

FWBO NEWSLETTER 46

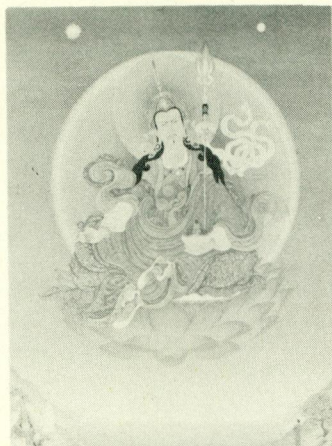
65p



Inspiration



A) Green Tara



B) Padmasambhava



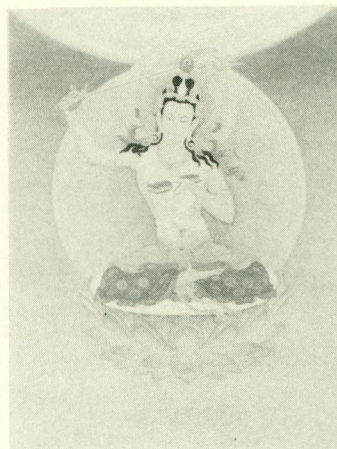
C) Amitabha



D) Vajrapani



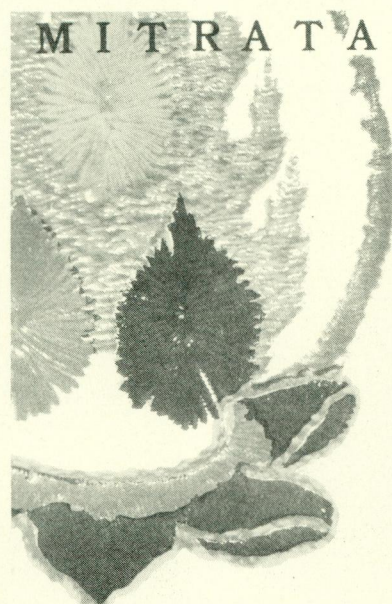
E) Manjughosha



F) Manjughosha

Colour photographs of paintings of Buddhas and Bodhisattvas, both traditional and contemporary by Western Buddhist Order artists. Obtainable from **Windhorse Associates**, for details and prices write or telephone: 119 Roman Road London E2 0QN Tel: 01-981 5157

Windhorse Publications



Going for Refuge 1



Peace is a Fire

A collection of sayings, poems, aphorisms, and reflections by the Ven. Sangharakshita. *Peace is a Fire* communicates with stark urgency the need to examine our views, our patterns, our assumptions, and to transform them. Available from Windhorse Publications £1.50

Mitrata

Mitrata is a magazine for practising Buddhists. It offers practical guidance to those who are making a sincere effort to follow the Buddha's path of human development. Themes covered include the place of moral observances in the spiritual life, overcoming inner hindrances, meditation and *dhyana* states, karma and rebirth, individuality, self and other, etc., etc.

Mitrata comes out every two months. One year's subscription costs £4.00. Individual copies cost 65p.

Windhorse Publications

119 Roman Road, Bethnal Green, London E2 0QN. 01-980 2507



Editorial

Editor: Nagabodhi
Production Assistants Ashvajit
and Marichi

Layout and Design by
Windhorse Associates,
119 Roman Road,
London E2 0QN.
01-981 5157

Published quarterly by the
Friends of the Western
Buddhist Order (Publications),
119 Roman Road,
London E2 0QN.
01-980 2507

President:
The Ven. Maha Sthavira
Sangharakshita

Printed at Windhorse Press,
51 Roman Road,
London E2 0HU.
01-980 1843

Typeset by Blue Lotus
Typesetters,
31 Old Ford Road,
London E2 9PJ.
01-981 1407

©Windhorse Publications
1980

Subscriptions £2.00 p.a.
£2.50 overseas
Please make cheques and
P.O.s payable to:
Windhorse Publications

Cover design by Ananda and
Nagabodhi.

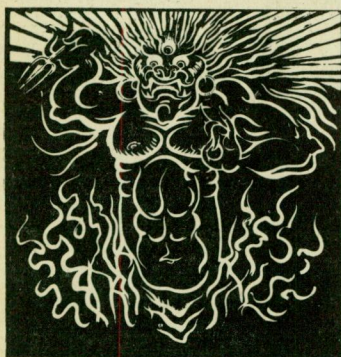
In the West, religious convictions are so bound up with attitudes of fear, guilt, and conscious or unconscious craving, that I doubt whether many people are even capable of understanding the spirit of freedom in which a Buddhist practises the Dharma. God, after all, does not exist. There is no one 'up there' watching over us, judging us, preparing to hand out punishments to the neglectful and rewards to the zealous. Against this backdrop of a universe in which we are free to live and do as we please, we become Buddhists because we feel inspired by the ideal of Enlightenment, inspired by the Buddha. In the depths of his being a Buddhist is someone who cannot be satisfied by the ordinary, by the mundane, who reaches out towards higher levels of integrity, higher levels of consciousness, and other dimensions of being. He does so, not because he is afraid or greedy, but because he is inspired.

A lot of people think that inspiration is something that comes, like those punishments and rewards, from 'above'. We are all familiar with the stock image of the poet — anxiously tearing up sheets of paper, pacing his room, plaintively invoking the muse, impotently waiting for a thunderflash of inspiration that will come and give beauty to his thoughts, meaning to his life. This kind of inspiration is seen as a divine gift, an almost random occurrence, utterly overwhelming in its intoxicating effect, but completely beyond the jurisdiction of conscious control: it just comes and goes.

A Buddhist, however, sees inspiration differently. Certainly it is an incredibly powerful experience, able to raise the hairs on your head, or lift your body from the ground, but it is not something that comes from outside; it need not strike like an accident. Inspiration is a mental state that can be cultivated and systematically developed. Indeed, if we cannot maintain contact, at least to some degree, with feelings of inspiration, our attempts to live a spiritual life could soon become horribly wilful and dry. After all, we have turned our backs on the various sticks and carrots — whether worldly or 'divine' — that motivate others, and which used to motivate us. As Buddhists, we *need* to be inspired, we need to be in contact with deeper, richer, more integrated and refined states of mind all the time.

It is not enough for us just to wait in hope for inspiration to come and carry us off. We have to seek it out, work for it. And there are definite, reliable sources of inspiration to which we can turn. There is meditation; there is pilgrimage to the Holy Places; there are heroes: people whose lives and examples have the power to fill us with determination and vigour; there is Dharma-study; there is communication with our spiritual friends. There are of course other sources, but these are the ones towards which the contributors to this issue of the *Newsletter* regularly turn. No one has written about work, or solitude, or nature, or puja, and you can no doubt think of more things that can act as sources of inspiration. Perhaps, when you have read this issue of the *Newsletter*, you will fully appreciate the value, not only of thinking about your own sources of inspiration, but of turning to them regularly, and drinking from them as deeply as you can.

Nagabodhi



Vajrapani

Contents

Features

Inspiration and:

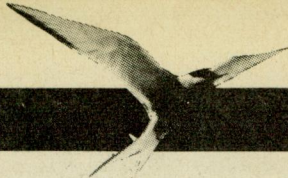
Meditation	2
Pilgrimage	6
Heroes	8
Study	11
Communication	12

Book Review

The life of D. H. Lawrence:
an illustrated biography 14

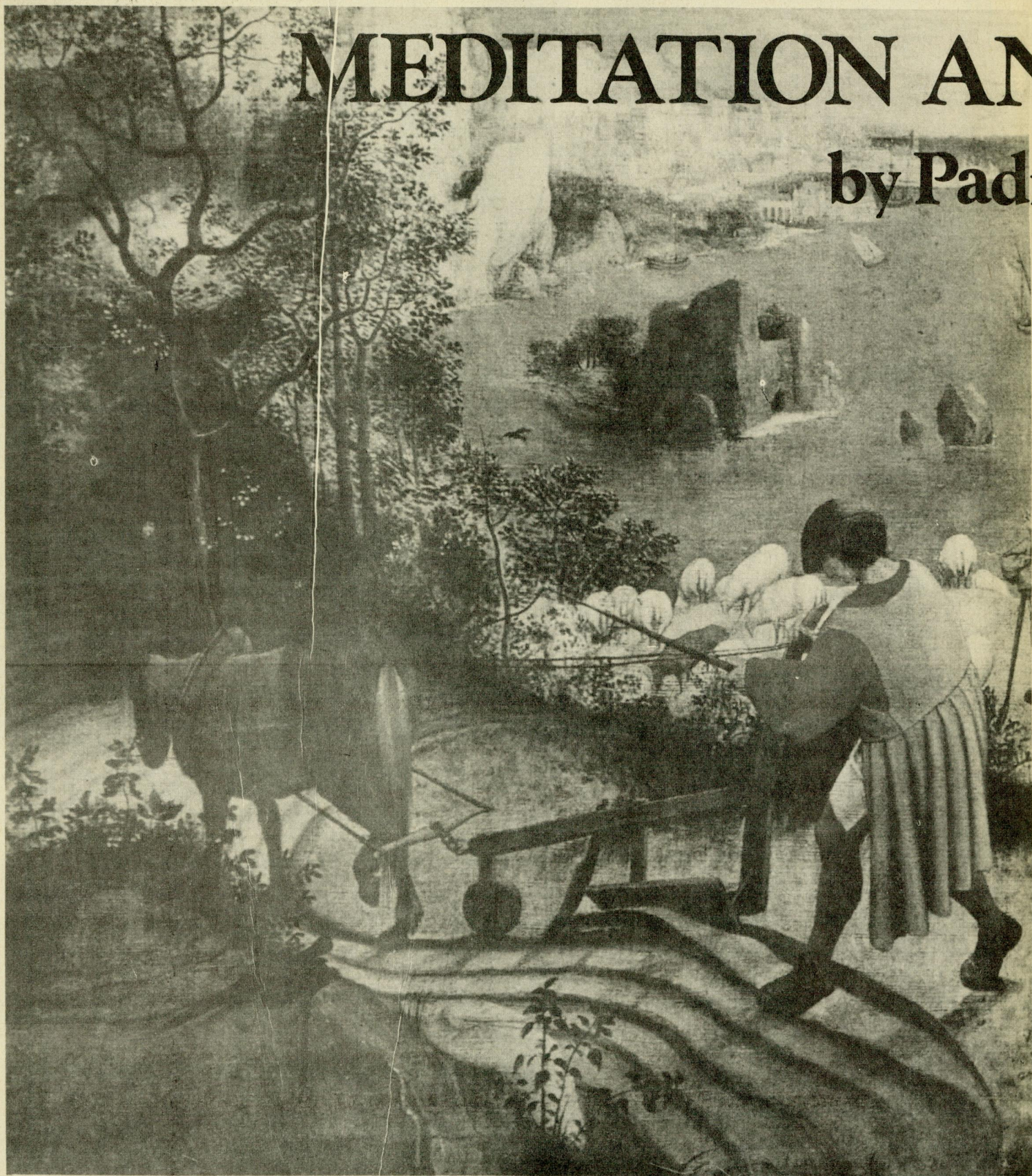
Facets

*Centre News — UK and Abroad, New
Worlds, Tyn-y-ddol, Order Convention,
Chairmen's week, Co-op meetings,
Anagarika ceremony, Dhardo benefit,
Family Day, FWBO Norwich featured.*



MEDITATION AND

by Pad



'The Fall of Icarus' by Bruegel. *Musées Royaux des Beaux-Arts, Brussels.*

The imagery of Bruegel's painting 'The Fall of Icarus' seems to outline broadly the whole human condition. In the foreground a peasant is pushing his plough along, his eyes down, completely immersed in his own small world, in the mundane. Beyond him, plunging unnoticed into the clear blue ocean, is Icarus, the youth who aspired to the

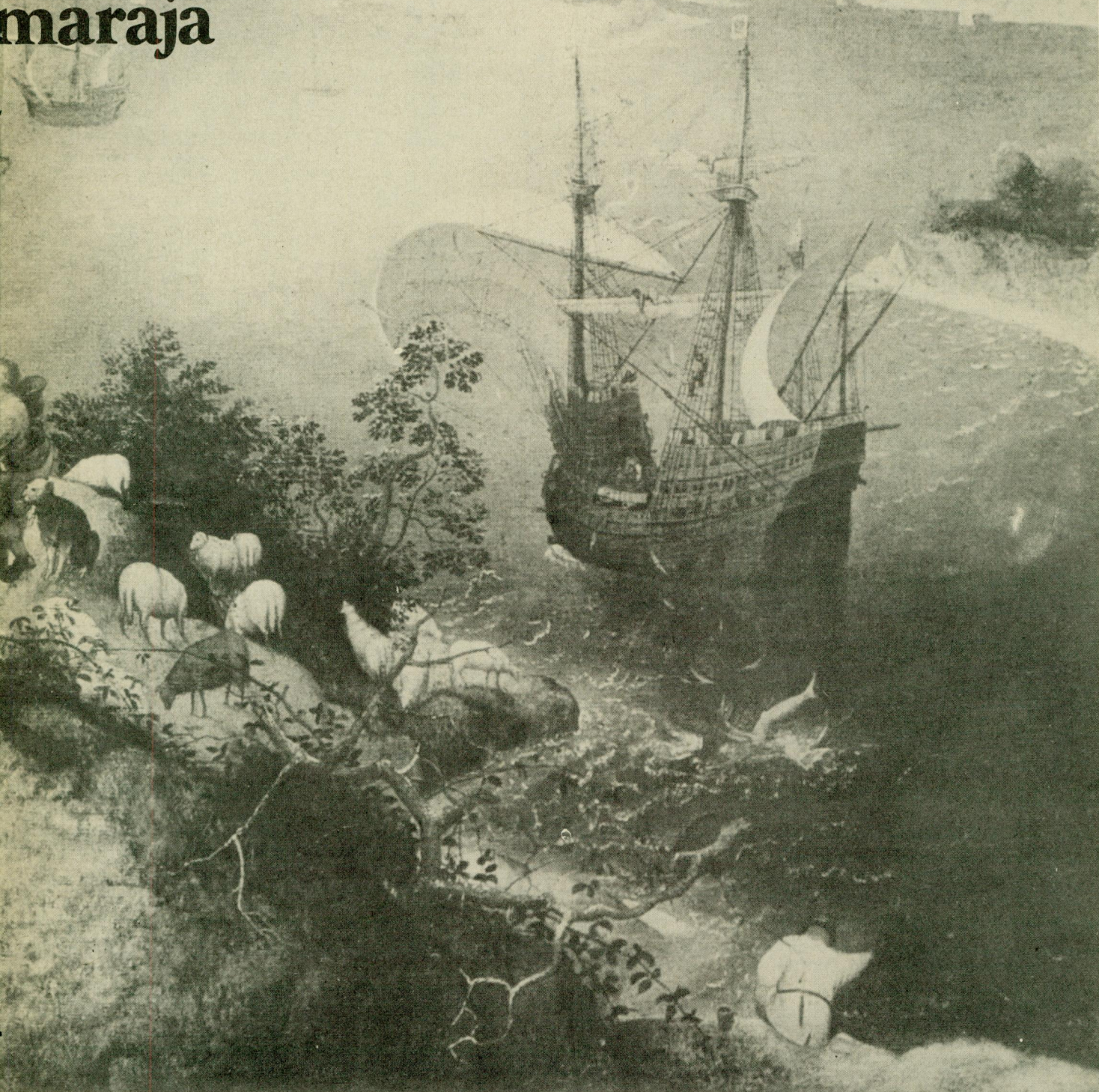
Sun, and who in the very making of that attempt achieved immortality: despite his apparent failure, Icarus is a god. Of all this — of Icarus and the higher dimension that he represents — the peasant is completely oblivious.

In many of Bruegel's paintings, there is a portrayal of a completely secular society: superficially it is colourful, full

of peasants merrymaking and having fun in all sorts of ways — carnivals, festivals, wedding feasts. But, looking more closely, their faces are void of any higher aspiration or idealism — they are blind and ugly, leading futile lives without any direction. The point that Bruegel seems to be making is that people are always trying to seek happiness through the

ND INSPIRATION

maraja



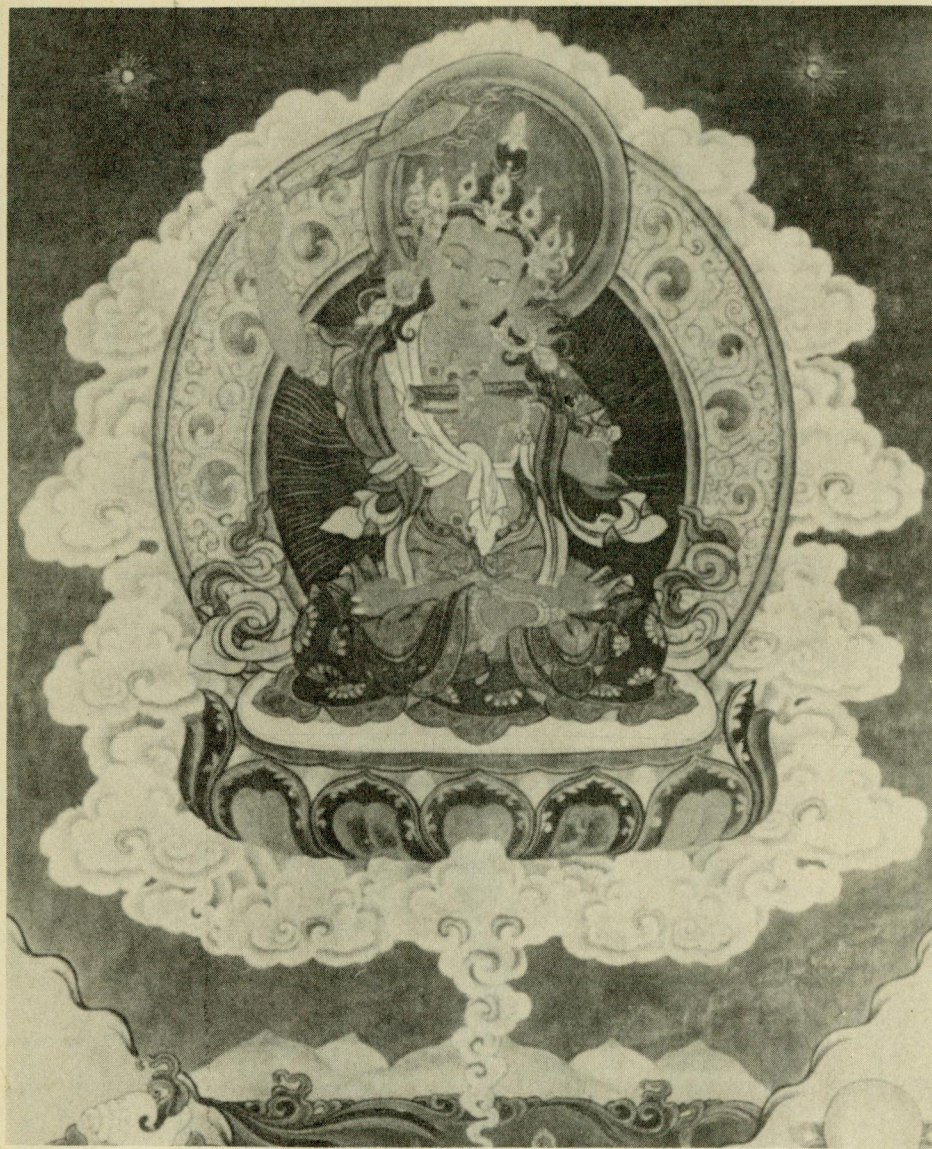
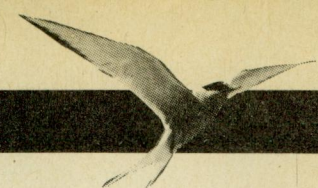
pursuit of pleasure, through sense gratifications, unaware of the fact that real happiness just *cannot* be found there.

True happiness is found in the experience of growth — in the freedom to experience ourselves in a much deeper way than through the senses. Basically, it can only be found in the fulfillment of our own inner potential, through the

exercise of what can be termed our 'religious instinct'. The object of meditation, or of Buddhism generally, is to facilitate this growth and its fulfillment in the realisation of the Transcendental. We could say that the practice of meditation is the royal road to true happiness.

I saw a striking image in South London recently, quite analogous

to that of the 'Icarus' painting. There was a small green, virtually just a patch of grass, in the middle of a rather dull, grey, impoverished neighbourhood. On the green stood an Almond tree in full blossom — almost breathtakingly beautiful. Yet, the people wandering around there looked haggard and oppressed, with



Manjughosha, a painting in the traditional Tibetan style.

pinched expressions and drab clothes; they were as oblivious to the beauty of this tree as the peasant was to Icarus. Somehow, many people expect to go to heaven when they die, but if they are incapable of seeing heaven in beauty on earth, whatever can make them think that they will be able to see it when they are dead? In opening ourselves to beauty, we can, in a sense, 'forget' ourselves; the supreme attraction of the beautiful makes us want to surrender to it, unite with it. Beauty 'sparks us off' — we can use the beautiful object as an inspiration and soar heavenwards on the wings of that beauty. Meditation is the prime means of opening ourselves up to this beauty, of developing 'inner wings'.

We can go very, very far towards realising this with the most basic of meditation techniques: the mindfulness of breathing and the metta bhavana. In the mindfulness of breathing we have a means of stilling our minds, of freeing ourselves from discursive mental activity, and from preconceptions about how things 'should' be, allowing us to see things exactly as they are. Paintings can afford us a glimpse of things from this point of view. I am reminded of a comment made by John Berger on the paintings of Raoul Dufy: the sort of

view that Dufy offers us on canvas is as if we had been blindfolded in a room, and then led out and stood before a beautiful view, in full sunlight, where the blindfold is suddenly removed. In that moment, before one has time to label things according to one's familiar preconceptions, when the view is absolutely fresh and unexpected, we see things as Dufy presents them on canvas — sea, sails, sky, flowers, sunlight, in the South of France.

Simultaneously, meditation enables us to bring all our energies together. Unblocking and releasing energy at ever deeper levels, we tap a creative wellspring within ourselves, which we experience as delight, inspiration and bliss — our hair may stand on end, tears of joy well up, and shivers run through our body. In this way, through meditation, we can spark *ourselves* off: we free and progressively refine our energy, becoming ever more alive to ourselves. Our consciousness becomes heightened, luminous, and we experience ourselves in a more spiritual, which is to say a more *real* way.

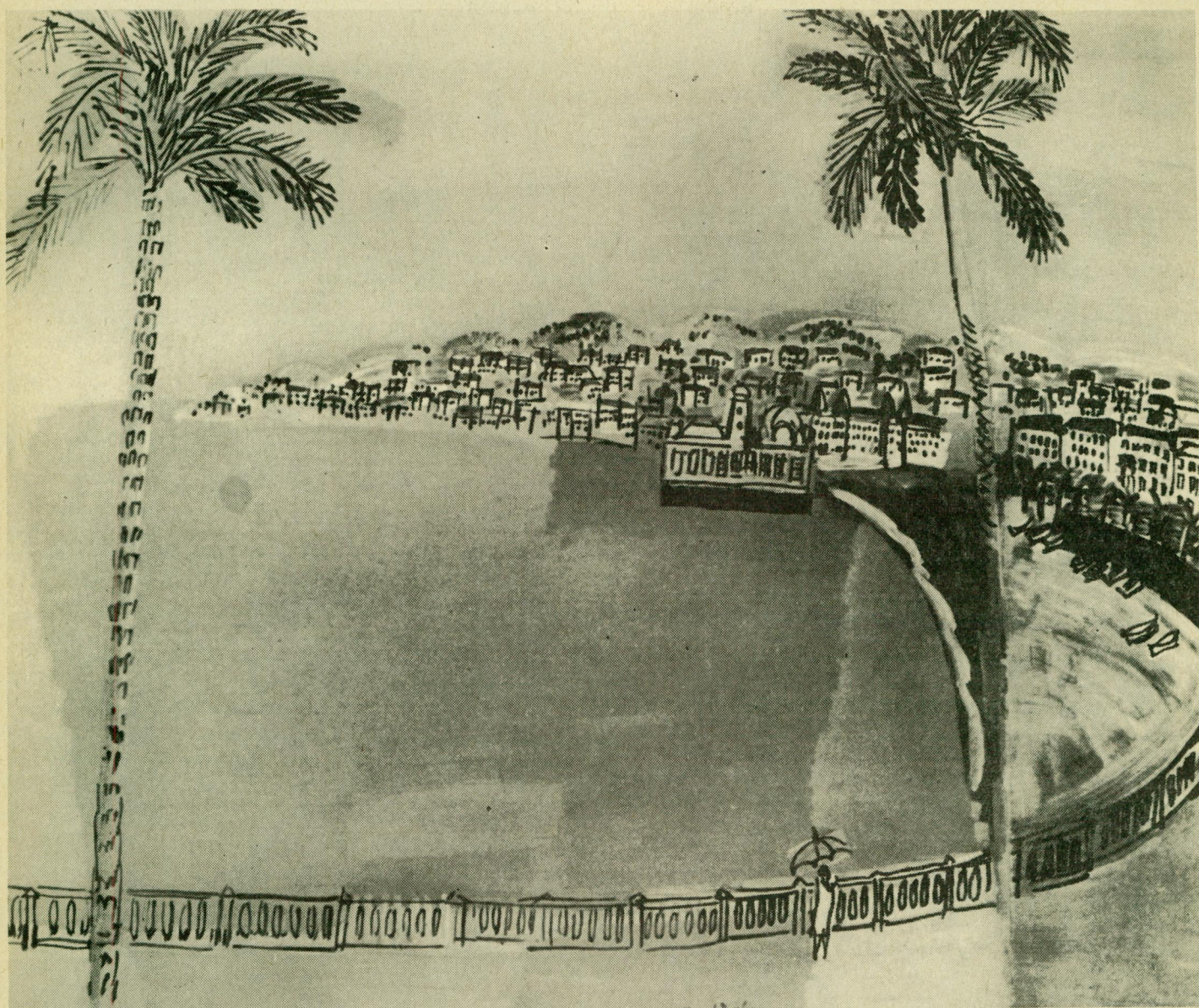
The old saying about genius being 1% inspiration and 99% perspiration can be applied to the practice of the metta bhavana: it is no good just waiting for the muse to descend upon us — we must invoke her, and

the metta bhavana is such an invocation of a positive, thrilling response to life. Through the metta bhavana we *become* the muse, become inspired beings; we see things more aesthetically, more in terms of beauty, and relate to the world through the higher emotions: metta, karuna, mudita and upeksha. Insofar as we view the world with metta, we see it as beautiful. In ourselves we become incredibly positive: we can be very much *in* the world, but remain untouched by it, having an inner strength and vision which enables us to affect things while not being affected by them.

