

Friends of the Western Buddhist Order

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## NEWSLETTER 5

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President: Ven. Sthavira Sangharakshita  
at 14, Monmouth Street, London W.C.2  
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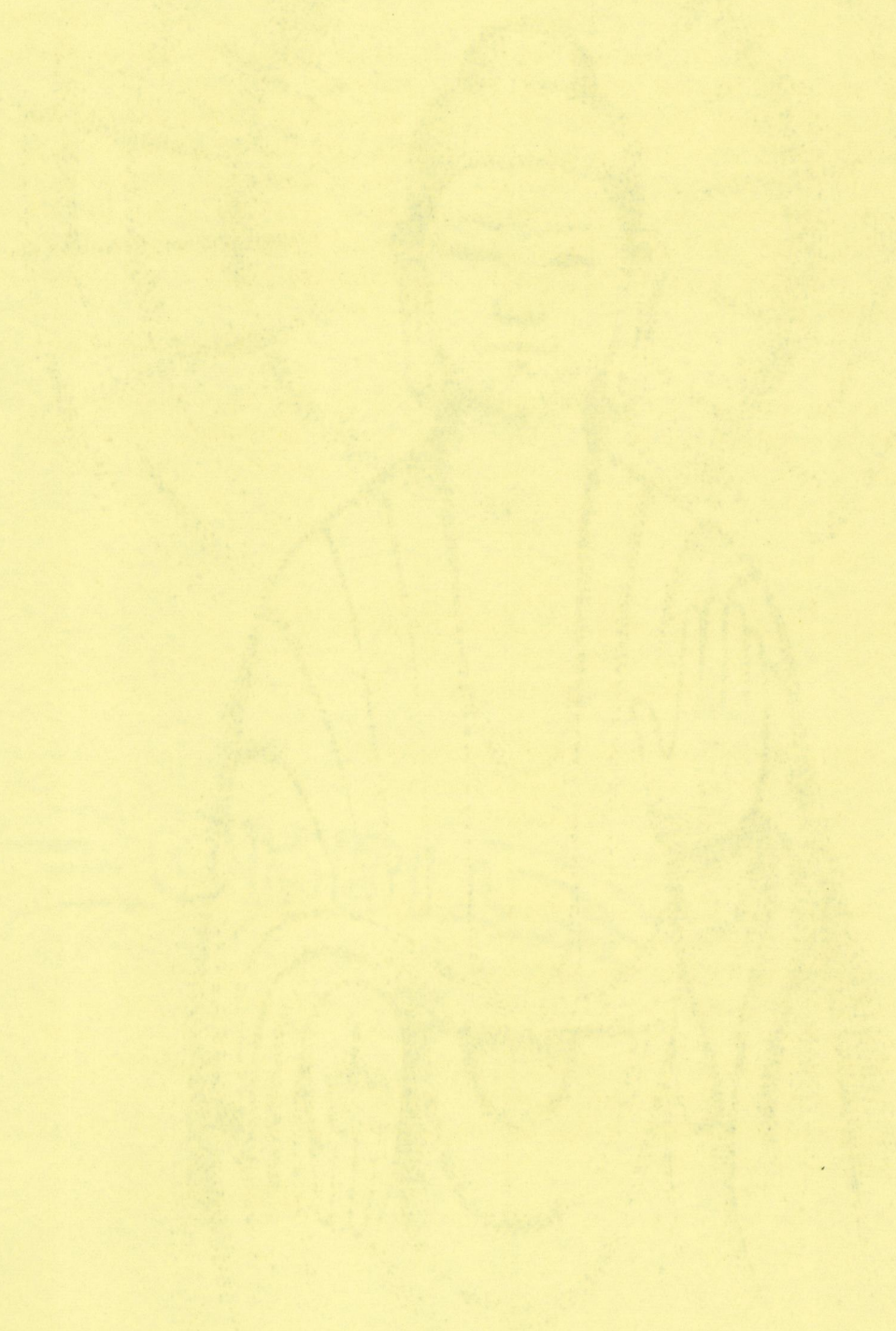


NAMO BUDDHĀYA!



