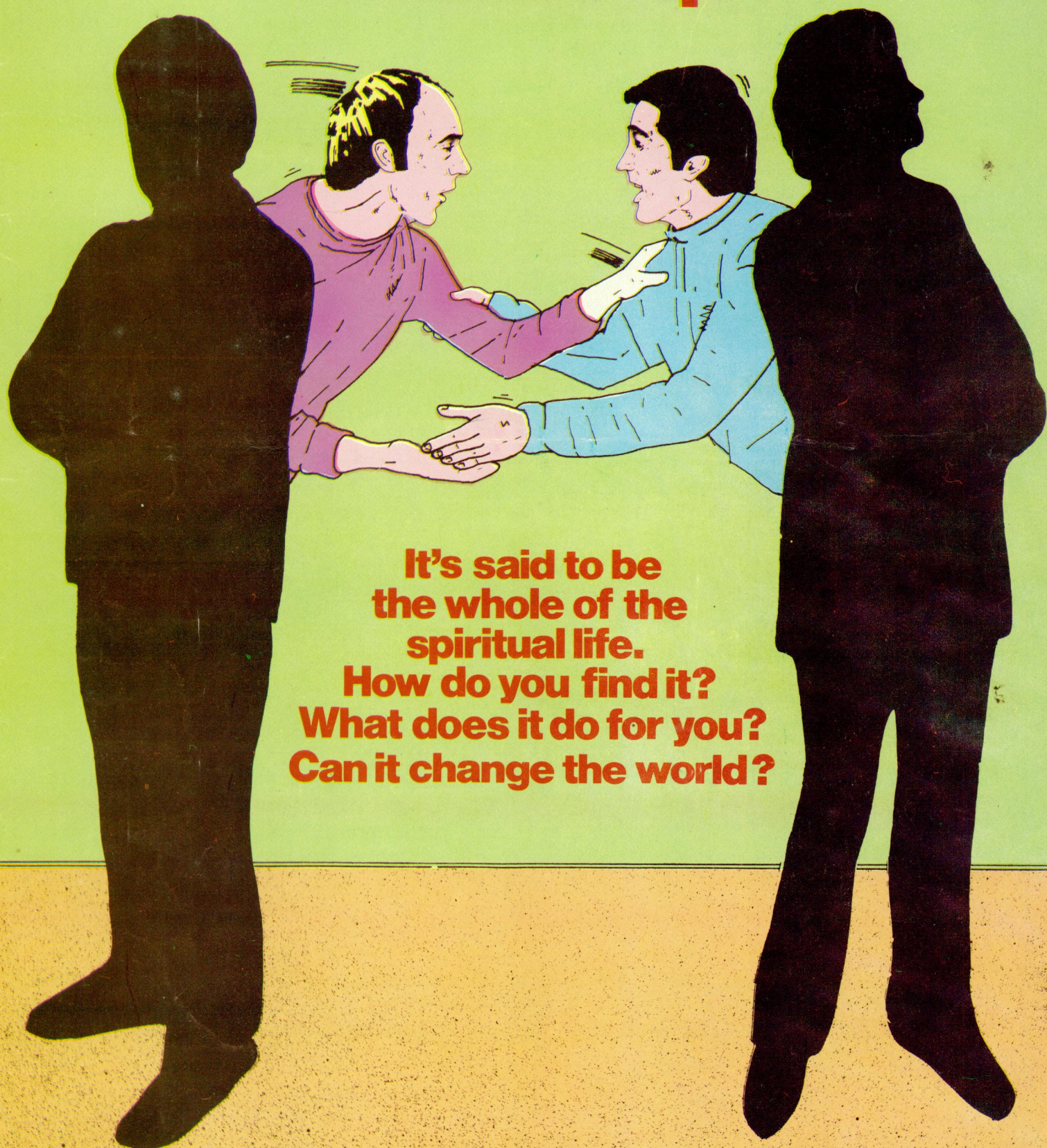


FWBO NEWSLETTER 49

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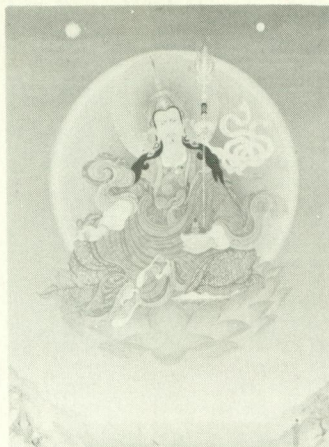
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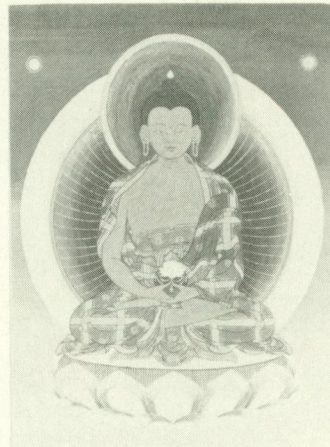
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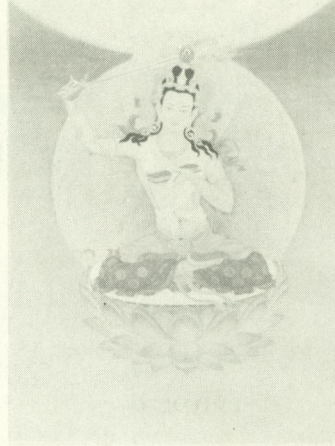
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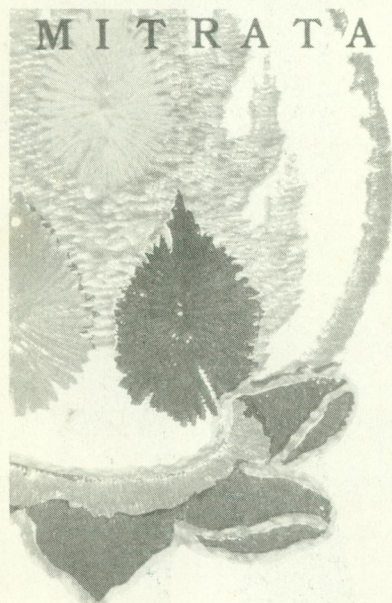
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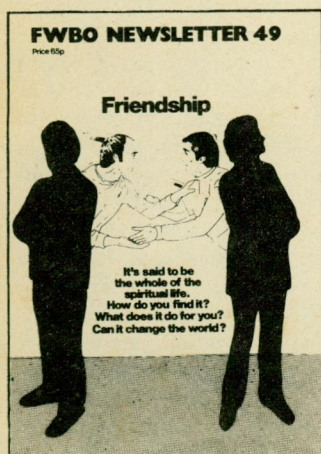
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Editorial

It is not very long since the theme of spiritual friendship was last explored in the *Newsletter*. In issue 47 we looked at 'Criticism: the Fierce Friendship', just one aspect of the topic, and now in this issue we are returning to it, since there is still a tremendous amount to be said.

Actually, we would have a very hard job trying to exhaust the theme, since spiritual friendship — the kind of friendship that arises between people who do their best to lead increasingly clear, ethical, happy and creative lives — occupies a crucial position in the Buddhist vision of the spiritual life.

The Buddha Himself established the first spiritual community very soon after His Enlightenment, when He sought out his former companions, in the Deer Park at Benares. If somebody felt sufficiently inspired by the Buddha's words to declare his commitment to practising them to the full, the Buddha did not say, 'Well, just stay where you are and do your best.' He would often invite him to 'Come', to follow Him, to befriend Him and the other followers. And there is of course the well-known occasion upon which He reminded Ananda that *kalyana mitrata*, spiritual friendship is not just half, but the whole of the spiritual life. The suggestion here is that if we have this spiritual friendship then *everything* else will follow on from that.

Of course, above and beyond all the scriptural references there is the simple fact that spiritual friendship is the essential constituent of the third Jewel, the *Sangha* Jewel. From the very beginning, spiritual community has been recognised as a foundation stone of the spiritual life, one of the ultimate Refuges for all beings. All this gives us some indication of the importance of our theme.

However, just because spiritual friendship is so important, just because we hear so much about it, we should not think that it is something that will just happen to us simply because we are involved in a Buddhist movement. In the spiritual life we can take nothing for granted. Just because you spend an hour in a shrine-room, you may not be meditating; just because you work in a right-livelihood co-operative, you are not necessarily working from an entirely 'pure' basis of generosity; just because you are seeing some people every week at a meditation class, or every day over the breakfast table, you cannot assume that you are developing genuine spiritual friendship with them. You do not absorb spiritual friendship out of the surrounding atmosphere, no matter how warm and friendly it might be. True spiritual friendships have to be consciously *made*: we have to work to bring them to life, take risks, direct energy, invest emotion. They may take years to reveal themselves; they cannot be rushed.

Everything that the FWBO has to offer has, as we shall see in the coming articles, the essential function of helping us to develop, give, and receive spiritual friendship, in a whole number of ways, and on a whole number of levels. We may still have far to go before we can say that we have realised all the ideals involved in the practice of spiritual friendship, but even our attempts in that direction will be the major transforming agents in our lives.

Nagabodhi

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Kalyana Mitrata is a dynamic communication of love and friendship between two individuals, where, ideally, one individual is more spiritually developed than the other, so that a vertical flow of communication occurs quite naturally between them. One person's own qualities and faculties are naturally enhanced by contact with those same qualities and faculties which are more fully developed within the other. This kind of communication and friendship is not only an expression of Spiritual Community, but is its very life-blood. We cannot develop alone or in a vacuum. We need almost constant interaction with other spiritually committed people to bring into play all the positive emotions which fuel our development, and to enable us to develop them to their fullest extent. When the Buddha told Ananda that Spiritual Friendship was 'the whole of the Spiritual Life', he was saying in effect that without communication and friendship, spiritual life is impossible.

The Spiritual Community is then an association of friends, a network of deeply communicating individuals who derive inspiration and joy from each other's company. From this we can see that it is not a group or an organisation, and also that within it there can be no authority or power structure. Each individual within the Spiritual Community is free in relation to any other, and the bonds which usually tie one person to another have been transformed, as it were, into threads of metta and compassion. We could say that the Spiritual

KALYANA MITRATA: THE LIFE-BLOOD OF THE MOVEMENT by Dhammadinna

Community resembles 'Indra's Net', which was a magic net of jewels owned by Indra King of the Gods, in which each jewel reflected all the other jewels. In the same way, each individual in the Spiritual Community sparkles and blazes with a unique light, while also reflecting the qualities of the other individuals with whom he or she is in contact.

Having established that Spiritual Friendship is the basis of all interaction and communication between individuals within the Spiritual Community, we might ask how this is manifested in the everyday life of Order Members and mitras in the FWBO. Does it mean that Order Members and mitras merely share their leisure hours together in friendly pursuits — the way in which most

ordinary friendships take place and develop?

Although most people value their friends and friendships, they rarely place them at the centre of their lives and hearts. Very often this is because so much time is spent pursuing a career or fulfilling the demands of family life. We are often fortunate indeed to find close friends at work, but even so our time spent with them is usually limited to a brief chat in the lunch hour or to a quick drink after work. At home we have our family and the neighbours, and our boundaries are usually well defined. Often we only manage to see our friends for the occasional dinner party, or keep in touch through the occasional telephone call, letter, or Christmas card. Sometimes even when we do manage to meet we merely talk over old times. We rarely consciously spend time *developing* the communication. It is as though the other concerns of life conspire to push our time for our friends into the background.

It is interesting, therefore, to discover that if we make our personal development the nucleus around which all our other interests constellate themselves, then we will also make true spiritual friendship the centre of our life. It seems to follow that just as we become increasingly dissatisfied with a part-time spiritual life — a life in which we can only spare a little time for our development due to other concerns — so also do we become dissatisfied if we can only see our Spiritual Friends on limited occasions — once a week at a class, or on retreat.

Quite often, therefore, the first major change that occurs in the life of someone coming along to one of our Centres, who is beginning to realise the value both of their practice and of their contact with others also practising, is that they become interested in living with others. This is how our communities begin (or are extended). Often, in the growth and development of the Movement, practice precedes and outstrips theory. The very first residential communities in the FWBO were set up because a number of people, after spending time together on a long retreat, did not wish to return separately to their previous lifestyles. Then, through the actual experience of community living, certain factors became clear, which created a 'theory' of community living — which could then be applied as new communities were started. In time certain princi-



ples emerged — out of actual experience — which seemed to be the most conducive to the growth of everyone living in the community, such as for example, living with people of your own sex (which has been discussed in depth in a previous *Newsletter*), the provision for daily practice together, and regular community meetings, in which the individuals living together work out the details of shared living. Thus it came about that each community within the Movement follows certain common principles and ideals, yet each is also unique.

A community thus provides an ongoing environment of friendship between people sharing the same common goals and ideals, and friendships can develop and deepen much more quickly than if they are being relegated to our 'spare time'. Within a community, where we interact with others in all situations and moods, it becomes impossible for us to hide or to present a front of any kind. Within this context a natural or integrated awareness develops rather than an alienated awareness; spontaneous and friendly feedback is given on all our actions. Mindfulness thus leaves the domain of the head and becomes a much more integrated and alive experience of ourselves and others. The possibilities of developing communication, of learning to be patient with others and of overcoming all the petty dislikes and personality conflicts which so often cloud human relations, are obviously manifold in a community, as are opportunities for becoming more generous, direct, and kind. Learning to develop friendships with several people — perhaps with quite different characters, personalities and backgrounds — also develops different facets and aspects of our own being, so that we not only grow in depth but also continually widen our perspectives as to what is possible within friendship.

Thus our community members may rise and meditate together, share household chores and meals and in the evenings attend classes at the local centre, but they may still spend the main part of the day pursuing their separate careers or occupations. Often, therefore, the next step in both personal



Community to an Orchestra — at least while it is playing. This comparison is often more apparent when the Spiritual Community is working together. When an activity is undertaken in a spirit of friendship, each individual plays his or her own part, but interacts, co-operates, communicates, and harmonises with each other person, so that eventually all distinctions between self and

basis of friendship when things are fairly new. Around more established centres, where there are several long-standing and successful communities and where there may be several different businesses making up a co-operative, it may be more difficult initially for the newcomer to realise that all this vast 'organisation', with its seeming 'institutions', is actually operating from and inspired by a spirit of friendship. One might initially fall into the trap of thinking that it operates in the same way as the many set-ups we are familiar with in the world. Hopefully, if we develop friendships with the people living in the communities and working in the co-operatives we will discover that it is possible to live and work in a truly alternative way, without an authoritarian structure, and the usual group values of competition, power games, desire for status etc., getting in the way.

It is quite interesting to reflect that very often, owing to our conditioning, we do not seem to have very much faith in ourselves as human beings. For example, many people fear that if there is no God or Authority figure laying down rules of human behaviour, or imposing a moral code; if there is no guilt mechanism or fear of punishment, then human beings will find it impossible to function as ethical creatures or develop as ethical beings. Similarly some people fear

How friendships develop in the FWBO

development, and in the deepening of friendships, is to work together, to bring into being 'team-based right livelihood'. The extension of friendship into a shared working venture is very important. Although community living is vital as a basis, it cannot provide the same dynamic situation as shared work. Here one gets to know people from the way in which they approach and express themselves in action. Communication in a working environment can often be non-verbal. In *Peace is a Fire* Bhante compares the Spiritual

other, and work and play disappear, or are transcended in the joy of the activity. This is ideally the state of any work team or of any team of Order members and mitras fully engaged in activity of any kind. Each individual gains the satisfaction of knowing that they can fully and effectively express themselves while at the same time fully experiencing others.

It is often much easier to see how our communities and co-operatives develop from the



Breaking down the self-other dichotomy?

Vajradipa

that if you remove authority, power structures and external hierarchies; if you have no people telling others what to do; if you do not rely on grading, examinations, promotion scales, etc., then nothing will ever get done and anarchy will result. It is, however, possible for human beings to live, work and play together in a spirit of friendship and co-operation — if they voluntarily share the same ideals. Moreover, there is no reason why the various enterprises undertaken by such people should not be run as efficiently — if not more efficiently — than any 'worldly', power and profit-based concern. In fact any venture undertaken in the spirit of friendship and co-operation, based on common ideals, and through which we hope to grow as individuals should lead us to produce the best work of which we are capable at any particular time.

Spiritual Friendship is not then a form of communication which takes place only under certain circumstances — say during a walk and talk in the park — while the rest of our activities in the Movement occur within the usual old authoritarian structure. Spiritual Friendship is a stream or mode of communication which pervades and suffuses all the many and varied activities which the individuals who make up the Movement involve themselves in. It is only by the measure of the depth and breadth of our positive emotions that we can measure any 'success' in our ventures. Our community may run like clockwork: it may even have quite a lot of energy, but if the spirit of friendship is lacking or diminishing, if will-power begins to take the place of metta, if

coercion, even of the subtlest kind begins to supercede inspiration and encouragement, then we shall cease to live in a Spiritual Community. If Friendship and positive emotion flag then our community will disappear, leaving in its place only the dead dry bones of an institution, or conversely the cosy sentimentality and safety of the pseudo-family community. If our *metta* (loving-kindness) falters or fails in our working situation then competition will supercede co-operation, personal wants will override the concern for the good of all, and disharmony will result. It is therefore obvious that to maintain friendships, to extend and deepen them demands a great deal of energy, commitment, and effort, as well as the development of such qualities as openness, directness, honesty, receptivity, kindness, patience and metta itself.

Spiritual Friendship, at its highest peak leads to mutual self-transcendence, or a breaking down of the self-other, subject-object, dichotomy through metta. If we consider this level of friendship as our ideal, then we can also see how this ideal should be reflected in all our interactions within the living and working situations we share with our friends. Any selfish or thoughtless action shows a lack of love for our friends. For example, most communities succeed or fail on the basis of simple domestic issues. Everyone may well rise and meditate together each morning, but much conflict and disharmony can occur as a result of someone's failure to do the washing up. If you really care for others you will not leave a pile of dirty dishes in the sink for them to find. If

they care enough for you, although they may wash your dishes for you, they will also probably point out to you quite directly your own selfishness and laziness. In a community it is such occurrences which reflect the real degree of your concern for others. Similarly, in a working situation, your care for others working with you should be effortlessly expressed. If you use a van and leave the tank empty, if you borrow tools and damage them or fail to return them, if you are resistant or resentful in your work, you are reflecting not only a lack of mindfulness and commitment, but also your lack of concern and friendship for others.