This is the effect of metta, but we must go further if we are to, in effect, unite the disparate elements of Bruegel's painting, and come to see the 'mundane' world as *permeated* by that higher dimension — even by the Transcendental. It is a question of bringing one dimension into the next, of bringing about a fusion. An inkling of this sort of fusion can be gained from some of the old Dutch masters, Vermeer especially. His subject matter is very mundane, ordinary — just scenes from everyday life — but the artist imparts to it a feeling of stillness, tranquility and light. It is not a question of seeing new sights through old eyes, but of renewed, heightened vision — seeing old sights through new eyes. Seeing things in this way, we can begin to understand the traditional Buddhist way of seeing the world as a Lotus Paradise — seeing heaven on earth.

It is through the visualisation practices, done within the Order, that we begin to gain access to the realm of Ideal Beauty, of the Transcendental. Beauty inspires us, calls forth the response of inspiration in us: that which is beautiful in us delights in that which is beautiful 'outside' — in this case the form of a Buddha or Bodhisattva that we visualise. Through this sort of meditation practice, we are led to identify ourselves with that Beauty, to realise that we are essentially that ourselves. The identification is developed to such an extent that it is not just during the practice that we identify with the form, but all the time: we come to embody those qualities personified by the Buddha or Bodhisattva upon whom we meditate.

Just as we perceive external appearances through our five senses, so we apprehend the visualised form through what can only be termed the 'spiritual senses': so, external vision is superseded by inner vision, external hearing internally becomes mantra, and so on — we may even smell heavenly fragrances. In the early stages of working on visualisation, we can take beautiful and inspiring things from 'outside' to help us to build up an even more beautiful visualisation 'inside'; so we may incorporate a piece of embroidered cloth, jewels and flowers we have seen, a Thangka of a Bodhisattva, and so forth. The Tibetan artist Sherab Palden Beru, now resident in Scotland, has likewise incorporated Scottish landscape elements into his recent Thangkas. In this sort of way, mundane objects are given a new context, and so take on a heightened meaning. From all this, we can build up the likeness of the Bodhisattva in our mental



Nice, La Baie des Anges, by Raoul Dufy. Collection of Ph. Dofremont, Brussels.

vision, and upon this basis the full visualisation gradually arises.

The Buddhas and Bodhisattvas give us a direct link with the whole dimension of the Transcendental. Through regular practice of visualisation and mantra recitation, we can be in contact with the dimension that they represent, to some degree, all the time, and this gives us a whole new perspective on life: our activities will cease to be 'secular', because they all will relate to that higher 'religious' element — that which is so sadly lacking in the faces of Bruegel's peasants.

The Transcendental is a state which does not depend upon any external condition. It is, we may say, self-existent, inviolable happiness. As Buddhists, our whole orientation is towards contacting the Transcendental: the whole of Buddhism is a means to it, to dwelling in that realm more and more until we are dwelling in it permanently; it is only then that true happiness, free from any conditions, can be experienced.

To return to Icarus, an earlier event in his legend illustrates one final vital point with regard to meditation and inspiration. When Icarus was trapped in the

labyrinth, with no apparent way out, he simply donned the wings that Daedalus his father had given him, and flew: he transcended the whole thing. Likewise, it is possible for us to become tied up almost indefinitely with analysing ourselves, our problems and difficulties; there is no end to it. What we must do is simply put them to one side and rise out of our own subjectivity. Then we can enter into a state of freedom and unconditionality, an altogether different state of awareness and being. Meditation is the means.

I have used the examples of paintings throughout this article to throw some light on the relationship between inspiration and meditation. We could say that such works of art are a product — in the case of truly great artists even a by-product — of a higher state. It is from the lives of great creative artists that we can sometimes derive at least a glimpse, an indication, of where higher meditative experience takes us, and what it demands of us. The work of the artist, as of the meditator, springs forth from inspiration. The difference is that the artist externalises his inspiration into some particular art

form; the meditator aims higher, internalising his inspiration, and using it to work on himself, so that his entire being becomes a 'work of art'. We could say that the Bodhisattva is the supreme artist — he transforms not just his own life, but the whole world, creating a Pure Land out of the chaos around him.

In the lives of great artists, we can get at least a 'feel' for this great creative impulse. In Shelley, for example, we can see the pattern of the Icarus myth being lived out, the example of a man who was impelled towards the Sun, towards Reality at any cost. He was unable to remain within the 'labyrinth' of the mundane, of conventional morality, but rose above it acting from a higher vision. In a way he was like a completely different species, and his career was meteoric, a blaze of glory — attempting the impossible on earth. It could be said that Shelley, like Icarus, fell; but this misses the point. He aimed for Reality, and he touched it, just as Icarus brushed the Sun with his wing: he entered the dimension of immortality. What 'fell' was just a spent carcass, abandoned as he soared upwards into Reality.

Pilgrimage

by Padmavajra

A Buddhist who is uninspired is a contradiction in terms. A Buddhist who is not fired by the Buddha's example, or by the example of other great teachers is not really a Buddhist. A Buddhist who doesn't feel the powerful urge to practice, the joyful urge to practice, is not really a Buddhist. The Buddhist who doesn't feel his heart bursting with that urge, who doesn't feel that urge from the crown of his head to the tips of his toes is not really a Buddhist.

However, as we know only too well, inspiration comes and goes. Sometimes we feel it incredibly strongly, sometimes only faintly and sometimes we don't feel it at all, we just seem to be in a grey and barren region of the 'spirit'. But a Buddhist should not just accept the fact that he can't be inspired all the time. He should be working towards a state of perpetual inspiration, working towards a state when to think of the Buddha only for a moment is to be inspired. The Buddhist should be in a state of inspiration so intense that life itself is inspiring. He should be overflowing with his practice of the Dharma and his devotion to the Buddha. The Buddhist does not just wait for the Muse to come to him. He should be continually invoking the Muse, but not just as a poetic gesture: he should be calling out for the Muse passionately. He calls out through a variety of different practices, some of which have been touched upon by other contributors to this Newsletter. I am going to be concerning myself with pilgrimage as a source of inspiration.

The traditional pilgrimage goes right back to the Buddha Himself. We find in the *Mahaparinibbana Sutta* of the *Digha Nikaya* the Buddha saying, "There are these four places, Ananda, which the believing clansman should visit with feelings of reverence. Which are the four? The place, Ananda, at which the believing man can say:- "Here the Tathagata was born!" is a spot to be visited with feelings of reverence. The place, Ananda, at which the believing man can say:- "Here the Tathagata attained to the supreme and perfect insight!" is a spot to be visited with feelings of reverence. The place, Ananda, at which the believing man can say:-

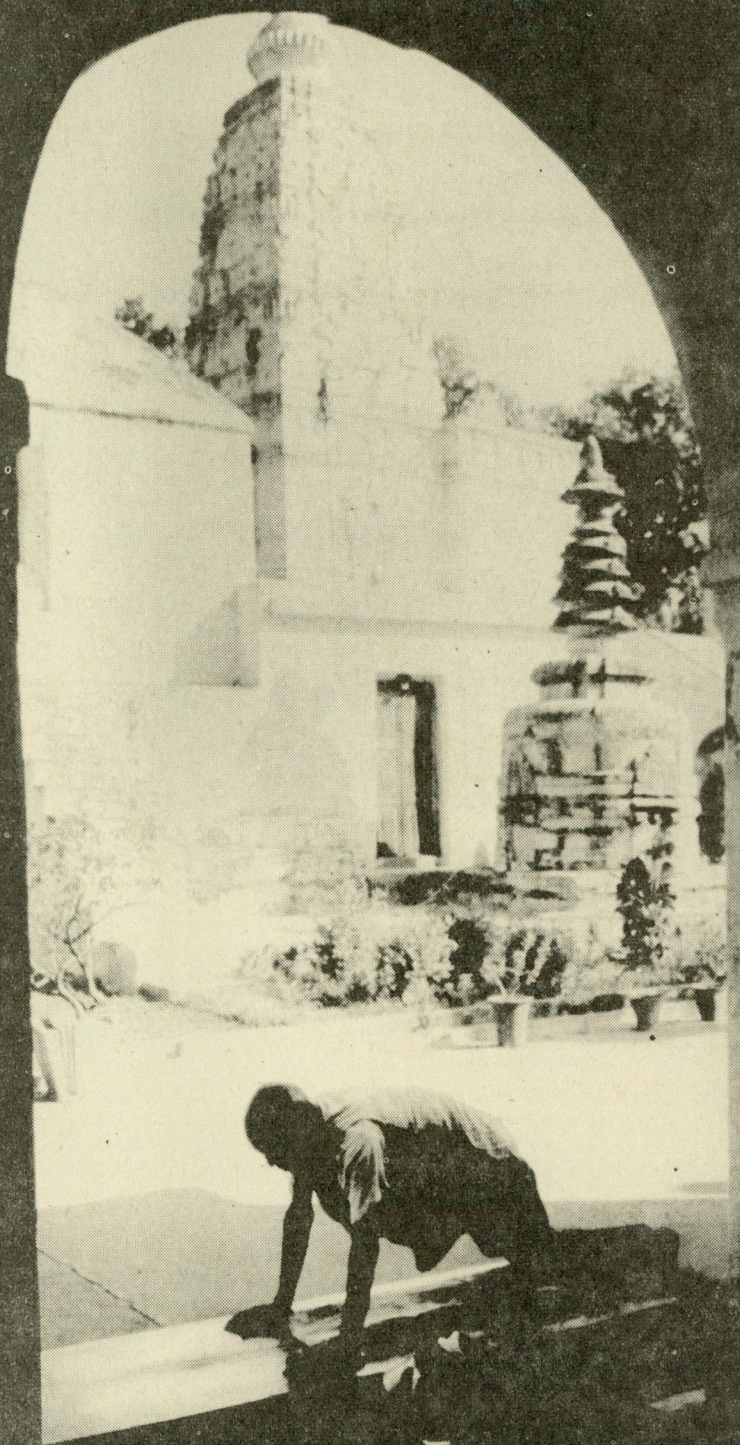


Photo by Kulamitra.

"Here was the kingdom of righteousness set on foot by the Tathagata!" is a spot to be visited with feelings of reverence. The place, Ananda, at which the believing man can say:—"Here the Tathagata passed finally away in that utter passing away which leaves nothing whatever to remain behind!" is a spot to be visited with feelings of reverence.'

In those countries where the population considers itself to be Buddhist, and where the culture is labelled Buddhist, pilgrimage is seen as a very important practice. Whether the people are monks or lay-people, either way, pilgrimage is seen as an essential part of a Buddhist's life. Some, with their rather materialistic conception of the idea of 'merit' go on pilgrimage to try and make sure of rebirth in a realm of the gods, not bothering to practice the spiritual life the rest of the time. But for many, pilgrimage is a source of great spiritual nourishment. For such people it is a very direct and personal way of coming into contact with the Buddha, by visiting those sites associated with the most important events in His life.

Last February I had the opportunity to go on pilgrimage. As you may know, for the last eighteen months I've been concerned with helping to establish our centre in Pune. While in India I took the opportunity to see the 'Holy Places' for myself. Unfortunately I only had time to visit Sarnath and Bodh Gaya, the places where the Buddha first communicated His experience of Enlightenment and the place where He actually attained that state. February was a fine time of year to be on pilgrimage. It is the Indian winter and around the 'Holy Places' it gets quite cold in the night and the early morning. But the days are warm and comfortable with wide open, deep blue skies, undisturbed by clouds.

My first stop was Sarnath. It was here that the Buddha after walking the long journey from Bodh Gaya taught His Dharma for the first time. How different Sarnath was from the rest of India. It seemed as I walked through the gates of the Deer Park that I was entering a different world. I was leaving India and entering the realm of the Buddha. In front of me was the pink stone Mula-gandhakuti Vihara which was constructed in the 1930s thanks to the heroic efforts of that great reviver of Buddhism, Anagarika Dharmapala. When he arrived at Sarnath the Deer Park was being used as a feeding ground for pigs, and the bricks of the old stupas and viharas were being carted away to build a new market in nearby Benares. It is Dharmapala whom we have to thank for restoring the Deer Park as a fitting memorial, at least, to what it was like in the days of the Buddha. Beyond the Mula-gandhakuti Vihara is the famous Chaukambhi Stupa, said to mark the spot where the Buddha first met the five ascetics — His followers when He was leading the life of ferocious asceticism, but who, when He realized that the mortification of the flesh led nowhere, abandoned Him. At first, when He arrived at Sarnath after his Enlightenment, they were inclined not to greet

Him or talk to Him, but they were so overwhelmed by His appearance that they greeted Him respectfully, took His robe and bowl, made a seat for Him and gave Him water to drink. Further on from there we come across the remains of the Ashoka pillar. It was here, according to Ashoka, that the Buddha first taught the Path leading toward Enlightenment, where He turned the Wheel of the Dharma. What joy there must have been when the Buddha was here. We are told in the Pali Canon that when He had finished His teaching the gods in the lowest heavens voiced their delight, the gods above them hearing the lower gods rejoicing rejoiced as well, and those above them likewise until all the heavens were rejoicing at the good news. Even today at Sarnath there is an unmistakable joy in the air, pervading the green lawns and the ruined stupas.

Also at Sarnath is a museum containing images of the Buddhas and Bodhisattvas and the famous lion capital of Ashoka — three lions standing on a plinth which is decorated with Dharmachakras. It was one of the symbols of Ashoka's empire. Although it is enjoyable looking at the fine Buddha images I couldn't help but feel stifled by the museum. It seemed that the Dharma was being confined to the museum, as just another fossilised religion and culture that was very wonderful in its time but which has no relevance today. It was with feelings of relief that I returned to the lawns of the Deer Park.

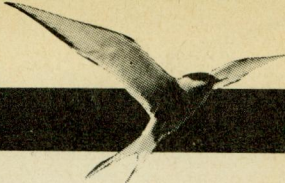
Although undeniably pleasant there was, I felt, something lacking at Sarnath. I didn't discover what that something was until I reached Bodh Gaya. Bodh Gaya is a small village really; all the shops — mostly cafes and hotels — are on one street. But although small, Bodh Gaya is a very busy place. Pilgrims come from all over the world to see the place where Siddhartha Gautama attained Supreme Enlightenment.

Since the Buddha's day things have changed. The Bodhi Tree, where He sat on that full moon night, is now in a depression, since the land around it has risen by about twenty feet. This is quite pleasing in a way; after you've paid your entry fee you have to walk downwards towards the Bodhi Tree. All around it are the remains of stupas, shrines, and viharas, but dominating everything is the enormous Maha Bodhi Temple which rises up into the heavens. We approach the Bodhi Tree gradually and carefully, wondering perhaps if we will feel anything. After carefully circumambulating we at last come to the Bodhi Tree and, behind it, to the *Vajrasana* (Diamond Seat) itself. At first it is all a bit confusing. There seems to be so much going on. There seem to be so many Tibetans doing different spiritual practices aloud, other pilgrims coming and going, all chanting or talking. But at last you discover the peace, the indestructible peace of this place. During my ten-day stay in Bodh Gaya I meditated as often as I could beneath the Bodhi Tree and I came to know the atmosphere there. It seemed to me that there was springing out of the ground a

fountain of *maitri* (love) and *karuna* (compassion) of incredible power. It seemed as though this fountain was indestructible. It would continue to pour out for all eternity bringing sanity to an insane world. What Sarnath seemed to lack, for me, was the living energy of Enlightenment. At Bodh Gaya it seemed to be coming out of the ground! It was so easy to meditate beneath the Bodhi Tree. In spite of the sometimes deafening noise it was so easy. All I had to do was to close my eyes and allow the fountain to wash over me, allow it to enter me and clean away all negativity, all resistance to the Dharma. The longer I stayed in Bodh Gaya, the more I meditated there, the more my heart opened to the sheer fact of the Buddha's Enlightenment. The Buddha existed and He did attain Supreme Enlightenment. Oh what an incredible thing! What a wonderful thing! I felt absolutely sure of my direction. The only thing worth doing was to practice the Dharma. In a word I was inspired. I was moved by the Bodhi Tree, by the *Vajrasana*, by the Buddha. I have to say also that I was inspired as well by some of the pilgrims around me: most notably the Tibetans. The Tibetans have taken over Bodh Gaya. Wherever you go you see them: monks in their deep red robes, old men and women, young men and women, little children, rich and poor. They are all there to worship at the Bodhi Tree. It was beneath the Bodhi Tree that they inspired me most. Their devotion was so total, so natural. Some would spend practically the whole day prostrating to the Tree, others would be reciting texts, others circling the stupa and saying their beads. Seeing their devotion I saw what devotion to the Buddha was all about, how simple, how problem-free, how pure it was. That too was an inspiration.

But only too soon it was time to leave the Pure Land of the Bodhi Tree. It was time to return to the world and as soon as I left the gate of the Bodhi Tree, the world was with me. The world with a vengeance. Outside the entrance there seemed to be hundreds of lepers. Stumps of hands stretched out to me in supplication, their piteous and ghoul-like eyes staring into mine. This was the world. The world of pain and suffering and insanity. 'What good', I thought, 'if I don't carry the inspiration felt beneath the Bodhi Tree into this realm of insanity?' What good, if I don't become a messenger of that unconditioned realm, to tell all of the happiness and the peace that flows from the Buddha Heart at *Vajrasana*? ■





HEROES



by Subhuti

have recently returned from the Isles of Greece where I spent three months by myself. My main motive for going there was to find suitable surroundings in which to write a book about the FWBO, but I went also — and this, perhaps, made Greece a fitting environment for my work — I went in search of ancient Hellas with its gods and heroes, its temples and statues, its lofty ideals and earthy vitality. It is not hard to find — despite the ravages of time, of barbarians and christians, and of the invading tourist hordes — revealed in the radiant

“Ordinary people seem not to realize that those who really apply themselves to philosophy are directly and of their own accord preparing themselves for dying and death.”

Socrates



clarity of the Greek sun. As I sat at the foot of the towering rock cleft from which flows forth the Castalian fount, overlooking the beautiful valley of Delphi, I could easily feel that Apollo, the god of artistic aspiration, and his nine uplifting Muses are distilled in the clear waters. Any who drink from the spring, it is said, are thenceforth filled with poetic inspiration. I was there for an hour or more and watched the groups of coach-tourists dutifully file up and then search their guide-books for some relieving details to enliven bare rock and flowing water. Very few stooped to drink.

The springs of inspiration are all around us, ready to cleanse and refresh, to fill us

with joyous resolution. From so many sources, on so many levels, inspiration awaits us: in broad landscapes and quiet countryside, in music which seems to sound from angel choirs, in poetry which touches in us some deeply hidden knowledge of truth and beauty, in the flight of thought beyond mere reason, in the disinterested love of sincere friendship, in the silence of solitude and meditation, in vigorous action for a noble and innocent end. In the Dharma itself there can be found an inspiration which is more than inspiration — a glimpse, as of the moon on the dark surface of the midnight sea, of the transcendental. Yet, so often when we feel barren and dry we turn not to these proven wellsprings of inspiration but to superficial stimulation, easy distraction and hollow entertainment.

There is, however, one kind of inspiration which has, throughout my life, seemed unavoidably and constantly to present itself to me: the inspiration of great lives. The search for men who are worthy of emulation is integral to human experience, part of the mechanism whereby maturity is achieved: the young select amongst their seniors some few who they want to be like. Yet when that instinct ranges wide through human culture — through myth and legend, history and literature — heroes may be found who tower above the mortals of our acquaintance. The mimetic instinct can be sublimated yet further as heroes are found who glory in the highest ideals.

There is a difference between hero-admiration and hero-worship. Admiration is a passive enjoyment of the hero's gigantic stature, whereas worship recognises the relative achievements of worshipper and worshipped *but wishes to close the gap*. The worshipper is fired by the contemplation of his hero to deeds more and more heroic. To be inspired by a hero is to feel, of a sudden, the different threads of one's life drawn together and to see a clear path before one; for here is a man who has made of all his disparate energies a many sided whole devoted to a high endeavour. On encountering a hero one should feel 'that is how I want to be, *and that is how I will be*'. At its loftiest, heroic inspiration does not lead one to imitate the accidents of the hero's life, to do again precisely his deeds — though copying often inevitably, and excusably, is part of hero worship. Details and events merely demonstrate the most inspiring thing about the hero: his own heroic being. For instance the poems of a great poet often seem to inspire because they give a glimpse of the grandeur of his nature.

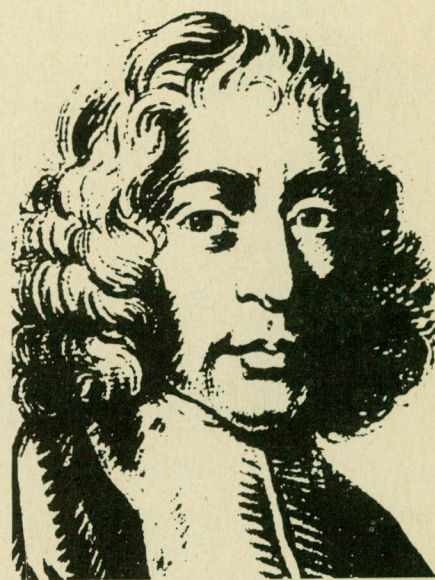
My own earliest heroes were all warriors and adventurers: the Greek heroes like Heracles and Perseus — suitably cleaned up —, the Knights of the Round Table, Horatio keeping his Tiberian bridge, and world war champions — I remember being suitably awed when a holder of the VC came to tea. Lord Nelson perhaps embodied my heroic ideal; he was not only courageous and successfully daring, but also displayed qualities such as generosity, comradeship, loyalty and patriotism — I knew nothing of his love life of course. Patriotism seemed the loftiest virtue a man could have and in many a story redeemed a rascal at the last moment. For all his group loyalty and self interest the

patriot is able to go a little beyond himself.

The brave, good and, above all, patriotic heroes of childhood were all rather anti-septic — censored as they were for childhood consumption. As I grew older my sympathies turned more and more away from the patriot to the revolutionary; where once Prince Rupert had seemed amongst the best of men, Cromwell now was hero. The revolutionary — it seemed in my pre-Freudian naivete — really does serve a noble cause whose interest alone he has at heart: the people. My archetypal hero of this period stood, cockaded phrygian cap on his head,

“...I finally resolved to inquire whether there might be some real good...”