# NEWSLETTER 2

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25, St. James's Place, London W.1  
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# The Unity of Buddhism

Buddhism is not merely the daydream of a "beautiful soul", a solitary musser upon the sorrows of men, but the carefully thought-out logically consistent scheme of universal salvation of a man (and what a man) who lived among men - not secluded or apart from them - teaching, consoling, and encouraging them; holding out to them continually, in the simplest parables and in the profoundest philosophical speculations, a reasonable ideal which all, according to their several capacities, might possess. He was born, and he lived for, the salvation of all sentient beings. He is therefore all things to all men. To the Saint he is the Great Exemplar; to the philosopher - the Lover of Wisdom - he gives Wisdom itself; and so on infinitely.

If we could only make men realise all this, if we could only make them realise the Glory of the Universal Buddha, first of all in our lives, and then in their own, then we should be very near to bringing home the truth of Buddhism to the hearts and minds of all sentient beings. I say "hearts and minds" in order to combat that very same false division which I mentioned above. Buddhism is not only (I will not say "merely") a system of ethics, it is also a philosophy, a religion, a science, and much more besides. It is not the one road to Enlightenment, but many - although in a deeper and more hidden sense all ways (dharma) are one. It is therefore suited to all sorts and conditions of minds: the youthful and the aged, the melancholy and the joyful, the simple and the profound: it is the universal way of salvation. In its all-embracing unity all the polarities which our arbitrary habits of discrimination have built up since the beginning of time, all distinctions of colour, creed, and social position, of ignorant and learned, even of Enlightened and Unenlightened - all these are utterly obliterated.

- Sangharakshita

This is an extract from the first article by the Ven. Sthavira Sangharakshita ever published. It appeared in the April/May 1944 issue of 'Buddhism in England' (now 'The Middle Way') - exactly twenty-five years ago.

## The Birthplace of Compassion

(Buddha Gaya, 1949)

Here, where the Goatherds' banyan-tree  
O'ershadowed, was, to world forlorn,  
The first child of Enlightenment,  
Compassion, born.

Seeing men bloom like lotus flowers  
With petals closed, or half apart,  
Her pulses fluttered underneath  
The Buddha-Heart.

And when that high and holy hour  
With stars shone down upon her birth,  
There opened wide a Way to Peace  
For all on earth.

- Sangharakshita



# EDITORIALS

Some of our readers may well be wondering where we get our cover designs from and so we give credit where credit is most definitely due! Our covers are all original drawings by Upāsaka Shāntibhadra, perhaps better known to you as Michael Ricketts, Secretary of the F.W.B.O.

In this issue of the Newsletter Shāntibhadra, as well as the cover illustration, has contributed a short but thought-provoking article, one which comes fittingly close to the Second Anniversary of the Friends.

If one single factor has characterized this group, from the President down, it must surely be its refusal to bury its head in the sands of complacency and rest on its laurels. The laws of Anicca and Anatta are constant reminders to us that we must ever be vigilant and mindful. The spiritual path demands of us that we do not settle for the comforts of compensation and rationalisation and that we constantly develop within ourselves the power of self reliance. Gurus like the Buddha merely point the way, and basking in another's glory is no more than a refusal to grow up, a regression to the comfort of the womb of perpetual ignorance.

## Dana

Friends are reminded that the F.W.B.O. is not only a Charity, but one which it is not possible to join by paying a subscription. In order to continue and enlarge our present rate of progress, we therefore have to rely on donations. Please remember that Dana, giving, is a Buddhist virtue and contribute what you can, whether regularly or occasionally, in large or small quantities. All donations are welcome, and a slip is attached to this Newsletter to enable you to give in the way you prefer.

## Newsletter

As all our readers will know, this Newsletter has always been distributed free of charge to those who are interested, and we intend to continue this policy. At the same time, owing to the amount of work and rising cost involved in producing each issue (approx. £50), as well as the increasing number of readers, we have decided to institute a subscription, but on a purely voluntary basis. A donation of 10/- per annum would greatly help us to assuage costs.