Perhaps another point that should be made is that although we have talked a great deal about metta and friendship carried to quite a high level we must never forget that positive emotion can always be lost unless it is informed by insight or vision into the Real Nature of Existence. To ensure that the level of friendship and metta is always developing we need individuals amongst us who have not only developed positive emotions but who have also developed, at least to some extent, Vision or Insight. Such individuals are Kalyana Mitras par excellence because their depth of vision is deeper and their perspectives broader than those whose spiritual vision is as yet still weak and whose positive emotions are as yet unstable. Positive emotion itself is not enough to maintain the whole *spiritual* tendency of the Movement, and of all the individuals within it, moving forward; we need that touch of vision, insight, even that touch of magic, to ensure that we are truly inspired. It is this fire of



Making friends across the counter in East London

Vajradipa

vision and inspiration burning through the Movement and firing all with whom it comes into contact, that lifts the FWBO out of the category of a group, however positive. Inspiration, vision, and Spiritual Friendship at its highest level are thus co-existent. We grow best when we are encouraged to do so by our Spiritual Friends who see us in flight, as it were, between what we are and what we could be, rather than seeing us as a fixed entity.

We must remember that we are engaged in the Spiritual Life not merely to become more emotionally positive — important though that is, but to break through the bonds or fetters of conditioned existence. If we are committed to our growth we should be confronting these fetters and endeavouring to break them in everything we do. However, to attempt this in isolation would be very difficult indeed as we are usually most blind to our most ingrained conditioning. Thus we need the help of our Spiritual Friends to point out to us our habitual behaviour, our tendency to laziness and lethargy. We need to be shown our tendency to skate on the surface of things. We need our vague and woolly thinking, our lack of decisiveness and our inability to commit ourselves to any course of action for more than a short while ruthlessly exposed. Such feedback, such fierce friendship from our Kalyana Mitras, along with their encouragement and inspiration, can help us to grow and ultimately to break through those fetters. Thus, just as the whole Movement reflects positivity and friendship, so also should it reflect this constant self-criticism and self-appraisal, so

that every situation we are involved in, any action we perform, from leading a class to producing the minutes of a meeting, should be a reflection of our desire for perfection and excellence. Just as individuals are constantly endeavouring to transcend themselves, so also should the Movement be seen to be constantly improving, so that no community ever settles into a rut, no business or working situation ever becomes dull, dead or stale. Everything should manifest a constant upward movement of change and development.

We have looked so far at the way in which Kalyana Mitrata pervades, in particular, the communities and co-operatives within the Movement, mainly because — apart from our Centres — these provide the most concrete examples of how shared situations are expressions of metta. We are however not merely concerned with developing friendships with one, or two, or even with a limited number of people; we are also concerned with broadening our horizons of friendship so that we are open to the possibility of developing positive spiritual friendship with anyone who comes into contact with the Movement.

We must not think that Kalyana Mitrata is confined to our 'positive institutions', or that one necessarily needs a structure in order to express it. This would be reducing something alive and dynamic to something fixed and inert and therefore, finally dead. Kalyana Mitrata creates the 'institutions'; it is not the other way around, and the expression of friendship between two growing individuals can never be fixed or ritualised if it

is to remain vital. Thus if you are in contact with the Movement but are unable to live in a community or work in a right livelihood situation within the Movement, make sure that you have time to have sufficient contact with your friends in the Movement so that you can continue to be inspired, and remain in touch with your own deepest creativity. It is up to each individual to ensure that he or she creates as many opportunities as possible, given personal circumstances, for developing spiritual friendships. Thus family communities, schools, right livelihood situations which provide scope for more professional or vocational skills than are at present available, can all be developed. We can also get together with our Friends for dinner, or go to a concert, arrange cultural evenings, picnics in the country, special retreats, — any activities that provide us with contact and the opportunity for deepening our knowledge of others engaged in the spiritual life.

Spiritual Friendship, and all that it entails, is the life blood of the Movement, pulsing warm and passionate through the veins and arteries of the different activities which we engage in. We have as a Movement nothing else to offer, in a sense, than this. We do not offer exotic initiations, secret teachings, esoteric knowledge, psychic powers, group security, father-figure gurus, nor do we offer to take responsibility for your life. Each individual already in contact with the spirit of Friendship within the Movement offers merely his or her hand outstretched in a gesture of welcome and friendship. ■

BEFRIENDING THE WORLD

★ by Vessantara ★

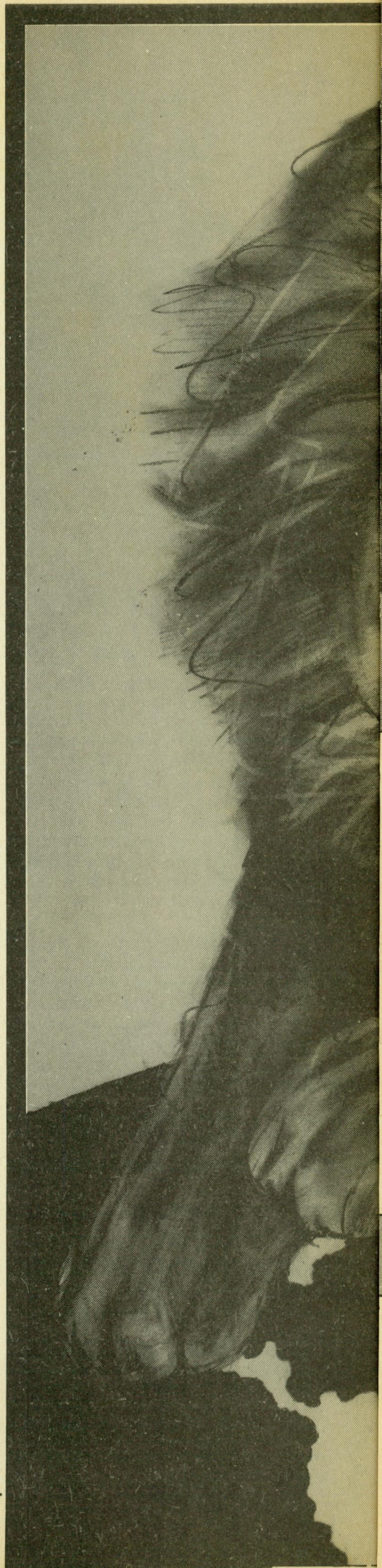
'Go ye now monks, and wander for the gain of the many, for the happiness of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men'.

This exhortation of the Buddha to his first sixty Enlightened disciples is characteristic of the spirit of outward-going friendliness which is at the heart of Buddhism. In reading it we can feel the note of urgency in the Buddha's voice. The word 'wander' does not mean 'meander' or 'stroll aimlessly', it has the sense here of 'don't settle down anywhere', keep going out to more and more people'. Later in the same speech the Buddha even says that no two monks should go the same way. Through His Enlightenment under the Bodhi-Tree He had attained a plenitude not just of Wisdom, but also of Compassion. He had realised Freedom and Truth, but He had also seen by contrast, to how great an extent most people burnt with the fires of restlessness and hatred, and how desperately they needed rescuing. Thus He did not spend the rest of His life after His Enlightenment quietly basking in the bliss of His discovery. Instead He spent the greater part of His remaining 45 years walking the dusty roads of India, encouraging people by explanation and example to realize the Transcendental Insight which He Himself had gained.

The early disciples in their turn, like 60 flaming arrows fired in all directions from the great bow of Enlightenment, carried this spirit of friendliness outwards until Buddhism had spread into much of Asia. Wherever it went it took not only direct and practical methods for the attainment of Truth, but also Education and Culture, a spirit of tolerance, non-violence and generosity, as well as social customs conducive to the leading of a dignified and happy human life. All this was achieved not by power politics, nor by bloodstained crusading, but always by friendliness and example.

The FWBO, if it is to be a true child of the Buddhist Tradition, must also embody this outward-going friendliness. But before

looking at the ways in which it goes out to people, we need to look at some of the depths of meaning which lie hidden behind the innocent facade of this word 'friendliness'. We can approach them by reflecting on the fact that although the Buddha was the very embodiment of friendliness (indeed we could characterize Him as the best friend Humanity has ever had), yet, extraordinary as it may seem, He was not universally popular. In fact there were some people who did not like Him at all. Of course in some cases this was due to simple envy or prejudice, but it was also because the Buddha was, in a sense, not an easy person to have a friendship with. There are two basic kinds of friendship. One is 'easier' because it is more





superficial: a sentimental and insipid feeling, based on being 'nice' to one another, on not being critical or 'intruding' into the other person's real thoughts and feelings — making friends in the same way that one might 'befriend' a stray kitten. This 'kitten friendship' has no other aim than the mutual pursuit of pleasure and security — 'I stroke you, you purr back.' At its worst it can degenerate into an unhealthy interdependency, as if two great trees were to lean toward one another until they finally met, embracing branches, resting on one another at such an angle that they partially uproot themselves from the ground, so that they are no longer capable of nourishing themselves properly; and of course, if one tree is moved away, the other will crash to the ground.

The second kind of friendship is deeper and more demanding. It does not seek to find a secure and stagnant status quo, because it is based on growth, on the search for Freedom. In this kind of friendship there is no compromise, no 'leaning over backwards', both friends simply try to be themselves at their best in relation to one another, and to be as authentic and open as possible about their real thoughts and feelings. This openness fosters trust and receptivity, so that whatever sparks of the Dharma, of Freedom, one has managed to strike from the depths of one's being can be communicated to one's friend.

The Buddha's friendship was of this second kind. Meeting the Buddha was like being befriended by a lion, a Lion of the Dharma. His friendship was uncompromising because He had seen that, in a sense, Freedom was the only thing which people really needed — freedom from craving, from hatred, from fear, from restlessness and anxiety, from ignorance and confusion. If they were free from these they would have everything they had ever really wanted. So He tried to give people what they needed, which might be different from what they asked from Him, but He never forced anyone to do anything — ends and means cannot differ in the spiritual life, every step towards Freedom must be freely taken. He was unfailingly kind. But He was still disliked by some people because He threatened them. Freedom is frightening to those who have espoused Bondage, and try as they might to bury their heads in the sand, they could not ignore Him. Even if you just try to talk to a lion about safe subjects, such as the weather, you will not be able to avoid taking in, consciously or unconsciously, its magnificent wildness, or the fearlessness in its eyes. Somewhere deep within you, like it or not, your own lion or lioness — your own free, adventurous spirit — will respond.

The FWBO, following in the Buddha's footsteps, goes out to befriend the world, not with 'kitten friendship', but with 'Lion friendship', with what we call '*kalyana mitrata*'. We try to be true friends to people, to really meet them and answer their true needs. Because of this the FWBO as a Movement does not function in certain ways which might be expected of an 'organization' bent on befriending the world.

Because we know that only 'Lion friend-

ship' — authentic communication on an individual level — can really help people, we do not engage in, for example, large gatherings of spiritual or religious bodies where people are present in order to 'represent their organization' rather than to be themselves. We have no time for empty speechifying, or even resolutions of goodwill between Buddhist groups, or in favour of world peace. Life is too short, and there is too much to do, to spend it in making empty professions of friendship of this kind. There cannot exist a 'Lion friendship' between two organizations.

For similar reasons, 'members' of the FWBO are unlikely to be actively involved in national politics. This is not because we do not recognize the importance of politics as a sphere of activity; the social and political environment in which one lives can obviously have a profound effect on one's practice of the Dharma. To take the most obvious example, there are a number of countries in the world, particularly those paying allegiance to Islam, where one could proclaim oneself a Buddhist only at the risk of one's life. Nonetheless, to involve ourselves actively in national politics would be to play with fire. A large political party is always an uneasy blend of different forces and interests, some of them highly dubious. Politics itself has been described as 'the art of compromise'. It would be hard to imagine an individual achieving anything effective within a large political party without becoming seriously compromised: having either to subscribe to goals, or to using methods, which were at complete variance with the Dharma.

Although it has spread widely, Buddhism has never 'come to power' anywhere. It has always operated from the 'love mode', not from the 'power mode', wielding no other authority than that of Truth. Politics, however, is virtually totally concerned with the acquisition and manipulation of power. So any individuals within the FWBO who involve themselves in politics are likely to do so only at a local level, where they — as individuals — can effect positive change without compromising their principles.

If we are not going to try to help the world through large-scale political activity, then what of social action on specific issues? In the UK for example there are many groups working for causes which virtually all Buddhists would acknowledge as positive: religious freedom and tolerance, the promotion of vegetarianism and healthy diet, the reversal of pollution and the wastage of the Earth's natural resources, noise abatement, nuclear disarmament and world peace, and the abolition of racism and other forms of prejudice and bigotry, to name but a few. But although we would wholeheartedly agree with their aims, many such groups use methods with which we would not agree. Some groups engaged in social campaigning are founded not on friendliness but on a virulent hatred for some other group. They are basically 'anti' something. For instance, all Buddhists would find Racism abhorrent, but they would probably not be prepared to fight with members of a racist group, or burn

some prominent racist in effigy at a mass demonstration.

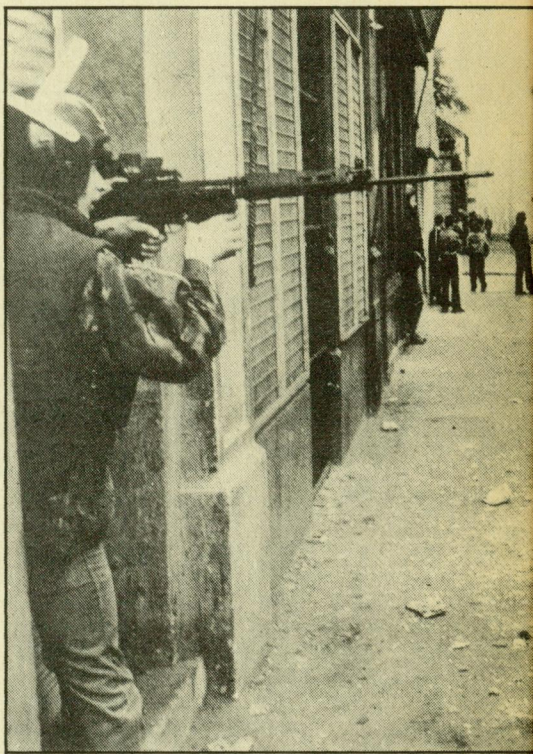
This still leaves a large category of groups and organizations who are pursuing aims and using methods which are positive and effective. As well as some of the 'campaigning' groups mentioned above, there are a large number of groups doing charitable or social work to alleviate all kinds of suffering and distress. Here surely are areas into which we can put all the energy and friendliness at our disposal; here are groups with which the FWBO can align itself? But even here the answer can only be a very qualified 'Yes'. As Buddhists, we cannot help but be sensitive to the immense amount of ordinary physical and mental suffering which surrounds us. In the FWBO we have begun working in a number of areas where we feel that our help can really make an effective difference, areas such as Dhardo Rinpoche's school for Tibetan refugee children, Aid For India's work among the new Buddhists, and visits to prisoners. But the FWBO is never likely to concentrate on such areas — although many people might expect it of us as a 'spiritual organization' and a Charity. This is not because we do not care about the sick, the elderly, and all the other groups of people who need help; it is purely pragmatic. If we are to help as many people as much as possible then to invest all our energy in traditional 'social work' activities would be a mistake. The FWBO is in touch with something which no charitable group has. We are in touch with the Dharma, a Way which leads to freedom from all suffering whatsoever. To involve ourselves exclusively in relieving physical suffering or psychological problems would be to ignore the precious and unique gift which we have to offer the World.

The Dharma is often compared to medicine. In one ancient text it is called 'the uttermost medicine for the world's disease'. Let us imagine a country afflicted by a terrible plague which has stricken many of its inhabitants. After years of work a doctor finally discovers a cure. But there are so many sick people that if he tries to treat them all himself he will only be able to help a tiny number of them. So what is he to do? If he thinks clearly he will see that he must gather around him as many people as possible who are still well (or at least only showing mild symptoms). He must train them, and they must train others, so that soon there will be not one but thousands of people who are restoring people to health. This is the most effective way of curing everyone.

Following this analogy, the FWBO does not devote itself primarily to social work activities, although to do so would be an expression of friendliness and compassion. 'Lion friendship' in this situation means conjoining Compassion with Wisdom, concentrating on contacting healthy and energetic people and training them in the Dharma so that they may then go out to others. We act in this way not because we do not care about the world's suffering, but because we are clear enough and sufficiently unsentimental to adopt the course of action which we believe

will most effectively assuage it.

To extend the analogy further: if the doctor has not yet trained enough people to cure everyone, he will not stand in the way of others who practise treatments which just alleviate symptoms. At the same time he will distinguish sharply between their method of limited help, and his own completely curative treatment. In the same way the FWBO, whilst recognizing the work done by groups who are working to improve social conditions and alleviate the suffering and poverty in the world, never attaches itself



"We cannot help but be sensitive to the immense

organizationally to such groups, lest it blur its own outlines, become seen as 'just another group', and its unique cure for the world's suffering be lost sight of.

Having seen why the FWBO does not act in some ways which might have been expected of it, let us now look at what it **does** do, and even more at what it **could** do. The 'Facets' section of this Newsletter will give you some idea of the scope of its activities at present. The FWBO is now active on 4 continents: setting up Centres and communities, teaching meditation, running Yoga classes, communication courses and massage workshops, holding study groups and giving public lectures on the Dharma, going out to give talks to groups of all kinds, meeting the public through our various co-operative businesses, publishing books and magazines, distributing taped lectures on the Dharma, and so on. However, all these activities are not ends in themselves. In the spiritual life there are no prizes for going through the motions, however good these motions may be. Everything done by the FWBO, all the methods it uses to go out to people, are constantly re-evaluated under the searching light of the question: does this activity **really** help people to gain a 'taste of Freedom?', and the answer that it has worked before, or even

that it has worked for the last 2,500 years, is no answer at all. What really gives people a 'taste of Freedom' is contact with other people who have developed that taste themselves. So another way of evaluating our activities would be to ask: 'Do they promote real communication, real friendship, 'Lion friendship'?' The Dharma is not theory; it is something you live. You can hold a class to teach the most powerful and far-reaching meditation technique in the Universe, but if you don't go out to the people who come along, if you don't give of yourself, share

disciples to rescue people from the fires of restlessness and hatred, and comparing the peaceful orderliness of Ancient India to modern industrial society, we can only conclude that since then the fires have taken hold even more strongly. So the friendliness of the FWBO should be even more 'urgent', were it possible, than that of the Buddha Himself. The time of quietly gathering strength is over. The FWBO must now start, as a matter of urgency, to make a real impact on society, to forge our friendship in the fires of the World.

Rather than discussing new methods we can use to reach people, I shall now sketch out a panoramic view of some of the things we have to offer to different groups of people, for the main limit to how quickly we can expand is not lack of money or technology, it is simply lack of belief in ourselves. When we really appreciate how much we have to give to people then we shall naturally find ways, overcome all obstacles, to express it. My survey will not be exhaustive, in fact it will be little more than taking a teaspoonful of the ocean, but it may give us some idea of how rich we are as a Movement.

Firstly, having experience of the practice of the Dharma, we have an understanding and experience of it which we can share with other Buddhists, whether to rejoice in their merits or to make positive criticisms. We can apply the Dharma to a critique of other religious and spiritual traditions. In the Dharma we have a system of 'philosophy' — in its original sense of 'the love of wisdom' — which we can share not only with philosophers and academics but with all who are searching for an aim and purpose in life, trying to answer the riddle of Existence.

