

NEWSLETTER 4.

Published by the Friends of the Western Buddhist Order. March 1969
President: Ven. Sthavira Sangharakshita
at 14, Monmouth Street, London W.C.2
01-836 0630



THE BLIND MEN AND THE ELEPHANT

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

Udāna, Vl. 4.
Tr. Woodward.

Man and Reality

Reality is beyond thought and speech. The Buddha and the great spiritual masters of the Buddhist tradition describe it, from different points of view, as Nirvana, the Void, the One Mind, and so on, but essentially it remains beyond conception and expression, to be intuited within ourselves, in the depths of our own self-transcending spiritual experience.

Man is related to this inexpressible Reality in two ways: directly, and indirectly. He is related to it directly by being connected with it at the very roots of his being. What is ultimate in him flows as it were into what is ultimate in the universe, continuous with it and ultimately one with it. This direct relation between man and Reality is realized in its fullness only by the Enlightened Ones, the Buddhas.

Indirectly, man is related to Reality in two ways. In the first place he is related to it through all those things which stand lower than himself in the hierarchy of being, or which represent a lower degree of manifestation of Reality than he does. Among these things are the elements, the sun and the moon, the stars, minerals, plants, birds and beasts - indeed, all the products of the evolutionary process up to and including ordinary unenlightened human beings.

In the second place, man is also related to Reality indirectly through all those forms of life which stand higher than himself in the hierarchy of existence, through all those beings who represent a higher degree of manifestation of Reality than he does.

The first kind of indirect relation to Reality is like seeing a brilliant light through a thick veil, a veil which in places is so dense as to be impenetrable. The second kind of indirect relation to Reality is like seeing the same light through a very thin veil, one which is so fine as to be diaphanous, or in which there are here and there rents through which it is possible to catch a glimpse of the naked light itself shining beyond.

The 'thin veil' represents the spiritual hierarchy, especially the Hierarchy of Bodhisattvas. Inasmuch as they have become, in their life and work, as it were transparent to the light of Reality, Reality shines through them more brightly than it does through other people. Through them we see Reality itself more clearly.

If we aspire to Enlightenment, to knowing Reality in its fullness, and knowing it directly, it is therefore important that we should be in contact with those who are spiritually more advanced than ourselves, who make up part of the 'thin veil' and through whom the light of Reality shines with more than ordinary brilliance. Such persons are known as our 'spiritual friends'.

Reliance on spiritual friends is stressed by all branches of the Buddhist tradition, and nowhere more than in the Mahayana. We all need help in leading the spiritual life, in following the Path, even if only to the extent of receiving moral support. So long as we remain entirely on our own very

little real spiritual progress, if any, is likely to be made. How difficult it would be for you, for example, if from one year's end to another you never saw the face of a fellow Buddhist, if there were no meditation classes, lectures and retreats for you to attend, and even no Buddhist literature for you to study!

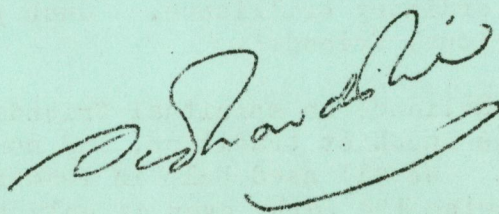
The help that we need in leading the spiritual life we get by associating with those whose ideals are the same as our own, who follow a similar way of life. Above all, we get it by associating with those who are spiritually more advanced than we are, or who are simply more authentically human. In other words, we receive sustenance and support in our long journey to Enlightenment from contact with spiritual friends.

In our own movement, as represented by the WBO and FWBO, great emphasis is placed on the principle of spiritual hierarchy, as well as on its corollary, the principle of spiritual brotherhood. This means, in practical terms, adopting an attitude of receptivity towards those who are 'above' us in the spiritual hierarchy, of kindness and generosity towards those who are 'below', and of mutuality and reciprocity towards those who stand on the same level. These three attitudes correspond to the three great spiritual emotions of Faith and Devotion, Compassion, and Love. Faith and Devotion is directed upwards, towards the senior members of the Hierarchy, the Buddhas and Bodhisattvas and great spiritual masters, whose 'gift-waves' we seek in perfect openness of spirit to receive. Compassion is directed downwards, towards pupils and newcomers, as well as towards the mentally distressed and perplexed, whom we wish to help. Love is radiated all around, towards Friends and fellow-members of the Order - ultimately, in ever-widening circles, to all sentient beings.