### TO OUR BRITISH READERS.

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In several previous issues of this Newsletter, we have asked you to let us know if you are still interested in receiving the Newsletter. For those of you who have not replied, this is your last chance (a slip is provided for this purpose). We are about to prune our mailing list in quite a drastic way, and if we have not heard from you, we will take it you are no longer interested and you will not hear from us again.



# Jiyu Roushi

Those who know our group will, by now, be familiar with our eclectic approach. We are always happy to welcome competent and serious teachers of all traditions.

As far as the Zen tradition is concerned, this country has been starved, and this is the reason why we are overjoyed at the prospect of a visit later this year to this country of one of the really great teachers of this age.— a Roshi of the Sōtō Zen tradition who is not only a Westerner, unusual in itself, but also a woman.

Jiyu Roushi was born in England. At the age of sixteen, influenced by her father's interest in Buddhism, following his and other relatives' death and because of a serious disease from which she had suffered since childhood, she decided that the path of spirituality was the only way, and she decided to take the robe. She studied Theravada with the monks then in London, and Zen with the help of occasional visits of Dr. Daisetz Teitaro Suzuki for over ten years. She also became a professional organ recitalist. She spent all her spare time teaching what she knew of Buddhism, lecturing at the London Buddhist Society and running a Sunday school for the children of British Buddhists. The very Rev. Chisan Kōhō, Chief Abbott of Sōjiji, one of the two head temples of the Sōtō Zen school in Japan, came to hear of her, and they met when he paid a brief visit to London. Learning of her desire to enter the Buddhist priesthood, he invited her to Japan. Easier said than done, but she won a musical research scholarship, and, with permission, she used it for travel.

On arrival at Sōjiji Temple, she made contact with the Rev. Suigan Yogo, now Vice President of Sōjiji and with whom she has since translated many important Zen texts into English. The disease from which she suffered still threatened to strike her down at any minute and she was determined to overcome it. She worked at her studies and meditated day and night. The Chief Abbott, Chisan Kōhō, recognized that she was ready for Transmission (i.e. he was satisfied with the level of Understanding she had reached) and, despite the fact that no concessions were made for Westerners, let alone women, she went through the Transmission ceremony and received the title of Roushi (spiritual teacher) just one year after she had entered the temple, the first Westerner ever to have reached such a level.

She now could teach and run her own temple, and was put in charge of foreign visitors to Sōjiji. From this developed a correspondence group, continuing by letter the guidance visitors who had returned to their own country received while in Japan. Jiyu Roushi's disease, by the hard studying and meditation she continued to undertake, was now overcome, and an operation finally banished it for ever, despite the fact that when she first went to Japan she had been told that she only had a matter of months to live. She is now head of three temples (including her own) in Japan and in charge of the Foreign Study Group and Guest Department of Sōjiji.

Rev. Jiyu (her name means Self-Reliance) has been kind enough to give us permission to reproduce one of her lectures, which you will find elsewhere in this Newsletter

Now, we of the Friends are not a prosperous group, but we like to try and help the spread of the Dharma in all possible ways. In the case of Rev. Jiyu, we want to try and assist her visit to this country by contributing what we can towards the cost of her fare. We feel sure that you, too, will want to help in this matter, bearing in mind that Rev. Jiyu has not seen her own country for some ten years.

Rev. Jiyu has been invited to give a lecture tour of the United States this summer, and it is expected that she will come to England after this, possibly accompanied by two junior monks. We therefore ask you to contribute as much as you can towards her fare, not only will this be a meritorious act of Dana, but we will no doubt benefit from the advice, lectures and classes which she is sure to give while she is here. We might even persuade her to take up permanent residence and continue teaching in the land of her birth, so please play your part and give as much as you can afford.

Please send your donations, together with the appropriate tear-off slip, to the Friends, at 14, Monmouth Street. All donations will be personally acknowledged and donors will be kept informed of the progress of this appeal and news of Jiyu Roushi.