We have insights into the mind and mental states which go deeper than those of Western Freudians, Jungians, Adlerians, Kleinians and all the other schools of Western Psychology, as well as more effective and far-reaching methods of resolving psychological problems. We have an understanding of the nature of communication, and practical exercises which enable people to experience for themselves what true human communication can be. We have an appreciation of masculine and feminine psychological differences, and a healthier and higher view of what women can achieve than any feminist group.

In Education, we are developing ideas on the most creative methods of bringing up children. Also, Buddhism is now frequently included in the Religious Studies syllabuses of schools and colleges. There are many teachers and lecturers attempting to teach 'Buddhism' from scanty knowledge derived from dubious books on 'Comparative Religion'. Evidently, here too we have much to give.

We have a clear idea of the aims and most creative method of practice of a number of physical disciplines, such as Hatha Yoga and the Martial Arts. We have insights into the effects of mental states on physical health, and an understanding of the subtler psycho-physical energies of the human organism. We also have a healthy and creative view of Death.

The Dharma gives us a standpoint from which we can really appreciate and criticize literature, film, music, theatre, and all the Arts. It gives us a deep understanding of the visions of poets like Blake and Shelley. We have what so much modern culture lacks: direction, positive ideals and inspiration. We also have artists, musicians, writers, poets, actors and sculptors of our own, drawing their inspiration from the Dharma. Thus we can use the Arts both to contact people and to make their lives richer and fuller.

We have an appreciation of what can and cannot be achieved by political and social change. We recognise the factors which make work situations satisfying and not alienating. We know how to make communities work where so many communes and communal movements have torn themselves apart in bickering and recriminations. More generally, we have true friendship, real communication, positive emotion, and an awareness developed through meditation which can give something to almost every situation. In fact, we have something for everybody, something to say to all the 4 billion people in the world. We have both theory and practice to make every single person happier and more fulfilled than they are now. We have what everyone is searching for: a Way to Freedom.

If we really believe in what we have to offer there is no limit to what each one of us can achieve. Buddhist history is full of examples of what can be done. We could look, for example, at the life of Milarepa. He spent a large part of his life in solitary meditation in Tibet. Yet such was the power of his friendliness, so strong his desire to help the world, that even though he lived far up in the highest mountains in the world, in one of the most inaccessible, inhospitable and sparsely populated countries on Earth, even though he had no sophisticated means of communication, even though he was just an old man singing songs to a few ragamuffin disciples, his Teaching has lasted for nearly a thousand years, and spread throughout the world. If one solitary figure can achieve so much, how much can we achieve with all the sophisticated means of communication at our disposal! We can travel further and faster than ever before, and record, reproduce and transmit information in a glittering multiplicity of ways. If we really have a sense of urgency we shall make use of every means available to go out to people.

At the same time, we must remember that all the modern methods of communication are merely ways of *contacting* people, of creating a general awareness of the Dharma in people's minds. They are no substitute for deep personal contact and communication.

A picture of a lion may give you some idea of its nature, its shape and powerful build. But it is only by meeting a Lion of the Dharma face to face that you can really appreciate its nobility and freedom. Only face to face can you gaze into its tawny eyes and see the friendliness which burns deep within them, the friendliness born of freedom, the fiery longing there to see more Dharma-Lions prowling the Earth. ■



amount of suffering which surrounds us."

whatever tongue-tip taste of Freedom you may have, they will not come back. Only people inspire people. So on looking at how the FWBO befriends the World we must look not so much at what we do but at the spirit with which we do things. Making lists of activities organized within the Movement is a red herring.

If you are in touch with the Dharma, **everything** you do will express that to people. This does **not** mean bombarding everyone you meet with 'Buddhist propaganda' (unless Buddhism had degenerated completely, this phrase would be a contradiction in terms), or continually talking about Buddhism. It simply means being really yourself, and entering into authentic individual communication with them. Then in every situation, however apparently mundane, something of what you are will 'rub off' on them.

Having made the point that the methods used are secondary to the basic spirit of Lion friendship with which we meet people, it is still true that we need to find more and more ways of going out to people, to create situations in which that friendship can be initiated. Here there is so much more we could be doing. Remembering the urgency with which the Buddha enjoined His

Kalyana Mitrata

A direction to the heart

by Padmaraja



Tobias and the Angel

School of Verrocchio

Every Angel is terrible. Still, though, alas!
 I invoke you, almost deadly birds of the soul,
 knowing about you. Where are the days of Tobias,
 When one of the shining-most stood on the simple threshold,
 a little disguised for the journey, no longer appalling,
 (a youth to the youth as he curiously peered outside).
 Let the archangel perilous now, from behind the stars,
 step but a step down hitherwards: high up-beating,
 our heart would out-beat us. Who are you?

Rainer Maria Rilke *Second Duino Elegy*/ Translated by Stephen Spender

Within the FWBO, the principal of kalyana mitrata is embodied, or formalised, in the mitra system. 'Mitra' simply means friend: any person who wishes to express openness to, and develop friendship with the Order, or with particular Order Members, may become a mitra. After some time, a mitra, especially if he or she is beginning to think in terms of commitment to the Three Jewels — that is to say, of ordination into the Western Buddhist Order — may ask one or two specific Order members to become his or her 'kalyana mitras' or spiritual friends. This relationship implies a definite mutual commitment to the development of spiritual friendship between the mitra and the kalyana mitra. It is with the nature of kalyana mitrata — true spiritual friendship — that this article is concerned.

Firstly, then, kalyana mitrata is a one-to-one relationship, but it is a *vertical* rather than a horizontal relationship; that is to say, it is not a relationship between equals. The kalyana mitra is more experienced, or developed than the mitra. What makes him able to be a kalyana mitra is the fact that he is in contact with the Ideal: this is the basis of his ability to give spiritual friendship. Ordinary, mundane friendship, or a relationship on a merely psychological basis, is not kalyana mitrata. The basis of kalyana mitrata is vision.

The kalyana mitra's vision finds active expression in a desire, a strong urge, to really get through to the other person, to the mitra — to *communicate* with him. To the extent that the kalyana mitra is in contact with vision, with the Ideal, to that extent his friendship is Dharma — his communication is a direct transmission of Dharma. Most of the time, we simply relate to our own projections — we don't really want to *see* the other person — we just *use* them as a sounding board for our own ideas, to work our problems out on. But communication demands that you at least try to *see* the other person — to distinguish him as a separate entity and then that you try to understand him, see what makes him work, and what his real needs and potentialities are. An indispensable pre-requisite of communication

then, is criticism, as defined by Walter Pater: 'To see the object as in itself it really is.'

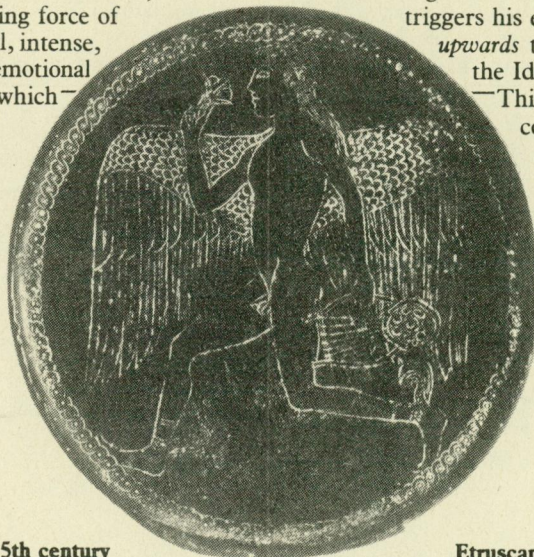
What one does in spiritual friendship, then, is to try to understand, to intuit, to see the other person as *he* or *she* is, with all one's being. It is not just a question of finding out who the person is, what he does, where he lives, and so forth, but trying to know his being in this deeper way — to truly know him. In spiritual friendship, criticism is an appreciation of being. It is the basis of love — and the kalyana mitra, at best, is a lover. Love is not possible until you know, and see the other for what he is; love is your emotional response to his whole being, in contradistinction to mundane 'love', which is based on blindness and mutual projection. Love, we may say, is an *active* awareness and concern with and for the other person — a delighting in the other person's potential, and a desire to see that potential unfold.

Simply by virtue of what he is, of the fact that, like Rilke's Angel, he embodies a greater degree of reality, the kalyana mitra is 'both an inspiration and a rebuke, a source of consolation and also a source of terror.' The kalyana mitra is an inspiration in as much as he guarantees the validity of the mitra's aspirations, gives him 'what Rilke would call a "direction" to his heart'¹ — but at the same time he is a rebuke in as much as he shows up his shortcomings and weaknesses — even throws them into relief — by giving him a perspective on where he stands in relation to the Ideal.

So, the kalyana mitra is Ideal orientated, his emotions flow in the direction of the Ideal, are completely caught up in the Ideal. The mitra, in a sense, falls in love with the kalyana mitra — his heart opens to someone he can admire, someone in whom he can trust, someone he can emulate — even, to begin with, imitate; he may be inspired by the kalyana mitra's idealism, fascinated by his mind, attracted by his positivity, his strength of character, his greater experience, or simply by his sheer excellence. In short, the kalyana mitra represents what the mitra aspires to become himself: he provides a model for the mitra.

The kalyana mitra —

mitra relationship is exemplified in another work on the same theme as Rilke's poem — a painting of Tobias and the Angel from the studio of the Florentine master Andrea del Verroccio. In this, we see that the Angel has wings. As well as implying vertical ascent, they symbolise his volition, the motivating force of powerful, intense, refined emotional energy which — sweeps through



Eros — 5th century

Etruscan mirror

him, which carries him along. The fact that his feet are barely touching the ground shows that he is *taken over* by this force, which impels him, we could say, towards something higher — towards the Ideal, or Spiritual Goal. At the same time, insofar as he is an Angel, a higher being, he actually *embodies* the Ideal. The young man, on the other hand, is walking on a stony track, his feet still very much on the ground. His body inclines slightly towards the Angel, which implies a degree of dependence, but, as the loose intertwining of their hands suggests, there is no neurotic clinging element, no smothering — the young man is just being gently drawn along by him.

The young man's desire to emulate the Angel is indicated by the way his billowing cloak echoes the shape of the Angel's wings. He looks up to the Angel — one could almost say from the wrapt expression on his face that he is in love with the Angel, whereas the Angel's over-riding consideration is the development of the young man — so *his* gaze falls upon their interlocking hands — his interest lies in the giving of spiritual friendship. This is not to imply that the kalyana mitra — mitra relationship is a one-sided one, though; it does not benefit the mitra alone. You could say that the two parties

bring out the best in each other — the kalyana mitra too gains his inspiration from the reflection of the Ideal that he sees in the beauty, youth and purity of the mitra; the mitra acts as an 'angelic catalyst' to the kalyana mitra — this is what puts him in touch with his own 'angelic' nature, what triggers his emotions *upwards* towards the Ideal. — This, we — could say, repre-

sents the classical form of the kalyana mitra - mitra relationship — the mitra being inspired by the embodiment of the Ideal which he sees in the kalyana mitra, the kalyana mitra by the seemingly 'angelic' quality in the mitra — beauty, youth and purity — which provides him with a reflection of what he is trying to contact further within himself. This is not to suggest that the relationship has *literally* to take this form: it could conceivably be between two people of either sex and any age. What is essential is that the kalyana mitra sees in the mitra a beauty of nature, character and temperament, at least in embryonic form, which may or may not be complemented by physical beauty, and his response is a whole-hearted desire to see those qualities unfold and blossom.

At this point, we should make it clear why in *practice* it is generally preferable for the kalyana mitra - mitra relationship to be between two people of the same sex. In a relatively unintegrated person, 'love' is invariably a desire to incorporate, or appropriate, qualities which are absent from his or her own personality. For instance, in the case of a man, he is unable to experience his 'femininity' except indirectly, through the projection of those innate quali-

ties out onto a woman. By virtue of the very fact that this involves an attraction between opposites, it tends to be more projective, more intensely polarised. However, as the man progressively contacts and integrates his 'feminine' side — as he progresses towards androgyny — the degree of projection becomes less and less; then another kind of attraction begins to occur — that between similars. Instead of looking 'outside' for qualities which seemed completely absent, he is now looking for a complement to, or reflection of qualities which he already, to some degree, consciously embodies. So, it is easier for true spiritual friendship to develop between two people of the same sex: far less hindered by projection, it can flower unimpeded into the sense of mutual uplift, inspiration, joy and delight which characterises kalyana mitrata.

This sense of mutual uplift is vividly expressed by Socrates:

'For my part, the love I bore to Alcibiades brought me an experience just like that of the Bacchae. They, when they are inspired, draw honey and milk in places where others cannot even draw water from wells. Similarly, I, though I have learned nothing that I could impart to a man to do him good, nevertheless thought that, because I loved him, my company would make him a better man.'²

To return to Verroccio's painting, its whole underlying structure, its 'hidden order' is based on two triangles, one above the other, meeting apex to apex where the youth's and Angel's hands are intertwined. The point of convergence of the triangles is like the point of intersection of one dimension with another — we could say of earth and heaven, of the mundane and the Transcendental; it expresses vertical ascent, the passing over from the gravitational pull of one to the other. This underlying structure of inverted triangles is perfectly united with the subject matter of the painting, in that the very *means* of this ascent — spiritual friendship — is embodied in the image of the intertwined hands, at the point of intersection.

The painting can be seen as an allegory of Platonic love, as this passage from W.K.C. Guthrie's study of Socrates

makes clear:

'More important, because more positive, is the central position occupied by *eros* in his whole philosophy. We cannot discuss this fully here but briefly it means that a complete and satisfying philosophy of life must have regard to the emotions as well as the reason, since both are integral parts of human nature. Philosophy does not consist in cultivating the intellect to the neglect of everything else. It should mean the use of reason to guide the desires towards other forms of satisfaction than physical, in which they will find, not frustration, but their highest fulfilment. In this process the sexual impulses have their place, for it is through them that the *psyche* is first attracted to what is beautiful. They lead first of all, of course, to the admiration of physical beauty, and if they are indulged at this level of physical debauchery, our life is maimed. But in fact this *eros* in us is a spiritual force, and by shunning its lower manifestations and learning its true nature, we may allow it to lead us upwards (as Socrates is made to expound it in the Symposium) from passionate desire for a particular body to an aesthetic enjoyment of visible beauty in general, from that to beauty of character, higher still to the intellectual beauty of the sciences, until by persevering to the end we are granted the sudden vision of Beauty itself, the absolute Form, which is perceived not with the bodily eye at all, but with the eye of the soul or mind. On this ultimate, indeed divine level, beauty and goodness and truth are one, and the vision of this supreme reality, says Plato through the mouth of Socrates, is only possible to the man who is by nature a lover, for the power which leads to it is the power of *eros*.'³

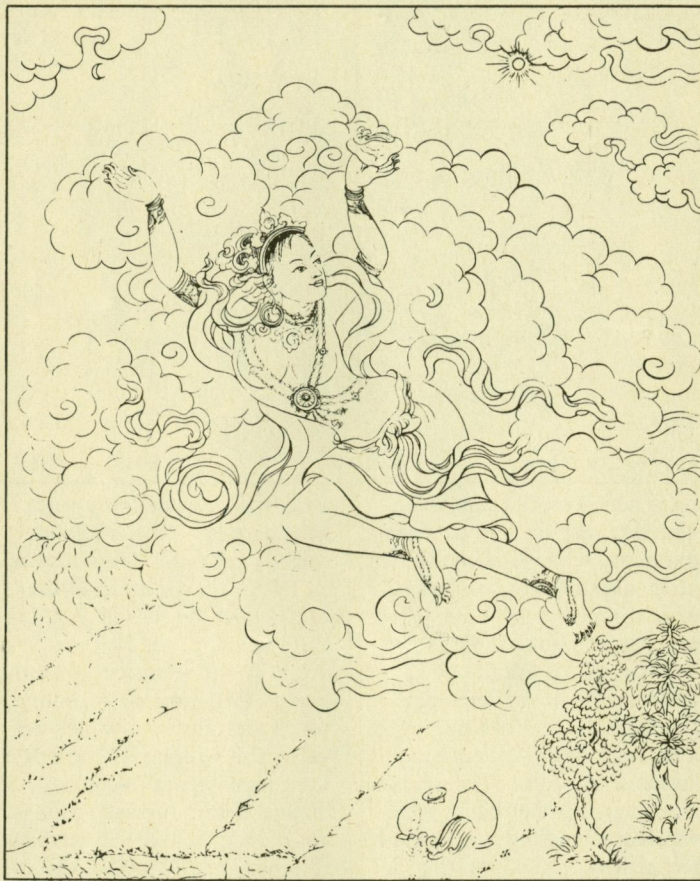
To be a kalyana mitra involves the need for a very intense idealism — that is to say, very intense, alive, powerful and refined emotion directed towards the spiritual goal. As Guthrie's quotation implies, there is a progressive tendency as one grows for sexuality to be absorbed, to some extent, by powerful, refined emotions, and for these powerful emotions, in their turn, to be absorbed by intense idealism — the lower manifestation, as it were, feeding the higher. So, if one has a

powerfully and positively active emotional life, sex as such becomes less of a problem; if one has very definite ideals to which one is committed in a very intense way, then there are fewer emotional problems; it is from this level that the kalyana mitra should ideally operate.

If the kalyana mitra, like the Angel, is in contact with the Ideal, embodies the Ideal and lives the Ideal, he is in-

Without that positive emotional context, there was no basis for education in the true sense — the imparting of higher values and the growth of the whole man — to take place. But once Socrates had established that basis, the process of education could begin, and in this, his ultimate aim was that the pupil should rise to his own level, to equality.

In the same way, and with



Dakini

by Rosalyn White

spired, he *has* wings — he is capable of flight, of lifting himself up and taking others with him. Without the wings of inspiration, given all the psychological perception in the world, one will not be able to convey that spark to people, that charge of emotional positivity, to *fire* them, to bring out the best in them, and attract them upwards towards the Ideal. The prime function of the kalyana mitra is to safeguard the sources of inspiration: simply, to stay inspired.

A very close parallel to the kalyana mitra-mitra relationship is found in Socrates' approach to his own pupils. Before he would consider taking somebody on he had to sense an affinity, to feel at least the *possibility* of a real emotional openness and receptivity between himself and the potential pupil.

the same aim, the kalyana mitra always relates from what is *real* in himself, from the highest part of himself, to the highest *potential* in the mitra, the aim of the relationship being to *develop* that potential in the mitra to bring the mitra up to his own level. The kalyana mitra responds to the mitra in an emotionally positive way; he cares for him, wants the best for him, and if necessary abnegates his own needs in order to ensure that the mitra's needs are met. The mitra for his part, is completely open to the positive influence of the kalyana mitra's being and character, so that the relationship is not just an exchange of ideas or information, but a *confluence* of beings, an exchange from heart to heart — even from jewel to jewel.