Though we speak, for the sake of convenience of expression, in terms of those who are 'above' or 'below' us in the hierarchy of being, it must be emphasized that there is no question of any 'official grading'. Indeed, even to think "I'm higher up in the hierarchy than you are" or "You're lower down than I am - let me give you a little compassion" would be destructive of the principle of spiritual hierarchy, and with it of the principle of spiritual brotherhood. Whether in relation to those who are 'above', or 'below', or 'around' us, the appropriate spiritual emotion flows forth naturally, spontaneously and unselfconsciously.

People in different stages of spiritual development adorn the spiritual hierarchy like half-open and fully-blown flowers all blooming on a single rose-bush. Or, they all constitute a family, a family of which the Buddha is the ultimate head and the great Bodhisattvas the elder brothers. Everyone gives what he can; everyone receives what he needs. The whole multidimensional network of relationships is pervaded by a spirit of joy, by freedom, light and warmth.....

Living and growing within a context such as this man passes, eventually, from an indirect to a direct relation with Reality.



(Based on part of a lecture given in London on 7. 3. 1969)

EDITORIALS

Newsletter

This is the fourth issue of the F.W.B.O. Newsletter and the first to have a regular Editor. We intend to give the Newsletter a definite framework which, while of necessity being somewhat flexible, will retain a certain format.

It is not our intention to produce a mere gossip sheet but something which, besides supplying details of the group's activities and aspirations, will contain articles of meaningful Buddhist interest. We also hope to include a translation of a Buddhist text in each issue, which you will want to keep, so that you can gradually build up a volume of important texts. In the last issue we published an English version of the Heart Sutra, and in this one you will find a translation of the Sevenfold Paja of Shantideva. Besides texts such as these, we are considering publishing a glossary of Buddhist terms, which will gradually build up into a small encyclopedia. Starting with our next issue, you will also find regular reviews of books on Buddhism and related subjects.

But, remember please this is your Newsletter, and the Editor hopes to hear from YOU as to your comments, suggestions and hopes for an ever improving Newsletter. Let us know what changes and additions you would like to see. In this way, you can help us to keep the Newsletter alive and interesting.

Are the words "Buddhist Solidarity" in vain?

So reads the opening line of the Editorial in the French language journal "Informations Bouddhistes," edited in Belgium by Lama Rin'Chen Mikhas'Hgrub (published by Haut Conseil Bouddhique Mondial, 99 rue Auguste Lambiotte, Bruxelles 3), and which it seems will have to cease publication with the latest issue, after fourteen years of existence.

The Editor sadly reflects that our Asian brothers do not seem to have understood the importance of a Buddhist publication in French. He points out that although English is more international than French, there are at least a hundred countries where French is the official language, not to speak of those where it is used diplomatically and culturally. He further adds that the propagation of the Dharma should not be confined to those countries where it is already well-known. It is even more important for it to be disseminated in the countries where it is most needed.

This is all food for thought, for there must be many wealthy patrons of Buddhism in Asia who could well play a greater role in supporting those who are trying to bring the Dharma to the West. True, Buddhism is not a proselytising religion, but it is a meritorious action to bring the message of the Buddha to the ears of Man everywhere.

We, who are also engaged in propagating the Dharma in the West, are always sad when a group or publication has to go out of existence through lack of support, but even more so when one of the only two few publications in French is involved.

Dana

The F.W.B.O. still needs to raise more income and those who are not already contributing with money or personal services are invited to give this matter their consideration. A slip is provided in this Newsletter for this purpose.

Friends are reminded that Wesak, the now approaching anniversary of the Buddha's Enlightenment, is traditionally the time for giving Dana rather more generously than normally.

The Trustees of the F.W.B.O. wish to appeal to Friends to consider making a bequest to the Charity in their Wills. Legal advice may be obtained from our Solicitor: C.A. Yeats, Esq., Masons, 41 The Street, Ashstead, Surrey, or from their own solicitor.

NEWS BRIEFS

Hatha Yoga

At the end of their first six months, it looks as if the Hatha Yoga classes are providing something for which people feel a genuine need. Not only do individuals tell me of benefits, both physical and psychic, which they notice as a result of Yoga practice, but the attendance figures have risen from an average of 18 + in the autumn to 26 + in March.

In addition to the rising number of students, there has been a most encouraging improvement in the performance of those able to attend fairly regularly. It is a real joy to watch people develop their latent qualities - to see them becoming more supple and active as the weeks go by and to share their satisfaction as all their hard work begins to bear fruit. In fact such good progress has been made by a number of people that the question of dividing the classes into "beginners" and "more advanced" will have to be considered, if the present trends continue, and it may be necessary to hold an extra class.