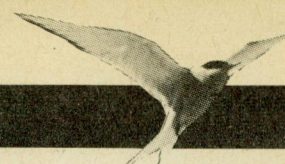
Spinoza



tricolour sash at his waist, atop the barricades fighting for *:Liberté, Fraternité, Egalité* amidst 'the People'.

History is supposed to make one wise; closer study certainly revealed no great historical figures who were untainted. My hero became the Anti-hero, the Outsider: in literature, Orwell, Sartre and Camus and, I hardly like to admit, in popular culture, Mick Jagger, the Grand Punk of the 1960's. The development of my heroic ideal had definitely reached a crisis.

At this point I read the works of Plato and thereby encountered his teacher, Socrates, the great Philosopher — Lover of Wisdom — of fifth century Athens. Socrates brought together all the previous phases of my hero



worship. He was, by Alkibiades account, a brave warrior — even in a way a patriot. He was certainly, in a sense, a revolutionary, for he took upon himself the task of acting as a gadfly to the Athenian people, stinging them into awareness with his uncomfortable truths — ultimately they put him to death for ‘corrupting the youth of Athens’. There was in him even something of the Anti-hero, for he was no handsome romantic figure but poor, with a sharp-tongued wife and a stocky, pug-nosed appearance which was compared to that of a Satyr. But Socrates added something new: he was not only courageous, concerned and unconventional,

“This day England expects every man to do his duty.”

Nelson



he was also committed. His whole life was an uncompromising quest for Truth of which he had the most exalted vision. He was prepared even to die for it, refusing repeated offers of escape whilst he was in the condemned cell.

The portrait which Plato paints, in the *Phaedo*, of Socrates’ last hours moved me more than anything I had previously encountered. It was a scene of the highest nobility: the figure of Socrates calmly talking to his closest friends all of whom are full of love and respect for him. At this final hour he talked with them of the deepest matters, inspiring in them his great vision of the pursuit of Truth, the only thing worth pursuing. He was unperturbed by the preparations for him

to drink the cup of poison, and treated the jailor who served it to him with kindness, excusing him of all responsibility. He calmly drank the hemlock and passed away amidst his friends. As says *Phaedo* ‘This was the end of our comrade, a man who was best, wisest and most just of all we had known.’

On the inspiration of this sublime life — and death — I decided to study philosophy. Little I encountered rose anywhere near those heights; few philosophers approached the purity and power of Socrates as Plato portrays him; none had that special heroic quality which makes one want to be like them. None that is until I read ‘*On the Improvement of the Understanding*’ by Baruch Spinoza, a seventeenth century Jewish Philosopher living in Amsterdam. Though his metaphysical system impressed me, it was again the power of his life which I felt. In this short, unfinished tract he commences with a kind of declaration of commitment:

‘After experience had taught me that all the usual surroundings of social life are vain and futile; seeing that none of the objects of my fears contained in themselves anything either good or bad, except in so far as the mind is affected by them, I finally resolved to enquire whether there might be some real good having power to communicate itself, which would affect the mind singly, to the exclusion of all else: whether in fact there might be anything of which the discovery and attainment would enable me to enjoy continuous, supreme and unending happiness.’

He proceeds then to dedicate himself to a wholehearted quest for Truth. Much of the time he found himself isolated — he was excommunicated and anathematised by the Jewish community of Amsterdam — and at variance with ‘the group’. He too had a circle of friends, for whom his letters reveal he had a warmth and sincere concern.

The impact of these two heroic lives inspired me to go in quest of Truth. The life of the Buddha, embodying a similar yet more intense commitment and courage, pointed to a practical direction, a way in which inspiration can be actualised. The Buddha not only quested, He found; He not only found, He communicated. His life inspires in its completeness and harmonious symmetry of achievement. Every incident in His life is filled with a taste of his natural ease, His penetrating understanding, and His friendliness and concern for others, never once marred by ill-will. In some of the earliest Suttas of the Pali Cannon, such as the Sutta Nipata or the Udana, His nature shines through in astonishing clarity and one can feel what seems a direct contact with him.

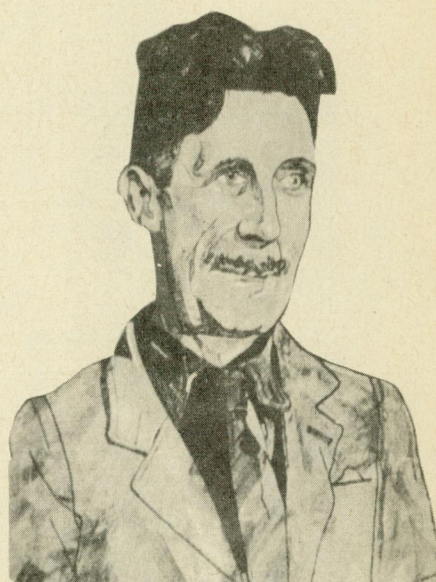
The essential background of the Buddha’s life is the mainly rural culture of ancient India. The Buddha is seen moving from place to place, often through the lonely jungle, talking to those He met and, through His communication, deeply impressing them with the need to transform themselves. His Sangha is simply organised, His Dharma, pragmatic and essential. Yet there is a magic, a dimension of wonder and the marvellous which later generations of His followers recognised and expressed in idealised terms. They recognised in the Buddha a heroism which went far beyond His activities in the sixth century BCE India, a heroism

which they expressed in terms of the career of the Bodhisattva, spanning almost infinite lifetimes and having as its goal nothing less than the perfect Enlightenment of every sentient creature in all the directions and dimensions of the Cosmos.

The archetypal Bodhisattva — lovely to look upon, dressed in rich raiment, skilled in all arts and sciences so that he can communicate with every last living being, full of all virtues, radiant of heart and filled with deep understanding — such a figure, dedicated to and skillfully pursuing his goal of Cosmic Enlightenment, is the last word in heroes. The Bodhisattva embodies the ideal

“It is exactly the people whose hearts have never leapt at the sight of a Union Jack who will flinch from revolution when the moment comes.”

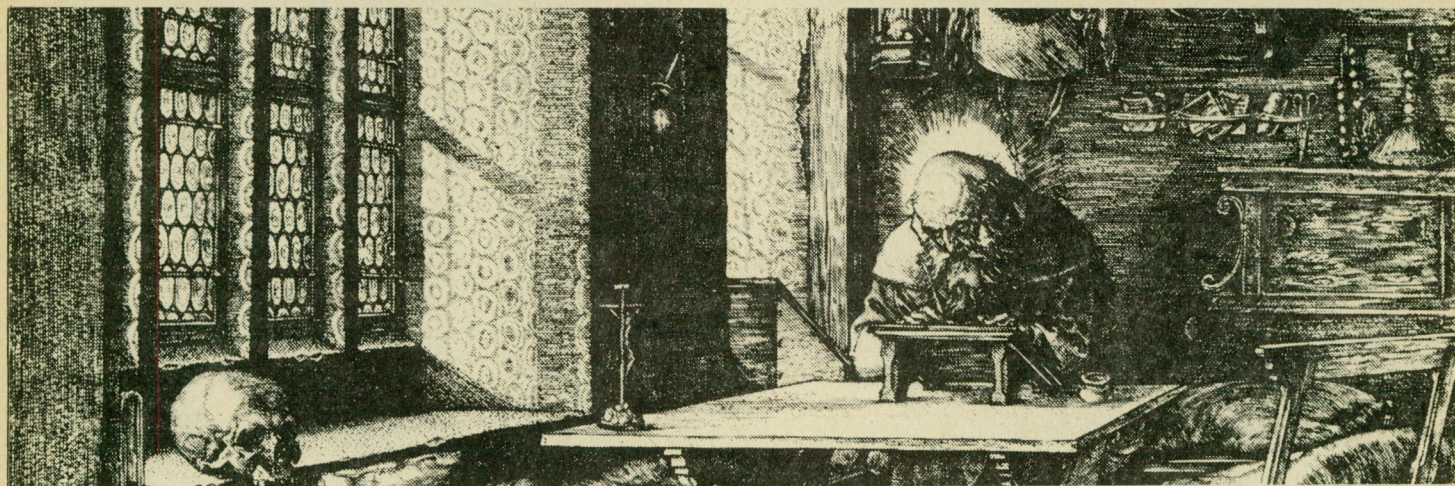
George Orwell



which hovers behind all human heroes, whose heroism may be judged by their approximation to this supreme pattern.

Heroes, then, are all around us: as giants of history, as magnificent archetypes of myth and literature; but heroes may also be found around us in the lives of our companions. The whole spirit of the FWBO is heroic — people constantly overcoming difficulties, working hard with devotion and commitment, creating the conditions for the development of as many beings as possible — Order members and others are responding to the heroic call and are beginning to develop heroic qualities. For if one truly acknowledges and responds to heroes, then one will surely become in time a hero oneself. ■

STUDY



How much do you really need to know about the Dharma? For practical purposes, at least, not very much. For example, if he only practiced what he heard, any reasonable human being could take himself to Enlightenment with the contents of Bhante's Eightfold Path series of taped lectures. The whole point of Dharma is the practice of it. There is certainly no advantage in just knowing a lot about it, and knowledge without practice easily becomes a basis for unrealistic pride.

However a little factual knowledge can be very useful and a source of real inspiration. Some knowledge of the Dharma on a conceptual level can even be the basis for an experience of the Dharma as Truth: Vipassana, or 'insight', when accompanied by the regular experience of states of dhyanic calm and emotional positivity created by *samatha* meditation. The mindfulness of breathing and the *metta-bhavana* practices as taught at our centres are examples of *samatha* practices. With this receptive strength one looks at the world, trying to see its real nature guided by the medium of the conceptual Dharma. If one is successful there will result a permanent change in one's being — to the extent that one has *lived* it one will embody that realization.

On a more day-to-day level, it is useful to have a medium for talking with others about how your practice is going, and the Dharma provides one with such a medium. But is there any need to *study* Buddhism; is there any point in taking one's knowledge any further than the bare Dharmic bones? I think that many people must have unpleasant associations with study. Being required to study at school, very often without any personal, individual, interest in the subject matter, does seem to have associated it in many people's minds with boredom, resentment and guilt, and who wants to associate boredom, resentment and guilt with something that is clearly associated with freedom, joy, inspiration? For many people the two don't really seem to go together.

But there is such a thing as study with feeling, with motivation, with commitment to what it all means, such a thing as real study. As well as being a way of acquiring factual knowledge, study can become a spiritual practice in itself.

I study Buddhism because if I am honest with my study material and with myself it has a definitely inspiring, energising effect on me. To get this quality from reading a book or listening to a tape and note-taking, you have to be aware, aware of what you think, and aware of what you feel — both within yourself generally, and particularly in relation to what you are taking in. You have to be honest as to whether you understand what you are studying or not. It is very easy to skip sentences, or let unclear passages go by without really following them — and without even acknowledging that you have not followed. Dishonesty in study can be rather like a lack of openness in communication — it colours one's whole outlook. For me study is a kind of communication — I have to be receptive to possibilities; I have to be prepared to reevaluate my values.

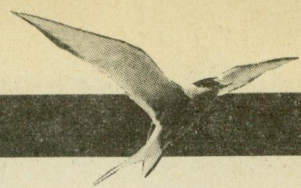
The great danger of studying alone is that of fostering individualism. As with any other Dharma practice, you need contact with committed people, a Sangha, as a testing — even challenging — influence. You need at least to discuss the Dharma with others, because of the human tendency to misunderstand; and to base a whole structure of thought, feeling, and emotion on a misunderstanding; and then to become very attached to that structure. We base our lives on, and gain security from many such false views or *miccha-ditthis*. 'False Views' as

a translation of that Pali term is misleading because it does not really convey the definitely emotional nature of the problem. If changing one's basic attitudes were simply a matter of thinking things out with logic and reasonableness, perhaps everything would be easy, but human beings are just not like that. Have you ever had an argument — not a polite exchange of views, but a mutually dogged battle of stubbornly fixed points of view? The only chance of real communication is if one of gives way slightly; it is likely then that, strangely enough, the other will do so too, until some sort of dialogue is reached. We get very emotionally attached to our viewpoints and change them with great difficulty; indeed the strength of emotion sometimes invested in particular views makes the examination of one's views in the light of Dharma study a hard but powerful practice for the committed person.

From group study as well as from study alone, you will receive inspiration to the extent that you are open to the influence of the Truth. As a poet creates, from a flash of transcending awareness, words that can at times actually produce in his reader something of that same vision, so the more all-embracing vision of the Buddha and his emulators through the ages can be glimpsed by allowing oneself to be confronted by that vision in the form of words.

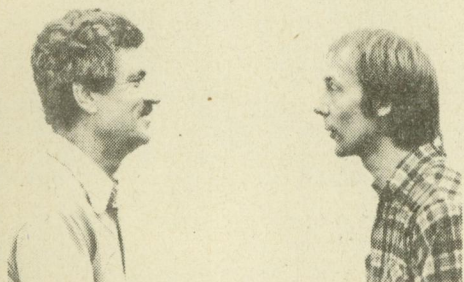


Dharma Study. Photo by Roger Jones.



COMMUNU

by Dev



When I was fifteen years old I had the good fortune to be taught English by a school teacher who was greatly inspired by English literature and who was also extremely gifted at communicating the inspiration he gained through his appreciation of the written word. It was through contact with this man that I first felt the thrill of inspiration pulse through my own veins as we explored, for example, the metaphysical poets, or Shakespeare's *Richard II*, during the course of my fifth and sixth form studies.

For two successive summers immediately after I had left school I worked in short term work camps in Austria on behalf of International Voluntary Service and experienced for the first time the joy of working with others on the basis of a common idealism. The level of communication and friendship generated in both camps in such a short period of time as three weeks remained a cherished memory for a number of years. A few years later when I was working as a professional actor what I most sought after was to work with directors who could stimulate the best in me as a performer. This could only be realised through a high level of mutual receptivity in communication, and on those occasions when this was achieved I always felt greatly enriched. It's hardly surprising therefore that communication within the orbit of the spiritual

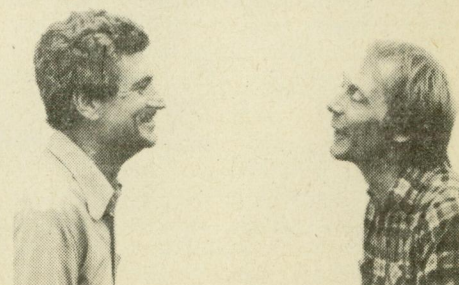
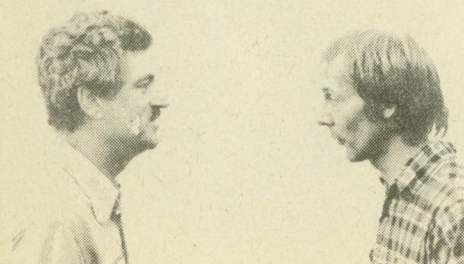
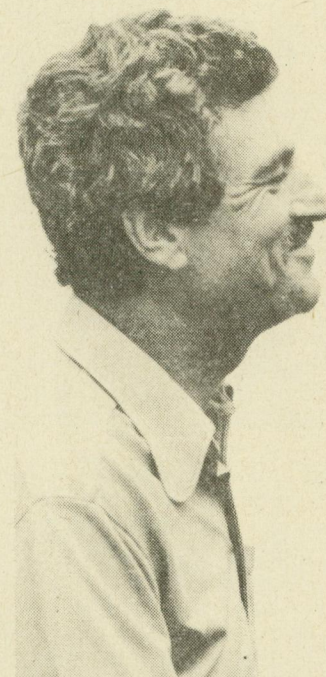


community should be one of my major sources of inspiration.

Communication which takes place on the basis of metta is a spiritually nourishing and invigorating experience. Very often we may find that we do not experience our own emotional positivity to any significant degree unless we come into direct contact with other people. It is as if it is there, just below the surface of our being, waiting to be called into play through contact with a spiritual friend.

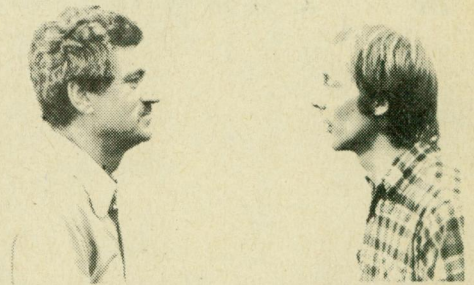
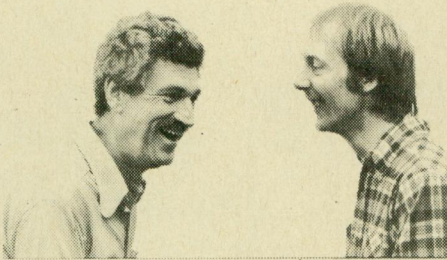
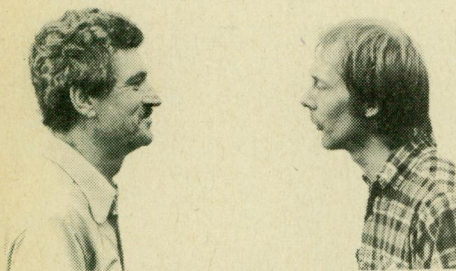
It may be that two people coming together on the basis of kalyana mitrata act as mutual catalysts for one another, thereby stimulating into activity each other's higher emotions. When this is the case then the two friends are effectively feeding one another with inspiration.

When we apprehend someone whose being is suffused in the flush of metta then we experience them as beautiful. Emotional positivity is a highly attractive quality which has its own radiant beauty distinct from the physical form. It is an energy which dances about the features of the individual giving vitality to the form and which can transform the plainest of features. When two such individuals come together in order to communicate, then the interplay of higher emotions which they enjoy is kalyana mitrata or, in other terms, it is the aesthetic appreciation of the individ-



COMMUNICATION

amitra

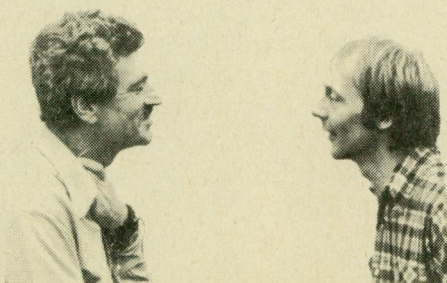


ual: a dynamic interaction of being which is mutually stimulating. Just as we can be inspired by great works of art which communicate the inspiration of the artist, so also can we be inspired by spiritual companions whose inner beauty transforms their external appearance. Effectively we see beyond their physical features to that which enlivens and beautifies them. But to perceive such beauty is dependent upon experiencing the same quality of feeling realised within oneself. Unless we experience that which is beautiful within ourselves we will not recognise it in others.

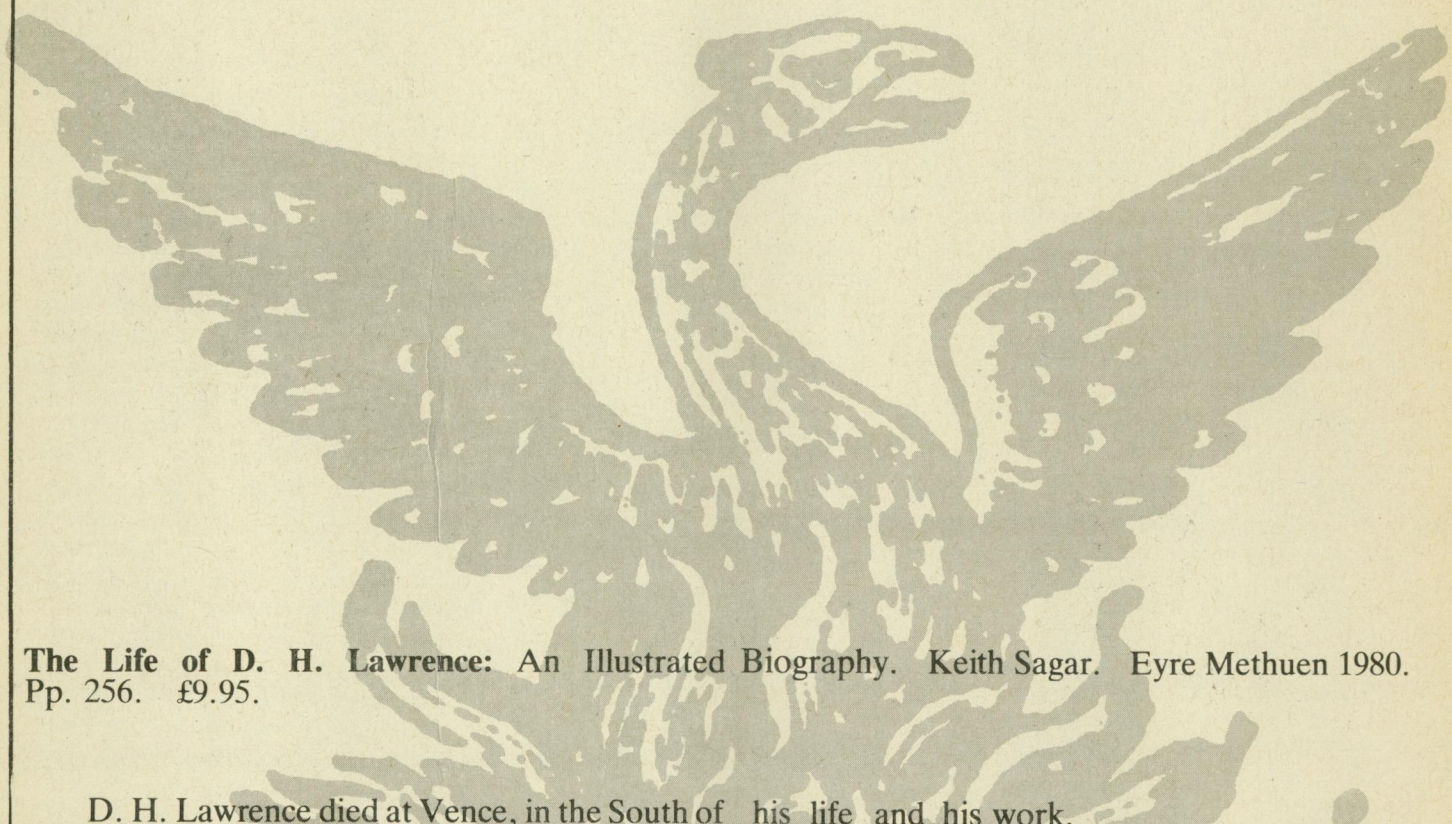
This is the sort of experience generated between spiritual peers, but the communication between oneself and one's spiritual teacher is inspirational in a different way. Someone who is more developed than we are, by virtue of that fact, will be more emotionally refined than we are, and if we open ourselves to his influence we will find ourselves being drawn up quite naturally to a much higher level of being. We will find that we are more aware of our own potential as our being resonates with the realised potential of the guru. In this way we are able to contact deeper sources of inspiration within ourselves which are richly garlanded with devotion as an offering to our spiritual benefactor.

The converse experience, which I have experienced as a kalyana mitra in communication with mitras and Friends, is no less rewarding. To be able to recognise someone's potential and to help them to become aware of it, gain confidence in it, and realise it, is surely one of the most fulfilling experiences that the spiritual life has to offer. When we see someone growing spiritually before our own eyes it is an affirmation of our own growth and a contributing factor to our own further development. It is a reminder of the fact that none of us can ever stand still; that at every moment we have the choice to grow or to stagnate and fall back. As we see someone pushing up to our own level of experience it is as if they are applying a spiritual pressure which demands that we rise to a higher level.

Undoubtedly one of the most apposite images of spiritual life to have sprung from the fullness of Sakyamuni's mind was His vision of humanity as a bed of lotus plants at different stages of development. Just as the lotus bud gradually reveals an increasingly rich and beautiful flower, so also does the growing human individual gain in inner wealth and beauty. The spiritual life consists in the cultivation of the beautiful. Communication with spiritual friends is the simultaneous contemplation and giving of the beautiful. What could be more uplifting than that?



D. H. LAWRENCE AND SPIRITUAL COMMUNITY



The Life of D. H. Lawrence: An Illustrated Biography. Keith Sagar. Eyre Methuen 1980. Pp. 256. £9.95.

D. H. Lawrence died at Vence, in the South of France, on 2nd March 1930, at the age of forty-four. In the course of twenty years of writing life he had produced a substantial body of work that comprised fiction, poetry, travel-writing, essays, criticism, history, reminiscence, letters, reviews and plays, as well as paintings. A considerable portion of this output occupies an important place in 20th-century English literature, and some of it — mainly fiction and poetry — undoubtedly ranks as a permanent part of our literary heritage. In the decade following his death Lawrence's reputation as a writer declined, but in more recent years it has steadily increased and he is now widely regarded as the outstanding creative force of his generation. It was therefore to be expected that the fiftieth anniversary of his death should be marked by the production of radio and television versions of his novels, revivals of his plays and, of course, the publication of books on the man himself,

his life and his work.