Really deep contact of this sort is quite rare; it represents a breakdown of the subject-

object duality, a sympathising, even an empathising, a being reborn in the other. There is a complete freedom of expression between the two; above all, each feels that he can be *himself* in relation to the other, they are acting from themselves, each from what he is, and *knows* he is, free from any roles or conditions, or preconceptions about what they should or should not be: both are completely *naked*, free, abandoned...

Probably most of us only come to glimpse this mutual self-forgetting, this self-transcendence, in communication exercises, in an exchange when, for once, the other becomes more important than oneself — one becomes less bound down by one's own mental states and problems, and forgets oneself — the other becomes more important, and so there is some real kind of *meeting* there. When one gives oneself in this sort of way it could be said that one *loses* oneself in the other, but paradoxically, one's experience of oneself is heightened:

one becomes *truly* oneself in relation to the other person. The nature of this communication is of beauty responding to beauty: each calls forth from the other an emanation, and the emanations dance in receptivity, responsiveness, union and accord. Likewise, in the second stage of the metta bhavana practice, in which one directs metta towards a good friend, someone who one loves, whose delightful qualities one finds inspiring, one can sometimes experience one's own emanation as *embracing* the emanation of the friend. It is as if the friend has called forth this response from oneself — there is a reciprocity, a mutual calling forth of responses — one's own dakini delighting in the dakini of one's friend — that meeting is the dakini's playground. And so, through the rest of the metta bhavana practice, stage by stage, one gradually brings all sentient beings into this playground, to join in the dance of the dakinis.

1. Quoted from Commentary to Rainer Maria Rilke 'Duino Elegies' by J.B. Leishman and Stephen Spender, Chatto & Windus 1975.

2. W.K.C. Guthrie, Socrates, C.U.P., 1971, p 75.

3. Guthrie, p 76.

New Books on Buddhism

Part Two

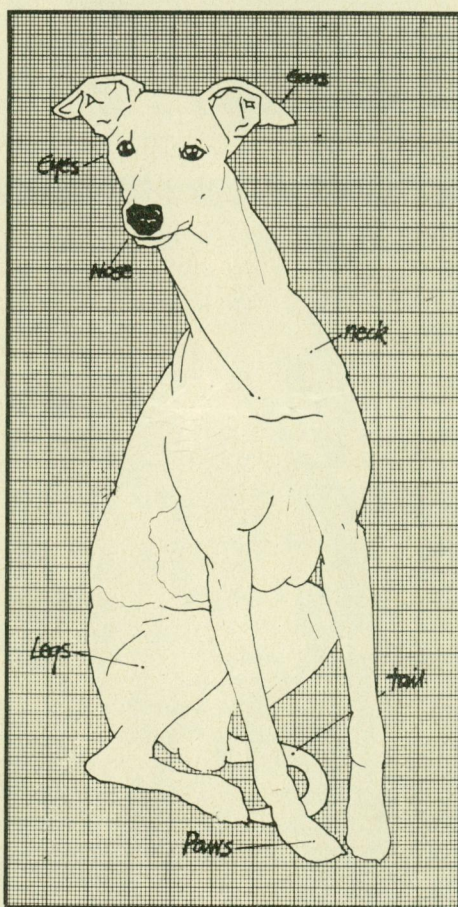
In the last issue of the Newsletter we mentioned little more fully.

that we have recently brought out some new publications, and that the Ven. Sangharakshita has given a new lecture. These we are now reviewing a First however we have a review from Bhante: a continuation of the series which he began in issue 47.

Gateless Gate. Newly translated with Commentary by Zen Master Koun Yamada.
Center Publications, Los Angeles, 1979. Pp. xlv + 283.

'We use words to get free from words until we reach the pure wordless Essence.' This quotation from *The Awakening of Faith in the Mahayana* sums up the position of Buddhism with regard to the true function of the various conceptual-cum-verbal formulations which make up what, in the West, is usually referred to as Buddhist philosophy. Far from being an attempt to interrogate the nature of reality by rational means, 'Buddhist philosophy' is a communication by such means of a reality already experienced, i.e. it is a communication from the enlightened to the unenlightened mind — a communication that makes use of conceptual symbols. In course of time, however, the conceptual-cum-verbal formulations that made up Buddhist philosophy became so elaborate that their true function was for all practical purposes became so elaborate that their true function lost sight of, with the result that in at least some Buddhist circles the study of Buddhist philosophy became, in effect, an end in itself. Thus conceptual symbols came to stand *between* the unenlightened mind and reality. Intellectual understanding of the conceptual-cum-verbal formulations by means of which the enlightened mind communicated its experience of reality was mistaken for the experience — even for the reality — itself. A way had therefore to be found of by-passing conceptual symbols, — of by-passing the intellect, — and communicating the nature of experienced reality by non-conceptual means.

The Ch'an school of China did this mainly with the help of the *kung-an* (Jap., *koan*). A *kung-an* (literally, 'public document') is the record of a brief encounter between master and disciple, the master's response to the disciple's question being a word or phrase — even an action — that points to ultimate reality without being susceptible to logical interpretation. Collections of koans (the Japanese form has now been naturalized in English, and is therefore to be preferred) were made from the tenth century onwards, with verses and comments being added to each koan. Probably the best known and most influential collections are the *Pi Yen Lu* or 'Blue Cliff Record' and the *Mumonkan*, variously translated as 'Gateless Gate' or



But has it got Buddha Nature?

Dhammarati

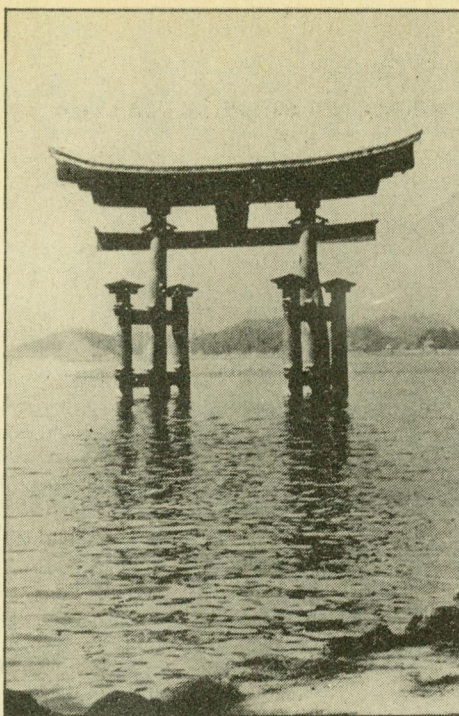
'Gateless Barrier'. The latter was compiled and arranged by the 13th century Ch'an master Wu Men (Jap., Mumon), and consists of forty-eight koans, together with Wu Men's own comments and verses, nearly all of which are quite short. The collection opens with the most famous of all koans, 'Joshu's 'Mu!' Joshu (Ch., Chao-chou), the 9th century Ch'an master, was once asked by a monk, 'Has a dog Buddha nature?' The master replied, 'Mu!' ('No', or 'Not'). Practitioners of Ch'an/Zen in China, Japan and, more recently, the West, have been cudgeling their brains about the 'meaning' of this enigmatic reply ever since. Apart from the Buddha Himself, Maitreya, Ananda, Kash-

yapa, Bodhidharma, and the Sixth Patriarch (Hui Neng), the worthies who appear in the koans are all enlightened Ch'an masters of the period from the 8th to the 12th centuries, with most of them being found nearer the beginning than the end of the period. This period, sometimes called the golden age of Ch'an, was the era of the 'latter patriarchs' and their successors, and coincided with the early T'ang dynasty, the golden age of Chinese civilization.

As one of the outstanding products of the richest and most creative periods of Chinese Ch'an, the *Mumonkan* played an important part in the development of Japanese Zen, being commented on by an uninterrupted series of Zen masters down to the present day. *Gateless Gate* is a new translation of this basic koan collection by Yamada Roshi, a contemporary Japanese Zen master (at least three translations have already appeared in English), together with a collection of *teisho*, or 'commentaries' on the koans, delivered by him to Western practitioners of Zen. The work is not for casual reading. In a sense, it is not for reading at all, and one cannot but admire the attitude of the 12th century Ch'an master who, on finding that Ch'an students had become infatuated with *Blue Cliff Record*, destroyed the wood blocks of the book and dealt with the koans in a different way. Koans in fact are not material for a good quiet read so much as instruments of meditation — though one does not meditate on them in order to discover their 'meaning'. In other words, their true significance and value emerges only within the context of intensive spiritual practice. The same holds good of the *teisho*, which are not commentaries in the intellectual sense but 'encouragement talks' addressed to actual practitioners of Zen, usually on the occasion of an intensive meditation retreat. Though the work is not for casual reading, studied in a receptive spirit *Gateless Gate* may however act as a catalyst of spiritual development, and it is for this reason, no doubt, that the book has been made available. Even the casual reader may well be caught unawares! The usefulness of the work is enhanced by a very informative Introduction by Thomas Cleary, one of the translators of *The Blue Cliff*

Records (a review of the first volume of the translation appeared in *Newletter* 35), as well as by Taizan Maezumi Roshi's Foreword, in which we are given very clear explanations of both the koan and the *teisho* as 'basic instructional tools used in traditional Zen training.'

One feels much less happy with the Preface by Rev. H.M. Enomiya-Lassalle, S.J., which for some reason or other it has been thought necessary to add to all the other preliminary matter. It contains some very questionable statements. According to this Jesuit admirer of Zen, 'Christians have found and are continuing to find that they can attempt Yoga and Zen without jeopardizing their own religion.' (p.xiii) When the practice of Zen 'jeopardizes' Buddhism itself, one wonders what sort of Zen the Christians referred to could have 'attempted' if it leaves their own religion intact. (Perhaps there is an ambiguity in the use of the word religion here.) In the same ecumenical spirit, Father Enomiya-Lassalle also tells us that 'the end, whether called 'God' or 'Absolute' is after all ONE.' What would he make of a koan that does not appear in the *Mumonkan*, which asks, 'If all things are reduced to the One, to



what will you reduce the One?' Perhaps his most questionable statement is that 'Zen practice has nothing to do with Buddhist philosophy.' If by this he means that Zen does not regard Buddhist philosophy as an end in itself, he is giving expression to a truism. If on the other hand he means (as he appears to mean) that Zen has no more to do with Buddhist philosophy — and presumably no more to do with Buddhism — than with the philosophy of Aristotle or St. Thomas Aquinas his statement is both false and misleading. What it does, in effect, is to reduce Patriarchal Ch'an to Tathagata Ch'an, i.e. it reduces the practice of Zen to a matter of concentration and concentration techniques, which of course do not, in themselves, jeopardize any religion, and can be combined with any philosophy. By reducing Zen in this way liberal Catholic thinkers like Father Enomiya-Lassalle hope to 'contain' Zen and thus neutralize its influence. That they should want to do this is not surprising. What is surprising is that a Buddhist organization like the Zen Center of Los Angeles should appear to countenance the attempt.

Sangharakshita

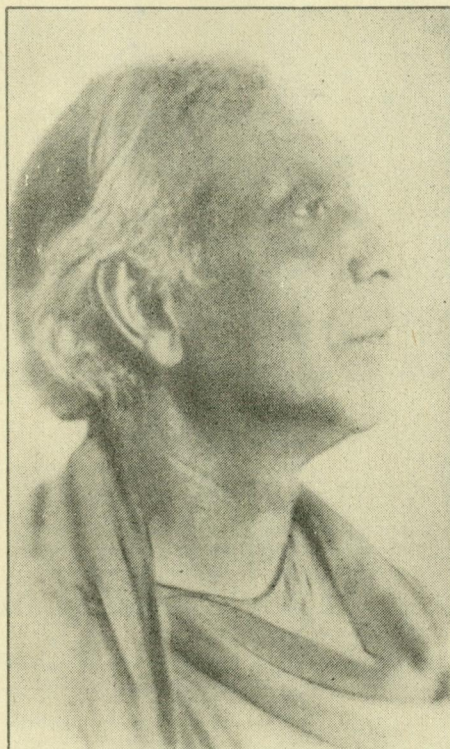
FLAME IN DARKNESS — The Ven. Sangharakshita. Triratna Grantha Mala, Pune 1980 pp 140 UK price £1.50

This book is a voyage of discovery, direct and simple in its devotion, heart warming in its ardour. Inspired by Anagarika Dharmapala, a hero of immortal stature, it unfolds an adventure story that suggests, at times, a collaboration between Evans-Wentz and Rider Haggard.

The author begins by exemplifying Dharmapala's practice of the Ten Perfections, which accord to and identify his Bodhisattvahood. The historical context in which these perfections were demonstrated are the subject of the main body of the work.

Dharmapala was born in Ceylon. Subjugated by the cross, the ledger, and the military, after 20 centuries, the Buddha Dhamma was in danger of extinction. From his earliest youth, in single handed battle against the dogma of Christian teachers, with revolutionary fervour, he took up the challenge which was to culminate in the restoration of an independent and Buddhist Ceylon.

The life is an astonishing document of historic meetings and accomplishments. A stream of energy that would encircle the earth was being created. Thus we read of his friendship with Madame Blavatsky and his work for the Theosophical Society, his missionary tours of the island with Col. Olcott, his visits to Japan, creating the first



Anagarika Dharmapala

recorded contact between Sinhala and Japanese Buddhists, his visits to Bodh Gaya

and the enduring lifelong work to reclaim it for the Sangha, the founding of the Maha Bodhi Journal, his missionary visits to America as representative of the Southern Buddhists, his constant work to unite the Buddhist world: his spiritual, social, and economic concern for humanity. Throughout, his boundless love and energy are a true inspiration.

Section three of the book concerns his relationship with Mrs Foster, whose amazing generosity made much of his work possible. It describes a warm meeting of genuine hero and heroine reflected in correspondence of great beauty.

The 'Immortal Sayings' comprise the final section: 'Greater than Nirvana is compassionate activity for the uplifting of the ignorant world, leading them to enlightened happiness'. This section overflows with jewels of wisdom and, for the price of the book, would be excellent value in themselves.

Eventually the Empire disembarked with sword and cross and suffering. Anagarika Dharmapala hurled back a Dakini that reached all the way to Roman Road, London. With the publication of this book no student of the Dharma need now ask the question, 'Who is Dharmapala?'

John Bloss

The Religion of Art by The Ven. Sangharakshita Windhorse/Ola Leaves: 1980. 66 pages. price £1.75.

One of the most notable developments within the FWBO, in this country at least, in the last two or three years, has been the upsurge and rapid growth of interest in the arts, especially from the point of view of the deep-

ening of our appreciation of the different forms of art. In view of this, many people in the FWBO will find, if they have not done so already, the reading of *The Religion of Art*, yet another of Bhante's smaller literary

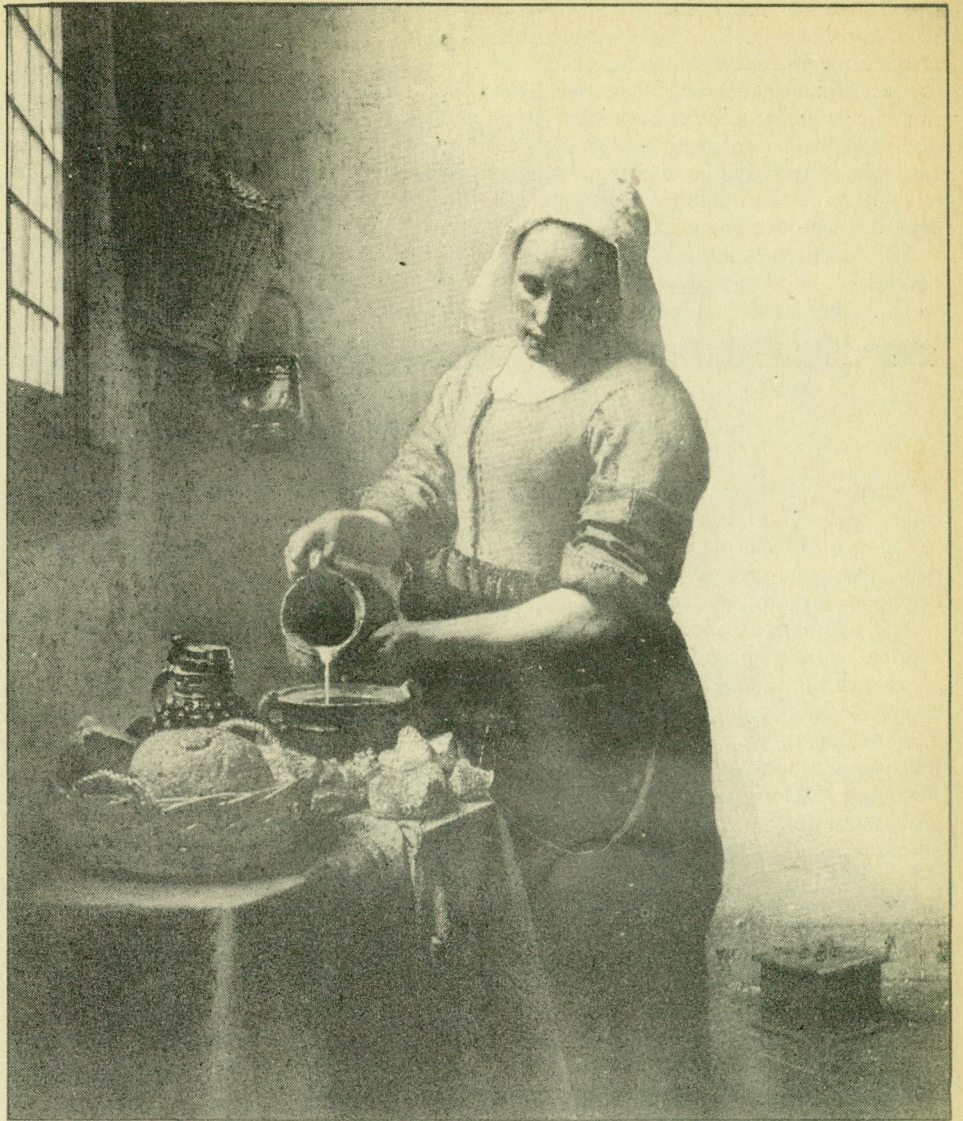
gems, a rewarding and truly inspiring experience.

The very first sentence delivers the theme, quite simply and boldly, 'Art and religion overlap'. The whole essay (66 pages) is an

exposition and elucidation of this theme and is composed with the loving painstaking thoroughness we have come to expect from the author. In preparing the ground for his definition of religion ('religion is essentially the experience of egolessness'), Bhante critically examines the category of those states of mind which Aldous Huxley associates with religion. Against Huxley's point that 'the essentially religious state of mind is a sense of awe in the face of mysteries' comes the sharp counterpoint that, from the Buddhist point of view, the fundamentally religious state of mind is one of absolute fearlessness! Compared with some rather obscure and unnecessarily complex expressions of the meaning of art I have come across in the past, Bhante's definition of art is surprisingly simple.

