful.

We greeted the New Year with a late night Puja. Readings, offerings and silence led up to the magic moment which was greeted with bangs on the gong and three loud "sadhu"s. Not having experienced a New Year's Eve of this sort before, I

was full of the novelty of it. I had the same emotional reaction I usually associate with that time but it was quieter, clearer and sufficient.

The night of the full moon a few days later had a powerful impact on me, on all of us I think. Walking and chanting in the garden preceded a very intense puja. Dhammadinna chanted the Heart Sutra in Sanskrit which was absolutely beautiful. There were also prostrations and a vow. We concluded by chanting the Prajnaparamita mantra 108 times, which accumulated in intensity creating an electric atmosphere.

Without the distractions of worldly life and with our programme decided for us, there was a tremendous freedom to unravel and deepen ourselves at our own pace. My meditation and communication exercises developed and seemed to take me further somewhere - I'm not sure where - but I feel I am benefitting.

On this insular course, it was not sur-

prising the profound effect that people, leaving and arriving mid-retreat, had on us. I was astounded at my resentment which took a couple of days to fully subside.

On the evening before the end of the retreat we had a final puja, relating to the Sutra of Golden Light lectures, to which we had listened during the retreat. There were good humoured, if not downright hilarious, offerings made with optimistic combinations of paper and candles, with a few near-disasters requiring the rapid smothering of flames. We also confessed and destroyed all our faults (well, some of them) in a communal bowl, ignited by Dhammadinna.

As if we weren't already sad enough at leaving, Anoma stirred up more feeling by singing one of the songs of Milarepa during the very last puja. We then took our leave, with affectionate farewells, fresh impetus for the future, and perhaps slightly different selves.

MEN'S RETREAT AT PADMALOKA



Report by Vessantara

The period over Christmas and New Year saw the longest Men's Retreat ever organised by the FWBO. It was held in pleas-

ant and conducive surroundings at Padmaloka, our new community near Norwich (see article in last issue), and lasted for three weeks. Although the Retreat was 'open' for people to come for short periods, no less than a dozen people attended for the whole time. This gave the Retreat a solid core, and allowed a positive and concentrated atmosphere to build up in which the occasional arrivals and departures were easily assimilated, and meant that the Retreat could be quite intensive - with often over seven hours a day devoted to meditation and puja.

Whilst there were many "highlights" of the retreat, perhaps the most notable observation about it, especially as Padmaraja led us into the uncharted waters of the third week, was the way in which it stopped feeling like a special situation, and felt increasingly like a way of life; a way of life in which awareness and warm communication came naturally and the anxiety and negativity of modern life were just a distant dream.

RETREATS AT PADMALOKA COMMUNITY

The following Men's Retreats will be held at Padmaloka during 1977:

11-19 March	1 week open retreat
10-24 April	2 wk Mitra retreat
27 May - 11 June	2 wk open retreat
5-20 August	2 wk Mitra retreat
27 August - 10 Sept.	2 wk open retreat
21 Oct. - 5 Nov.	2 wk open retreat
17 Dec. - 7 Jan. 1978	3 wk open retreat

All retreats will be led by a member of the Western Buddhist Order.

The open retreats are suitable both for beginners and the more experienced. The emphasis is on traditional Buddhist meditation practices as taught at FWBO centres, and hatha yoga classes will also be held. There is a men's community living at Padmaloka, and these retreats are therefore open to men only. Although this may be regarded by some as a limitation, it does in many ways provide those

attending with the opportunity for a more substantial experience of meditation than might otherwise be the case in these comparatively short retreats.

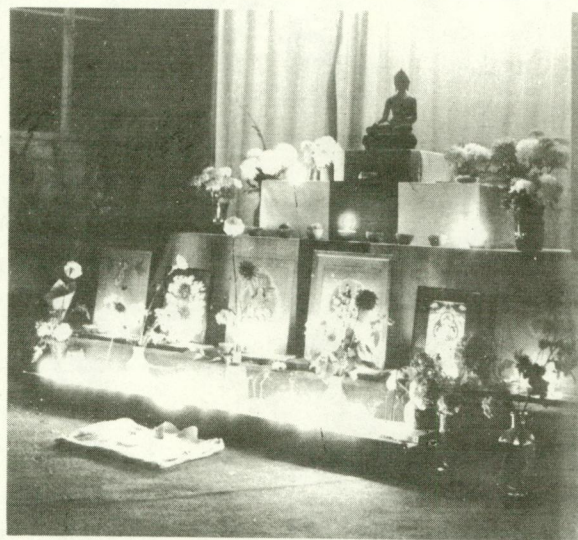
All retreats begin at 7pm on a Friday and end at 12 noon on a subsequent Saturday. Bookings are available for one or more seven-day periods, Friday night to Saturday morning, and the cost is £21 per week. In the case of two or three week retreats, priority will be given to those wishing to attend for the full period. Further details, booking forms, etc. can be obtained either from FWBO Centres or direct from:

The Retreat Organiser,
Padmaloka Community, Lesingham House,
Surlingham, Norwich, Norfolk.