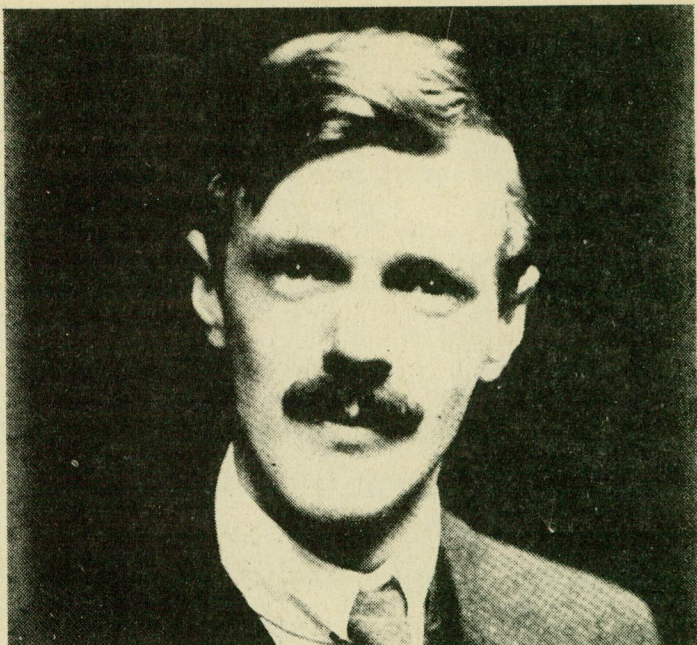
Among the books that have so far appeared is this illustrated biography by Keith Sagar, already well known as the editor of Lawrence's *Selected Poems* in the Penguin Poets series. Glossy, large, and lavishly illustrated as it is, it would be easy to dismiss *The Life of D. H. Lawrence* as yet another 'coffee table' volume; but the book is in fact much more than that. As any biography of Lawrence must, it of course takes us from the township in the semi-rural, semi-industrialized Midlands where 'Young Bert' grew up, to the villa on the Côte d'Azur where, 'The Longest Journey' ended, the famous — perhaps notorious — author died of tuberculosis. In between we are taken to London and Cornwall, Germany and Italy, New Mexico, Ceylon, and Australia. We meet intellectuals and aristocrats, writers and artists, peasants and peons, bohemians and bankers.

But although we are taken on the usual biographical conducted tour, we are not taken on it in quite the usual way. What Mr. Sagar has done is both novel and interesting. He has told the story of Lawrence's life mainly by means of extracts from Lawrence's own writings, especially the letters, as well as from the letters, diaries and reminiscences of his friends. Mr. Sagar himself provides the connecting narrative. In this way we are given a sort of running commentary on the events of Lawrence's life more or less as they actually happen, and given it, for the most part, in Lawrence's own words and the words of those who, for a longer or a shorter period, were in personal contact with him and themselves a part of his life. The result of this method is a tremendous immediacy of impact. We seem to be living *with* Lawrence rather than reading about him long afterwards. The impression of immediacy is heightened by the fact that the text is accompanied throughout with 150 pictures, many of them not previously published, which are almost as essential to the book as the text itself. These pictures enable us to see the places in which Lawrence lived, and the people with whom he associated. They enable us to see the physical changes that took place in him over the years. It is indeed with something like a shock that we see the handsome, healthy young man of twenty-three slowly turning into the haggard, shrunken figure of forty-four. Sixteen of the pictures are in colour, eight of them being reproductions of Lawrence's own paintings. The colours of the paintings tell us something about Lawrence that we could not, perhaps, have learned in any other way.



By permitting Lawrence's life to speak, virtually, for itself, Keith Sagar enables us to see a number of things that might otherwise have remained obscure. I for one am convinced that what killed Lawrence was not so much tuberculosis as the war. Keith Sagar himself seems to believe as much. In the Introduction to his Penguin Selected Poems he says, 'The horrors of the war, the moral debacle at home, the suppression of his splendid novel, *The Rainbow*, persecution, ill-health and poverty, all combined to destroy in Lawrence, during the war, his faith in humanity and a human future.' As early as 1915 Lawrence stated bluntly, 'The War finished me: it was the spear through the side of all sorrows and hopes,' (p.75) while towards the end of his life he told Trigant Burrow that his illness was nothing but chagrin caused by 'the absolute frustration of my primeval societal instinct' (p.218) and Witter Bynner that his sickness was 'a sort of rage'. (p.242) The war was, indeed, a kind of watershed in his life. Between the pre-war and the post-war Lawrence there is a whole world of difference. The first was the man of whom Jessie Chambers wrote, 'Lawrence seemed so happy that merely to be alive and walking about was an adventure, and his gift for creating an atmosphere of good fellowship a joy' (p.26); the second the man who, at thirty, described himself as being 'mad with misery and hostility and rage' (p.85), and who wrote, 'Sometimes I wish I could let go and be really wicked — kill and murder — but kill chiefly. I do want to kill. But I want to select whom I shall kill. Then I shall enjoy it,' and, 'I am hostile, hostile, hostile to all that is, in our public and national life. I want to destroy it.' (p.86) The first Lawrence did not, of course, die completely, — in a sense even outlived the second Lawrence, — and in the end attained a kind of wan resurrection. Mr. Sagar is not correct, however, in saying that, during the war, Lawrence's faith in humanity and a human future was destroyed. What happened was that his faith took a more specialized, a more desperate, form. It took a form that was, in effect, a response to the challenge of the war. It took the form of what Lawrence called *Ranim* and what Buddhists call *Sangha* or *Spiritual Community*.

This is not to say that there is much in Mr. Sagar's biography that is of direct Buddhist interest, though there is much that is of indirect Buddhist interest, at least so far as Western Buddhists are concerned. Lawrence's references to Buddhism are few, and most of them are uncomplimentary. To Earl and Achsa Brewster, Americans, vegetarians and 'budding Buddhists' as Richard



Lawrence photographed by W. G. Parker in 1913.

Aldington called them, whom he had met in Capri in 1921 and with whom he joined up in Ceylon for a few weeks the following year, on his way to Australia, Lawrence wrote, 'The American Indian, the Aztec, old Mexico — all that fascinates me and has fascinated me for years. There is glamour and magic for me. Not Buddha. Buddha is so finished and perfected and fulfilled and *vollendet*, and without any new possibilities — to me I mean.' (pp.128-129) In Ceylon itself, where Earl Brewster was studying Pali, his impressions of Buddhism were even less favourable, though he enjoyed the Kandy Perahera, which was 'wonderful, gorgeous and barbaric with all its elephants and flames and devil dances in the night.' Not without insight, in view of the fact that it is the Theravada Buddhism of Ceylon on which he is commenting, he continues, 'One realizes how barbaric the substratum of Buddhism is. I shrewdly suspect that the high-flownness of Buddhism altogether exists mostly on paper: and that its denial of the soul makes it always rather barren, even if philosophically, etc., it is more perfect.' He concludes, 'In short, after a slight contact, I draw back and don't like it.' (p.130) He certainly did not like what, writing to another friend, he described as 'the nasty faces and yellow robes of the Buddhist monks, the little vulgar dens of the temples,' (p.130) but then the heat that year was exceptional even for Ceylon, Lawrence was ill all the time he was there, and when he wrote he was evidently in a bad mood. Later, from Australia, he wrote to Earl Brewster, 'How I *hated* a great deal of my time in Ceylon: never felt so sick in my life. Yet now it is a very precious memory, invaluable. Not wild horses would draw me back. But neither time nor eternity will take away what I have of it: Ceylon and the East.' (pp.130-131) It is interesting to speculate what might have been the result had Lawrence come into contact with a form of Buddhism more spiritually alive than the Theravada Buddhism of Ceylon. What would he have made of Zen, for instance, or of Tibetan Buddhism, had they been more accessible in his day? What would he have thought of our own Movement, had he lived long enough to see it? Despite his unfavourable opinion of Buddhism, or what purported to be Buddhism, there is little doubt that some of the questions with which he was most deeply concerned were questions on which Buddhism had something of special value to say to him. It is therefore important that Buddhists, especially Western Buddhists, should not be misled by Lawrence's bad-tempered snarlings at monks and temples but try to understand what he meant by *Ranim* and why his efforts to establish it were unsuccessful.

'*Ra'annanim*' is a Hebrew word meaning 'green, fresh and flourishing,' and Keith Sagar tells us that '*Ranim* was to be a monastic community secluded from the sick world, of some twenty righteous or at least like-minded people dedicated to fostering "new shoots of life" within themselves, and subsequently to seeding the sterile ruins of Western civilization.' (p.75) The similarity to our own conception of *Spiritual Community* is obvious. At one time Lawrence referred to *Ranim* as the 'island' idea, adding, 'But they

say, the island shall be England, that we shall start our own new community in the midst of the old one, as a seed falls among the roots of the parent.' (p.83) (There are obvious overtones here of Blake's building Jerusalem in England's green and pleasant land, but Lawrence seems to be unconscious of them.) At another time it was 'the colony', and it was to be in Florida — or Cornwall. (p.94) Once the idea took the still more tenuous form of founding a publishing company 'that publishes for the sake of truth.' (p.97) According to Keith Sagar, Lawrence had long been fascinated by the monastic life. 'Despite his allegiance to the body, he led a very simple, slightly ascetic life, and his hatred of the human [as distinct from the animal and vegetable] world led him to explore various forms of withdrawal from it. He often spoke of Rananim as a "monastic" community.' (p.117) (Buddhist 'monasticism' is not, of course, based on hatred of the human world.) On at least one

'the new relationship will be some sort of tenderness, sensitive, between men and men and men and women, and not the one up one down, lead on I follow, ich dien sort of business.'

occasion, towards the end of his life, when he had given up hope of being able to establish Rananim, he advised the young Rolf Gardiner to found what — using an interesting expression — he called 'flexible monasteries'. (p.206) In one form or another, the idea of Rananim was, according to Keith Sagar, 'always Lawrence's last resort. All his other ideas about human relationships were put to the test, if not in reality, then in his fiction. But he never dared follow through, imaginatively, the Rananim idea; it was too precious to put at risk. When he writes of it in his letters, his language lapses into Arcadian or Prelapsarian.' (p.104)

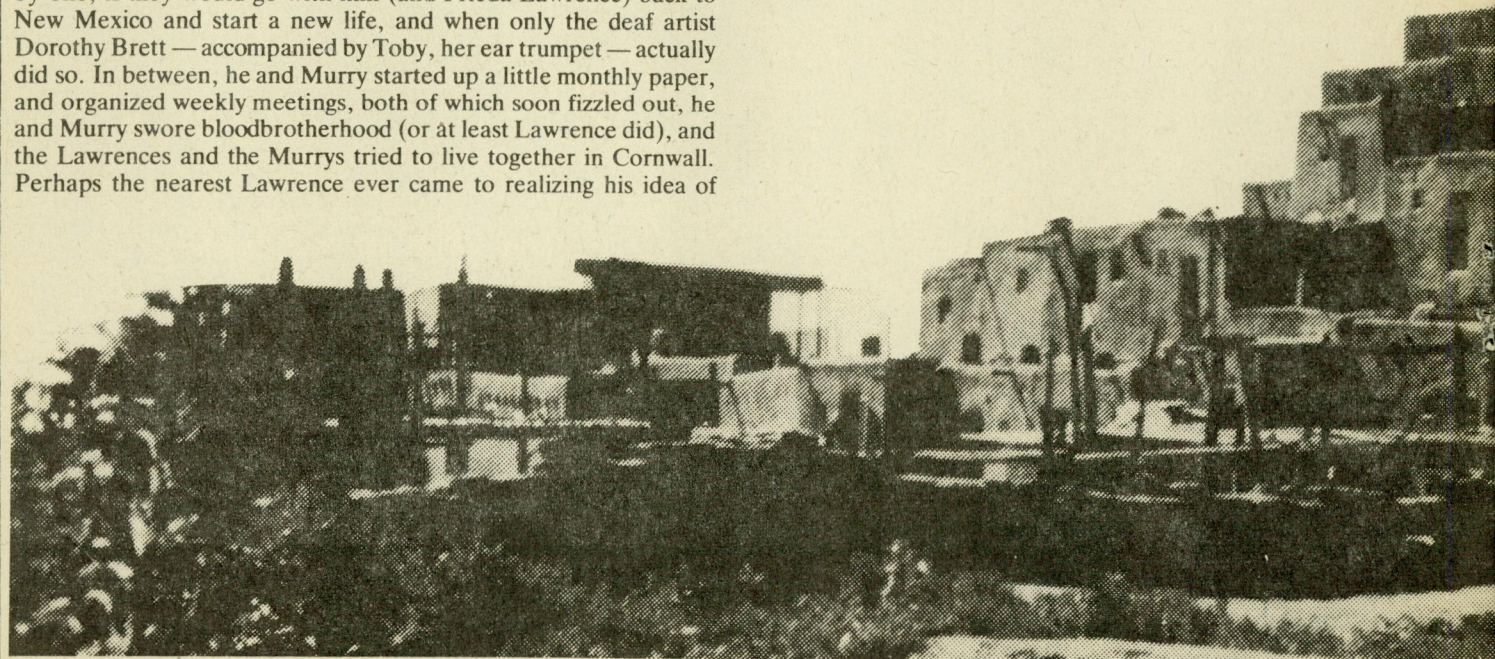
Reluctant as he may have been to follow the Rananim idea through imaginatively, in his fiction (as Goethe, for instance, had done, with a similar idea, in *Wilhelm Meister's Travels*), Lawrence certainly strove to bring it into existence as a concrete social reality, at least during the decade from 1914 to 1924, and at least intermittently. In 1915 he was doing his best to co-opt such Cambridge-Bloomsbury figures as E. M. Forster and Bertrand Russell, as well as John Middleton Murry and the young Aldous Huxley. In 1925 came the famous party at the Café Royal when, a few days after his return from America, Lawrence asked his seven special friends, one by one, if they would go with him (and Frieda Lawrence) back to New Mexico and start a new life, and when only the deaf artist Dorothy Brett — accompanied by Toby, her ear trumpet — actually did so. In between, he and Murry started up a little monthly paper, and organized weekly meetings, both of which soon fizzled out, he and Murry swore bloodbrotherhood (or at least Lawrence did), and the Lawrences and the Murrys tried to live together in Cornwall. Perhaps the nearest Lawrence ever came to realizing his idea of

Rananim was when, in 1922, he and Frieda lived for four months in New Mexico very close to the two itinerant young Danish artists, Knud Merrild and Kai Gótzsche. 'The Lawrences and the Danes made no demands on each other,' says Keith Sagar, 'and an easy friendship developed spontaneously.' (p.146) In the end Lawrence was reduced to projecting his idea of Rananim onto the lives of the ancient Etruscans, who, provided one did not look too closely, could be regarded as having created a perfect human society — a society that had been destroyed by the brutal, militaristic Romans.

Seeing how desperately Lawrence believed in the idea of Rananim, — *needed* to believe if he was to retain any faith in humanity and a human future, — the question that confronts us is, Why was Lawrence unable to give concrete, social embodiment to his idea? Why was he unable to establish Rananim as a living reality? After all, besides being, as a writer, the outstanding creative force of his generation, as a man he was, by all accounts, an exceptionally charming and stimulating companion. Yet towards the end of 1916, looking back over what was to have been the Year of the New World, he could write to Koteliensky, from whose chanting of Hebrew music he had taken the word Rananim, 'I tell you Rananim, my Florida idea, was the true one. Only the *people* were wrong. But to go to Rananim *without* the people is right.' On which Keith Sagar wryly comments, 'A colony without people. A sad conclusion.' (p.100) A sad conclusion indeed! A colony, — a Rananim, — a spiritual community, — consisting, in effect, of just Lawrence and Frieda! What had gone wrong? What was it that *continued* to go wrong, and continued to go wrong until, even though he so passionately believed that 'Men are free when they belong to a living, organic, *believing* community, active in fulfilling some unfulfilled, perhaps unrealized purpose,' (p.145), — even though he complained so bitterly of the frustration of his primeval societal instinct ('societal' perhaps in a deeper sense than he knew), — Rananim in the end became no more than a dream and Lawrence could write to Ralph Gardiner, resignedly now, but still sadly, 'As far as anything *matters*, I have always been very much alone, and regretted it.' ? (p.206)



What had gone wrong was not one thing, but a number of things, all interrelated. In the light of our own experience of spiritual community, within the FWBO, it may be possible for us not only to identify the principal factors leading to the failure of Lawrence's idea of Rananim but also to make it clear how, given those factors, the idea was doomed to failure from the start. We can best do this,



perhaps, by first reminding ourselves of some basic principles, — principles that, as a result of our own efforts to put the Buddhist ideal of Spiritual Community into practice in the West, we have found to be true, — and then applying those principles to the idea of Rananim, as Lawrence actually sought to carry it out. Enumerated more or less at random, the principles in question are: (1) The spiritual community consists of individuals. (2) The 'couple' is the enemy of the spiritual community. (3) The spiritual community is not a group. (4) The spiritual community must have a common ideal and a common method of practice. Though enumerated at random, these four principles will provide us with a framework for a brief discussion of Lawrence's failure to give concrete, social embodiment to his idea of Rananim and, at the same time, enable us to see the limitations of the idea of Rananim and, at the same time, enable us to see the limitations of the idea of Rananim itself — limitations that were obvious to at least some of Lawrence's friends, even though they were not all obvious to all of them, or even to Lawrence himself.

(1) **The spiritual community consists of individuals.** The significance of this statement is not so obvious as it might, at first sight, appear to be. What do we mean by 'individuals', and in what way does a spiritual community consist of them? At least so far as the establishing of Rananim was concerned, Lawrence himself it seems did not have a clearly defined concept of 'the individual', — perhaps would not have wanted to have one, — although when he told Koteliensky 'only the *people* were wrong,' what he may have meant was that they were not individuals, i.e. not true individuals. From the Buddhist point of view, the (true) individual is one who is self-conscious or self-aware (though not in the alienated way that Lawrence so rightly condemned), able to think for himself, emotionally positive, creative rather than reactive in his attitude towards life, spontaneous, sensitive, and responsible. The spiritual community consists of (true) individuals in the sense that it is a free association of, — the sum total of the non-exploitive, non-addictive relationships between, — a number of people who are individuals in

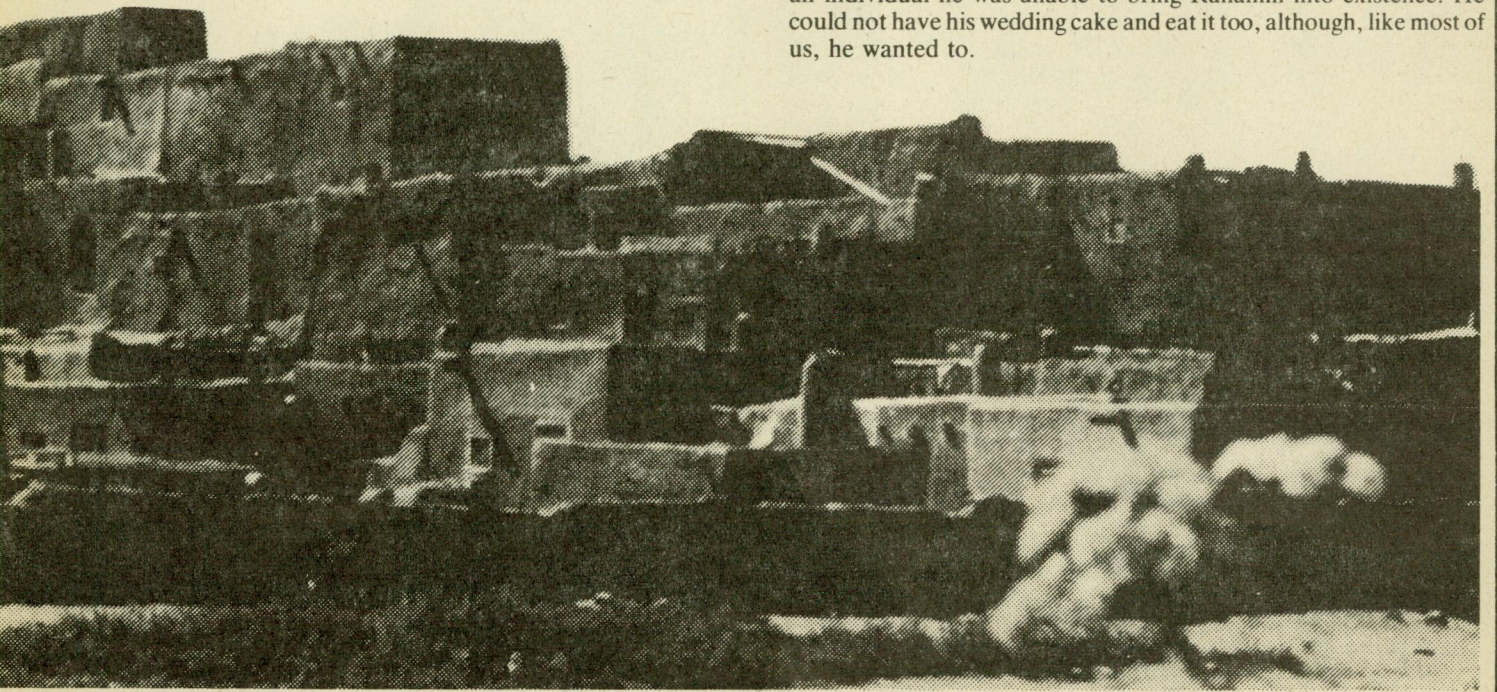


the sense defined. Lawrence perhaps had an inkling of what this sort of community was like when, towards the end of his life, he wrote that 'the new relationship will be some sort of tenderness, sensitive, between men and men and men and women, and not the one up one down, lead on I follow, ich dien sort of business.' (p.207)

(2) **The 'couple' is the enemy of the spiritual community.** By the couple, in this context, one means two people, usually of the opposite sex, who are neurotically dependent on each other and whose relationship, therefore, is one of mutual exploitation and mutual addiction. A couple consists, in fact, of two half-people, each of whom unconsciously invests part of his or her total being in the other: each is dependent on the other for the kind of psychological security that can be found, ultimately, only within oneself. Two such half-people, uneasily conjoined as a couple, can no more be part of a spiritual community than Siamese twins can be part of the *corps de ballet*. Their 'presence' within the spiritual community can have only a disruptive effect. The couple is therefore the enemy of the spiritual community. Lawrence, however, did not see this. Perhaps, because

'Lawrence's failure seems to remind us that spiritual community is something that has to be striven for....it is something we bring into existence from moment to moment by virtue of our free association one with another as individuals.'

of his personal history, and the pervasive influence of our culturally-conditioned notion of 'romantic love' between the sexes, he *could* not see it. As is well known, for him the man-woman relationship was at the very centre of things, even though balanced, to some extent, by the man-man relationship. This meant, in effect, that the *couple* was at the centre of things. Rananim was to be made up of married couples: a contradiction in terms. Among all Lawrence's friends, the only person who seems to have spotted the contradiction was E. M. Forster. Writing at the beginning of 1915, after Lawrence had scolded him so much on his visits to Greatham that, as Keith Sagar says, 'at last the worm turned', he began his letter, 'Dear Lawrences,' and continued, significantly, 'Until you think it worthwhile to function separately, I'd better address you as one...' (p.82) Because Lawrence did not think it 'worthwhile' to function separately it was not really possible for him to relate to others *as an individual*, — certainly not to the extent that is required in the spiritual community, — and because he could not relate to others as an individual he was unable to bring Rananim into existence. He could not have his wedding cake and eat it too, although, like most of us, he wanted to.