The Yoga class is now looking forward eagerly to the annual visit to Britain of Shri B.K.S. Iyengar at the end of June. He will stay for about a month and will be teaching almost every day. A number of his classes are reserved for beginners and anyone who has attended practice groups such as ours (run by his pupils) will be eligible to go to these classes. For those who are diffident about participating in one of the Master's sessions, there are arrangements for a number of spectators to watch for a small fee. In my own experience, it has been most instructive to watch, as one sees how he corrects mistakes similar to one's own.

It is hoped to start the Hatha Yoga classes again, after the Easter retreat, on Tuesday April 15th and continue until Tuesday July 22nd, making a total of fifteen classes. (A booking form appears with this Newsletter). At the retreat, of course, we will be practising twice daily and, although this sounds rather strenuous, it will be an opportunity for us all to make significant progress, as well as off-setting the effects of the efforts of the Catering Department!

Upasika Tara

Arts Group

In previous issues of this Newsletter, we have spoken of the forthcoming Spring Festival of Poetry. The idea of this festival has now crystallized into a more ambitious form. Negotiations are at present in progress for renting a theatre for a full week in May to present a full-scale semi-professional production of poetry, music and dance. The theme is still Spring, in the sense of awakening, the continuous flowering of Samsara into Nirvana, the interpenetration of personal isolation with the unborn mind. The techniques used are completely contemporary and the intention is to produce a state of involved awareness in a public audience. We hope to state the eternal spirit of Wesak in the manner of 1969.

The community at Sarum House have placed a large hall at our disposal for rehearsals. There is still room for newcomers, and we shall be glad to hear from anybody wishing to take part, in any capacity, in this and future ventures. At the moment, the scope is virtually limitless.

Upasika Vargisa

Sutra Study Groups

The work of the Study Groups continues, and it becomes more and more obvious that for many people the group method is not only a more effective way of studying the Dharma than private work, but also a means of promoting communion and communication in a friendly atmosphere. The method applied in the groups couples formality and informality.

If readers are interested in starting a Study group, and would like to know how we proceed, they should write to the Secretary for information.

Retreats

There are still a few vacancies left for the Easter retreat at Keffolds from April 4th to 13th and we have opened the booking for the August retreat from August 15th to September 1st.

The house is situated in beautiful walking country near Haslemere, adjacent to National Trust heathland. The programme will consist of guided group meditation, lectures, discussions and Hatha Yoga practice for those who wish to participate. The catering will be vegetarian and visitors are asked to bring towels and sheets, although these may be hired if necessary. If you intend to take part in the Yoga classes, suitable clothing (shorts, footless tights, bathing trunks or leotards are recommended), the principle being that clothing should be neither voluminous or stiff and should not restrict the movement in any way (this principle applies to meditators too, of course).

Fees are £1-16-0 per day (30/- for students and pensioners). Day fees are as follows: each meal 6/- (5/-); bed 18/- (15/-). Hire of bed linen if required 6/-. A booking form is attached to this Newsletter.

Unlike last year, we shall not be holding a June retreat during 1969. This is to enable the Ven. Sangharakshita to find a substantial period during the summer for catching up on his writing. It is hoped that Friends who, in the past, have found June a convenient time will be able to attend either the Easter or August retreat instead.

Lectures

The current series of Friday lectures at Centre House have been extremely well attended and a great success. Tapes of these lectures by the Ven. Sthavira Sangharakshita, the series is entitled "The Bodhisattva Ideal," will be available shortly.

Library

The Friends' library of books on Buddhism and related subjects is growing slowly. Books are always available for reference at 14 Monmouth St., but cannot, at this stage, be taken away from the premises.

We would like to take this opportunity to ask any of our Friends, groups and publications in the Buddhist world to help by sending us any books and magazines they can. Donations to enable us to add to our collection will also be most welcome.

Tapes

A complete list is now available of all the lectures that Ven. Sangharakshita has recorded on tape to date. Also listed are tapes of some of the ceremonies used by the Friends, including the chanting of the Sevenfold Puja published in this issue of the Newsletter. Please send a stamped addressed envelope to 14 Monmouth St., if you would like to receive this list.