In the course of the development of the argument, we are reminded of some important distinctions, notably between art as substitute for religion — Tennyson's poem, *The Palace of Art* being held up as a good illustration of this — and the Religion of Art itself. The reader is also urged not to confuse pseudo religious art, which is religious in subject but not in sentiment, with truly religious art, which is religious in sentiment though not necessarily religious in subject. And true art is to be distinguished from false art. There is a real concern that we avoid all the possible snares! After the careful explanation of the two subjects of the title, the two are brought together in the concluding pages, in an inspired celebration of the Religion of Art. There are some fine little passages. Beauty, we are told, is 'that which demands, from moment to moment, a fresh transformation of our lives'. Another revelation here is that the aesthetic life is fulfilled 'in perpetual progress', and reference is made to Dhammadinna's famous teaching on the spiral trend of the Buddha's doctrine of Dependent Origination. For the artist, as for the religious aspirant, the prize is not in anything acquired or in any ultimate attainment, but 'in the race' itself.

I would be grateful, if for nothing else, for the stirring quotations the author introduces into the essay, notably from the work of the



Art can be religious in sentiment, though not necessarily in content.

The Cook

by Vermeer

German poet Rilke, and an arresting couplet from a poem of Baudelaire's, an expression of the dawning of spiritual vision. To anyone who is still in the least confused or sceptical about there being a very real

connection between Art and the Higher Evolution of the Individual, I strongly recommend this booklet. It could well change your life!

Abhaya

Human Enlightenment. The Ven. Sangharakshita Windhorse Publications 1980 pp 72 price £1.50.

In February 1975 the Ven. Sangharakshita gave three 'Buddhist' lectures in Auckland, New Zealand. As events transpired, these lectures were the concise conceptual synthesis of a particularly vigorous spiritual movement. These lectures, 'The Ideal of Human Enlightenment', 'What Meditation Really Is', and 'The Meaning of Spiritual Community' laid the inspirational basis for the early development of the FWBO in New Zealand. It was quickly seen however that the lectures taken as a series provided an excellent introduction to the principles of Buddhism and the FWBO. It was therefore, only a matter of time before the lectures were transcribed and printed in book form.

Human Enlightenment provides the beginner and experienced meditator alike

with a compact and easy to read handbook outlining the possibilities for human growth and development, at the same time exemplifying the principal means for transforming oneself from the human to the Enlightened state. This book is poetic lucid dharma, illustrated with colourful metaphor and complemented by penetrating insight typifying the Ven. Sangharakshita's deep and extensive vision of the Dharma.

The text is divided into a Preface and three sections, a section for each lecture. The three lectures each correspond to one of the Three Jewels: The Buddha, the Dharma, and the Sangha respectively. Enlightenment is presented as a state of inexhaustible spiritual and mental energy, a boundless field of

wisdom and compassion, the pinnacle of human endeavour. Essentially, the awakened individual is one who has actualised all those spiritual qualities which for most of us are only germinal. Whilst on one hand we are presented with an exalted view of the possibilities of Human growth, on the other Sangharakshita clears up a morass of confusion surrounding Buddhism and Christianity, God and Enlightened man. This is not palatable material for the armchair philosopher for inevitably we are challenged to make the experiment, to put the principles of Buddhism into action for ourselves.

'What Meditation Really Is', is without a doubt the best introductory essay written on the subject of meditation in existence at

present. Not so simple as to be inane, yet not so complex as to be incomprehensible, erroneous misconceptions about meditation are cast aside, establishing meditation as the principle means of self transformation. Basic doctrine relating to meditation is clarified and defined unfolding, intellectually at least, a glimpse of the sublime, a view of the beautiful world of inner life.

The concluding section, 'The Meaning of Spiritual Community', is an exactly defined work based on the pragmatic realities of

Spiritual Community. Rather than an amorphous collection of intellectual beggars seeking security in mutual group conditioning, Sangharakshita reveals an harmonious interaction of individuals whose common purpose is to develop independence; creativity, and skilful states of mind — clarity, vigour, mindfulness, love, wisdom, faith, joy, compassion, and so on. The spiritual community is the free interaction of all those who have committed themselves with body, speech and mind to the Three

Jewels. Fundamentally, Spiritual Community is something one must experience personally, something which one must 'come and see'.

Interwoven with superlative Buddhist imagery, simple, direct and challenging, *Human Enlightenment* demands to be read. As an introduction to the FWBO, as a clarification of the fundamentals of Buddhism, and as a source of inspiration, this is the book we have been waiting for.

Murray Wright

The Taste of Freedom. A lecture by the Ven. Sangharakshita. Available from Dharmachakra Tapes. £2.50p

When we encounter the Dharma in the midst of our everyday existence, our response to it may take many forms. We may be delighted, inspired, interested, irritated, offended, or simply indifferent. It may escape our notice altogether that anything unusual has taken place. If however we are of an enquiring nature and are open to the possibility that our current experience of, and attitude to, life is not as full or comprehensive as it could be then contact with the Buddha's teaching will not fail at least to arouse our interest. The Ven. Sangharakshita's lecture has provoked much more than this in the minds of those who were present to hear him or who have subsequently heard the lecture on tape or video recording.

From the outset the *Dharma-Vinaya*, or Teaching and Practice will appear strange to us. After all, it represents something new, seeming to emanate from a different world to that which we inhabit. From the point of view of 'ordinary' life the Dharma appears to belong to another dimension. The Buddha recognised this experience in the minds of people when He compared the *Dharma-Vinaya* to the great Ocean. If we remember that the Buddha taught many miles from the sea among people whose only experience of it would have been through myth and legend, this simile takes on great force.

Only as we immerse ourselves in the Ocean of the Dharma is the feeling of strangeness dispelled. Having taken this leap, the ordinary life we have left behind begins to look strange. It is difficult for us to imagine how we could have felt at home without the Buddha's creative influence upon us.

As we begin to explore the possibilities laid open to us by our encounter with the Dharma we cannot fail to be struck by a sense of wonder at what we find. The Dharma contains wonders to rival the underwater findings of any ocean explorer, in the form of teachings, images, personalities, and myths to delight our creative faculties.

Our sense of wonder and delight grows with our desire to practice, and constitutes a never-ending source of inspiration, carrying us on to further efforts.

In his lecture Bhante takes us far beyond the realm of delight that we encounter from an initial contact with the Dharma. He shows us the delight produced by a taste of Freedom. By Freedom he does not mean

simply liberty in the sense of civil rights, but rather freedom derived from self-mastery. His use of the word translates the Pali 'Vimutti' (Skt. *Vimukti*) and refers to the freedom of the True Individual, i.e. someone who has, in traditional terms, Entered the Stream as a result of gaining Insight.

The arising of Vimutti is elaborated in the 'Positive Nidanās', a series of creative states of being through which the spiritual practitioner moves towards the attainment of complete Enlightenment. Starting with the experience of *Dukha* or suffering, faith arises in dependence on this. In dependence on faith arises joy; dependent on joy arises rapture; dependent on rapture arises serenity; dependent on serenity arises happiness; dependent on happiness arises Samadhi; dependent on Samadhi arises knowledge and vision of things as they really are. This stage constitutes the development of Insight. Dependent on this arises repulsion; dependent on repulsion arises passionlessness; dependent on passionlessness arises freedom (*Vimutti*); dependent on Vimutti arises knowledge of the destruction of the Biases towards sensuous craving, thirst for existence and ignorance. This final overcoming of even the faintest unskilful tendency is synonymous with Enlightenment itself. On the basis of this formulation Bhante makes the point that there can be no freedom without Insight. Indeed there can be no blind freedom.

In order to enter the stream, or gain Insight, one must overcome three fetters. Here, Bhante gives a uniquely 'down to earth' perspective to these fetters by describing them in the following way.

The first fetter is Habit. The way in which we recognise a person as a distinct entity depends on our perception of their particular personality, seen mostly as the sum of their actions. In the case of a statistical individual or group member all we can perceive is a set of habits. That person is those habits and does not exist beyond them. Seen from this point of view the doctrine of *Anatta* ('no-self') means that, rather than habitually recreating the same self, the True Individual realises *Anatta* by continuously going beyond each state of being to a higher level. One overcomes the fetter of Habit by becoming creative.

The second fetter to be broken is that of

Superficiality. As a consequence of intellectual and emotional fragmentation we are unable to engage any great proportion of our energies with any single creative activity. Rather we are pulled hither and thither by conflicting desires. The effect of this is to neutralise whatever effort we may make. Our aspirations lack vigour: even our unskilful tendencies are expressed feebly and without real feeling. How much less can we expect to make any progress along a path where the integrated application of our whole being to the cause of development is required. We overcome the fetter of Superficiality by committing ourselves. Commitment to the spiritual life is the expression of the desire to grow by the integrated individual.

The third fetter is Vagueness. This manifests as an inability to come down off the fence and take responsibility for oneself. We back away from taking the plunge, falling back on rationalisation of our failure to act. To do this is to be fundamentally dishonest with ourselves. It means that we are refusing to see our own real needs as individuals. This happens even when the right course of action is staring us in the face. Instead of responding we end up muddling and confusing ourselves. This fetter is broken by our becoming clear. As we see what needs to be done with clarity our response is vigorous, spontaneous, and effective.

The breaking of these three fetters is not simply a question of intellectual understanding. Insight involves the whole being in its transforming surge. Bhante hints at this when he speaks of the *taste* of Freedom: the word 'taste' translates the Pali *Rassa* which has extensive connotations. It can mean juice, special quality, flavour, relish, or essential property. All these terms add to our appreciation of the true significance of this great Freedom. As we plunge into the ocean we cannot help but catch a taste of the brine. In the same way that all oceans taste of salt, so the ocean of the Dharma has but one taste, that of Freedom.

In conclusion we are left with the image of the *Dakini*: free to move in any direction of space, or indeed to remain in one place. This figure is Freedom given form, in order that we can the more readily direct our aspirations towards an ideal so attractive and wonderful.

Virabhadra

FACETS



Andrew Winkler

On Friday 30th Jan, about 130 Friends from all over the UK came together at the London Buddhist Centre to say farewell to Upasaka Vangisa, who died of a heart attack on Saturday 24th. A description of the funeral celebrations, and a tribute to Vangisa appears inside.

Europe

BRITAIN

Since the last issue of the Newsletter, we have been passing through winter with its alternating moods of hibernation and artificial brightness, very slowly emerging into spring, ready for new plans and new actions.

West London's long sought new shop at Notting Hill Gate will be operating by the end of March. By then too, Manchester FWBO should have their new centre, a very large house on the corner of the same road the current centre is in. Formerly a day

nursery, with a small car park, playground and garden it seems ideal for use as a large public meditation centre and residential FWBO community.

In the market-place

Inf Bethnal Green, Windhorse Trading, has now been going for four or five months, and quadrupled its manpower in that time — there are now four people working seven days a week over eight market pitches. Since moving from Brighton at the end of last year, after a four year involvement with the centre there, Dharmananda has been using his experience in cooperative businesses to work closely with Kulananda, the prime mover behind Windhorse trading, and has recently been on a buying trip to India. The goods chosen there will be for the new

wholesale part of their business. With their profits they intend to fund spec-



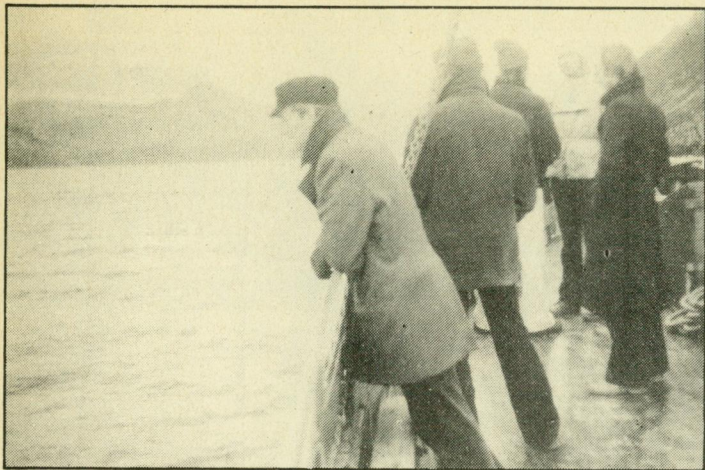
Kulananda

Vajradipa

ific projects in India, such as the proposed new vihara, or getting more of Bhante's books published in India.

Inter-co-op activities

Kulananda, as founder of the 'Inter-Coop Services', has also been making sure that members of different cooperative businesses, scattered throughout the country, come together to share their experience. Thus there are now monthly inter-coop managers' meetings, while in January, there was a very effective two-day accounting course (run by Stephanie Blythe, an accountant and West London mitra). Before that, in November, there had been an Inter-coop Forum, held one weekend in London. There were talks and discussion groups, arranged according to the different types of businesses represented there, and



Chairmen head for the hills

Nagabodhi

perhaps most useful of all was the audio-visual slide presentation, showing all the coops at work.

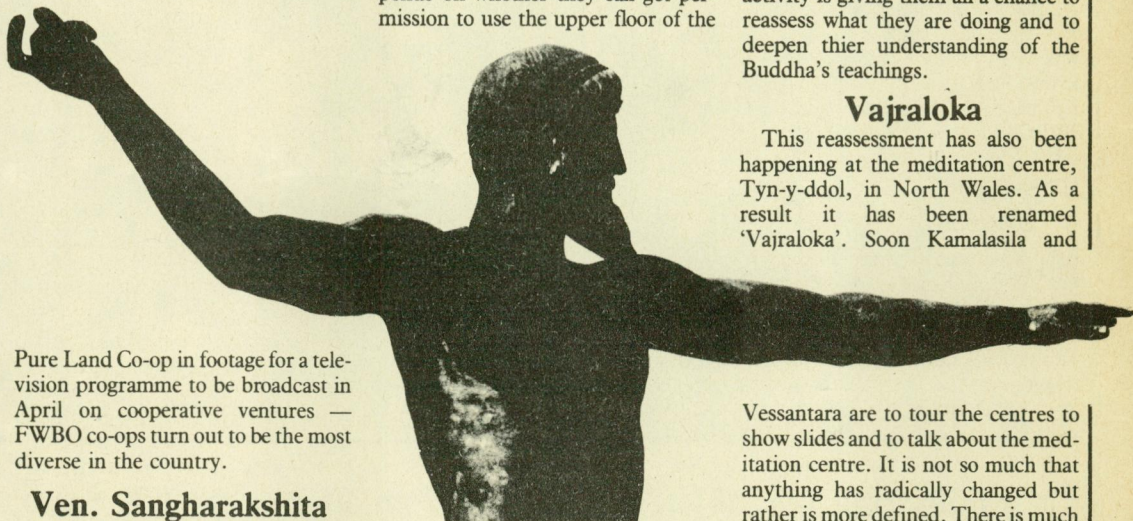
The Chairmen of the various UK Centres have been to Glasgow a couple of times recently: they spent a long weekend there and then a few weeks later spent a week in the countryside north of Glasgow meditating and conferring together. The Order as a whole meet together for a weekend once a month, usually in London, but this June the Order Weekend too will be in Glasgow, probably combined with a fundraising flagday for the Ven. Dhardo's Kalimpong school. With a lot of FWBO activity concentrated in the southern part of the British Isles, Glasgow sometimes seems rather remote to the rest of the Movement. But obviously this will soon be a thing of the past.

Alternative Xmas

Celebrations around the Centres are becoming more natural and consequently more like real celebrations. This was most obvious of course at Vangisa's funerary celebrations at the LBC. We were sorry he had left us, but the celebration of his passing was rich and warm. And this feeling was there again celebrating the Buddha's Parinirvana on February 18th. Slowly but surely the FWBO is turning into a new society that has its own social rituals. This was also apparent in the response to the advertisement for the LBC's winter retreat, billed as an alternative Christmas. One of the people

who attended the retreat said afterwards it was the best 'Christmas' she'd ever had, and it wasn't for want of trying other possibilities.

Journalists are beginning to pay more attention to the FWBO — Manchester's evening paper recently featured the Manchester Buddhist Centre in a way that seemed both sympathetic and truthful; a couple of local East London papers ran articles on the 'alternative Christmas', and now Granada TV have included the



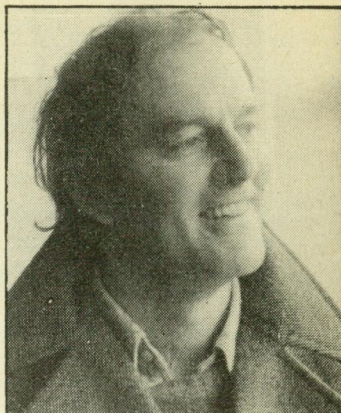
Pure Land Co-op in footage for a television programme to be broadcast in April on cooperative ventures — FWBO co-ops turn out to be the most diverse in the country.

Ven. Sangharakshita

The Ven. Sangharakshita, of course, continues to press for more expansion. He himself has been wintering in Crete ('a little like India in the rainy season' and with some hot sunny days) where he's hoping to get

a broader view of the Movement and where it's going. On his return in the Spring he would like to set up a three-man secretariat at Padmaloka so that much more work can go into such areas as contacting other Buddhist groups throughout the world, as well as humanists, rationalists, and other free-thinkers, as well as the press and other politicians.

Between September and November Bhante will be holding a pre-ordination retreat in an ex-convent outside Florence with up to 15 young men carefully selected as capable of benefiting from such an intensive course of meditation and study. They will be, to all intents and purposes, out of contact with the rest of the world for three months. Bhante himself will go next winter to India, where they are already getting into training. In Norwich, where Abhaya has recently become Chairman, the women's co-op, Rainbow, has closed for a while, but the main right-livelihood venture, 'Oranges' restaurant, continues to do well and there is renewed response to their outside catering service. There is still a possibility that the men's community and the Centre will move to premises big enough for both but it mainly depends on whether they can get permission to use the upper floor of the



Norwich Chairman Abhaya

Ananda

Croydon from Golgonooza, is now designing both the commercial premises and the meditation centre above it.

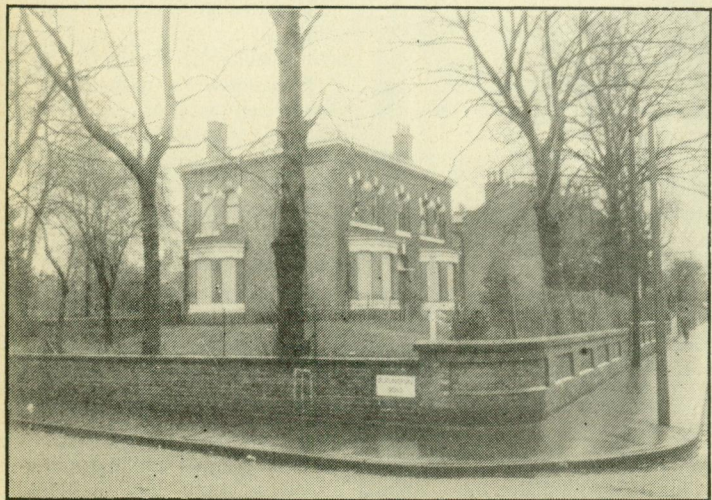
At the same time the women's community, Khadiravani, is moving from Brixton back to Streatham (not to the one they were in before), and Kalpadruma, the men's community that was situated above the old shop in Croydon is moving to a larger house near Khadiravani where they hope to start classes in a new 'Streatham Buddhist Centre' by the end of the year. This period of quieter activity is giving them all a chance to reassess what they are doing and to deepen their understanding of the Buddha's teachings.