(3) **The Spiritual Community is not a group.** It is not a group because a group, unlike a spiritual community, does not consist of individuals but of those who have yet to become individuals. Before one can distinguish the spiritual community from the group, therefore, one must be able to distinguish the individual from the proto-individual or 'group member', and in order to do that one must be an individual oneself, for only an individual can recognize another individual. From this it follows that if one is not an individual, and therefore unable to distinguish individual from proto-individual, one will tend to bring into existence not a spiritual community but, at best, a 'positive group'. This is what happened with Lawrence. Moreover, if one is not able to relate to others as an individual one will tend to relate to them in some other way. Lawrence was not able to relate to others as an individual: he had to be their leader; he had to ask them to follow him. Most of his friends did not want to do this, much as they loved and admired him, and some of them were honest enough to say so. 'I like you, Lawrence,' said Mary Cannan, when *she* was asked if she would go with him back to New Mexico, 'but not so much as all that, and I think you are asking what no human being has a right to ask another.' (pp.168-169) Eventually, Lawrence himself repudiated the idea of leadership, as we have seen, declaring, 'the leader of men is a back number.' (p.207) He had seen that Rananim could not be a group;



but he had not really seen how it could be a spiritual community. He could not 'link up with the social unconscious,' i.e. could not be simply a member of the group; at the same time, not being a true individual, he was unable to enter into a free association with other individuals, even had he been able to find them. Consequently, 'One has no real human relations — that is so devastating.' (p.218)

(4) **The spiritual community must have a common ideal and a common method of practice.** As we have seen, the spiritual community consists of individuals. But individuals, i.e. true individuals, do not come ready made: they have to be created; they have to *create themselves*. A spiritual community, therefore, cannot be established in the sort of way that a group can be established. It comes into existence only when a number of people work on themselves — and on one another — in such a way that they actually become individuals and are able to relate to one another as individuals. But how does one work on oneself? How does one actually become an individual? In order to become an individual one needs a definite method of practice, by which is meant not a mere technique of bringing about 'results' irrespective of one's mental attitude but an effective means of radical self-transformation. In Buddhism the principal method of practice is meditation, in which one works directly on the mind itself, transforming self-consciousness into transcendental consciousness and so on. Lawrence wanted to establish Rananim. But he and his friends were not individuals to start with, though Lawrence himself, at least, had some of the characteristics of the true individual, nor were they able to work on themselves and become individuals. They were unable to work on themselves because they had no common method of practice. All that Lawrence was able to offer them was the prospect of somehow reverting to the pre-conscious state of the infant, in which self-consciousness does not exist and one feels at one with the whole of existence — thus implying that the pre-conscious state is higher than the conscious state. Moreover, a definite method of practice presupposes a definite ideal, for a method is a method only in relation to a certain end. Since Lawrence had no clearly defined concept of the individual it was not really possible for him to have the individual as his ideal, and because he did not have the individual as his ideal it was not possible for him and his friends to become individuals, or even to have a means of becoming such. In Buddhism the end in relation to which meditation is the principal means is true individuality. The ultimate ideal of Buddhism is the ideal of human Enlightenment, which is not an ideal imposed upon men from without (the kind of pseudo-ideal against which Lawrence protested) but

one which is implicit in his own nature and which represents the fulfilment of his nature in the deepest and truest sense.

Lawrence's idea of Rananim was much more than one sensitive, creative person's response to the challenge of the war. In reality it represented the proto-individual's response to the challenge of the group as such, whether in peace or in war, a response that in Lawrence's case took the form of an attempt, — a blind, almost instinctive attempt, — to rise from the level of the group to a higher level of human development, both individual and collective, by establishing the kind of new society that Buddhists call Sangha or Spiritual Community. Unfortunately, for the reasons that have been given, Lawrence's attempt to give concrete, social embodiment to his idea of Rananim was a failure. For us that failure is not without its uses, especially at a time like the present, when the brute mass of corporate existence by which we are surrounded, — in which we live embedded, — poses a greater threat, and presents a greater challenge, than ever it did in Lawrence's time. Among other things, Lawrence's failure serves to remind us that spiritual community is something that has to be striven for. The fact that the ideal of Sangha or Spiritual Community is an integral part of Buddhism does not mean that spiritual community comes to us on a plate. It is not something that, as 'Buddhists', we automatically have. On the contrary, it is something we bring into existence from moment to moment by virtue of our free association one with another as individuals. Lawrence failed to bring Rananim into existence because he did not have the 'blueprint' of the spiritual community. We have the blueprint, but we shall no more be able to bring the spiritual community into existence than he was unless we can become true individuals and can relate to one another as such. Even though we make the effort that this involves, we shall make it all the more successfully if we have even a little of the sensitivity and creativity of the Lawrence who lives so vividly in the pages of Mr Sagar's biography.

Sangharakshita



Lawrence at the age of 44 photo University of Texas.

FACETS

Europe

Since the last Newsletter, the Order Convention, which acts as a sort of biennial watershed, has taken place. Order members go to these conventions knowing everything will be slightly different afterwards and there's a sense of tidying up one's affairs so that changes can be effected swiftly and cleanly as the energy created by the ten day meeting flows back through the FWBO. The result is a sense of sturdy expansion.

In Bethnal Green the new Cherry Orchard restaurant opened in May amid a flurry of speeches and local newsphotographers. First started more than a year ago when the work on the building of the LBC was nearing completion and there were just too many people working there to be fed by the community kitchen upstairs in Sukhavati, it has grown from a makeshift workers soup kitchen to what is now a purpose built and very attractive vegetarian restaurant patronised by both centre visitors and the local population. It is run by a team of five women, with additional part-time help especially on those days when it stays open later to provide evening meals for people coming to the meditation classes; when the garden patio has been completed there will be plenty of room for up to sixty people.

Mind and Body

Last year the centre in Norwich sent a tough, nomadic team of cooks round various large summer Fairs. This year they are catering at the third Festival of Mind, Body & Spirit, being held in London at the end of June, where Brighton's Wind-

The scene is Padmaloka on the last day of the Chairmen's week. Purna becomes the second *Anagarika* in the Western Buddhist Order. Purna works in India with Lokamitra, and was in England for the Order Convention. He and Lokamitra are now both back in Pune.

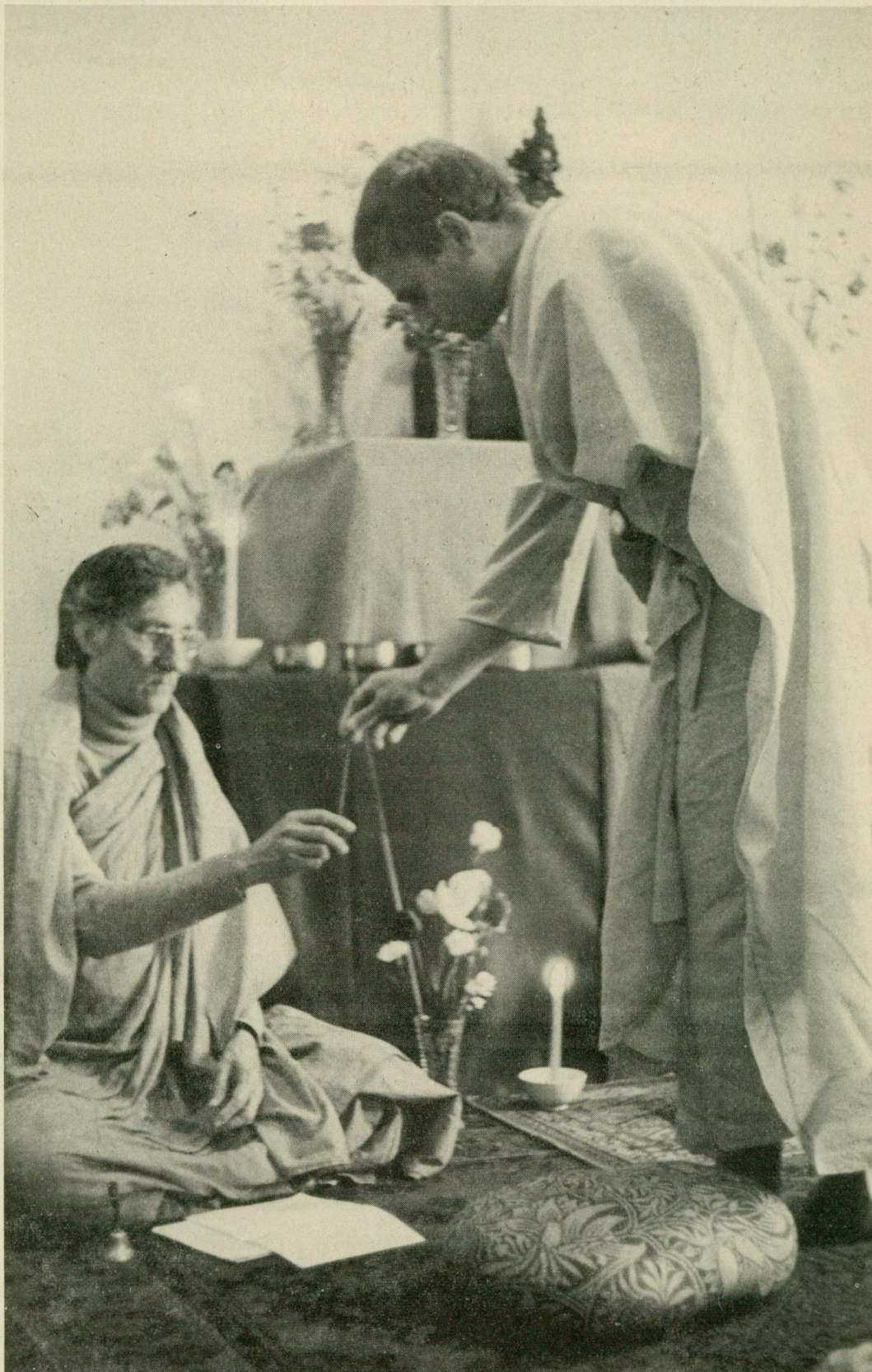


Photo by Nagabodhi



Cherry Orchard Photo Nagabodhi

horse Emporium will also have a stand. Norwich's "Mobile Kitchen" will also be providing food at three more Fairs this summer: Cambridge in May, Stour Valley (25-27 July) and Rougham Fair (23-25 August). Brighton will be represented at two other summer festivals in Tunbridge Wells and Hove.

Fund Raising

Padmaloka Candles appear in shops throughout the south east of England, and they have recently been making vast numbers of poured wax candles (1500 set and wrapped daily) for a fancy box manufacturer. The five full time workers and their energetic manager have made large enough profits to be able to send £3,500 to India in the last year. Other centres also continue to raise money for FWBO Pune and the ITBCI in Kalimpong, and the FWBO as a whole has raised £12,000 for India during the last two years. But other places are also needing at least an initial financial boost. The Norwich centre held not only a Spring Feast, with piano music played by Lois Paull, but also, amazingly, their first ever jumble sale, to raise money for 'FWBO Sydney' and the Brighton centre raised £1,500 towards the cost of the new edition of *A Survey of Buddhism*.

In Glasgow they are pressing on, renovating and converting the

premises in Sauchiehall Street. Initially they envisaged a good looking but simple job, but the closer they look, and the higher they aim, the more dimensions there are to the task so progress is a bit slow. The gardening business, whose profits provide the money for the refurbishment is flourishing, and the print and design shop, 'Ink', has so much work pouring in they will have to start looking for bigger premises quite soon.

Developments in West London have been hampered recently by the fact that their two communities are geographically far apart. So they are concentrating on bringing the women's community, temporarily situated in south London, closer to the men's community, Ratnadvipa, in west London. The recent complex negotiations for a property in Putney fell through at the last moment, but two embryonic businesses are starting up, Friends Foods (W. London), and a high standard plant and gardening venture. The Blue Lotus typesetters started up in Bethnal Green as a temporary measure until property was available in West London. Now they are doing so well in East London they've decided to stay there, working in tandem with Windhorse Press, Publications, and Associates, and joining the Pure Land Co-op.

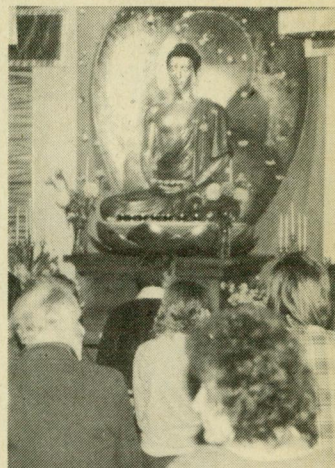
Housing

Another addition to the Bethnal Green co-op scene is the Phoenix Housing Co-operative. Bethnal Green is part of a London borough where almost all the property is owned by the local council, so it can often be difficult to find somewhere to live in the area — the council's waiting lists are very long. But housing co-ops can take over relatively undesirable properties, and we now have the skills to improve them. At present there are five well established communities in the area, as well as two women's communities recently formed in what may be only temporary accommodation. A lot of people are living in twos and threes in less formalised situations and there are many more wanting to live with others who also

meditate, nearer the Centre. Hopefully, the Phoenix Co-op will soon be helping such people to find community houses.

The premises of Sukhavati are also leased to us temporarily, though in this case for 25 years. But the Greater London Council recently told the FWBO that we could buy the freehold for the very low price of £55,000. Unfortunately the amount of building work that is in hand in Globe Road, the street adjoining the LBC containing our restaurant, second hand shop, and soon the offices of the LBC and co-op, means that what money we have is too tied up for us to be able to raise the £55,000 quickly, though as it is such an important opportunity every possible avenue is being explored. If there is anything any reader feels able to do to help, please let Sukhavati know.

But the classes at the LBC and Mandala in West London are not the only places in London where the WBO teaches meditation and the Dharma. For several years Vangisa has been teaching the fundamentals of Buddhism at the City Literary Institute and also at the Maryland Institute (last session, 'The White Lotus Sutra', next session, 'The Oxherding Pictures' of Zen, and 'The



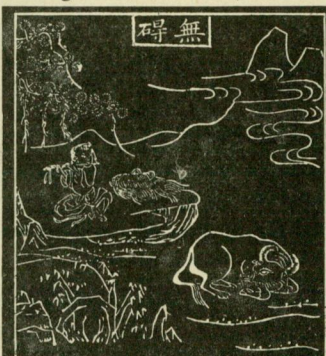
Buddha Day celebrations at the LBC. Photo Duncan Skinner

as being increasingly popular and his classes are among the few in adult education where there are more attending by the end of the year than at the beginning.

In Manchester the new centre is slowly becoming known, and now there are both beginners' classes and regulars' classes, as well as a Dharma course. Vimalamitra has just returned from a stay with Mr. Iyengar in Pune, and has begun teaching yoga. In Brighton too a yoga teacher has returned from abroad — Surata from travels in Greece and France. And yet another person back from Greece is Subhuti, who is writing a book about the FWBO. He has established himself at Padmaloka to get on with it in peace, and to assist the Ven. Sangharakshita in his work.

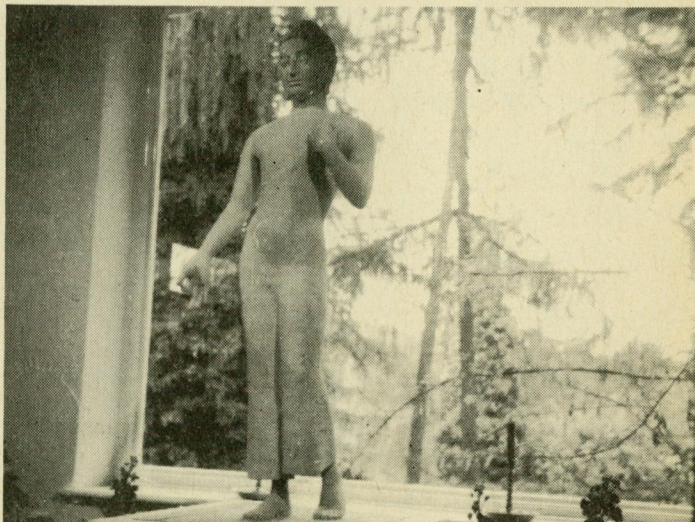
Celebrations

According to the reports, there were more people than ever at the celebrations of the Buddha's Birthday (and also the foundation of the FWBO and the WBO) in April, and at Wesak a few weeks later. Several centres held day retreats and there was a general sense of a more tangibly committed Sangha. People wanted to be there all day celebrating the Buddha's Enlightenment, they wanted to make the shrine rooms glow with flowers and individual offerings and to ring with chanting and puja. They wanted to

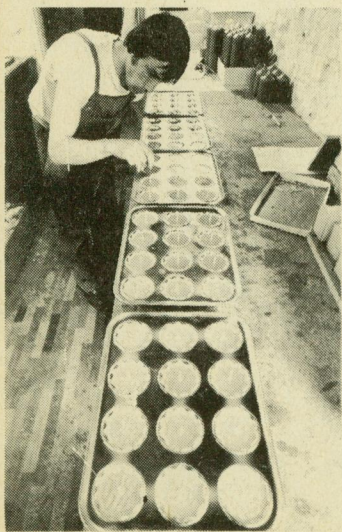


6. Unimpeded
On the verdant field the beast contentedly lies idling his time away.
No whip is needed now, nor any kind of restraint;
The boy too sits leisurely under the pine tree,
Playing a tune of peace, overflowing with joy.

Four Noble Truths'. Recently he began what may be the only regular classes in meditation being held in public adult education establishments in the UK. They are reported



New shrine-image at Aryatara. Photo Robbie Cairns



Padmaloka Candles. Photo Roger Jones

be deeply involved, to feel their connections with the Three Jewels. Aureoles of flowers hovered in the air around the figure of the Buddha at the LBC and the shrine almost disappeared under the vast number of personal offerings. It was in this context that there were many ceremonies for new mitras in several centres. At Aryatara these feelings were also expressed by a completely redecorated shrine room with a new shrine, aiming for classical simplicity and tranquillity, and a very beautiful new rupa of the Buddha, made by Do Phillips.

Retreats

Another way people can reinforce their connections with their spiritual ideals is to be in a situation where the conditions for meditation are better than they are in most people's daily lives. This summer there seem to be more retreats organised than ever before. There are three for men: one in the western highlands of Scotland at Loch Cluanie (5-20 July: book through Glasgow); a month at Padmaloka (divided into two parts August 1st-16th, and August 16th-30th), and Tyn-y-ddol are holding a special two week meditation retreat (August 1st-17th; book fast for this, there are not many places available). For women, there is a ten day retreat (July 22nd-1st August) in Sussex, between the sea and the South Downs, outside Seaford. This retreat will be followed, in the same place, by one for both men and women (from August 2nd-15th), with special provision for complete beginners as well as people with previous experience of meditation. Both these retreats can be booked through the LBC. And finally, or rather first, this summer, there will be the summer retreat at Stenfors in Sweden (July 18th-27th), which is a good opportunity for men and women practising meditation and Buddhism in various parts of Europe to meet and encourage each other.

Going on retreats, working directly on developing yourself in situations designed to be as helpful and unobstructive as possible, also gives a lot of impetus to changing the rest of one's living situation. As our living and working situations improve, then there is room to be aware of our deepest spiritual ideals, and energy to create better situations in which to strengthen our connections with them: Aryatara has a new shrine, Vajrakula in Norwich has a new community shrine room, the Sukhavati community get up earlier for longer periods of meditation in the morning, the LBC has an evening without talk totally devoted to meditation, after a great deal of hard work the Tyn-y-ddol meditation Centre in Wales is open; we begin to appreciate Bhante even more, and teams set off this summer to carry the FWBO to Australia and America.

Marichi

NETHERLANDS

On Wednesday, the 27th of February 1980, at 1.25 p.m., a lonely citizen strolled into the office of a Notary in a small provincial town in Holland. The Notary, quite conscious of his importance was seconded by his slightly nervous pupil, who functioned as a witness. After the ceremonial offering of a good quality Dutch Cigar and the equally ceremonial polite refusal under the pretext of being a non-smoker, all three gentlemen sat down at a huge table, trying to accommodate themselves in over-sized chairs, to perform an act, that may very well be considered to be of historical importance to the future of the FWBO.

The Notary, reading with monotonous professional routine through many lines of never-spoken notarial Dutch, suddenly stumbled over the first lines on page 7, when he tried to pronounce the name of the president-to-be, the Ven. Maha Sthavira Sangharakshita. Less difficulty was encountered with the names of Upasakas Sona (Chairman), Kulamitra (Treasurer), Kulananda (Secretary), Abhaya and Nagabodhi (Members), but Mister Notary became more relaxed when he came across the more familiar sounding, easily pronounceable name of the founder of: 'Stichting Friends of the Western Buddhist Order in Nederland'.

The Act was signed by all three gentlemen. Thus a new foreign branch had sprung from the already flowering tree of the FWBO. Thus a new tiny little Lotus Bud is trying to emerge from the thick, heavy Dutch clay. With his signature, this lonely person, somewhere in Holland, appointed - the above mentioned Order Members as Board of the Stichting (Foundation), and at the same time terminated his role as a Founder — and vanished.

The idea of a Foundation in the Netherlands came up exactly a year ago. Why did it take a full year to take shape? The answer to this is pretty obvious. Buddhism is irresistibly penetrating into the West. The WBO is unique in its way of preaching the Dharma, speaking directly to the heart of the Westerner desperately in need of peace of mind, joy, happiness etc., with Nirvana as the ultimate Goal. The Order does not advertise itself as a goal in itself, but offers itself as means to an end. In this World of Tormented Beings, contact with the Order makes people very demanding. They want a branch of the Tree, to cling to. They want more and more and ever more retreats; they want classes, lectures, yoga, massage; they want Teaching; they want a centre in their own country if they are less fortunate than so many Englishmen, who — at least in their view — seem to have a centre almost everywhere around the corner and a Shrine at walking distance for meditation! But who is going to



A recent Dutch retreat. Photo Nagabodhi

make all this possible?

Only Order Members can perform such a task. And Order Members are a scarce and precious article, more difficult to obtain than Oil. An Order Member who is not constantly stretched is almost a contradiction in terms. No wonder they hesitate to take on yet another project.

With the growing demand in Holland, however, something had to be done. In this poor Samsaric world, very little can be achieved without money. The Dutch Fiscal Regulations (like in many other countries) offer interesting facilities for people, donating money to religious institutions, provided these institutions reside in the Netherlands and have a Dutch Legal Status. (The Board of a Stichting does not have to consist of Dutch citizens nor is it necessary for them to live in Holland). The founding of the 'Stichting FWBO Nederland', then, is primarily intended as a fundraising project. It is hoped that those people living in Holland and sympathetic to the Movement will help to raise money by donating generously to the Stichting FWBO Nederland, Bank-account nr: 23.06.89.884, Nederlandse Credietbank N.V. -Goes. A Post-Giro account will be opened soon. The official residence of the Stichting is: W.v. Pontlaan 109, 6824 GH Arnhem (Carolien Eykman). By collecting money and — if possible — by investment, it is hoped that after a few years a new centre can be started in Holland, on a healthy financial basis.

When the lonely citizen walked into the Notary's Office, he became a Founder. When he came out he had vanished, that is to say, he experienced at least momentarily a state of complete Egolessness. In spite of the traffic on the road and the smell of dung and cigars in the waiting-room, the world looked different, it looked as being one with everything, as reflecting everything, as being the truth itself. The sensation was one of overwhelming gratitude to all those, who have made and will make this possible, particularly

to the Western Buddhist Order, to its Founder and to the above mentioned Board Members of the Stichting.

Fritz Bonebakker

Also in Holland.

On the morning of 19th April, I made my way along the wooded paths of the International Theosophical Centre, in Naarden, near Amsterdam, to a hall where I was to give the opening talk in a weekend conference on the theme of 'Buddhism and the World Today'. The conference was organised by the 'Stichting Vrienden van het Boeddhisme' (The Dutch Friends of Buddhism Foundation), a sort of Dutch equivalent to the English Buddhist Society, though younger and less formally established. About ninety people had gathered from all over the Netherlands for the conference, which was to include talks and workshops on topics such as 'Buddhism and Ecology', 'Meditation and Psychology', Tantric Buddhism, as well as my own, which was entitled: 'Adapting Buddhist Practice to Western Life'.

I began my talk by saying that in the Three Jewels, Buddhism had three very important things to offer the West: an ideal of individual human perfection, a practical path towards that ideal, and an ideal of human communication — a blueprint, in fact, for the ideal society. I then gave an account of the FWBO as a movement that is endeavouring with some success to translate these ideals into reality. I spoke about our centres, co-ops, and communities, about the Order, and the importance we attach to commitment to the spiritual ideal. Although I spoke for 1¼ hours in a 'foreign' language (though almost all Dutch people seem to speak excellent English), my audience seemed to remain enthusiastically attentive throughout.

In the afternoon I led a workshop in which we went into the subject matter of my talk in greater detail, and also managed to fit in a well-needed session of meditation.

Here, as in the question and answer session which immediately followed my talk, I was closely questioned on two main points. People wanted to know why we set so much store by single-sex situations, and why it takes so long for a Friend to Go for Refuge. The concern, and even suspicion, that some people felt about those elements in our approach seemed to reflect two things. Firstly, it is very hard for people to relate to these kinds of issues in any way except in terms of authority structures unless they can appreciate the distinction between the group and the spiritual community. Secondly, unless you are actually trying to live a spiritual life, you will be quite unable to imagine the demands that such a life can place on you — and, therefore, the kinds of conditions you will want to set up in order to live it successfully. After some lively and interesting discussion of the themes of true individuality, commitment, and *kalyana mitrata* (spiritual friendship), several of the people there seemed to get a glimpse of how the FWBO works, and why it has come to work the way it does.