Aims & Objects

The Aims and Objects of the Friends of the Western Buddhist Order, called 'Some of your questions answered,' is now available. This very interesting document has been completely revised and brought up to date. If you would like to receive a copy, please include with your request a stamp, or, if you can, more to help cover the cost of printing.

Instruction

Regular monthly classes for prospective candidates for ordination into the Western Buddhist Order will start shortly. Candidates will be given details of these meetings personally.

Cinematography

As part of their training, students of the London School of Film Techniques are required to form a team and make a film on a subject of their own choice. Earlier in March, one such team approached us with a view to making a film about Buddhism in the West.

With very little fuss or bother, they set to, filming Sakura and several of the Friends' classes. They also taped interviews with the Ven. Sangharakshita and some of the class members. Those of us who met this team of young film makers were most impressed with their friendliness and the harmonious way in which they worked together, without friction or apparent authority.

We like to think that our contact was of mutual benefit, we certainly enjoyed it and would like to wish the team all good luck and success in the career of their choice. We very much look forward to seeing the completed film. It is unlikely that this will be available publicly, since it was not made on a commercial basis, though there is a possibility that we may obtain a copy.

Translations

Readers of the Ven. Sangharakshita's books, as well as our Friends in Europe and elsewhere, will no doubt be pleased to learn that the German rights of "The Three Jewels, an Introduction to Buddhism" have recently been negotiated. The German translation, to be published by Delp'sche Verlagbuchhandlung in Munich, will be out soon.

There is also a possibility that both Ven. Sangharakshita's earlier book, "A Survey of Buddhism," and "The Three Jewels" may appear in French translations.

Puja Bowls

In response to popular demand the Ven. Sthavira Sangharakshita has designed a Puja Bowl in traditional style. The bowls are approximately 2½" in diameter and 1" deep and will shortly be available in sets of seven. A small Mandala is being engraved on the base of the bowls, which will be visible when the bowls are upturned when not in use. In solid silver, a set will cost £20 (including postage in the U.K.), being tax free for use in established Buddhist Shrines. In copper, they will be rather less expensive at very approximately £3, though this price remains to be established.

Etena saccena suvatthi hotu.

The Ven. Sangharakshita continues his ceaseless and tireless rounds of visiting and lecturing in the name of the Dharma. Among other engagements, he spoke recently to fifteen hundred school children at the Central Hall, Westminster, in a meeting arranged under the auspices of the Council for Education in World Citizenship.

During the last few months, he has also visited Cambridge, Brighton and Birmingham for talks at the local Buddhists Societies, and given slide shows in Reading and Hastings. He has also lectured at the Borough Road Training College, Bedales School, Petersfield and Ealing Girls Grammar School.

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Dedication

Two of our devoted supporters in Nottingham, Mr Warren Atkins and Mr William Prince, have recently decorated a new Shrine and Meditation Room in Mr Prince's home (6, North Road, West Bridgford, Nottingham).

On Monday, February 24th, the Ven. Sangharakshita visited them to dedicate the new room. The ceremony included the Sevenfold Puja and the dedication itself, a ceremony which the Ven. Sangharakshita had written for the opening of the Friends' own Triratna Shrine Room in London. About a dozen people were present, among them several long standing members of the Nottingham Buddhist Society.

This new centre, which is in close collaboration with the F.W.B.O., is to be used for meetings every Monday, when people can meditate and listen to one of the Ven. Sthavira's lectures on tape in its peaceful atmosphere.

Community Centre

We have been asked by Mr Craven Jackson, Chairman of the Hull Buddhist Centre (formerly the Hull Buddhist Society), to publicise a very interesting endeavour which he and members of other Buddhist groups in this country are hoping to bring about. They are working on a project for a residential community centre where it is hoped people will be able to live in a permanent Buddhist atmosphere.

No hard and fast rules have been made as to the final form such a centre might take, even the siting of the community is undecided, although it is deemed desirable that such a place be accessible from major centres and also within reasonable travelling distance for visiting speakers.

Presumably, some members of such a community would continue in their normal employment and contribute to the general cost of the community while others, such as older people wishing to spend their retirement in Buddhist surroundings, would apply themselves to the administrative and domestic running of the centre.

It is not intended to appeal for funds (although some have already been offered) until the project is clearly underway, but if you are interested, if only theoretically, you can help by sending your suggestions, advice and offers of practical help to: Mr H.W. Craven Jackson (Chairman, Hull Buddhist Centre), 50 Jalland Street, Holderness Road, Hull, Yorks. (tel: Hull 28356). All letters will be acknowledged even if, due to pressure of work, with some delay.