Vajraloka

This reassessment has also been happening at the meditation centre, Tyn-y-ddol, in North Wales. As a result it has been renamed 'Vajraloka'. Soon Kamalasila and

Vessantara are to tour the centres to show slides and to talk about the meditation centre. It is not so much that anything has radically changed but rather is more defined. There is much more of a 'Vajrakula' there, an invincible spiritual brotherhood, committed to its meditation practices and to deep and open communication on that basis. This is providing a pool of meditative experience, especially of visualisation practices, that one plunges into when one joins the community for a retreat there. The community will be in permanent working retreat now, rather than breaking the time up into different retreats, so meditation will be less disrupted. There is still a lot of work to be done; to finish all the building work will probably take over five years, and will need all possible help available. There is a very encouraging feeling of metta when you go there, which as more and more people go there on retreat and come away transformed will provide a quite tangible sense of spiritual backup and renewal to all those others working with their co-ops and building projects in the FWBO all over the country.

Marichi



The new Manchester centre

Vimalamitra

SCANDINAVIA Stockholm

Last March, when I led a meditation course in Stockholm, it occurred to me that it would not be too difficult to open a centre in Sweden; the conditions seemed just right. Several people became very good Friends in the course of just three weeks. There were offers of help in organising classes, finding accommodation and providing funds to support an Order Member.

In *Julius Caesar*, Shakespeare says 'There is a tide in the affairs of men which taken at the flood, leads on to fortune...'

At present it really does seem that we are on such a full sea. In fact I really believe that we only just caught the tide. Conditions are changing in Sweden; in the future things will not be so easy.

So far it has been quite simple starting our activities; things just seem to fall into place. We are holding courses in meditation, basic Buddhism, and yoga, as well as a study group for regular friends. This winter we will hold a weekend retreat every month, with a particularly large one in February, where we are hoping to accommodate over thirty people, in a beautiful house situated on the edge of the frozen sea. In addition to courses and retreats I have been giving talks on Buddhism and the FWBO wherever possible. In the near future I will also be interviewed on local radio.

Interest to action

So far it has been quite easy to interest the Swedish people in the Dharma and the 'Friends'. Our approach to Buddhism is just right. However it may prove a little more difficult for people to be stimulated from enthusiastic interest to action; but with some this has already happened. At present three of us are living in a small apartment in the centre of Stockholm, from where we are searching for a house for a men's community, along with some others. At Easter several of the men will visit the UK to attend the 'Vinehall' Men's Event. We also found that the idea of opening a vegetarian restaurant was met with a great deal of interest and enthusiasm.

In the last few months two Swedish Friends have been particularly helpful in arranging all the activities. One of these is Robert Carleson, a mitra and busy theatre producer. He has organised all the finances, with Gunder Wahlberg, a social worker, spending a large proportion of his spare time arranging publicity, accommodation and retreats. It has been through the help of these two people that we should be able to go on to build an ark of such proportions that when the tide turns it will continue under its own power, to move ever forwards, expanding in order to spread the Dharma all over the whole of Scandinavia and Northern Europe.

Sona

FINLAND Friends Foods in Finland

Karuna Co-operative is the name of FWBO's right-livelihood project in Finland. Finally a dream come true! So far, we have acquired premises for a shop, situated in a densely-populated area of Helsinki. We have spent all of January in the building, painting and decorating the place. There used to be a small restaurant here, the dusts and grease-stains of which we have been removing to make way for a pure land foodshop. Our idea was originally to start a tea room, but the authorities wouldn't let us, because of poor ventilation in the building. Anyway, we

expect a shop to be more profitable.

We intend to sell similar items to those supplied by the Friends Foods in England: good basic foodstuffs. There are some other shops, cafes and small importers quite similar to the lines that we are following, and it is with these we hope to establish closer business relations and maybe even go further than that.

At the moment we are registered as a private enterprise because it was the most convenient way to start up a business. We will, however, be acting as a co-operative under cover. There are a dozen of us closely connected with this project. Later, the Co-op is to be made official. The shop is due to open in mid-February.

Sarvamitra



Some members of the Helsinki co-op

FWBO Helsinki

Buddhist Images

The National Museum of Finland displayed their collection of Buddhist images in Tampere recently. These images were collected early this century by a number of Finns studying the local cultures in Siberia, Mongolia and in the Himalayan region. These valuable exhibits, numbering over 300, have only recently been classified and exhibited to the public.

The exhibition in Tampere was supported by a lecture, by Upasika Bodhishri, on the theme, 'Buddhist Art as a Means to Spiritual Evolution'. The lecture was arranged by the Fine Arts Society of the Tampere Museum, and was attended by over 60 people. In the Lecture the emphasis was on the symbolism of the various Buddha and Bodhisattva images. It was shown that these images carry multi-layered spiritual symbolism, and that they possess actual practical value not only as objects of devotion but also as aids in the visualisation practices so important in Tibetan Buddhism. This led into the theme of Buddhism as a path of higher evolution, the sole purpose of which is to purify the mind, to remove the obstructions of greed, hatred and ignorance, and to attain Buddhahood.

No doubt, most of the listeners had seen Buddhism only as an exotic oriental cult with no relevance to the present age. Hearing Buddhism presented as a practical and alive force even today in Finland sparked some of the listeners into making further questions, and to engaging in discussion with Bodhishri after the lecture.

Vajrabodhi

Terva keeps the Dharma afloat

The three of us who presently form the new community, named Terva, feel we are passing through a totally new process. Mahendra, Tauno and I are living at the old centre, which has been completely reshaped. The work really began in the middle of December, when the old coverings of the shrine-room floor were taken off and the resulting planks were planed with a huge machine. The floor was then lacquered twice, and the result does not look too bad.

There is the name of our community to explain. The word *terva* means 'tar' a powerful black stuff used to protect wooden boats from rotting. The Dharma-vinaya is a raft, which must be protected until the other shore is reached. Dwelling at Terva we will try to keep the Dharma alive.

Kimmo Koskinen

Australia

As the sun set over a mountainous landscape, four smiling faces sat in glowing appreciation of the golden light as it dusted the blue-tinged mountains with its splendour.

The venue was a cottage at Blackheath in the Blue Mountains, some eighty miles west of Sydney in the late spring month of November 1980. The occasion was a landmark as it represented the first retreat organised by the FWBO in Australia.

Dipankara, the first of the Sydney-bound team to arrive in Australia, had teamed up with Vajrasuri from Melbourne and together they journeyed up to Sydney, meeting up with Gina Bond and David Rice. Naturally this gave rise to much celebration in the course of which we all experienced a refreshingly high degree of communication as news was brought up to date, topical issues discussed and debated, and meditations and pujas performed. All in all, over the two days, the quality of friendship was increasingly warm, leaving us with a strengthened sense of purpose, especially with regard to the future of the FWBO in Australia.

When the sun finally dropped over the horizon of that eventful weekend four deeply grateful people were left quietly rejoicing in their merits and those of Bhante and the movement as a whole. 'May all Beings be Happy'.

David Rice

USA

Vajradaka, Punya and I have now joined Achala in Boston, USA. Unfortunately, Achala will shortly be returning to New Zealand, after his pioneering work here. He has found a house, two miles south of the city centre, well served by public transport which will be our community and centre. It is large, built of wood, and stands amidst trees on a quiet hill overlooking the city and the sea.

We hold classes in meditation once a week, and have just started a massage course. We are hoping to make our presence felt more and more over the coming months through holding Dharma courses and weekend retreats. Our programme has been arranged and is now being printed ready for distribution to whoever we think may be interested in our activities.

In addition to establishing our classes and publicising our presence, we are also setting up a reliable means of livelihood. We are busy, confident, and determined to plant the FWBO firmly on American soil.

Manjuvajra

N.Zealand

Summer is always the most expansive time for the Friends in New Zealand. As the weather becomes warmer and the days longer, from October on, people go out more, and decide to take up meditation, or learn about the Dharma. Also the school and university holidays are with us. The result of this is a greater attendance at the Auckland Buddhist Centre classes, and this has been highlighted by the addition of a Tuesday 'Open-night' to our programme, a welcome partner to our Thursday night meditation classes. This evening has enriched the Centre life, particularly in that several Order members have given talks and taken study groups in the last three months — for example, Dharmamati's 'The Path of Stream Entry' and Buddhadasa's 'The Four Foundations of Mindfulness' were much appreciated.

On the community front, there has been a similar expansion, with the addition of another community house — there are now three in Auckland, one for men and two for women, with a total of seventeen members to date. Actually, the men's house is too small now and 'Suvarnaketu' community is looking for a larger house in the central city.

The climax to our activities in Summer was reached in the New Year



The summer retreat at Strathean

FWBO Auckland

Retreats: four ten-day events over January. These were all held at 'Strathean', a spacious country house in bush setting, some 80 miles north of Wellington. To the east are the green Tararua Ranges, to the west the blue Tasman Sea. We were suffi-

Visitors

ciently distant from the main coastal highway to be very quiet, and the house and gardens made a very beautiful retreat setting. The Order members had a ten-day 'Order Event' from 25th December — Dipankara and Vajrasuri had come from Australia for this, and Buddhadasa and Dharmamati, in this country en route to Sydney, and Dhammadinna from England were also there. This event was followed by an Open Retreat, a very joyous occasion with a

mitra ceremony at the conclusion. There were then two mitra retreats: firstly the women's, then the men's which completed our Summer retreat month on the 7th February.

Divine Authorities

However, also during this month of January, a number of us participated in Nambassa '81, a festival of alternative life-styles, philosophy and music. This was the third Nambassa festival in four years, and it attracted people from all over New Zealand, from Australia, the States and Europe; the tent-dwelling population varied from 15 to 20,000. Nambassa is comparable to the Festival of Mind, Body and Spirit held each year in Olympia, London, but only distantly. Whereas the latter is held indoors, is very cramped and commercialised,

the former is in the open country and is less commercialised. A genuine spirit of ease and enjoyment pervaded the festival. The 'Paths of Knowledge' area of Nambassa, where the FWBO tent stood, had representatives from a number of spiritual traditions, and people were able to take in the variety of philosophies and practices in a very leisurely atmosphere. However such an area in the festival cannot but be pervaded also by confusion and even some intolerance as several of the 'spiritual groups' called in their particular brand of divine authority. Spiritual enquiry was helped, ironically in the first two days by rain — more people came inside for meditation and a chat!

The Friends' activities were mainly in the several meditation classes held each day by four Order members, mostly in the morning and early afternoon. Unfortunately the 'Spiritual area' was right in front of the main stage so that meditation was impossible once the music began. However, we estimate that about 200 people learnt Buddhist meditation at our tent during the festival. In addition a number of people from around the country found out about the FWBO through conversation, our programme, and books at the bookshop. Overall it was a very fruitful event, particularly in that the FWBO has learnt how to present itself at future festivals: we look forward to Nambassa '83! Over February there will be three public talks by Dhammadinna in Auckland, under the title of 'This Precious Human Life'.
Priyananda

As those of you who read the last Newsletter know, Aid For India is busy raising money for the Pune Project. This is providing the facilities necessary for the growth and development of people in India.

The last Aid For India appeal, which ended in January, was a great success. I am glad to say that with the help of a few generous volunteers we collected covenants worth £80,000 over the next seven years. This was achieved by the efforts of only five full-time workers and some part-time helpers who gave themselves wholeheartedly to the work of informing the general public about our Pune Project. To all of you who made the appeal a success, Sadhu! and many thanks.

By the time you read this, Tim Lilley and I will have completed a tour of all the FWBO centres in

AID FOR INDIA

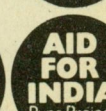


Britain, informing people about the exciting challenge of future fund-raising, and appealing for your help with our spring and summer campaigns.

Between April and August we expect to raise covenants worth at least £200,000 over the next seven years, but this will not be easy. To succeed we will need the help of many dedicated full-time and part-time workers from within the Movement, people who are committed to the Pune Project, and who want to gain the benefits possible from helping to pioneer a unique Right-Livelihood project.

Next session I shall be knocking on doors full-time myself, so why don't you join me for eight weeks? You don't have to be a super-confident salesman to do the job: anyone can learn provided they are committed to doing the work. Give it a go, it might change your life.

Kulamitra



India

It is winter here in Pune, which means the almost uninterrupted flow of clear blue skies, with day-time temperatures averaging around 28 centigrade. With the help of such weather, and a non-Christian environment, Christmas passed by without even mentally registering on us. During that particular period we were attending an ordinary four-day beginners' retreat. This was held at a village called Alandi, situated on the banks of a river about 30 km from Pune.

Hard Facts

Recently it has been hard to come by suitable places to hold our retreats. This is partly due to the objective limitations of the material environment, but also it has to do with some less objective factors. There is still some deep-rooted prejudice against the people with whom we are mainly dealing, and there is accordingly some prejudice against our activities. So Alandi was not ideal — the building we used was in the village, and had a few other occupants. However, despite these conditions, and the occasional burst of film music from close-by, the retreat built up to a very positive level, with meditation, study, communication exercises, and culminating with an evening puja — and many happy, lively faces retiring to bed, which for the most part consisted of a blanket over the concrete floor.

For a beginners' retreat, I was quite taken by how quickly the overall atmosphere became concentrated upon the main purpose of the retreat, without any pulls or reactions to the contrary. Lokamitra assured me that this was due to the very positive social environment that exists in Indian society — and which is lacking in the West.

This retreat also provided me with my first experience of Indian transport. Although the distance from Pune to Alandi is only 31 km, we had to queue for four hours for a bus. Because Alandi is a Hindu pilgrimage centre it attracts a steady flow of visitors — a flow that easily clogs. To get back we had to queue for five and a half hours!

Bombay

Our activities in Bombay, which to date have consisted of regular locality talks given by Lokamitra and Purna, in turn, are beginning to stir up quite a bit of interest in the Dharma. I accompanied Lokamitra on his last visit to Bombay in January, when he gave a talk at a 'Chawl' in the Worli district of the city. I also organized a retreat to feed the growing interest. Although I've taken many classes and given many talks both inside and outside of our centres in the UK, I've never encountered such poor and

overcrowded living conditions, let alone give a talk in the corridor of such a building. My western conditioning certainly took a jolt. However, Lokamitra was quite unaffected by the material conditions and delivered a vigorous talk laced with Dharmically interesting stories for the younger members present, and a few punchy points for the benefit of the older. Despite the poor material conditions, the emotional atmosphere soon cancelled out my initial shock as it was very lively and friendly.

According to scriptural references, Buddhist activities in Maharashtra, the state in which Pune, Bombay, and Aurangabad are located, go back to

spectacle that the modern visitor can feast his eyes and sense of wonder upon.

Dharma Picnic

Early one Sunday morning, with many people from our locality, we set out by train to the village of Malavli, 56km south of Pune, from where we had a 3km hike up to the Bhaja Caves. Today was to be a Dharma picnic for young and old. Although the caves at Bhaja are not so spectacular and wonder-provoking as those at Ajanta and Ellora, they are reasonably well preserved, particularly the main

example there were more 'Buddhists' in Maharashtra today than there were in the past. So if these past Buddhists could, out of their inspiration and energy, create such splendid centres for Dharma practice out of solid rock without the use of modern technology, how much more of an impact could we have today with the benefits of modern technology. The picnic followed the talks, everyone sharing out what they had brought along in terms of rice, dhal, curried vegetables, and chapattis and puris.

Aurangabad, named after the last powerful Mogul emperor Aurangzeb (whom Dryden wrote a tragedy about) is a 6½ hour bus ride north east of Pune. As a city, it is smaller than Pune and much less crowded, as well as being more visually attractive. Together with Bombay and Ahmedabad, Aurangabad receives regular visits from either Lokamitra or Purna. An enthusiastic mitra, Prof. Sardat, helps us to arrange activities within the Milind College complex where he is a lecturer in chemistry. Another mitra, Bhikshu Khemadhammo, who is a student at one of the colleges, helps us organize activities outside of the college complex, in the local areas as well as being quite active himself — giving talks and taking meditation classes. On the 22nd Jan, Lokamitra and myself set out for Aurangabad (Purna was heading for Bombay to give a talk and keep up contact, accompanied by Dharmodaya, a Pune Order member) for a 3½ day visit. This time I wasn't just an interested on-looker but managed to give 2 talks and spend quite a bit of time with people interested in our activities.

Scientific Approach

My first talk was on 'Buddhism and Science' and was given to students and interested lecturers in the Science faculty of Milind College. The main theme of the talk was to introduce an approach to Buddhism for the Scientifically minded, seeing Buddhism as a Science of Action. To do this I used the doctrine of the 5 Niyamas, which for methodological purposes can be seen as levels of evolution, or better, cause processes on the various levels of Evolution. The Buddha said that his Dharma was *atakkavacaro*, beyond the sphere of reasoning, and each individual person can test the truth of his teaching only by his own individual actions the results of which, according to the *karmaniyama* and it's 'laws', he will experience for himself. The Buddha only asks you to carry out the experiment and see for yourself, in true scientific fashion.