As the day progressed, I had the impression not only that I was making some warm new friendships, but that quite a few people were becoming quite powerfully intrigued and enthused by the 'Friends'. Indeed, several people made a point of telling me how delighted they were to hear about the FWBO, and how they hoped that there might be a branch of our Movement in the Netherlands soon.

Nagabodhi

N.Zealand

The history of the FWBO in New Zealand has definite landmarks, not the least of which are the journeys by Order members to Britain. Their purposes have been to seek contact with the larger Order and Movement in Britain, and their outcomes in the past few years have been invariably fruitful, even auspicious, for the Movement in New Zealand.

Realising the importance of the sort of contact and inspiration that the Order Convention would provide, eight of the thirteen Order members in New Zealand, decided late in 1979 that they would make the trip over.

For each one of us, in different ways, the move was difficult as it involved saving for air-fares, tidying up of family and work responsibilities and ensuring that there was a smooth continuity with the Auckland Centre activities. The cost of the air-fare and the problems of travel are, in some ways, a hurdle and a test of one's determination to have the contact and to deepen the spiritual friendships which are so essential to one's evolution. And so it happened that in March, on a number of flights and by various routes



Visitors from NZ at LBC. Photo Roger Jones

across the world, eight Order members left for Britain. Despite this exodus, most Centre activities have continued unabated: In Auckland, the beginners' meditation and regulars' classes continue and, among other events, there has been on the evening of the 23rd April a celebration of Buddha Day. In Wellington Dharmadhara is leading classes, as well as keeping up his medical practice; and in Christchurch, yoga-and-meditation classes and Pujas are being held regularly.

This successful continuity is largely due to the energetic support from Mitras and Friends; especially in Auckland, at present the focus for the Movement's activities in New Zealand. This sort of support built up over the few months prior to the Convention, reaching a high plateau with the two long Mitra retreats in February — one for men, one for women — at Camp Sladdin, a well-frequented retreat site near Clevedon in South Auckland. Also Vajradaka's visit had catalysed our aspirations over the summer. In the two months that he was in the country, on his whirl wind tour, Vajradaka exhorted, encouraged and inspired all Order members, Mitras and Friends (see last issue: Ed).

In the UK

Most of the Order members from New Zealand arrived in England within a week of the Convention, and perhaps needless to say, they each enjoyed this ten-day event (a fuller report of the Convention appears elsewhere in the Newsletter). However, the trip to Britain has been doubly justified, since for some of us the Convention marked the start of a stay of at least a few months. Udaya, Priyananda, Aniketa, Vipula and Sujavri are each staying for varying lengths of time, from three to five months. Megha had the briefest stay — of just 5 very busy weeks! Achala from Wellington will be here for most of this year and Vijaya from Christchurch is here for an indefinite period.

The Order members' stays here will no doubt be varied and productive, and it seems that each in his or her way will be experiencing the different aspects of the Movement in Britain: from the new Glasgow

Centre to the Croydon Co-op, from the solitariness of Tyn-y-ddol to the spring beauty of Padmaloka. Moreover, this movement from New Zealand to Britain has not been confined to Order members. In the last five months no less than 6 Mitras and Friends have left New Zealand and are now living in London. Generally this is some indication of the changing Movement, a sign that the Movement is trans-national, and specifically it shows what importance those of us in New Zealand place upon contact with our spiritual friends in Britain. So large has this influx been that people from New Zealand seem to have made a tangible impression on the Movement in Bethnal Green! In April, May, and June, eight New Zealanders have been living in the Sukhavati community, most working in the Pure Land Co-op and supporting or attending classes at the L.B.C. For those returning to New Zealand the sight of Buddha Fields being built by Order members in Britain and the experience of the working-out of all those aspects which are so essential for the growth of the Spiritual Community will hold them in very good stead. With this sort of experience, each person will be able to contribute in his own way to the further growth of the Movement and spread of the Dharma in New Zealand.

Priyananda

India

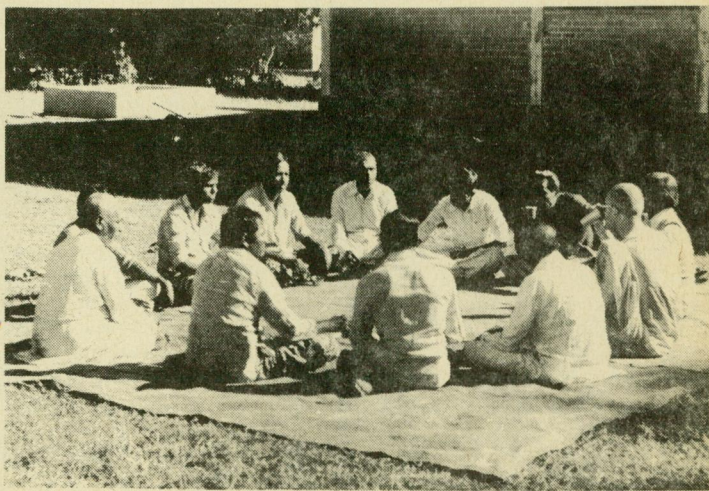
In India there is a continually expanding interest in the Movement and our whole approach to the Dharma. Lokamitra has been in contact with an old disciple of Bhante's, Virabhadrao, who lives near Hyderabad in Andhra Pradesh, and in late February he went to Hyderabad for some meetings arranged specifically for his visit. He gave several talks to local Buddhist communities, which included Bengalis, Maharashtrians and local Telugu speaking people. A notable feature of the visit was the interest of a number of non-scheduled caste people. It seems the poten-

tial for Dharma activity is quite good in Hyderabad and after Pune, Ahmedabad and Aurangabad, it may well be our next main focus of activity in India.

One of the main obstacles to the Movement's being able to do more and be more effective, in Pune at least, is our present lack of suitable premises for a Centre and community. Up until now we have mainly been functioning with a small shrine room in the slightly outlying suburb of Yerawada, and a room in a Friend's flat, converted for each evening's use, in central Pune. With the use of our Yerawada premises coming to an end in late March and wishing to find a place that could be a more effective focus for the rising tide of interest in our activities, most of our energy over the last few months has gone into the search for a suitable place. This has proved quite difficult. Costs involved in buying land or renting premises in Pune are very high, even when they are available. There is still nothing definitely arranged to date, so the search continues.

Concurrent with that search have been the fund-raising efforts to support this. With the majority of our Friends in India at present coming from ex-untouchable communities, and with what are by European standards extremely low levels of income, the question of financing the purchase or building of a Centre in Pune is completely dependent on assistance from the Movement outside India. Most Centres in the Movement are providing ongoing support for the full-time Order members in India in the form of monthly standing donations, but much fund-raising has also been undertaken specifically for a Pune Centre. 'Vajradhatu' in Norwich has raised some £2,500 and 'Padmaloka' is well on its way to completing its target of £3,500. At the moment it still looks as if we will need a great deal more than this if our dreams of a Pune Centre are to be realized.

Although the Movement in India is completely dependent on funds from England and elsewhere, and will be for some time, we are also



Indian mitra group in India

looking towards establishing some means of livelihood in Pune that will help us achieve a longer-term economic self-sufficiency. Towards this end, on their return to England for the Order Convention in April, Lokamitra, Padmavajra and Purna brought a number of samples of different kinds of Indian handicrafts with them, with a view to gauging what market there might be for them. In the light of the interest shown we hope in the not too distant future to be able to implement plans for a handicraft export business.

Livelihood

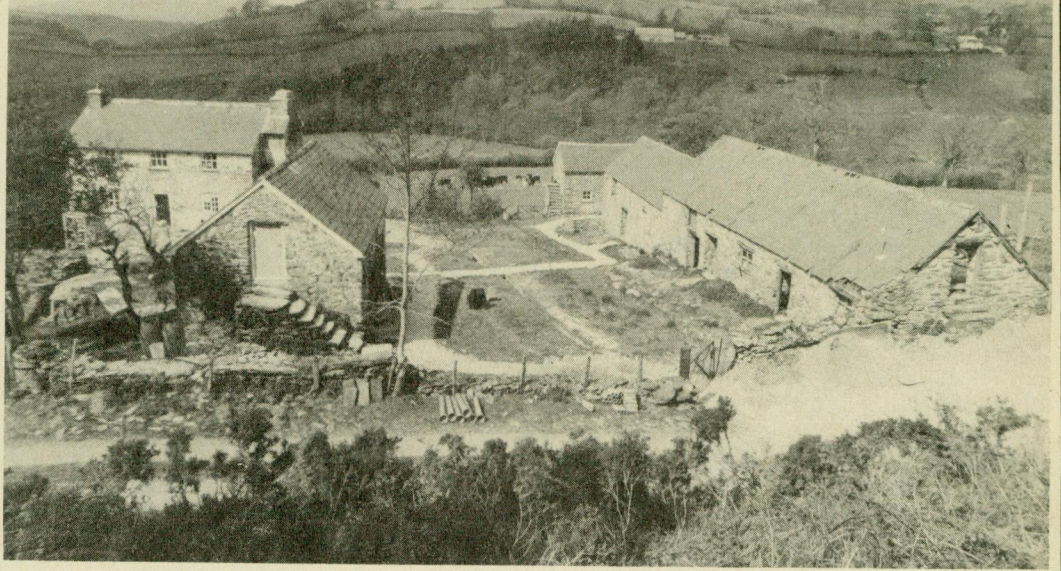
Any livelihood situations we set up in India will have to be quite different from those set up in the U.K. With the incredibly high level of unemployment and the absence of any effective social welfare system in India, it will never be just a case of providing simple support for those working in our livelihood schemes. Often we will also have to consider providing support for a whole extended family of dependents, as well as pensions and sickness benefits. With no unemployment benefits, social security or child allowances, combined with the extreme difficulty of finding employment, the risks attached to giving up an outside job to come and work in a right-livelihood scheme are considerably greater in India than elsewhere in the Movement. Thus the setting up of right-livelihood schemes in India assumes, in a way, even greater importance than it does in, say, the U.K. Not only is it a case of providing a means of development through ethically sound, non-exploitative work that encourages self-responsibility and initiative, but also it means above all providing financial security and a means for getting off the tight-rope above the abyss of economic uncertainty and even potential starvation.

Purna



If you would like to help our work in India, please send your contributions to 'FWBO India', Sukhavati, 51, Roman Road, London E2 0HU.

TYN-Y-DDOL OPENS



Tyn-y-ddol: a general view. Photo Roger Jones

As most Newsletter readers will know, for the past one and a third years a small team of Order members and mitras has been converting an old farm-holding in North Wales for use as a meditation centre. It is 3 years since Prakasha first saw 'Tyn-y-ddol', recognised its potential, and bought it for the FWBO. Although many retreats are organised by our centres in all kinds of places we have never had secure, constant access to anywhere that is as remote, silent, and aesthetically uplifting as Tyn-y-ddol. Moreover, preparing the premises for use ourselves has meant that we have been able to create a centre exactly suited to our particular needs.

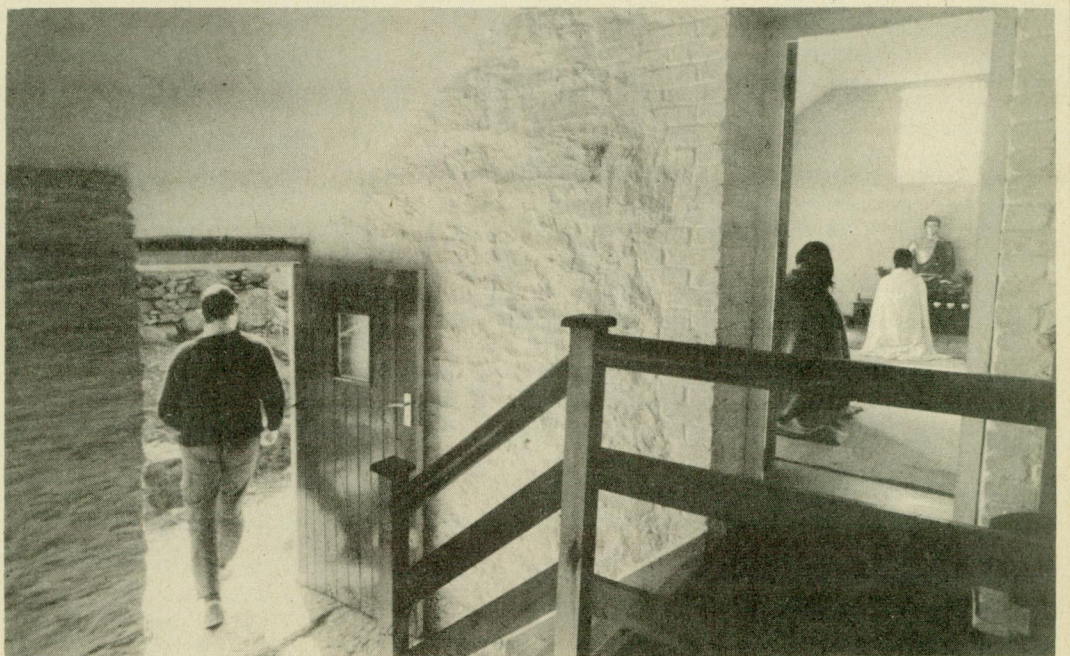
The building team of five, under the foremanship of Atula — who went up there directly after finishing being foreman at Sukhavati, has not always had an easy time of it. Virtually camping in a cluster of semi-derelict buildings on a boggy valley-side, through two cold winters, was no country idyll, but gradually floors were laid, roofs were fixed, plumbing, wiring and drainage installed. Now the outbuildings contain what many people consider to be the best

shrine-room in the Movement, as well as living space for retreatants, while the old farmhouse provides accommodation for a residential community of four, and up to three guests. There is more to come in the way of decoration and embellishment, but visitors to the centre already report that the clear simplicity of the place is very attractive, and ideally suited to the purpose for which it has been designed.

Work was completed just before

the Order Convention, and some of the building workers made their exits from the scene, leaving Kamalasila, Jyotipala, and Adrian Macro behind to start life as the first full-time members of a unique FWBO community. Every day silence will be observed until lunch-time. Distractions of any kind will be kept to an absolute minimum. Chastity will be observed for the duration of their stay by all those living at or visiting the centre.

On May 2nd, seven men from London and Surrey arrived at Tyn-y-ddol, to begin the centre's first retreat. The community expect to see the place in fairly constant use, especially as more people realise what a perfect situation for meditation it is. For the time being only two things are still wanted: a fourth community member, and a new name for the centre. **Nagabodhi**



Shrine room. Roger Jones

New Worlds

Australia

In June, Buddhadasa, Dipankara and Dharmamati will have left London bound for Sydney, Australia. And so, along with the American venture, another bud will be put forth to bloom in a far off land. The advice of the Buddha to go forth in ones and twos to spread the Dharma for the boon of mankind is as relevant today as ever, and more readily facilitated by the ease and speed of modern transport and communications.

Sydney is a big, prosperous and dynamic city. Bhante and Vajradaka have both visited it in recent years and have both been impressed by its potential. Indeed, Bhante felt that an FWBO centre there could approach the LBC in terms of relative importance to its area.

The idea of forming a centre in Australia was first suggested three years ago by the Ven. Sangharakshita. In fact it was during Dipankara's Ordination ceremony. He knew that Dipankara intended to return to the land of his birth and pointed out that, when he did so, then to some extent the Dharma would go with him to Australia. Buddhadasa has always wanted to go to that part of the world. He is highly experienced at founding FWBO centres, having set them up in London, Brighton and Helsinki and, when the possibility arose, he immediately agreed to go to the antipodes to found another one there. Dharmamati has been to Australia twice before. He likes the place immensely and wants to redress the fact that up to now there has been no

FWBO presence there.

The three of us came to live and work together at Sukhavati at the beginning of 1980. We did this in order to develop our communication further and to cement the already existing friendships. It was not long before we were being referred to as the 'Australian team'.

We have been invited to visit New Zealand on our way. This should have a dual advantage in boosting the Order presence in that part of the world and, at the same time, giving us an insight into local conditions.

When we open shop in Sydney we want to have a centre comparable in quality to the LBC. That is quite an undertaking and may take several years to achieve but it will come out of the efforts of Spiritual Community. That is what we shall be transplanting. It is from this that the flower will bloom.

Our initial task will be to find a

community house and then to set up a profitable means of livelihood. We shall not be funded from abroad and will have to earn enough to sustain ourselves and to provide the initial capital to establish the centre. For this we shall be looking out for suitable premises — a large, attractive property in downtown Sydney with quiet, well lit rooms and easily accessible.

From the outset we shall be making contact with people. If the Movement is not widely known in the UK, it is all but unknown in Australia. Most people there do not know as yet that the FWBO is about to arrive. The centre, when it opens, or any temporary rooms we may use to conduct classes, should be like a flower. As a flower has a fragrance, so the centre will have that distinctive and readily recognisable atmosphere of an FWBO centre. In the same way as a flower attracts insects for mutual benefit, so the centre will attract happy, healthy human beings. By these means we should be able to inspire people towards the Higher Evolution. They will want to grow and will be able to do so by working with us for the Movement. So, in this way, in that primeval land of Eucalypts, the lotus will bloom and an ancient fragrance will become evident — the fragrance of Enlightenment.

Dipankara



The Australia team: Dipankara, Buddhadasa, Dharmamati. Photo Nagabodhi

It is clear that the Buddha-Dharma both as an essentially personal experience, and in its institutionalised expression has a global relevance. To practise the Dharma is to erode the limitations of national identity and to replace them with experiences of awareness that are held in common, regardless of national conditioning and prejudice. The myth of nationalism and its seemingly concrete realities should not be allowed to hinder the possible communication and interconnectedness that is latent in us all.

At present most members of the Western Buddhist Order live in Southern England but it is certainly not an English Order. Because the underlying principles of the Order have a global relevance, it could well be that within a short period of time other more energetic nations could nurture committed Buddhists faster. This richness and diversity is to be expected and welcomed. The Buddhist spiritual community has been likened to a lovely flower that produces many seeds. If a seed then drifts to a fertile spot a flower grows there — adapting to its environment — but with the unmistakable

fragrance of its species. This simile reflects the process by which FWBO centres have sprung to life in various places.

This year more Order members and Friends are planning to settle in new areas and start FWBO centres. They will have 'grown up' in one or

more centres, and now feel ready to move on to a new and pioneering situation. Their ideal is to create an environment which is conducive to the growth and development of the local folk. The decision on where to move to is made by individual people concerned, as a result of their dis-

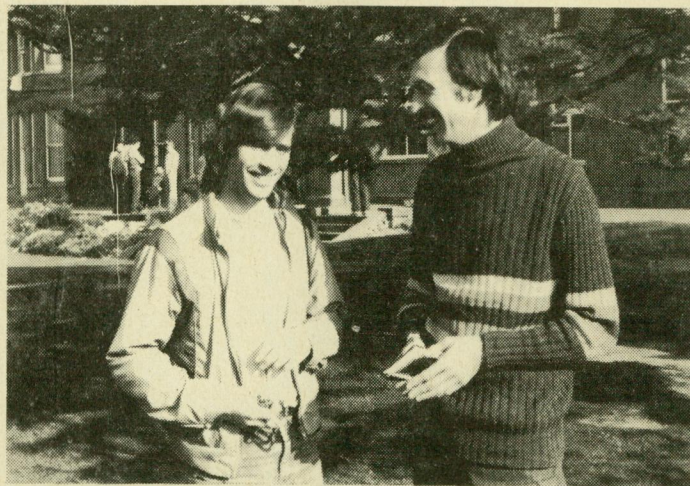
cussion and observation. There is no question of people being 'posted' or press-ganged by a central authority or headquarters, since there is no such thing.

At present the United States seems to provide an enormous opportunity for the 'Friends' to start activities. So, over the latter half of this year a small number of experienced Order members will arrive in Boston, Massachusetts, to found the first FWBO centre in America. Boston is historically a place for great beginnings. It is also a cultural and academic centre. While in America recently, I spent three weeks there and was left with no doubt of the interest that our new centre will stimulate. We will aim at starting classes this September for unaffiliated Buddhists and beginners. We will also start a community and, at the first opportunity, a working situation along co-operative lines for people coming to the centre.

We hope that Boston will provide a firm foothold from which to expand our range of communication, friendships, and activities.

Vajradaka

America



The USA team: Manjuvajra and Vajradaka. Photo Ananda

Order Convention

The purpose of an Order Convention is to enable Order members to experience being together with, and communicating with, others who have put at the centre of their lives the practice of Buddhism: those who, in more traditional terms, have Gone for Refuge to the Three Jewels. The Order was not meeting specifically to do any particular thing such as meditation, study, or to discuss business or practical matters; it was meeting to experience itself. More precisely it was meeting for the individuals within it to experience themselves as deeply themselves on the one hand, and yet as sharing a deep link with others on the other. It was meeting to awaken the inspiration that can arise when this experience occurs.

It is one thing, however, to express in words why the Order has such a convention, but another to be able to convey some feeling for what that experience was like. It could be compared to the energy, enthusiasm and joy that can be engendered on meeting someone who shares a deep interest in common with you. With another member of the Order, however, you are meeting someone with whom you share something more than even a deep interest. You are meeting someone with whom you share the most fundamental orientation and aspiration in life. So here the potential depth of contact is so much greater. On the Convention, furthermore, you could find not just one other such person, not just two or three, ten or twenty but amazingly enough, nearly one hundred such people! And even if you did not speak to everyone, the awareness of that potential was enough to create a deep sense of kinship and community.

At the same time that you feel this sense of deep spiritual fellowship you also feel an exhilarating sense of aloneness, a sharpened awareness of your own uniqueness and individuality. This feeling of being somehow inalienably oneself is a necessary compliment to the feeling of kinship: without it the fellowship cannot be spiritual and the meaning of Sangha cannot be experienced.

It was for this experience of Sangha, then, that, from the 3rd to the 14th April, almost one hundred Order members converged on Vinehall School in the heart of the Sussex countryside for the fifth Convention of the Western Buddhist Order.

A sense of excitement and anticipation had been building up over the previous fortnight, especially in London where Order members had been arriving from different parts of the world. For some, the Convention was a forty-five minute trip by car from Brighton; for others a journey half way around the world entailing months of preparation. One upasaka stranded in Greece just managed to have a ticket telexed to him for a flight early on the very day the Convention began.

The ten days of the Convention were to provide a rich tapestry of events. There were periods of study, talks and symposia, slide shows and discussions, puja and meditation, prostrations and yoga. Above all there was space: space for the eye and for the body. From the school grounds the rolling English countryside could be seen stretching into the distance on all sides as one strolled alone or with a companion renewing old friendships or making new ones.

Each day started with meditation led by the Ven. Sangharakshita, who



Puja offerings. Photo Ananda



Shakespeare study group. Photo Ananda

led all the meditations and pujas, introduced the speakers in the evenings and, of course, acted as a source of inspiration for the whole of the event. For two three-day periods the mornings were spent in study, while the afternoons were, for the most part, clear. Some of us practised prostrations or yoga, others went for longer walks or just sat in the sun. Then there was a session of meditation before supper. The evenings were filled with talks or symposia, with a final meditation and puja. On three occasions the programme differed and instead of the usual talks the whole evening was devoted to meditation and more extensive puja. This happened on WBO day, and on the Buddha's birthday and on the final evening. On WBO day, each Order member received his or her new kesa individually from Bhante. The new kesa has a multicoloured emblem of the Three Jewels resting on a red lotus, surrounded by flames — flames consuming and destroying all that is unskillful and limited. This colourful and vigorous design replaces the old eight-spoked *dharmachakra*. On the final evening, again within the context of meditation and puja our old kesas were ceremonially burnt on a small pyre that had been built in the grounds.

On days when there was no study there were, for some, meetings of one description or another. There were meetings of co-op managers, of chairmen, of yoga teachers, of kalyana mitras, of those involved in various aspects of the media. There was also a poetry workshop, a

Shakespeare group, a chanting class and a discussion group on science and technology.

As the Convention progressed, a number of themes emerged. I will mention just one: that of the increasingly diverse, international, and outwardgoing nature of the Movement. On the first evening Vajradaka spoke of his varied experience of the Sangha in a recent trip that took him literally around the world; on the second, Lokamitra showed slides of FWBO activities in Pune and Ahmedabad, and on the third there was a symposium comprising reports on FWBO centres in Scotland, Finland, New Zealand and India. For my part, as an Order member from England I was very aware of this gathering of nationalities and of the diversity of culture and background. And yet, at the same time, a common thread of practice and commitment stood clear, that was able to unify this diversity and make it serve as a source of life and enrichment.