Tathata

The Tathata Centre in Gloucester was started just over a year ago and the life of the community is based on the twin principles of Ahimsa (harmlessness) and Sarvedaya (communal relationship). It is not connected with any other organisation, but is Buddhist orientated. The first aim of the community is to become completely self-supporting, particularly with regard to food, as soon as possible. The diet is lacto-vegetarian, and the care and love of animals is considered as an integral part of daily life. A life of simplicity is encouraged and by maintaining a standard of living below levels at which income tax and N.H.S. insurance becomes payable, there is a withdrawal from participation in the activities of centralised government as far as this is possible.

The daily life of the community begins with Puja and meditation followed by breakfast, then come the day's activities of upkeep and improvement of the centre. Regarding these, the Zen principle of no division between work and pleasure, sacred and secular, is stressed and applied to such details as closing a door quietly or replacing an object where it came from, in other words, a genuine attempt is made to apply Mindfulness to even the most menial tasks. In the evening, an hour of Hatha Yoga is practiced for the maintenance of physical health. This is followed by another period of meditation, preceded and concluded with an appropriate reading.

The Tathata Centre produces its own newsletter, and if you would like to receive this, or are interested in further details of this project, or can help practically by sending plant seeds or suggestions, then write to Mr Peter Twilley, Tathata Centre, Botloss Farm, near Newent, Glos. (tel: Newent 772)

DIARY

APRIL 4 - 13 : EASTER RETREAT. There are still a few vacancies and an application for a booking form is attached.

APRIL 15 - JULY 22 : HATHA YOGA CLASSES. As announced earlier in this Newsletter, a new series of classes start on April 15th. A booking form is attached.

APRIL 27 : ANNIVERSARY CELEBRATION. The second anniversary of the F.W.B.O. will be marked by special celebrations on Sunday, April 27th 1969, at Centre House, 10A, Airlie Gardens, Campden Hill Road, Kensington, W.8. The occasion will consist of the following programme:

5.00 pm Buffet tea.

6.00 pm "Breaking through to Buddhahood," lecture by the Ven. Sthavira Sangharakshita.

7.30 pm Puja, Ordination and Meditation.

There will be a charge for admission at the door of 5/- (4/- for students and pensioners). We very much hope you will be able to come.

MAY 4 : VESAK. The Anniversary of the Buddha's Enlightenment, the most important of all Buddhist festivals, will be celebrated by a public meeting on Sunday, May 4th at Centre House, 10A, Airlie Gardens, Campden Hill Road, Kensington, W.8., at 4.00 pm. Although the full programme is not yet settled, it will follow our usual pattern. Further details will be published in the "New Statesman" on the previous Friday (May 2nd), and Friends can always ring Sakura (836,0630) for more information.

AUGUST 15 - SEPTEMBER 1 : AUGUST RETREAT. The August retreat has already been described in this Newsletter. Friends should arrive before lunch on the first day, or at other times by arrangement. Priority of booking will be given to Friends wishing to stay for the whole period of the retreat, but it is hoped to accommodate those who wish to stay for a shorter period, even just a weekend. If you wish to attend, please complete the attached booking form.

MEDITATION CLASSES. These continue regularly at 14, Nonsouth Street, all of them well attended. The timings are given here for those who may not have such details:

MONDAYS 7.00 - 8.00 pm : Zen sitting - for regular and advanced pupils, who have sat with a teacher before, as there is not one present.

TUESDAYS 6.30 - 7.00 pm : Beginners Class - this class is open to anyone interested who has not done meditation before.

TUESDAYS 7.00 - 8.00 pm : Regulars' Class.

WEDNESDAYS 7.00 - 8.00 and 8.00 - 9.00 pm : Regulars' Class.

THURSDAYS 7.00 - 8.00 and 8.00 - 9.00 pm.: Regulars Class, except for the last Thursday of every month, when the last half of the meeting is devoted to a special class for members of the Western Buddhist Order.

Members are reminded that no charge is made for these classes, but there is a begging bowl by the Shrine Room door, and contributions are always welcome.

PŪJA

The Sevenfold Pūja is extracted from the Bodhicaryāvatāra, written by Śāntideva. This great spiritual teacher and follower of the Madhyamika school lived in the seventh century. Śāntideva placed equal emphasis on the devotional and wisdom aspects of the Buddha Dharma. The Sevenfold Pūja is an example of typically Indian style, and is chanted regularly at F.W.B.O. meetings.