Cultural Gap

The second talk was the one that I found most difficult. The actual talking wasn't the difficulty so much as trying to create a sense of communication with those listening. This talk was given in one of the localities of Aurangabad to an audience who didn't know anything about science, or the use of concepts, who didn't



Lokamitra and friends on an outing to Lohagad fort

Sagaramati with Lokamitra and Dharmaditya in the Pune office

L to R Lokamitra, Sagaramati and Purna.
FWBO Pune

the time of the Buddha Himself. But the spirit of Buddhism has left behind much more than scriptural references, in the form of the many communities and their viharas hewn out of solid rock — commonly referred to as the 'Buddhist Caves'. The most famous of these caves, which are strewn all over Maharashtra, and the best preserved, are the set at Ajanta upon which much energy and devotion was applied over a period of 1000 years (from 200BC to 800AD) to create a magnificent and splendid

Chaitya Hall. It was in this Chaitya Hall, the interior end of which is dominated by a large chaitya (stupa) formed out of solid rock (as are the hall and the surrounding cell-like viharas) that we all gathered and started our picnic by chanting the refuges and precepts. The context being set, Purna gave a short and interesting talk on the History of Buddhism in Maharashtra with particular reference to the 'cave' dwelling monastic communities. This was followed by a short talk by Lokamitra in which he compared the past Buddhist spirit in Maharashtra to the present. For

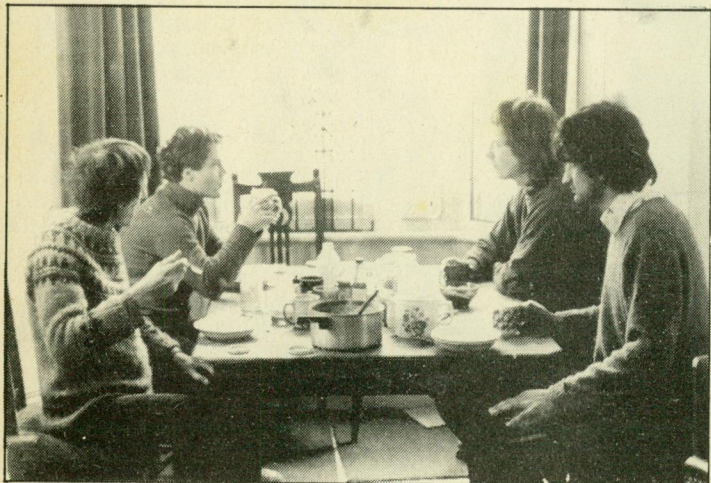
have an educated or cultured background (which isn't to say that they were any the less intelligent), or very much akin to my own background. You stand there on a lit-up stage in the village square and peer out into the receding darkness at the smiling and curious faces, ranging from 5 year old children in the front to time-worn but bright-eyed faces at the rear. You feel a real cultural gap, a social gap, even a psychological gap opening up before you. You realise that you're going to have to start learning to communicate in a different way than you've so far been accustomed to, and that, in order to communicate, your mind and heart are going to have to operate in a much simpler and more direct way and in much more basic, but no less meaningful, terms. You start to speak across the chasm. Vimalakirti (an Order member from Pune who had just joined us) translates into Marathi. Essentially, the subject matter is no different from the 'scientific' talk, but this time the emphasis is on the necessity of acting

upon, as opposed to the mere reciting of, the refuges and precepts. I wondered just how much got through and across that 'chasm'. I think that the subjective end is going to have to do a bit of adjusting, not to say overhauling, if communication is going to broaden out to cover a larger spectrum of society in India. Anyway, whilst I was experiencing this chasm, Lokamitra had been to Ambad to give a talk. On the final day we held a day retreat centred around the practice of the mindfulness of breathing which was attended by people both from the colleges and localities. This retreat was held in the house of Mr Dongre where we were staying during our visit. It wasn't my first meeting with Mr Dongre as he and his doctor son had visited our newly opened centre in Manchester.

After a weekend retreat I'll be heading north to visit the holy places at Sravasti, Sarnath and Bodgaya, before the thermometer starts creeping into the 'mad dogs and Englishmen' level.

Sagaramati

Phoenix Housing Co-operative



The Vidyadhara (formerly Vajrasamaya) community

Andrew Winkler

The Phoenix Housing Cooperative was legally set up only last April, but owing to the amount of effort that has been put into it since then it is flourishing in a way that has surprised us all here in East London. Not only do we have enough property to house those of us in need for the moment, but we will soon be at the point where we could have a housing glut! There is, also, a good chance that we will be able to get a large grant to completely refurbish the 'Vajrasamaya' community.

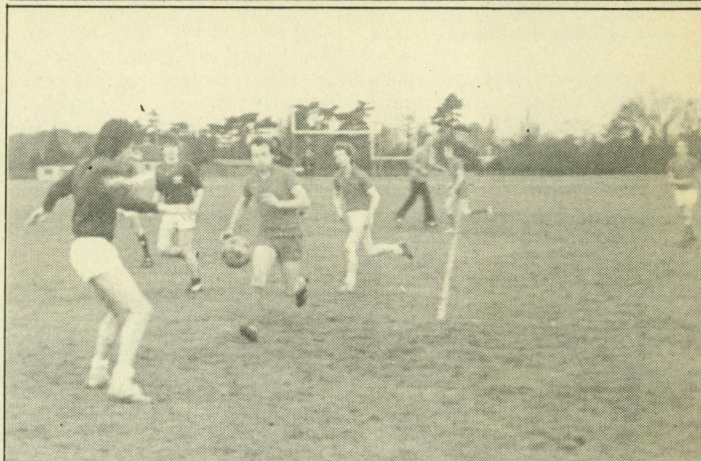
Phoenix is beginning to play a larger and larger role here. The more houses we get for community living, then the faster new communities are able to spring up. What's more, Phoenix could actually support a

number of Order members full-time, specifically to set up new communities for beginners. They would be free to spend time with those beginners, gradually introducing them to the Co-operatives and the wider range of activities around the LBC — step by step. If everything with Phoenix goes as well as it might then we will be able to completely harmonize the twin demands of the need for support and commitment to teaching Dharma in as direct a way as possible.

The Phoenix bird is a symbol of transformation. Phoenix Community Housing Co-operative is just beginning to touch the deep transforming quality of the Phoenix in its day to day running.

Joss Hinks

FOOTBALL



Gerald Burns

Since we published our last Newsletter on Health there has been an upsurge of interest and involvement in physical exercise. Of a recent football match between Sukhavati and Aryatara, our correspondent writes: "Stunned by Irishman Dave Brennan's early own goal, the Sukhavati team never recovered their form. Tejamitra's lucky scramble in the 27th minute, followed by a thundering volley from John Leah in the 43rd, put Aryatara 3 goals ahead, a margin easily maintained by their controversial fielding of Glasgow goalkeeper Sumana."

A visit to Dhardo Rimpoche

In the last issue of the Newsletter you will have read about the Indo-Tibetan Buddhist Cultural Institute School in Kalimpong, which is directed by the Ven. Dhardo Rimpoche, a very old friend of Bhante's. For some time we have been trying to help the school with gifts of money raised at flag days and benefit dinners, raising about £4000 so far. Recently, Lokamitra, Purna and Munindra took a trip to Kalimpong to visit the school. Lokamitra writes:

'Two days after the end of a very successful eight-day mitra retreat, we set off, full of energy, for Bombay (where I gave a talk in the Worli Chawls), en route for Calcutta, Kalimpong and Sikkhim. I was keen to revisit the Ven. Dhardo Tulku Rimpoche, as my first meeting with him three years previously had made such a strong impression on me (see Newsletter 39).'

After a long and inevitably complicated journey they found themselves in Darjeeling, 'the place of the Vajra', overlooking Nepal, Sikkhim, Bhutan, and forbidden Tibet. After a cold night and brief meetings with some of Bhante's old friends, we left for Kalimpong, the goal of our journey.

I was so happy to be at the school again that at first I had little else to say. But during the next 48 hours we found out how the school was managing. It seems that at the time of my last visit the school had hit a real crisis, its funds from Canada and elsewhere almost drying up. Rimpoche apparently had not known where the funds would come from that were so necessary, not only for completing

the construction of a new building, but, most important, for paying the day to day running expenses of the school. Now, thanks largely to funds raised by the FWBO, the new building has been completed and the school is able to function smoothly.

The school caters for over 200 Tibetan refugee children, a number of whom are orphans and live in — being fully supported by the school. As the Rimpoche showed us around I couldn't help reflecting on the light and healthy atmosphere. The school was relaxing after exams, and some of the children were preparing for a local music festival. Unlike in so many schools, the children were not noisy and overbearing, but on the other hand there seemed to be no strong hand disciplining them. How much this has to do with Tibetan Buddhist culture I do not know, but I feel a very strong atmosphere of compassion emanating from the Rimpoche, and permeating the whole school. I wondered how much the children were able to appreciate being cared for by such a great being.

'As we went round the school it was clear that there was still much work to

be done. The main classroom block is built of a wood frame with bamboo slats, covered with a thin mud plaster. In some places this plaster has fallen away, exposing the students to the elements, which in a Kalimpong winter are not very pleasant. The Rimpoché outlined plans he has to remedy this, and to provide more

space, because the school is still very overcrowded. I pledged our continuing support for his work.'

Kulamitra is coordinating fund raising work for the ITBCI school from the Aid For India office at 'Sukhavati'. If you would like to help out with a donation towards the building work or a covenant to help support the orphans

please do not hesitate to contact him.

DHAMMAMEGA

Dhammamega is the name of a new magazine being launched by Triratna Grantha Mala, our publishing wing in Pune. The aim of *Dhammamega* will be to make the Ven. Sangharakshita's lectures, in edited form, and writings,

available to our friends in India. Although not unattractive the magazine is very cheaply produced so that it comes into the price range of anyone who wants a copy. Issue No. 1 consists of the lecture 'The Ideal of Human Enlightenment'. It costs Rs 1.25, and can be obtained from our address in Pune.

New Developments in Croydon

It seems quite difficult to believe that where the co-op businesses of 'Aryatara' — 'Friends Foods' and 'The Garden' vegetarian café stood in St. Michael's Road, Croydon, there is now nothing but empty space. Well, perhaps not quite empty: the basement store where our celebrated muesli was mixed has been bulldozed full of bricks and rubble, and in the garden, one elderflower tree which shaded café customers at their tables in the summer still stands — if only for a short while, until the whole area is concreted over and becomes an extension of West Croydon Bus Station.

So, this is very emphatically the end of FWBO presence in St. Michael's Road — a presence which lasted three years and marked the emergence of 'Aryatara' from a relatively quiet backwater, to one of the largest and most thriving Centres in the Movement. But, far from regretting that we have had to leave the place into which we had put such a lot of effort, care, time, and money so soon, we have cause to rejoice in what is undoubtedly the most fortunate, and exciting development yet to have happened at FWBO (Surrey) and the Rainbow Co-operative.

Before describing this, though, it would be as well to reflect on what led up to it: things may well have turned out very differently. We were warned that notice was going to be given on the St. Michael's Road premises in January last year — just a couple of weeks after we had opened our new, refitted shop. There followed almost a year of searching and negotiating for re-accommodation — but nothing really suitable was available.

Then, out of the blue, came a completely new offer from the Council: a huge and excellent building, right in the heart of town. We realised as soon

as we saw it, that not only could it accommodate — and allow the expansion of — our existing businesses, but it could also enable us to realise a long-standing project: the establishment of a large Croydon Centre. The only 'catch' was that the Council wanted us to close down, and move out of St. Michael's Road within a matter of a few weeks. Unless we were out and the buildings demolished in that time, the multi-million pound bus station and office development which was planned for the site would fall through.

Thus began a period of intensive — not to say cliff-hanging — negotiations which concluded, at the eleventh hour, not just to our satisfaction, but even to our delight: we are receiving full compensation for the lengthy closure of our businesses, while the new premises are being refitted, we have a good long period on the lease, and above all we have secured premises of a size and quality which we had hardly dared to dream of before. So, not only is the future of our co-op businesses ensured, but we can look forward to reaching out to a far greater number of people through the Croydon Buddhist Centre.

Tejananda



Lalitaratna, co-op manager, and restaurant manager Tony Bowall

Nagabodhi



The Croydon complex under construction

Gerald Burns

Bristol Team

The 'seed' of FWBO (Bristol) was planted perhaps a year and a half ago, when Bhante suggested that 'Aryatara' might consider setting up a branch in either Bristol or Southamton. A tour of those two cities by Padmaraja and Sthiramati confirmed that Bristol had far greater potential — apart from being, subjectively, a pleasanter place in which to live — so it was decided that every effort would be made to send out a team of Order members

and mitras. Our plan was that the team would live and work together while still at 'Aryatara', so that there would be a good, strong working relationship between the members when they actually went to Bristol. In the early autumn a team of two Order members — Sthiramati and Tejamitra — went down to Bristol.

They quickly found a flat in which to stay, and some welcome support from a few Friends, both of old and relatively new standing, who lived in

the area and who had been eagerly awaiting an FWBO presence in Bristol. Within a couple of weeks, they had found a longer term residence — a beautiful terraced house in Clifton, the 'best' part of Bristol — and an open-ended supply of work in the form of painting and decorating various properties for an Estate Agent.

Sthiramati was keen to start meditation classes as soon as possible. With a small core of 'ready-made' Regulars, it was possible to start a weekly class at the community house — although this was too small to be able to accommodate open meditation classes — but then two young Friends who are students at Bristol Univer-

sity arranged for Sthiramati to lead a 5 week meditation course for students on the university premises. This was remarkably successful, with 25-35 people attending.

The first session of activities in Bristol culminated in the mitra ceremony of Mary Goody — the first 'home produced' Bristol mitra. Three more mitra ceremonies followed in February, by which time Sthiramati was leading the first Dharma course at Bristol University. Now, with the addition of Steve Webster, a mitra from Aryatara, there are three people living in the community, and one of the Bristol mitras intends to move in when he leaves university in June.

Tejananda



Rowerdennan

FWBO Glasgow

Women's Retreat

On December 19th about 25 women made their way into Scotland for what was to be a two week retreat held in a youth hostel at Loch Ard, about 30 miles from Glasgow. A thick layer of snow had fallen the night before which made the steep track up to the hostel impassable by car, so the first task was to carry sacks of wholefoods, vegetables, shrine equipment and personal belongings up through the virgin snow and into the hostel which was to be our abode for the following two weeks. The hostel overlooked the loch which on some days was so calm and tranquil that it looked like glass, and on other days was almost tempestuous, with waves lashing over the stone walls surrounding, and spraying its water over the narrow road that ran alongside. All around were mountains covered in pine trees, sometimes laden with snow; sometimes only the peaks shone white into the skies, with swirling mists and clouds a few hundred feet below. The panoramic views and crystal air were very conducive for meditation.

Over the first week, the meditations built up both in number and concentration, and these were interspersed with lively communication exercises, work, which mainly consisted of collecting or chopping logs from the surrounding woods, cooking, or kneading dough for home-baked bread, and listening to a selection of Bhante's tapes on the *Vimalakirti Nirdeśa*. Each evening we had a devotional puja with a variety of readings from *The Life & Liberation of Padmasambhava*, *The Dhammapadam*, and other Buddhist texts. Anjali led the first week, and Punyavati the second week. In the middle of the retreat, instead of taped lectures, live talks were given on the theme of liberation, taking the positive aspects of the five precepts as a guide, and these were followed by discussion.

During the second week the numbers built up to over 30, with more intensive meditation, and more devotional pujas. My most vivid memory of the retreat is of New Years Eve. During the day we built a bonfire in the grounds, and the shrine was decked with more candles and flowers. From mid-afternoon we observed silence, with additional meditations being added to the programme, and time to go for long walks through the woods, up the

mountains, or alongside the loch, as well as for writing out 'confessions', acknowledging aspects of ourselves that we wanted to change, or actions we had performed which gave us cause for regret, and which we now wanted to 'give-up' during the context of a puja. So, after the 'confession of faults' section the Vajrasattva mantra was chanted, and people went up to the shrine offering their confessions. After the concluding mantras the Shakyamuni mantra was commenced whilst people circumambulated the shrine room, and one by one went outside with candles (a few snow flakes falling), and made their way to the bonfire, which had been lit by Punyavati who had also collected the confessions from the shrine. The Shakyamuni mantra was continued until everyone had made her way down to the leaping flames. When the last person arrived the confessions were thrown onto the fire with thunderous shouts of 'Sadhu!' which must have echoed through the valley. Standing in silence and watching the flames gradually dwindle, I couldn't think of a better way to celebrate the end of the past year and the beginning of a new and exciting year ahead, and couldn't help wondering what life without the Dharma would be like. Padmasuri



Loch Ard

Men's Retreat

Under a gloomy sky two hills stand, their summits veiled in misty rains, their slopes smoothed by the passage of long-dead glaciers, their faces covered by the muted black greens of thick gorse and heather, dappled by the grey of old snow. These hills nestle on a bed of forest swaying to and fro in the wind as in response to some invisible puppeteer. Cars, tiny in the distance, skirt the trunks of these dancing monsters. Below this the leaden waters of Loch Lomond are churned by the howling wind. Swirls of spray glide over the white topped waves.

Such was the view from Rowerdennan Youth Hostel where the FWBO held the Mens' Scottish

'Creative Symbols of the Tantric Path to Enlightenment', given by Bhante in 1972. The tapes are crowded with powerful images, full of life and vigour, beyond the rational. One such image was of Sarva-Buddha Dakini, the dakini of all the Buddhas, naked save for a necklace of human skulls, and a crown of skulls in varying degrees of decay atop a dishevelled mass of jet-black hair. She is red, the red of strong emotions, of blood. She strides purposefully from left to right over the bodies of her foes brandishing a skull cup overflowing with blood in one hand, and a hatchet in the other. She is an immensely strong and sensual figure. She symbolises that last burst of inspirational energy

WINTER

Winter Retreat. The retreat was at once a celebration of the non-rational, a search for personal experience in meditation, a paean of devotional feelings, a time of silent awareness and a joy of robust humour.

The non-rational. This was embodied in the taped lecture series —

prior to the attainment of Enlightenment, a primordial energy refined by aeons of meditation but still thrusting ever-forward.

We meditated together for seven or eight hours a day. The Vajrayana places great emphasis on meditation. In the case of Milarepa, meditation



Padmasuri

was all. In fact it is considered to be the 'foundational act of spiritual effort'. In other words everything comes from meditation. I felt that the retreat was centred in the Shrine Room and everything else was either a preparation for or a 'coming-down' from meditation. This in turn engendered a determination that pervaded my practice. It also gave the retreat an individual flavour; it was a journey of personal exploration.

The pujas on this retreat, as on all Scottish retreats, were very strong and long. Pujas are pervaded by the non-rational. Mantras draw forth aspects of our deeper self according to the qualities that the Buddha or Bodhisattva associated with the mantra, embody. This sense of non-rationality was increased by the passages from Buddhist scriptures

There was a lot of silence on this retreat, usually from six in the evening until noon the next day. This made us more aware of ourselves, others and material objects. It made me aware of one thing in particular, that every little incident in our lives, no matter how trivial, can teach us some lesson. All we have to do is be receptive.

All that I have detailed above happened in an atmosphere pervaded with laughter, warmth and joy.

So that was the retreat. Except for one last image. I remember coming out of the hostel with Padmapani for a breath of nature after finishing a morning session of meditation. We both stopped in mid-stride. Before our eyes was a scene of perfect quiet. The sky was pale blue and distant with no hint of clouds. The trees

stood unwaveringly in the crisp morning air. A stillness lay over the loch like a second skin. I felt that we and the hostel were intruding on Nature. Padmapani turned to me and said, in a whisper, 'You never know, our meditation may have had something to do with this'. **Gerry Corr**

read at the pujas. At times there was an almost magical quality to these pujas. I can still see the candles around the shrine quivering in the draught, their lights playing over the rupas of the Buddha, Padmasambhava, and Tara, bestowing on them a shimmering quality akin to life.



Nagabodhi

Last winter's 10 day mixed retreat at Seaford fulfilled two important functions. Firstly, it provided a welcome alternative to the customary seasonal rounds of food, drink and television. Secondly it gave the beginner — and in many cases total newcomer — a taste of the ideals and lifestyle embodied in the work of the FWBO. Spiritually and socially the retreat represented an outward expression of the inner riches of the new society, which is the FWBO.