Two years ago, at the time of the last Convention, the Order in India had barely been thought of. Now there were eleven Indian Order members, a greatly enlarged Order in New Zealand and within the next six months the Order will be in Australia and America preparing to establish FWBO activities in those countries. At present two thirds of all Order members live in England. By the time of the next Convention the composition and distribution of the Order throughout the world may be very, very different.

Anandajyoti



Convention afternoon. Photo Ananda

Chairmen's Week

For the past four years there have been increasingly frequent meetings of the Chairmen of centres and other senior Order Members. More recently there have been monthly meetings at which matters of principle are discussed and activities coordinated. Though the Chairmen's meeting is not a governing body — each Chairman has to convince his local Order Chapter of the value of any conclusions arrived at — it does bring together some of the most active and capable Order members and has a powerful influence on the direction of the Movement.

This deepened cooperation amongst the more active and experienced Order members should add a new dimension to the Movement, a cohesive, centripetal tendency which balances the centrifugal forces inherent in the autonomy of each local centre and community. The Chairmen collectively will be able to take over more and more of the unifying and guiding functions performed by the Ven. Sangharakshita leaving him free to explore yet new ground.

In the course of discussion an articulated vision of the structure of each Centre emerged. The Chairman will usually be the most experienced and capable Order member both in the practical and the spiritual sense, drawing together the different threads of the Centre into a patterned whole. The Mitra Convenor, working closely with the Chairman, will be responsible for seeing that the Mitras are offered all the facilities and contact which they require for their development. The Coop manager, again in close cooperation with the Chairman, will be

responsible for the financial success as well as the spiritual effectiveness of the Coop. To aid the unifying tendency three central offices will be established in time. A Chairmen's secretariat will handle matters affecting the Movement as a whole — contact with other movements, groups of various kinds, and official bodies, research into legal and financial matters, and coordination and exchange of information. A co-op 'joint services' office will handle central marketing and buying, common publicity and image, research and information exchange.

An Order secretariat will deal with matters affecting the Order. These central offices and the regular meetings of Chairmen, Mitra Convenors, or Co-op Managers will not override the effective autonomy of the individual Centres, each of which is a separately-registered, legally-discrete body. Each Centre will retain its own special atmosphere born of the people who run and use it, and its own customs and practices where appropriate to suit local circumstances. The meetings of senior Order members — aided by the three secretariats — will ensure an overall spiritual unity and common approach.

Much that was discussed during the week at Padmaloka was of a 'business' nature representing, however, the practical working-out of a spiritual vision which became clearer and clearer as the week went on.

One evening over dinner a spontaneous Symposium developed at which was conjured a sublime ideal of integration. All who participated in the week saw new and expanded vistas extending before them.

On the final Saturday, the Norwich Centre and Padmaloka community gave a dinner at Vajradhatu in honour of the two teams leaving for India and Australia. The climax of the evening was a Eulogy from Devamitra (someday Devamitra will be eulogised for his eulogies) rejoicing in the merits of all five departing Order Members. It was a fitting end to so happy and fruitful a week: after gaining together a powerful sense of the Movement as a whole, each Chairman went back to his own Centre — some many thousands of miles away — to pass on that vital and expansive vision.

The Chairmen will be meeting every year for a two week discussion. Every month, those that can will gather together for the day preceding the Order weekend and every three months there will be a weekend gathering. The increasingly international character of the Movement is demonstrated by the fact that it will be cheaper for all chairmen to gather next year in USA. The May 1981 Annual Chairmen's Meeting will be held in Boston, Massachusetts!

Subhuti

Photo Nagabodhi



Ven. Sangharakshita answers questions at the Chairmen's week.

In May, the Chairmen decided to spend a week together, principally to get to know each other more deeply, but also to have a more considered discussion on a number of topics. Sixteen chairmen (and Vice-Presidents) gathered at Padmaloka. Most of them came from Centres in the UK, but there were Chairmen from Puna and Ahmedabad in India, and from Auckland in New Zealand together with the leaders of the teams going later in the year to Sydney, Australia, and Boston, USA.

In the planning stage the meeting had been talked of as a kind of holiday without structures and with plenty of time for individual communication. In the event, most of the time was spent in plenary sessions which went through a mammoth Agenda from the consideration of Windhorse Publications to the future of the FWBO in Europe, taking in a number of more broad and principal issues on the way. A major task was the agreeing of the fund-raising 'budge' for the coming year. The size and nature of the agenda in no way detracted from the aim of deepening communication between Chairmen. What emerged was an astonishing degree of openness, of mutual respect and concern. It seemed that for the first time the Chairmen discovered themselves to be a team, working closely together though with areas of responsibility many thousands of miles apart. A spirit of real friendship developed within which mutual encouragement and criticism could be offered.



Chairmen assembled Photo Kulavanda



The FWBO needs a symbol. Join the dots and see if you can help. More next issue.

CO-OPS SEMINAR



Friends Foods, London, one of our co-op businesses. Photo Roger Jones

A three day seminar was held at Padmaloka in March to discuss various matters concerning the commercial aspects of the FWBO and its work. In order to support only 1,000 people within the current framework of co-operatives in the UK, our businesses would need to be turning over in excess of £4.5 million per year at current rates. Obviously, at the rate at which we are currently expanding, we are soon going to want to be supporting at least that many people within our New Society, not to speak of undertaking and capitalising new projects both in the UK and abroad.

Against this background we considered our resources: dedicated, responsible and enthusiastic workers who will give what they can and take only what they need; a rapidly expanding network of already established businesses; an available pool of talent and expertise; freshness and imagination; access to capital in the form of loans and donations; and, perhaps most importantly in this time of social and economic inertia, the drive and willingness to get on and grow.

At the moment within our co-ops in the UK we run 4 vegetarian restaurants, 3 wholefood outlets, 3 building businesses, 3 gardening businesses, 3 craft workshops, 2 printing presses, 2 design studios, a typesetters, a second hand shop, a joinery business and an assortment of part-time enterprises. Our assets are thus not inconsiderable, although there is obviously much work to be done both in terms of consolidation and expansion. Perhaps most importantly we saw that, whereas in the past we have stressed the ideal of the autonomy of each of our centres and co-ops, now it is time to consider ourselves more in the light of the FWBO as a whole, and to begin to make our presence felt as a Movement.

To this end we considered the possibility of calling all our businesses by a common name, and discussed various possibilities in the field of public relations related matters. We are going to be seen and felt much more strongly in the future.

Kulananda

Purna's Anagarika Ordination

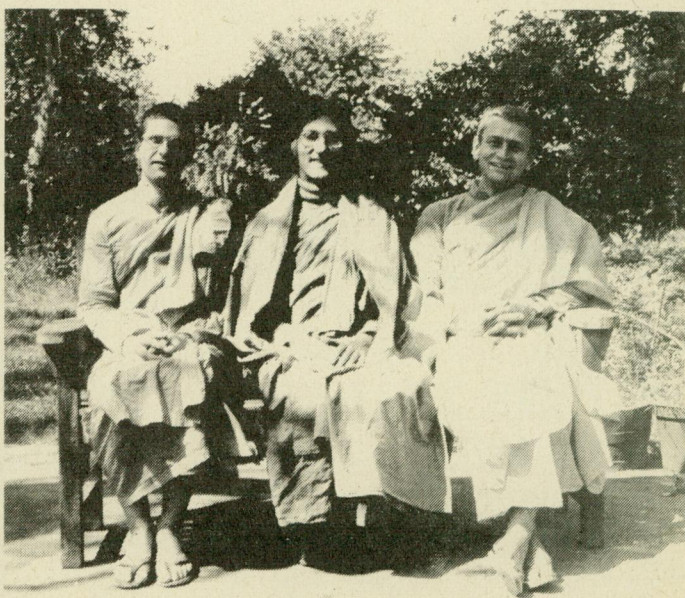
On a bright Sunday morning in mid-May, Purna received his Anagarika ordination at Padmaloka. It was a simple ceremony, performed within the context of the Seven-Fold Puja; Purna handed Bhante the yellow robes, received them back, went out and in a few minutes reappeared with them on, like a living flame. Then he made the traditional offerings, took the refuges and Anagarika precepts, and thus became the second Anagarika in the Order, along with Lokamitra.

'Anagarika' literally means 'homeless', and in ancient India the word was used along with 'Bhikkhu' to denote someone following the spiritual path which, it was recognized, is very difficult unless you leave home. The term 'Bhikkhu' became more prevalent until recent times, when a modern Anagarika tradition was started by Anagarika Dharmapala, the founder of the Maha Bodhi Society in India late last century. As an Anagarika he was a sort of freelance Bhikkhu, unhindered by the minor rules and restrictions that hamper a Bhikkhu's work for the Dharma. This idea of the Anagarika is in fact closer to that of the Bhikkhus of the Buddha's time, who were enjoined to wander far and wide for the happiness and welfare of beings. Nowadays Bhikkhus are inclined to be rather restricted in outlook.

The significance of Purna's ordination has two aspects, public and personal. The yellow robes are a way of adapting to the cultural conditions in India. Wearing them, people will know that Purna is working for the Dharma, that he is definitely a full-timer with no domestic ties. Personally, the Anagarika vow — which involves the change of the third of the ten upasaka precepts from 'abstention from sexual misconduct' to 'abstention from unchastity' — will mean he will be free from entanglements and will be able to devote all his energies to teaching and propagating the Dharma. The essential part of the Anagarika ordination is the taking of that *Abrahmacarya* precept, so it is not so much an ordination as a vow-taking ceremony. The upasaka ordination is, in the context of the Western Buddhist Order, an on-going commitment that underlies all vows and precepts taken subsequently. It is not a 'higher' ordination, but simply an expedient means to spearhead the Movement in India.

Originally from New Zealand, Purna was ordained an Upasaka in January 1975, came to England on several occasions and joined Lokamitra in India in November last year. Their first priority is the centre in Pune, but after that Purna hopes to work increasingly in Ahmedabad. Our very best wishes go with him.

Andy Friends



Ven. Sangharakshita with Lokamitra L. & Purna R. Photo Nagabodhi

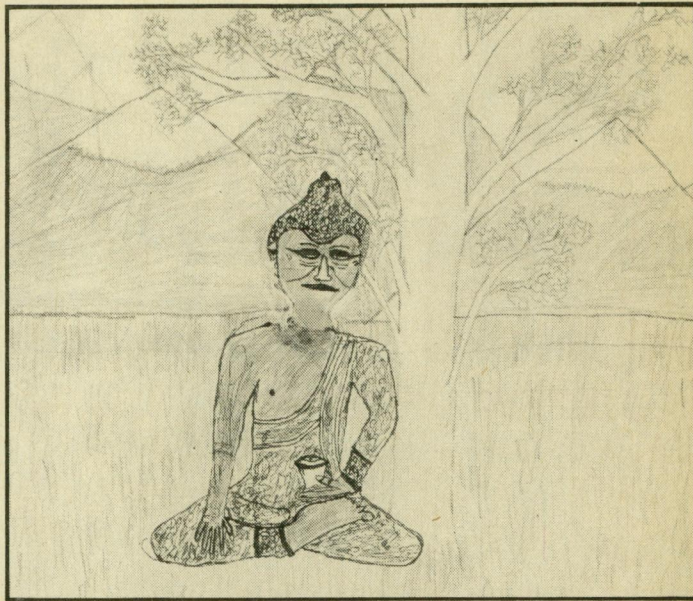
Family Days

A gentle Sunday morning in late March on Mousehold Heath. The eleven o'clock sun was dissolving the last of the hard white frost of the previous night into a steamy mist. Although the bracken was still brown, and the trees still stood bare, a sweet smell of spring hung in the air.

The tranquillity was shattered as fifteen children, large and small, pushed, fell and jumped out of a green van and rushed over the heath, following arrows and bits of wool, gathering leaves, bark, moss, and who knows what, into plastic bags, discovering nests full of apples and easter eggs, shouting their joy and high spirits into the bright air.

This was our Nature Trail, the start of a spring celebration-festival-party, organised by Buddhist parents in Norwich for their children. A small group of us have been meeting regularly for several months now, getting to know each other better, exploring the implications of being Buddhists and parents, and trying to see with greater clarity how our com-

mitment as Buddhists and our responsibilities to our children can be drawn more harmoniously together in the embryonic New Society. Our major efforts so far have been a small mid-winter festival, and then this more ambitious spring festival, involving more families. The aim of these celebrations was twofold — firstly to have a good time together, and secondly, to put a more healthy, positively pagan face on Christmas and Easter time, undercutting the usual associations children pick up from school and society in general. For the immediate future individual parents are planning to take small groups of children for a day of, for example, music making, whilst a few of us are



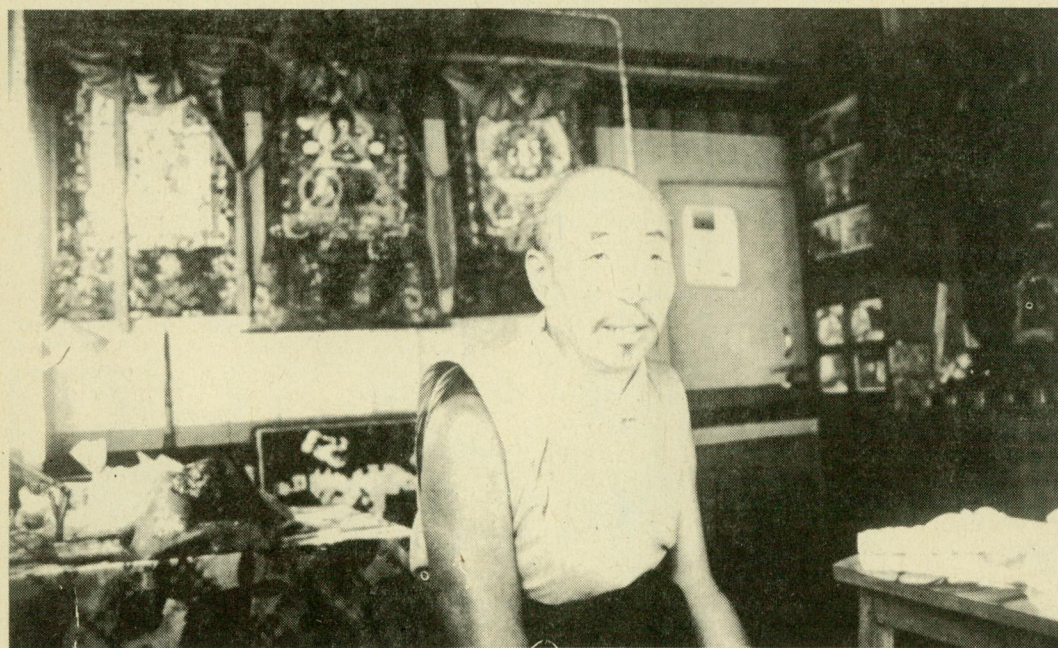
Caspar Jones

also working on a 'Life of the Buddha' to be told with the help of puppets. We have no obvious, clearly defined objectives, no great plans, but something very solid and tangible does seem to be growing up between those of us who have been meeting together, and increasingly

too between our children, between ourselves and each other's children, so that the emotionally constricting bounds of the conventional family situation do begin to dissolve, and we can catch a glimpse of the infinite new possibilities the future may hold.

David Luce

ITBCI Benefit



The Ven. Dhardo Rimpoche. Photo Kulamitra

On March 22nd a 'Benefit Banquet' was held at the East-West Centre, Old Street, London, to raise funds for the 'Indo-Tibet Buddhist Cultural Institute' School in Kalimpong, Northern India. The School has more than 200 pupils, most of whom are Tibetan Refugee children, and was founded in 1954 by Dhardo Rimpoche, one of the Ven. Sangharakshita's teachers, with the aim of fostering the Tibetan language and culture.

At 7pm the first expectant guests began to arrive, and soon after Bhante's entrance at 7.35pm, no less than seventy-two people were

tucking in. In my capacity as organiser, I was busy throughout the meal, seeing that everything was running smoothly, and I had little time to

linger over the culinary delights. It did seem to me, however, that the first course, consisting of bean pate and celery sticks with a cheese and nut filling, was if anything even better than the garnished rice and salad of the second, and the chocolate cake of the third courses.

Photographs, taken by Kulamitra, of the children and of the eminent Teacher from Dhar-sen-do (Dhardo Rimpoche), his features

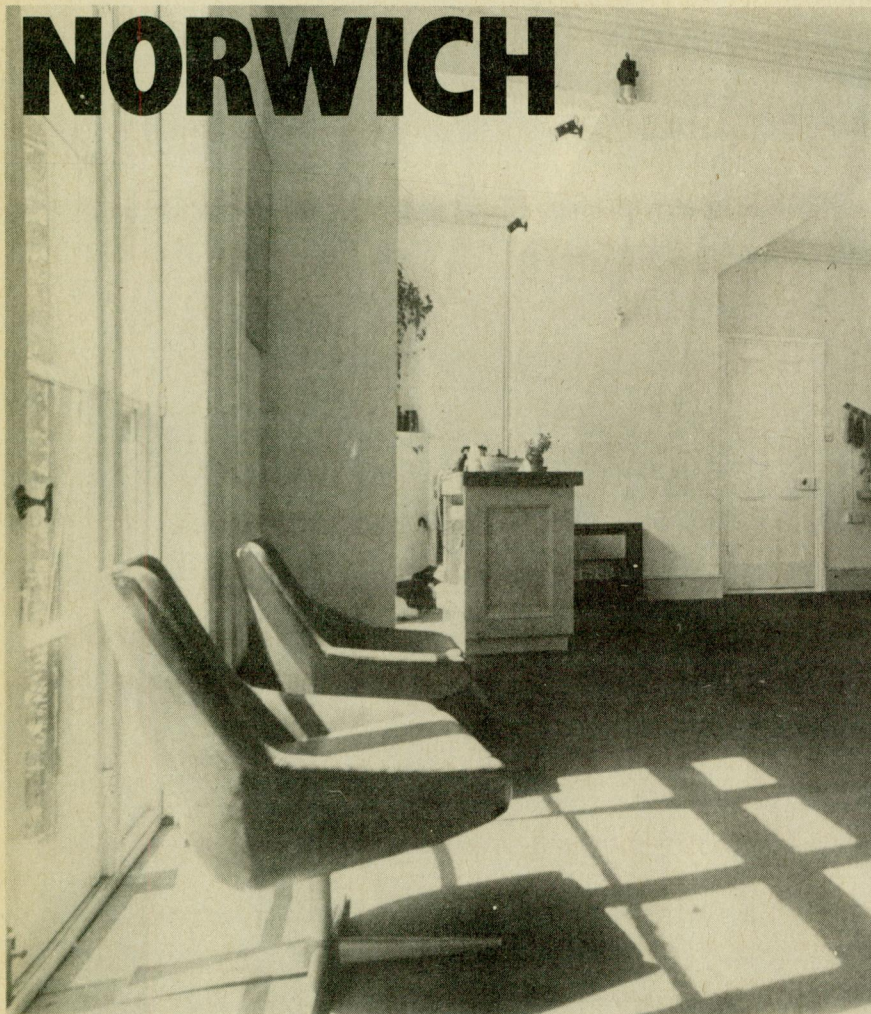
lightly bewhiskered, gazed down at us from the walls of the dining hall, and reminded me of a childhood dream I used to have of an oriental magician who filled my hours with happiness. We learned from Bhante's after-dinner eulogy that the real-life 'magician' was no less endearing than my childhood fancy, and every bit as resourceful — a case in point occurring one morning when an Indian-Government organised guided tour, which included Bhante and Rimpoche, was ushered into a Buddhist shrine instead of the expected (or dreaded) factory. While everyone else was standing around looking crestfallen (because they had no offerings), Dhardo, with a beaming smile, produced from the voluminous folds of his Tibetan robes, flowers, candles and incense, so that everyone could then make an offering and do Puja.

To cut quite a long story short, everyone thoroughly enjoyed both Bhante's talk and the meal, and more than £600 was made by this fund-raising effort. During the last two years we have succeeded in raising £3,500 for the ITBCI School Fund, and I would like to take this opportunity of expressing my thanks to all our donors and helpers, to encourage them to continue to give generously, and to wish Dhardo Rimpoche, his staff and pupils every success.

Donations may be sent at any time to: The ITBCI Fund Co-ordinator, 119 Roman Road, London E2 0QN, and cheques should be made out to the ITBCI School Fund.

Ashvajit

NORWICH



The Reception Room Photo Roger Jones

The most immediately impressive feature of FWBO Norwich is the beautiful reception room in the Norwich Meditation Centre. Spacious, warm, and bright it looks out over a lovely garden and is in harmony with the positive and refining practices of meditation, communication, and devotion which are carried on in the shrine room above it. But the strong atmosphere of this centre has not been achieved overnight, although the Norwich Meditation Centre is the second-youngest FWBO centre in England.

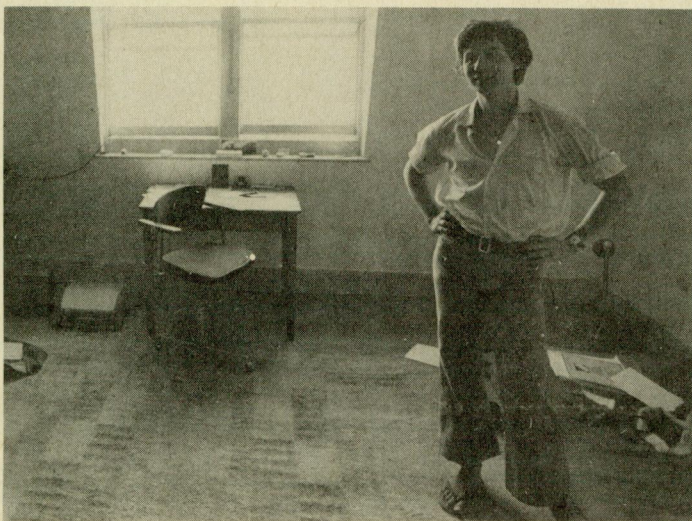
By 1975, the Ven. Sangharakshita and several other members of the Western Buddhist Order were living in rural Norfolk, mostly in small groups. One of these Order members, Upasaka Devamitra, sparked by a suggestion made by the Ven. Sangharakshita, determined to establish a public FWBO centre in Norwich: it seemed a promising city and Devamitra was seeking a situation in which his commitment to the ideal of human development could take a more outward-going form than it had been while he lived in semi-isolation transcribing study seminar tapes. So, early in 1976 he rented a hall and, along with Sona, started a series of very successful Hatha Yoga classes. At the same time he sought premises for an FWBO centre, and after three unremitting months spent in wandering the streets of Norwich found two semi-derelict terrace houses in Queens Road. It took until July before he obtained a lease on the property, but then, with the help of private savings, the profits from the

yoga classes, and a building team 'on loan' from the Sukhavati project, the houses were converted into an FWBO centre, which opened its doors to the public in September 1976.

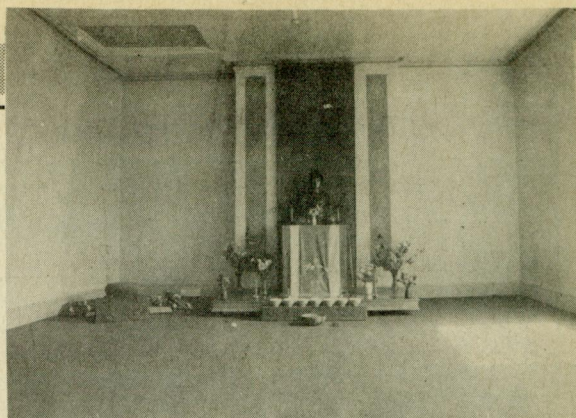
In the meantime Devamitra, with the help of local Buddhist sympathizers, had found accommodation for himself in Norwich and around that house built up the nucleus for a Buddhist community. Personal contact, yoga, and weekend retreats bore fruit in three men asking to become mitras even before the Centre opened in September 1976.

By a fortunate coincidence, that same autumn the Ven. Sangharakshita delivered a series of lectures on the *Sutra of Golden Light*. Every

week Devamitra made the journey down to London, often taking bright young Friends along with him, thus bringing them into contact with the wider movement of the FWBO and with its founder. In this way a strong core of Friends and mitras swiftly developed, and it soon became obvious that a community was needed. Early in 1977 Devamitra found a huge half-empty house in All Saints Green. With Aloka from London and four mitras from Norwich he established 'Vajrakula', the first strictly single-sex community in the FWBO. The decision to forbid women even to cross the threshold was taken in a positive light. They wanted to create a situation in which men could be completely alone with others of their sex and thus discover more about their own masculinity and femininity and their emotional patterns. Needless to say, this experiment provoked considerable comment within the FWBO, for at that time the whole question of single-sex activities was being hotly debated. But the results seemed to be immediate and beneficial: within six months all the community mitras had been ordained! And when 'Amaravati' was established in East London, its members followed Vajrakula's example and made their community strictly female. (Single-sex communities are discussed in more detail in *Newsletter 44*.)