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Tathata

The Tathata Centre in Gloucester was started just over a year ago and the life of the community is based on the twin principles of Ahimsa (harmlessness) and Sarvodaya (communal relationship). It is not connected with any other organisation, but is Buddhist orientated. The first aim of the community is to become completely self-supporting, particularly with regard to food, as soon as possible. The diet is lacto-vegetarian, and the care and love of animals is considered as an integral part of daily life. A life of simplicity is encouraged and by maintaining a standard of living below levels at which income tax and N.H.S. insurance becomes payable, there is a withdrawal from participation in the activities of centralised government as far as this is possible.

The daily life of the community begins with Puja and meditation followed by breakfast, then come the day's activities of upkeep and improvement of the centre. Regarding these, the Zen principle of no division between work and pleasure, sacred and secular, is stressed and applied to such details as closing a door quietly or replacing an object where it came from, in other words, a genuine attempt is made to apply Mindfulness to even the most menial tasks. In the evening, an hour of Hatha Yoga is practiced for the maintenance of physical health. This is followed by another period of meditation, preceded and concluded with an appropriate reading.

The Tathata Centre produces its own newsletter, and if you would like to receive this, or are interested in further details of this project, or can help practically by sending plant seeds or suggestions, then write to Mr Peter Twilley, Tathata Centre, Botloss Farm, near Newent, Glos. (tel: Newent 772)

DIARY

APRIL 4 - 13 : EASTER RETREAT. There are still a few vacancies and an application for a booking form is attached.

APRIL 15 - JULY 22 : HATHA YOGA CLASSES. As announced earlier in this Newsletter, a new series of classes start on April 15th. A booking form is attached.

APRIL 27 : ANNIVERSARY CELEBRATION. The second anniversary of the F.W.B.O. will be marked by special celebrations on Sunday, April 27th 1969, at Centre House, 10A, Airlie Gardens, Campden Hill Road, Kensington, W.8. The occasion will consist of the following programme:

5.00 pm Buffet tea.

6.00 pm "Breaking through to Buddhahood," lecture by the Ven. Sthavira Sangharakshita.

7.30 pm Puja, Ordination and Meditation.

There will be a charge for admission at the door of 5/- (4/- for students and pensioners). We very much hope you will be able to come.

MAY 4 : VESAK. The Anniversary of the Buddha's Enlightenment, the most important of all Buddhist festivals, will be celebrated by a public meeting on Sunday, May 4th at Centre House, 10A, Airlie Gardens, Campden Hill Road, Kensington, W.8., at 4.00 pm. Although the full programme is not yet settled, it will follow our usual pattern. Further details will be published in the "New Statesman" on the previous Friday (May 2nd), and Friends can always ring Sakura (836,0630) for more information.

AUGUST 15 - SEPTEMBER 1 : AUGUST RETREAT. The August retreat has already been described in this Newsletter. Friends should arrive before lunch on the first day, or at other times by arrangement. Priority of booking will be given to Friends wishing to stay for the whole period of the retreat, but it is hoped to accommodate those who wish to stay for a shorter period, even just a weekend. If you wish to attend, please complete the attached booking form.

MEDITATION CLASSES. These continue regularly at 14, Nonsouth Street, all of them well attended. The timings are given here for those who may not have such details:

MONDAYS 7.00 - 8.00 pm : Zen sitting - for regular and advanced pupils, who have sat with a teacher before, as there is not one present.

TUESDAYS 6.30 - 7.00 pm : Beginners Class - this class is open to anyone interested who has not done meditation before.

TUESDAYS 7.00 - 8.00 pm : Regulars' Class.

WEDNESDAYS 7.00 - 8.00 and 8.00 - 9.00 pm : Regulars' Class.

THURSDAYS 7.00 - 8.00 and 8.00 - 9.00 pm : Regulars Class, except for the last Thursday of every month, when the last half of the meeting is devoted to a special class for members of the Western Buddhist Order.

Members are reminded that no charge is made for these classes, but there is a begging bowl by the Shrine Room door, and contributions are always welcome.

PŪJA

The Sevenfold Pūja is extracted from the Bodhicaryāvatāra, written by Śāntideva. This great spiritual teacher and follower of the Mādhyamika school lived in the seventh century. Śāntideva placed equal emphasis on the devotional and wisdom aspects of the Buddha Dharma. The Sevenfold Pūja is an example of typically Indian style, and is chanted regularly at F.W.B.O. meetings.