A stamped addressed envelope enclosed with enquiries would be appreciated. Numbers are limited and therefore fairly early booking is recommended.

FESTIVALS & CELEBRATIONS

Wednesday April 6th is the tenth anniversary of the founding of the FWBO, while April 7th is the ninth anniversary of the WBO and April 10th is the festival of the Buddha's birthday. We are currently working out the details of how these will be celebrated. It is likely that we will be devoting the whole week, from Sunday 3rd to Easter Monday, April 10th to retreats, open days, and festivities. It would be nice to see as many of you as possible at these events, so why not give your nearest Centre a call to find out more details.





This illustration, by Annie Leigh, is part of a series that she has worked on to accompany one of the 'Jataka Tales' - which we are hoping to publish during the coming year.

Publications

We still need a lot of help to print our own edition of The Three Jewels. It is now three years since this excellent and essential book by Ven. Sangharakshita has been available in the UK. Now that the FWBO have the rights to publish it we really do need your help to see the project through. If you would like to give something then please send your contribution to FWBO Publications at 1a Balmore St, Archway, London N.19.

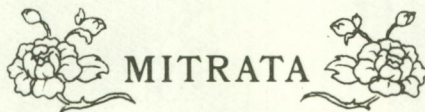
We are happy to announce that The Essence of Zen is now available again in a completely new edition, price 95p.

This Newsletter

.... costs us about £800p.a. to produce and post. We receive about £100p.a. in subscriptions. This difference is covered by the account from which we hope to pay for our publications.

Please, please subscribe if you possibly can.

Perhaps you have simply forgotten that your subscription has expired. And of course, if you no longer wish to receive the Newsletter, please let us know.

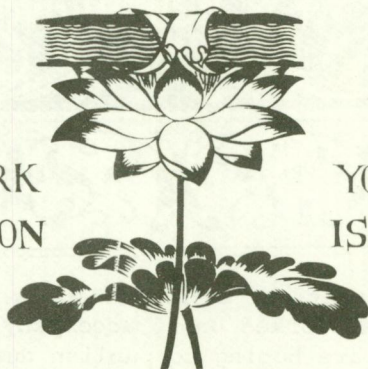


Based on the Ven. Sangharakshita's lectures, writings and study seminars, Mitrata is a comprehensive, down to earth 'manual' for people who are trying to practice Buddhism. Until now the circulation of this magazine has been restricted to Mitras, who are those considering ordination into the Western Buddhist Order. So encouraging has been their response that we have decided to try making it available to a wider readership. The sort of topics covered include morality and meditation, the hindrances encountered along the path, spiritual community, and so on. The latest issue comprises an edited version of Bhante's lecture, 'Breaking Through into Buddhahood'.

If you think that you would like to receive this magazine please write to me. Mitrata costs 50p. Mitrata appears every two months and a year's subscription costs £3.00.

Nagabodhi

“UNLESS YOUR WORK
IS YOUR MEDITATION



YOUR MEDITATION
IS NOT MEDITATION”

Sangharakshita

EUROPEAN RETREAT

Plans are being made for a European Retreat, to be held during the Summer. The dates that have been suggested so far are from 29th July until 7th August, and the location looks like being Vaxjo, in southern Sweden. If you would like to hear more please contact Upasaka Hridaya at our centre in Helsinki. We hope to include further details in the next Newsletter.

RETREATS

Several centres are going to be organising weekend retreats at Aryatara over the coming months. If you are interested in attending some of these you are advised to contact the relevant centre as soon as possible.

11-13th Feb (Mandala)
18-20th Feb (Pundarika)
25-27th Feb (Aryatara)
11-13th Mar (Pundarika)
18-20th Mar (Brighton)

Books by the Venerable Maha Sthavira Sanghakshita

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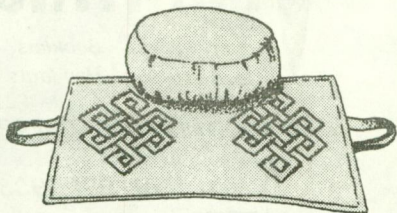
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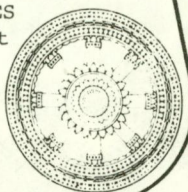
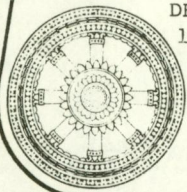


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Dharmachakra Tapes

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



The Sutra of Golden Light

If you would like to hear the lectures Bhante recently gave in Hampstead, they are now available on tape or cassette.