St. Peter's school proved once more to be an excellent venue both in terms of an aesthetic environment and of practical needs. Situated at the edge of the Sussex downs, the school stood in its own spacious grounds looking towards the precipitous and windblasted cliffs of the South Coast. The proximity of St. Peter's to Seaford meant however that provisions could be easily obtained.

The retreat programme was kept full, but with enough space to allow people to relax, meet each other and approach the Order members. Regular sessions of meditation, puja, communication exercises, work and yoga, created a firm basis for the retreat, and a positive channel for people's energies.

The large size of the retreat demanded a great deal in terms of mindfulness, vigour, and receptivity from the small team of Order members. Over 100 people attended the retreat staying, on average, four days each. On Boxing Day, the second day of the retreat, over 70 people had arrived. Despite such large numbers, the combined talents of the Order members proved capable of handling the size of the retreat. The next big open retreat will take place at St. Peter's School in August.

Jayadeva

Padmaloka Retreat

Padmaloka: Winter 1980-81, the three-week men's retreat. Like three of its predecessors, this Christmas retreat was led by Padmaraja and organized by Vessantara — a potent combination. These retreats have acquired within the 'Friends' quite a reputation for power and intensity, and this certainly affected the expectations and attitudes of many of those who took part.

rapport among us, but they also stimulated everyone's awareness of themselves and of others. And they helped carry *metta* from the shrine room into other settings.

I arrived with a certain amount of trepidation, but I knew that this was going to be a wonderful opportunity to practise the Dharma wholeheartedly, without distraction — to practise *simply*. There were only a handful of us the first night, and we started off with a light programme. That certainly helped me, as I discovered exactly how much clutter I had to drop, brought with me from my pre-retreat situation.

On the second full day we shifted into the programme which we were to follow for most of the retreat, and things began to build up from strength to strength. Though the daily schedule was certainly not 'heavy' — we only had five full periods of meditation each day — nevertheless the retreat quickly became the most intense I have ever experienced. One factor was the communication exercises, which we did eighteen days in a row. Not only did they greatly enhance the contact and

The shrine itself became a centre of calm and light, a resplendent antidote to resentment, sloth, and negativity. From the radiant figure of Amitayus and the beautiful warmth of Avalokiteshvara the shrine infused the retreat with warmth, inspiration, and clarity. You could not help but make an effort to develop, in fact, to make an all-out effort! This carried on outside the shrine room, so that between periods of meditation practice everything aided the continued development of concentration, awareness, and *metta*: it was 'non-stop Dharma practice'.

The last three days each began with six hours of meditation, and the last two were spent in complete silence. This raised the retreat to yet new heights of clarity — a marvellous culmination of three brilliant weeks.

Michael Scherk

RETREATS

Upasaka Van

The word funeral just doesn't seem to apply. It was a celebration, in the fullest sense of the word: an opportunity to experience and express a whole spectrum of feelings towards the life and death of our friend Vangisa.

On the morning of Friday 30th January, at 6.30, about 90 people gathered in the main shrine room of the LBC for a session of metta bhavana. Vangisa's body which had been in the smaller shrine room since Wednesday, now lay under Amitabha's compassionate gaze in the centre of the room. Apart from his head, which was openly visible, he was covered by a brilliant sheet of many coloured silks. Beside him sat Marie, his wife, and Michael and Stephen, his sons. At his head sat Vajradipa and Kuladeva who had taken care of the organisational aspect of things in such a way that 'professional' help — with its inevitable air of darkness and gloom — had been kept to a minimum. Even the coffin was made in our own workshops.

A lot had happened during the past week. Within a short time of Vangisa's death, Vajradipa, a long-term friend was at his side in the hospital, reading instructions from the *Bardo Thodol* (*The Tibetan Book of the Dead*). At the same time, Kuladeva was making calls and sending telegrams to FWBO centres and communities around the world. By 6.30 that morning, about 80 people were at the LBC for a special three-stage version of the metta bhavana — a version that was to be practiced during the week many times in places as far apart as the north of Scotland to Auckland, New Zealand. In this version, a long middle section was devoted to directing feelings of love and well-wishing to Vangisa.

So this is how things began on the day of the cremation. The meditation was followed by a recitation of the entire *Bardo Thodol*. Kuladeva, Vajradipa, Mahamati, Devaraja and Jyotipala took turns to read while the rest of us gave our attention. Many of us had heard the text before, but what new power and depth the text assumed in this context! Each reader was, in some way, in communication with Vangisa. In some way, so were we all.

After the reading came the Seven-fold Puja, with an opportunity to make offerings, during the chanting of the Avalokiteshvara mantra, after the first verse. By now there were about 130 of us, crammed together in colourful profusion in the shrine room, and overflowing into the reception room (where a mountain of flowers rose up to meet Vangisa's smiling face in portrait). The puja itself seemed to hover on a warm rainbow of feeling; it allowed a complete opening to all the emotional

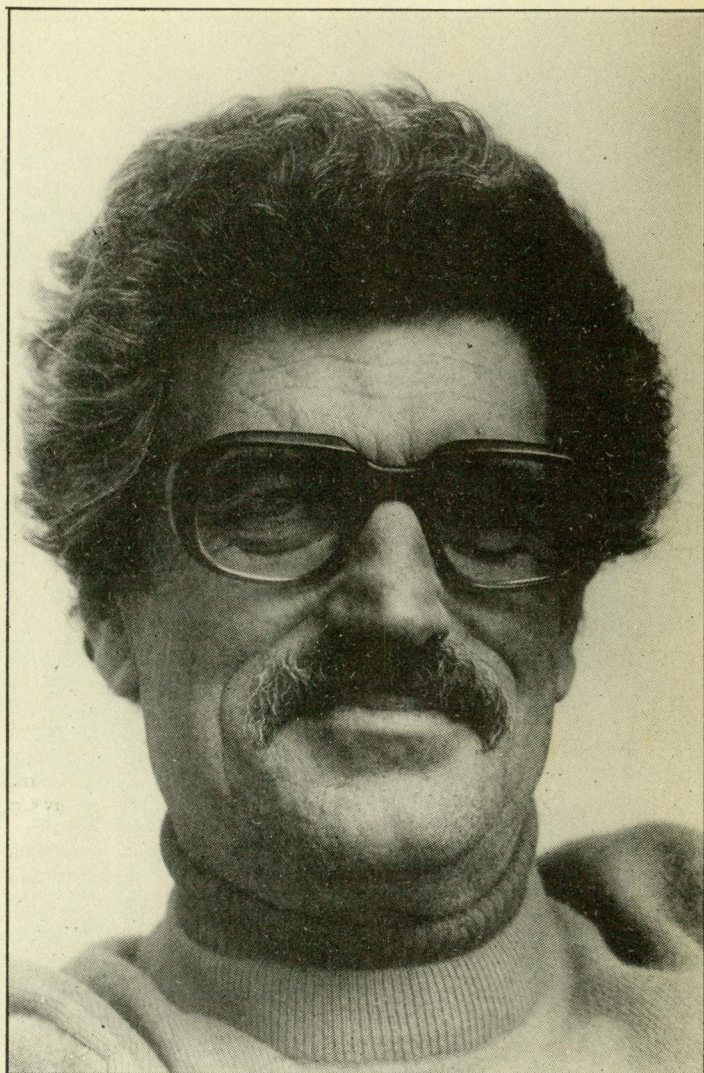
constituents of the occasion. Of course there was grief, regret over our loss; there were tears. But there was also a tremendous sense of joy in Vangisa's merits — and in the sheer fact of having known him and enjoyed his friendship. There was also the awareness of death itself. This is what awaits us all. Was it really so terrible to see its face? In that extraordinarily happy atmosphere, alive with metta, colour, and scents of spring flowers, the old bogey, death, began to reveal itself in a new way: above all as a firm but benign reminder to live life well.

Breakfast followed. In the Cherry Orchard the atmosphere of meeting and greeting (people had come from all over the UK) was reminiscent of a festival — except in that this was, if anything, more wholehearted and friendly. Merely social chatter seemed quite absent.

Making our way back to the shrine room we then spent about one and a half hours listening to a medley of poetry, music and short talks. Quite a few people felt like saying a few words — maybe just passing on a memory — about Vangisa. Some read poems that had been dear to him: Han Shan's *Cold Mountain Poems*, Yeats' 'Sailing to Byzantium'. A thunderous three-fold shout of *Sadhu!* brought this part of the day to a close, and to the triumphant strains of Beethoven's Symphony No.3 we made our way out onto the street where a fleet of (mostly white) vans took us off to the crematorium.

You are given just twenty minutes to do your business in these places. Chanting *Om mani padme hum* we followed the maroon estate car that bore Vangisa's coffin to the chapel entrance. Inside, a lively Irish jig was playing. (Vangisa, an Irishman, had been fond of such music.)

A shrine was set up on the 'altar' stone, and soon Kuladeva was talking about the significance of the occasion. Vajradipa gave a last personal tribute to Vangisa, and then read a poem by Des Fitzgerald, 'When I Die'. Des, a mitra and close friend of Vangisa had only recently given a copy of the poem to Vangisa. As Padmavajra chanted the *Mahajayamangala Gatha*, and the *Dhammapalau Gatha*, the coffin descended to the fire below.



Vangisa

Vajradipa

And when I die, please let no tears be shed,
as no one mourns the passing of a rose,
I did my best, and what can man do more —
success or failure — who can measure those?
So let me go without a sign of mourning
as you would watch a ship put out to sea.
My Way is clear, that way that I have chosen,
three Precious Gems will light the Path for me.

from 'When I die' by Desmond Fitzgerald.

We returned to Bethnal Green where, after an excellent meal in the Cherry Orchard, we returned to the Centre one last time for a recital of piano music by Lois Paul.

It had been a wonderful day: a day to feel proud to have known Vangisa, proud to be a Buddhist — to be able to make something so good and positive out of death: to catch a glimpse, if not more, of the serious joy that is so often hidden by western attitudes to it.

But, above all, this had been Vangisa's funeral, an individual affair: not some recapitulation of conventional forms. Two things that I heard seemed especially to testify to

the success of the day. Vangisa's wife Marie told me of her delight in the occasion. She felt overwhelmed by our love for Vangisa and by the support that she felt coming to her. Secondly, a family friend remarked that the day had made him realise how Vangisa had obviously lived a worthwhile life. The way his death had been marked showed without doubt that the world was a better place because he had spent time in it.

Nagabodhi

Vangisa 1927~1981

Vangisa's early life was spent, in his own words, as 'the flamboyant student, poet and public speaker, graduating to professional actor determined to transform the theatre, alternating with the down-and-out, the drug addict, and the drunk'. (quoted from his article in FWBO Newsletter 34).

As plain Terence O'Regan, he first met the Venerable Sangharakshita at the Hampstead Buddhist Vihara in 1966 and felt immediately inspired by him. When Bhante left for India in the autumn of 1966, somewhat disillusioned by the sad state of Buddhism in England, there was the distinct possibility that he might not return — a prospect that stirred Terence into becoming a fervent activist in the task of persuading Bhante to come back to England and establish his own movement.

The forerunner of the FWBO — known as 'The Friends of the Western Sangha' — held its first meeting at a flat in Coptic Street, near the British Museum, early in 1967. The first meditation centre, known as the Tri-Ratna Meditation and Shrine Room, was established in the basement of a shop in Monmouth Street and was publicly dedicated on the 6th April, 1967. The very first private Ordinations were held on Saturday 6th April 1968. Among those Ordinands was Terence O'Regan whose life as Upasika Vangisa ended on 24th January 1981.

The following tribute is based on an appreciation which I gave on the occasion of the ceremonies and celebrations in memory of Vangisa held at the London Buddhist Centre on Friday 30th January, 1981.

Three years ago, as a result of a personal crisis which culminated in a decision to give up my teaching career, I was becoming increasingly aware of an urgent need to find a fresh sense of direction and purpose.

Being no longer engaged in earning a living, I began spending a good deal of time in reading literature and philosophy, listening to music, going for long, reflective walks and generally attempting to follow a more spiritually-oriented life. I was also attending classes at the City Literary

Institute. Pleasant as this phase was while it lasted, the feeling persisted that my life was becoming increasingly sterile and pointless.

Philosophy, although a fascinating study, seemed to offer no solution to my own existential problem. Christianity, too, held no attractions for me; it seemed so utterly irrelevant to the psychological and spiritual needs of the individual in modern society. I had begun to read books on Buddhism, and although most seemed confusing or incomprehensible, they aroused the first hope that this was perhaps the path I had unconsciously been seeking.

I knew that a beginner's class in Buddhism featured regularly in the Saturday afternoon activities of the 'City Lit.', and so I decided to enroll. That was a simple decision which nevertheless proved to have unforeseeable consequences. It first brought me into contact with a tall, distinguished and rather daunting Irishman whose name appeared on the City Lit. prospectus as Terence O'Regan.

My admiration for his personal qualities, as well as his ability as a teacher, ensured my regular attendance at his class, and, slowly, a strong bond began to develop between us. Eventually, after much encouragement plus a good deal of bullying, he persuaded me to attend classes at the London Buddhist Centre, and get involved with FWBO activities.

Gradually our relationship ripened into spiritual friendship. After becoming a mitra I began regularly supporting Vangisa's classes both at the City Lit. and at the Marylebone Institute, and as my contact with him increased I became aware of a growing feeling of love and devotion towards him. This was hardly surprising. In the Buddhist tradition every good teacher is regarded as being capable of arousing such love and devotion in those who come into intimate contact with him. Vangisa certainly possessed this ability in full measure.

Before his death, it had never occurred to me to doubt that I had grown to know him fairly well and to appreciate him fully in every way. Only now comes the realization that we seldom do appreciate our friends in the fullest and deepest sense until they are no longer with us. In the days

following his death, I thought about Vangisa constantly, and the real significance of his life has only now become blindingly apparent to me; a realization that this man had truly made heroic efforts to base his life on the Bodhisattva Path; to strive, however imperfectly, to practice those Vows which, to many of us, still represent a noble, but impossibly idealistic, way of life.

Anyone choosing to follow such an exalted aim could scarcely do so without developing some truly remarkable qualities in the process. When I reflect on Vangisa four outstanding qualities symbolise for me his whole personality and mode of life:— his vision; his inspiration; his uncompromising and fearless dedication to the spiritual life; and his immense understanding and compassion. All of them are qualities which are not merely commensurate with the Bodhisattva Path, but indispensable to its pursuit.

His vision and inspiration were most apparent in his teaching. He was a superbly stimulating teacher whose success lay in the fact that his own experience embodied all that he taught. Buddhism he regarded as utterly practical, and Dharma study only relevant to the degree that it can be incorporated into our own lives; otherwise it so easily degenerates into yet another philosophy.

He regarded teaching as his most vital role in the FWBO. He had a challenging vision of what the spiritual life could be, and should be, and was desperately anxious to impart it to others; to fire them with his own fierce conviction that following the Dharma offered the only feasible way of living a creative and happy life.

In pursuit of the spiritual life he was utterly uncompromising and undeviating. He allowed nothing to stand in the way of his own example. Showing scant regard for conventional values and attitudes, he refused to treat anything as sacred. Even within the ambit of Buddhist teaching and practice, the truth and relevance of everything had to be questioned. Although he was fully committed to the FWBO he would frequently urge upon me the need to be constantly aware of my motives for involvement with the 'Friends'. In his view, the FWBO affords the best available environment in which to develop spiritually, yet he clearly saw the danger of uncritically identifying the Western Buddhist Order with Buddhism in its entirety, and of coming to regard the LBC as the sole indispensable hub and focus for emotional loyalties.

In this, as in other ways, he was a true iconclast who cheerfully demolished idols with immense gusto and gleeful humour — even Buddhist ones.

His uncompromising attitude was frequently exhibited whenever he wanted his own way in any matter — which was almost always! As many who knew him can testify from experience, he had acquired a formidable technique for demolishing all objections and overpowering opposition. At times, this made him appear ruthless — even arrogant; yet there could never be any doubt about the unselfishness of his motives. Everything he did was directed to furthering the spread of the Dharma and imparting his vision to others.

Nevertheless, he was aware that it was too much to expect everyone who came into contact with him to be capable of attaining his level of vision. And this is where his gentleness and compassion were so noticeable. Hard experience had taught him to understand the weaknesses, the self-doubt and downright fear which so often block our spiritual advancement. As we grow older there comes the danger of so easily losing our willingness to accept new and adventurous situations, and of remaining content with what is familiar, cosy and undemanding. With Vangisa around there was always a stimulating threat to one's complacency and a spur to fresh action.

All of us who knew and loved him are going to miss him sadly. But there can be no going back or standing still; time is too precious. Failure to profit from his inspiration would amount to a betrayal of ourselves and of everything he taught and exemplified in his lifetime. Strangely enough, the impact of his death has brought us even more closely in touch with his vision and inspiration than ever before.

There is only one fitting way in which to conclude this brief and inadequate tribute to Vangisa — by declaring my profoundest gratitude for having known him and for having received the immeasurable benefit and joy of his spiritual friendship.

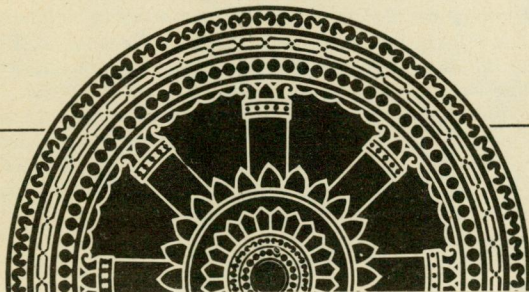
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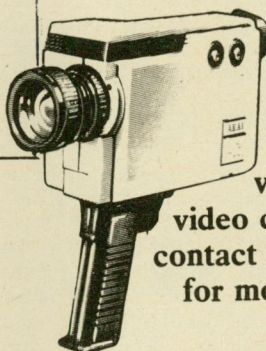
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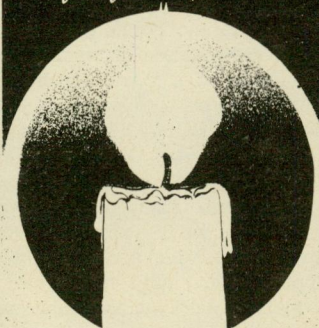
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About the Friends of the Western Buddhist Order

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.

Centres and Branches

Friends of the Western Buddhist Order

<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>Manchester Buddhist Centre</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>West London Buddhist Centre</i> , Flat 6, 21 Fitzjohns Avenue, London NW3. Tel: 01-258 3706
<i>FWBO Bristol</i> , 56 Granby Hill, Clifton, Bristol BS8 4LS. Tel: Bristol (0272) 28220
<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>FWBO Karuna</i> , Pengerkatu 18 A, 00500 Helsinki 50, Finland.
<i>Suvarnadhātu</i> , PO Box 68-453, Newton, Auckland, New Zealand.
<i>FWBO Christchurch</i> , PO Box 22-657, Christchurch, New Zealand.
<i>Wellington Buddhist Centre</i> , PO Box 12311, Wellington North, New Zealand.
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<i>Khadiravani</i> , 23 Tunstall Road, London SW9.
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