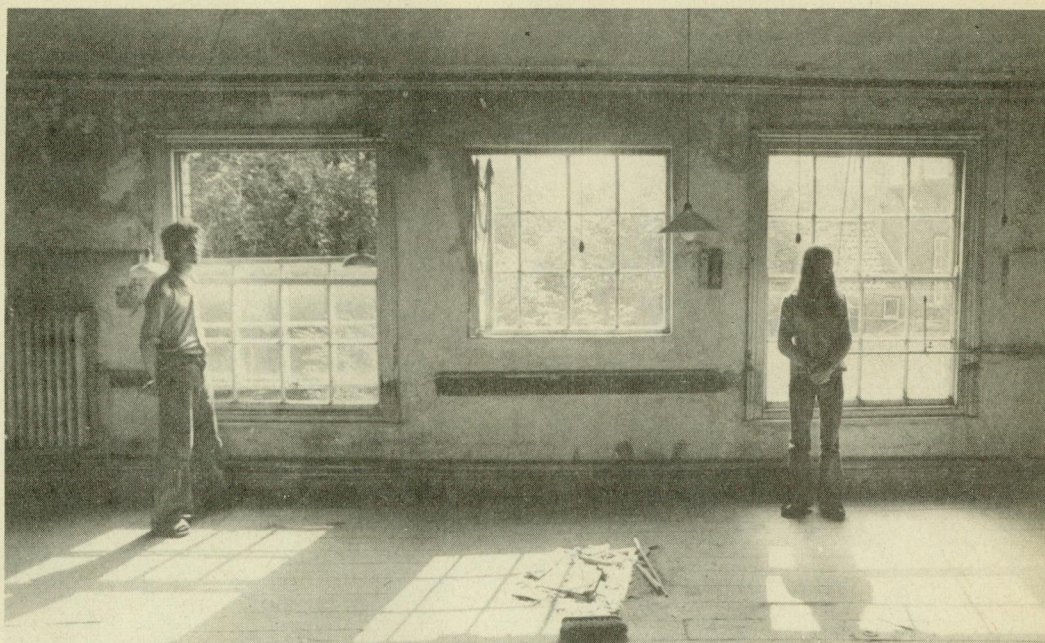
Devamitra Photo Roger Jones



Soon after this, the house beside 'Vajrakula' fell vacant, and Devamitra moved quickly to take advantage of the situation. He rented the property, and after three weeks of relentless activity it was completely redecorated and refurnished. In September 1977 the new Centre opened. It was named the Norwich Meditation Centre since the emphasis of the public classes was more on meditation than on Buddhism *per se*. It was also thought that such a title would fit in better in Norwich, a place that announces itself to you as you enter it as 'A Fine City', and which, being surrounded by farm land, is as traditionally English as a place can be. An initial flurry of success however died down quite quickly; attendance at classes remained fairly low. Buddhism and meditation seemed to attract more the cosmopolitan fringe of Norwich than its own native citizens. So, as well as carefully choosing the Centre's name, FWBO Norwich also replaced open beginners' classes by beginners' courses, an idea borrowed from FWBO Helsinki. This elicited an excellent response, though many of the newcomers still did not stay with the Friends for very long.

At around this time, the new Order members gradually departed to live and work around other centres, and Devamitra was left running the Centre practically single-handed. But this phase did not last all that long, for late in 1978 some strong newcomers moved into Vajrakula. The Men's Order-Mitra Event at Vinehall (April 1979) gave the Norwich mitras an inspirational boost, a second men's community began to emerge, and people started to take more responsibility around the Centre and Vajrakula. In June 1979 Vajramati was ordained and three further men, Jayamati, Jayananda, and Lalitabodhi, followed suit in January 1980; by the autumn of 1979 Vajrakula had become an exceptional community permeated by warmth, friendliness, and good humour. Indeed the situation in FWBO Norwich had become so strong that in January 1980 Devamitra felt free to leave Vajramati and the team of Order members and mitras in charge of the Norwich Centre, and to move down to the London Buddhist Centre.

A major source of strength in Norwich has been the businesses. From the earliest days the 'Friends' in Norwich have worked with a wholefood restaurant, originally the 'Rainbow', now called 'Oranges'. For most of its life this small but lively restaurant sited near the market place has been a private company, employing people who did not share the goals and ideals of the Friends. In the summer of 1978 the



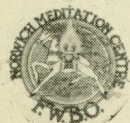
The conversion of Vajradhatu. Photo Roger Jones

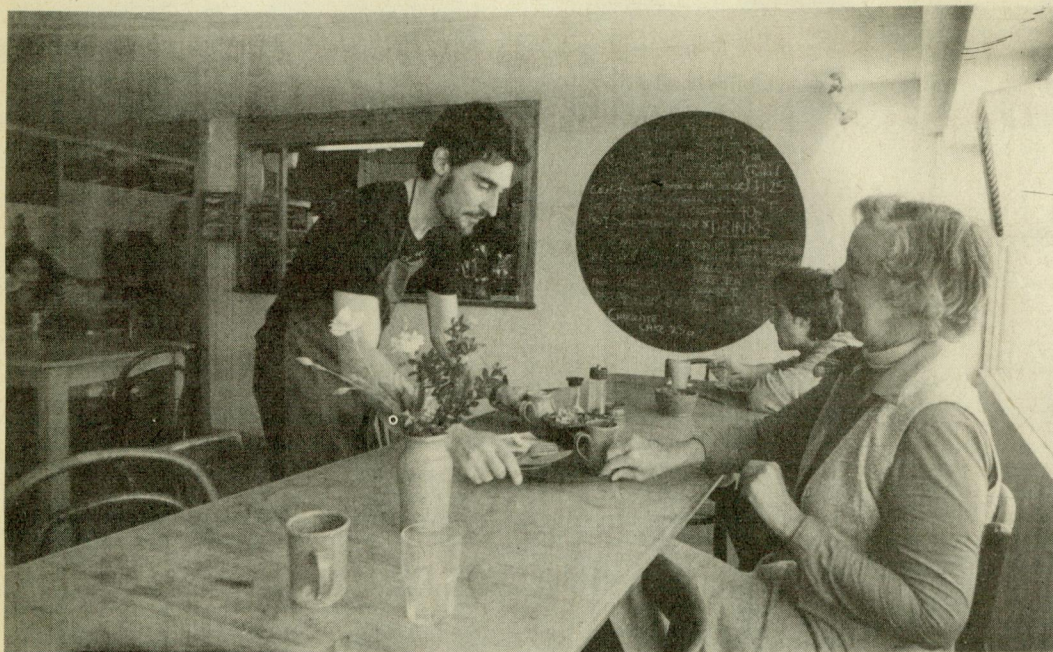


Queens Road, shrine room. Photo Roger Jones



Queens Road, reception room. Photo Roger Jones

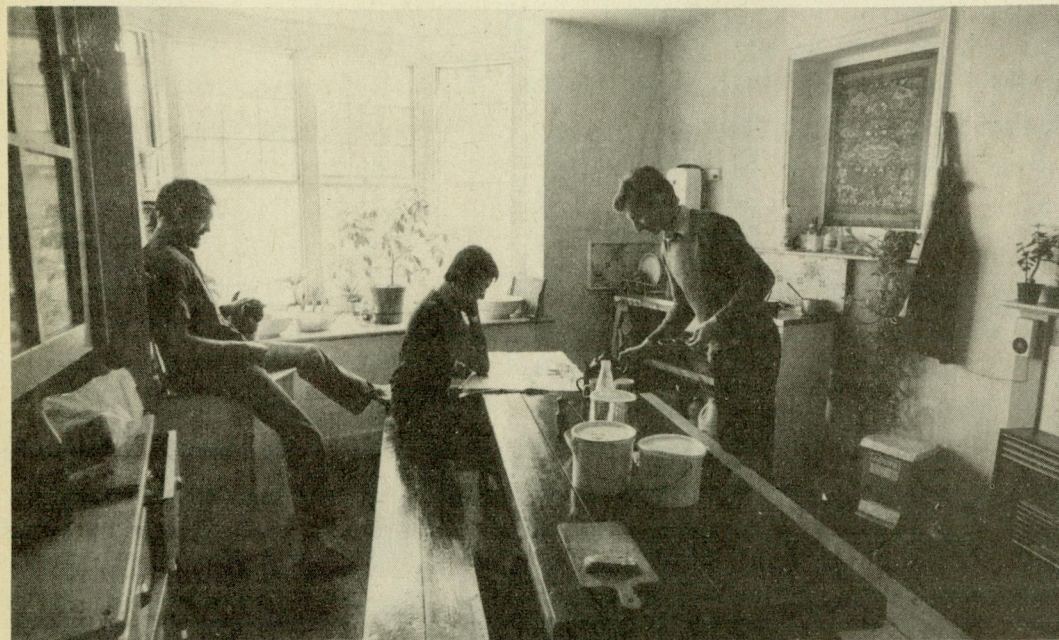




Lunch-time at 'Oranges'. Photo Roger Jones



Women's crafts workshop. Photo Roger Jones



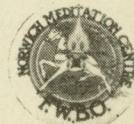
The kitchen, Vajrakula. Photo Roger Jones

Norwich Meditation Centre set up the Mobile Kitchen to cater at country fairs and thus to raise money for the Tyn-y-ddol meditation centre. In its first season it just managed to pay off the initial capital investment. So with more traditional methods of fund-raising, such as flag days, sponsored walks, and benefit dinners, Devamitra then raised £1,000 for Tyn-y-ddol as well as generous sums for FWBO India and the Indo-Tibetan Buddhist Cultural Institute (in Kalimpong, near Darjeeling). In the 1979 season, however, the Mobile Kitchen proved to be more successful, going as far afield as Glastonbury Fayre. This experience of communicating together in a co-operative working environment, (a team of workers had spent about 3 months travelling, working, and living under canvas together) led to the establishment of a co-op in October, initially consisting of the Mobile Kitchen and the restaurant. Since then 'Oranges' has done even better and has become an excellent focus for the energies of its workers, now all Friends, Order members and mitras. They are currently on the look-out for new expanded premises.

The third wing of the co-op got going in January 1980. The old Queens Road centre had been used as an FWBO artists' studio for two years but was now available for new use. At the same time, the women mitras were feeling the need for a work project of their own, partly as they lacked a women's community, and because they wished to make room for more men to work in Oranges Restaurant. So they set up a craft workshop in the Queens Road premises, in which they have been busy turning out meditation cushions and samples for shops, including herb pillows, tabards, pin cushions, kimonos, knitwear — and anything that strikes their fancy. This sense of freedom and a determination to press on give the workshop a distinctive strength and cheerfulness.

The strength of FWBO Norwich lies in the co-op, in which warm communication and happiness seem to dominate, and in Vajrakula, the original men's community. What was once run-down students' 'digs' has been transformed into a bright meandering flat, joyful and clean but not complacent. The same vitality and commitment that have made such a good beginning in the co-op and community are now being turned to the Centre and its publicity. I think we can be sure that as that happens the Centre will move on to a new level of successful activity — attracting ever more people to the Dharma from the city of Norwich.

Michael Scherk



SUMMER RETREATS

For Men:

Scotland: 5-20 July. £4.00 per day. *Book through Heruka.*

Padmaloka: 1-16 August.
£31.50 per week.
16-30 August. £31.50 per week. *Book through Padmaloka.*

Tyn-y-ddol: 1-17 August. £4.50 day. *Book through Tyn-y-ddol.*

For Women:

Sussex: 22 July- 1 August.
£45.00 *Book through LBC.*

For Men and Women:

Sussex: 2-15 August. £6.00 per day. *Book through LBC.*

Southern Sweden: 17-27 July.
Approx. £45.00 *Book through Padmaloka or Aryavamsa (see back cover for address)*

YOGA PRACTICE TAPE

Available now from
Windhorse Associates
(01) 981 5157

price £2.75 each

MASSAGE

for awareness and relaxation

Taught by Vajradaka

Courses: 12/13 July
9/10 August (*advanced*)

For further details contact the
London Buddhist Centre.

BLUE LOTUS TYPESETTERS

*Quick and reliable phototypesetting
service at reasonable rates.*

31 Old Ford Road,
Bethnal Green,
London E.2.
Tel:01-981 1407

INK

Print and Design

21 Hope Street
Glasgow G2 6AB

041-221 6193

WINDHORSE PRESS

tel:01-980 1843

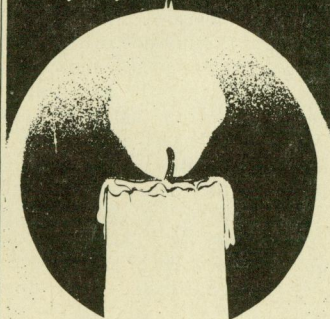


printed this magazine

Windhorse Press is looking for another
printer, contact Hans at above number.

PADMALOKA CANDLES

*Quality hand dipped candles
free of animal products*



All Colours
Standard size (approx 11") Burning time 7-8hrs.
Box 10 pairs £2.00. Large size approx 16" £1.35
per pair. Other types/sizes made to order.

PADMALOKA CANDLES
Lesingham House
Surlingham
Norwich
NORFOLK, Surlingham 310.

Dharmacakra Tapes

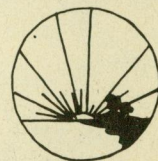
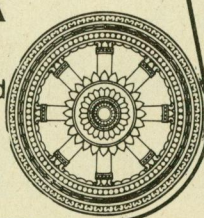
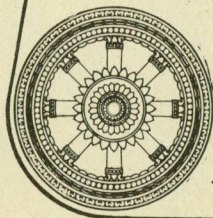
Ven. Sangharakshita's lectures are
available on cassette at £1.95 per
lecture. P and P 14p for the first lecture,
and 7p for each subsequent one.
(Airmail, 30p each)

For catalogue, write or 'phone:

**DHARMAKAKRA
TAPES**
Grdhrakuta

18 Burlington Road
Withington,
Manchester 20.

Tel:061-445 3805



*Sunrise Vegetarian
Restaurant*

16 North Road
Brighton. Tel. 603188

Mon. to Sat. 12-5pm.

Tasty Healthy
Food

Take Away
Service

About the Friends of the Western Buddhist Order

None of us is complete; more or less by chance, we are tossed up by our conditioning — biological, psychological, social, and cultural — as partial beings. Our future lies in each one of us making something of him or herself: making of that miscellaneous bundle of conditionings a happy, free, clear-minded, and emotionally radiant individual.

The conscious growth of a truly human being is the ultimate heroic act left to us. If we so choose, we can develop within ourselves a vivid awareness of existence, a powerful positivity towards all that lives, and an inexhaustible dynamism. Ultimately, we can become 'Buddhas', enlightened or fully awakened individuals who have totally liberated themselves from the bondage of subjective conditioning and who have a direct and intuitive understanding of reality.

One who commits himself or herself to this ideal of individual growth is a Buddhist. So the Western Buddhist Order is a fellowship of men and women who have explicitly committed themselves, in a simple ceremony, to furthering their own and others' development.

The Order forms the nucleus of a new society or culture in which the values of human growth are paramount. As a result of Order members taking responsibility each for their own lives and attempting to communicate honestly and openly with others, that new society is becoming a living reality. In those areas where Order members have gathered together there are found three things: Communities, Co-operatives, and Centres.

In communities, Order members and Mitras (literally 'Friends': people who, after some initial contact with Order members, have decided they wish to deepen their communication) live together in numbers varying between four and thirty. In these, a new and radical way of life is being forged, which encourages and inspires community members to grow. They are usually either for men or for women so as to break down the habitual psychological and social patterns usually found in our relationships with members of the opposite sex which so much inhibit growth. Often, community members will pool all their earnings in a 'common purse' from which all expenses, communal and individual, will be met. The flavour of the communities is as varied as the people within them.

In the Co-operatives, groups of Order members, Mitras, and Friends (those who are in contact with the Movement and participate in any of its activities) work together in businesses which financially support the workers and which fund the further expansion of this New Society. Present businesses either running or being set up in the Movement include a printing press, wholefood shops, a silkscreen press, a hardware store, cafes, a second-hand shop, bookshop, editorial service, metalwork forge, and graphic-design, photographic and film studio. Members of the Co-operatives are hammering out a way of working which is 'Right Livelihood': team-based so that each person has the opportunity to take responsibility for the work, and ethically sound: exploiting neither other people nor the earth's resources. Work is done not for remuneration, but for its value as a means of development (in what other situation might your workmates suggest that you go for a walk or do some meditation when you seem run down?) and from a spirit of generosity. Each worker either works voluntarily or is given what he or she needs to live.

The most direct and effective means to the evolution of consciousness is the practice of meditation. At the Centres, members of the Order teach meditation and conduct courses, study groups, talks, and discussions on the principles and practice of Buddhism. There are also ceremonies, festivals, and arts activities. Yoga, massage, and other practices are taught as valuable, though less central, methods of development. Centres are places where you can make contact with Order members and others already in touch with this burgeoning New Society. Above all, through the Centres, a bridge is formed over which those who wish may cross to a new and total way of life based upon the growth and development of individuals.

The Friends of the Western Buddhist Order ('the Friends') is, then, a movement, always deepening and expanding, of people who wish to be authentic, integrated and dynamic. It was initiated in 1967 by the Ven. Maha Sthavira Sangharakshita, who spent 20 years in India as a Buddhist monk. He there studied, practised, or had contact with all the main traditional schools of Buddhism and returned to the West with a clear awareness that, though its essence remains the same, Buddhism always expresses itself anew in each new age and climate. The 'Friends' is the response of the Buddhist tradition of insight and experience to the circumstances of the modern West. It is an increasingly widespread movement with some twenty Centres and Branches throughout the world.

FRIENDS OF THE WESTERN BUDDHIST ORDER

CENTRES AND BRANCHES

<i>London Buddhist Centre</i> , 51 Roman Road, Bethnal Green, London E2 0HU. Tel: 01-981 1225
<i>Brighton Buddhist Centre</i> , 15 Park Crescent Place, Brighton, Sussex. Tel: (0273) 698420
<i>Aryatara</i> , 3 Plough Lane, Purley, Surrey. Tel: 01-660 2542
<i>Grdhrakuta</i> , 18 Burlington Road, Withington, Manchester M20 9PY. Tel: 061-445 3805
<i>Heruka</i> , 13 Kelvinside Terrace South, Glasgow G20. Tel: 041-946 2035
<i>Mandala</i> , 86d Telephone Place, Fulham, London SW6. Tel: 01-385 8637
<i>Norwich Meditation Centre</i> , 41a All Saints Green, Norwich. Tel: (0603) 27034
<i>Lansimaisen Buddhalaisen Veljeskunnan Ystävät, FWBO</i> Albertinkatu 21 C 12, 00120 Helsinki 12, Finland. Tel: Helsinki 642 462
<i>Suvarnadhatu</i> , PO Box 68-453, Newton, Auckland, New Zealand.
<i>FWBO Christchurch</i> , PO Box 22-657, Christchurch, New Zealand. Tel: 795 728
<i>Wellington Buddhist Centre</i> , P.O. Box 12311, Wellington North, New Zealand.
<i>Trailokya Bauddha Maha Sangha, Sahayak Gana</i> , Anagarika Lokamitra, 2A-Parnakuti Housing Society, Yerawada, Pune 411006, India.
<i>Tyn-y-ddol Retreat Centre</i> , Tre'rddol, Nr. Corwen, Clwyd, N. Wales.

REPRESENTATIVES

<i>Upasaka Aryavamsa</i> , Elleholmsvagen 11, S-352 43 Vaxjo, Sweden.
<i>Upasaka Bakula</i> , Bakul Bhavan, Behind Gujerat Vaishya Sabha, Jamalpur Road, Ahmedabad, 380001, Gujerat, India.
<i>Upasika Jinamata</i> , bei Szagun, Gleditschstr. 44, 1000 Berlin 30, Germany.
<i>FWBO Netherlands</i> Wichard Van Pontlaan 109, Arnhem, Netherlands 010 31 85 61 0275

CO-OPERATIVES

<i>The Blue Lotus Co-operative Ltd.</i> , 31 Old Ford Road, London E2 9PJ. Tel: 01-981 1407
<i>Golden Light Co-operative</i> , PO Box 68-453, Newton, Auckland, New Zealand.
<i>Golden Mountain Co-operative Ltd.</i> , 29 Old Ford Road, London E2 9PJ. Tel: 01-981 1407
<i>Oranges Restaurant (Norwich) Ltd.</i> , 16 Dove Street, Norwich. Tel: (0603) 25560
<i>The Padmaloka Co-operative Ltd.</i> , Lesingham House, Surlingham, Norwich, Norfolk NR14 7AL. Tel: (050 88) 310
<i>The Pure Land Co-operative Ltd.</i> , 51 Roman Road, London E2 0HU. Tel: 01-980 1960
<i>The Raft Co-operative Ltd.</i> , 86d Telephone Place, London SW6. Tel: 01-385 8637
<i>The Rainbow Co-operative Ltd.</i> , 3-4 Saint Michaels Road, Croydon, Surrey. Tel: 01-688 2899
<i>Windhorse Associates</i> , 119 Roman Road, London E2 0QN. Tel: 01-981 5157
<i>Windhorse Enterprises Ltd.</i> , 15 Park Crescent Place, Brighton, Sussex. Tel: (0273) 698420
<i>Windhorse Wholefoods Co-operative Ltd.</i> , 13 Kelvinside Terrace South, Glasgow G20. Tel: 041-946 2035

COMMUNITIES (Visitors by arrangement only)

<i>Amitayus</i> , 15 Park Crescent Place, Brighton, Sussex. Tel: (0273) 698420
<i>Arunachala</i> , 29 Old Ford Road, Bethnal Green, London E2 9PJ. Tel: 01-981 1407
<i>Aryatara</i> , 3 Plough Lane, Purley, Surrey. Tel: 01-660 2542
<i>Beulah</i> , 95 Bishop's Way, Bethnal Green, London E2 9HL. Tel: 01-980 4151
<i>Cala na Cairdean</i> , 41 Clouston Street, Glasgow G2.
<i>Golgonooza</i> , 119 Roman Road, Bethnal Green, London E2 0QN. Tel: 01-980 2507
<i>Grdhrakuta</i> , 18 Burlington Road, Withington, Manchester M20 9PY. Tel: 061-445 3805
<i>Greengates</i> , Oxshott Road, Leatherhead, Surrey. Tel: Leatherhead 77526
<i>Heruka</i> , 13 Kelvinside Terrace South, Glasgow G20. Tel: 041-946 2035
<i>Kalpadruma</i> , 3 Saint Michaels Road, Croydon, Surrey. Tel: 01-688 2899
<i>Khadiravani</i> , 42 Hillhouse Road, Streatham, London SW16. Tel: 01-769 8586.
<i>Padmaloka</i> , Lesingham House, Surlingham, Norwich, Norfolk NR14 7AL. Tel: (050 88) 310
<i>Ratnadvipa</i> , 34 Daventry Street, London NW1. Tel: 01-258 3706.
<i>Sukhavati</i> , 51 Roman Road, Bethnal Green, London E2 0HU. Tel: 01-980 5972
<i>Vajrakula</i> , 41b All Saints Green, Norwich. Tel: (0603) 27034
<i>Vajrasamaya</i> , 30 Cambridge Park, Wanstead, London E11 2PR. Tel: 01-989 5083
56 Walsingham Road, Clapton, London E5.
6 Birchfield Hse, Birchfield St., Limehouse, London E14 8EY. Tel: 01-515 2226

The Office of the Friends of the Western Buddhist Order:

London Buddhist Centre, 51 Roman Road, London E2 0HU. Tel: 01-981 1225

The Office of the Western Buddhist Order:

Padmaloka, Lesingham House, Surlingham, Norwich, Norfolk NR14 7AL. Tel: (050 88) 310

ERRORS & OMISSIONS - NEWSLETTER 46

Page 1 : Subscriptions : £3.25 yearly including postage and packing.
(surface mail to all parts of the world).

£4.00 p.a. incl. p & p. (air mail to Europe)

£5.40 p.a. incl. p & p. (air mail outside Europe)

Page 11 : The author of the feature article on Study is Kamalashila.