The titles are:

The Growth of a Mahayana Sutra
The Bodhisattva's Dream
The Spiritual Significance of Confession

The 'Protectors' of the Dharma
Buddhism and Culture
Nature, Man and Enlightenment
Buddhist Economics

The Moral Order and its Upholders

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Friends of the Western Buddhist Order Printing Service

About the Friends of the Western Buddhist Order

The Friends of the Western Buddhist Order was founded in 1967 by the Venerable Maha Sthavira Sangharakshita, an Englishman who has spent twenty years in India as a Buddhist monk. He returned to England in the early Sixties, and saw the potential for disseminating the Teachings of the Buddha in the West. He felt the need, along with others, for a more spiritually active and authentic type of Buddhist movement in this country and therefore founded the Friends of the Western Buddhist Order. A year later, in 1968, he founded the Western Buddhist Order itself, in order to provide a full experience of Spiritual Community, and full opportunities for complete commitment to the Buddhist way of life.

The Western Buddhist Order is a Spiritual Community of voluntarily associated individuals who have come together through their common commitment to the Three Jewels: that is, to the Buddha, or the Ideal of Enlightenment; to the Dharma, the Path of the Higher Evolution of the Individual; and to the Sangha, the community of all those with the same ideal. All members have formally Gone for Refuge to the Three Jewels in public and private ceremonies with the Ven. Sangharakshita, and are thus dedicated to their own development and to working, along with other Order members, in spreading the Dharma in the West.

The Order is neither lay or monastic. The Going for Refuge is the central act in the life of a Buddhist and the lifestyle one leads is secondary. The exact number and form of precepts taken is simply a working out of this commitment in one's life. Order members are of all ages, of both sexes and of different nationalities. Some live alone, others with their families and some in communities. All are committed to the Three Jewels and to the following of the ten basic precepts which cover all aspects of natural morality. That is, morality which naturally springs from a skilful state of mind, rather than morality of a merely conventional kind.

Through the medium of the Friends, the organisational matrix of the Order, members of the Order aim to create conditions whereby others can come into direct contact with the teachings of Buddhism, in a practical, dynamic, and living way and eventually, if they wish, commit themselves also. To this end, in our Centres and Branches, we hold classes and courses in meditation and yoga, courses in basic Buddhism, lecture series, seminars, courses in communication, and retreats. We publish a quarterly newsletter, and celebrate all the major Buddhist festivals. We are also increasingly trying to create situations within the movement whereby people can work and live together. We have our own printing press and publications department, and have plans to run a bulk wholefood business and start a vegetarian restaurant. We are very much aware that people develop faster in surroundings which are encouraging and helpful and are therefore concerned to create ideal conditions whenever and wherever we can. All our activities have one purpose and one purpose only, that is to help the growth of the individual.

All those who wish to participate in our activities at whatever level are very welcome to do so; we have no formal membership as we are not an organisation or a society. We wish to offer unlimited possibilities for involvement and growth, and the possibility of re-orientating one's whole life in the direction of the Three Jewels; of being eventually transformed into the Three Jewels.

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
Mandala (West London Branch), 86d Telephone Place,
Fulham, London SW6. Tel: 01-385 8637
- GLASGOW FWBO: Heruka, 257 Nithsdale Road,
Glasgow G41. Tel: 041 427 4558
- SURREY FWBO: Aryatara Community, 3 Plough Lane, Purley,
Surrey. Tel: 01-660 2542
- BRIGHTON FWBO: 19 George Street, Brighton, Sussex
Tel: 0273-693 971
- CORNWALL FWBO BRANCH: Upasaka Manjuvajra, c/o W.H.Thomas,
Lower Carthew, Wendron, Helston, Cornwall.
- NORWICH FWBO: Vajradhatu, 226 Queens Road
Norwich. Tel: c/o Upasaka
Devamitra - Norwich 52622.
PADMALOKA COMMUNITY
Lesingham house, Surlingham
Near Norwich, Norfolk.
(visitors by arrangement only)
- NETHERLANDS, FWBO Representative: Upasika Vajrayogini,
Ringdijk 90, Postgirol6 2586, Rotterdam.
Tel: 010-3110 180863
- FINLAND, FWBO HELSINKI: Punavuorenkatu 22c37, SF-00150,
Helsinki 15. Tel: Helsinki 669 820
- NEW ZEALAND FWBO: Auckland: PO Box 68-453, Newton, Auckland.
and, 19 Oxtan Road, Sandringham, Tel: 860 909
Christchurch: 191 England Street, off Linwood St,
Christchurch 1. Tel: 829 003
Wellington: c/o Upasaka Achala, 24 Plunket St,
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