# Enlightenment

Enlightenment has been described in many ways, none of them really adequate or accurate, since the very nature of enlightenment itself defies description in concrete, abstract terminology. It requires also a great deal of study on the subject of the Essence of Mind - Obaku, for example, taught that there was nothing existing outside the mind; this teaching was later expanded into the voidness of the mind itself. The west is only just beginning to study this terribly important subject of voidness and it is not possible to go into it here. Enlightenment could be described as the awakening to the full use of the mind; the understanding of the true nature of mind, but neither of these really truly describes it. Let us see if it is possible to describe it better from another angle.

The Buddhist believes that all living beings possess the seed of Buddhahood which, if properly tended, will lead to enlightenment and eventual Buddhahood. A being who achieves this is, in fact, the incarnation of perfect compassion, perfect love and perfect wisdom and, in order to achieve this desired state, it has always been taught that one must transcend the opposites of right and wrong, good and evil, male and female, etcetera. Most teachers go into long dissertations on the metaphysical side of this problem but I know, from teaching others, that this only makes the matter more complicated than it actually is, so I propose to analyse the reason why the transcending of the opposites is vital to the obtaining of enlightenment.

There is absolutely no doubt that emotion and reason are the seeds from which spring, eventually, compassion and wisdom. And in man they are the two most conflicting elements that he possesses. However, if he would understand the true essence of Mind, he must bring these two conflicting elements together in harmony instead of allowing them to function in discord. If you think about it clearly, you will find that all your actions are conditioned by one or other of these two, emotion and reason, and they are the cause of the constant changeableness of the mind as most men know it. What a man should do and what he would like to do is a common dilemma in the modern world. Because emotion has always been thought to be greater in women than in men, the compassion side of most religions is usually represented by a female figure; in men, reason is usually thought to be in the ascendancy and so wisdom is usually represented by a male figure. An enlightened artist, however, would have both male and female elements. They are thought to be opposites, but they are the complement of each other. Therefore, if male and female, right and wrong, good and evil are still matters on which a being discriminates, it is obvious to the Buddhist that he has not yet resolved the internal conflict of himself between reason and emotion and is, literally, not using the resources of his mind at anything like their full capacity - full capacity being, literally, Buddha-Mind. Before these two are brought into complete harmony, Buddhahood cannot be reached.

Now enlightenment, according to the Rinzai Zen school, is sudden; according to the Sōtō Zen school, it is gradual. If we accept that opposites are bad for us, we must reject both these theories and their schools - and we are left with - nothing! Which is, in fact, the true nature of the Mind. However, to reject both methods completely is the same as a man throwing away his crutches before he is able to walk. Before one can truly realise the harmony of compassion and wisdom, which is the nothingness of True Mind, he has not got to use one or other of the two roads, Rinzai or Sōtō, but both. The nature of enlightenment demands it, for the following reason. Enlightenment is not a thing



that can be obtained piecemeal, it is one and undivided. However, there are shallow glimpses and deep ones which come in a flash, as indeed Rinzai says. But these flashes do not in the least change the personality of their recipient; that takes time and patience. It is the slow, plodding, never-ending training for sainthood of the Sōtō method. If a human being is to become a genuine Buddha, he must have both the flashes and undergo the slow, plodding training. It is no use trying to argue as to which method is the better for one would end with the eternal argument. It is equally most unwise to try to just get the flashes without being willing to undergo the training. Because both Rinzai and Sōtō know this to be true, neither ever have priests who speak of having reached the final and perfect enlightenment of Buddhahood, although others may think it of them. They do speak, however, of the "flash" experience, the Chinese word literally means "awakening," and they do admit that it can be deep or shallow.

I am often asked by students why it is necessary to continue training after receiving the first flash and the answer is quite simple; a deeper flash is always obtainable. It is the story of the Zen teacher who told his pupils that if they could not answer his question he would beat them and, if they could, he would still beat them. However good one is, it is always possible to be better.

- Rev. Jiyu Kennett

Written for the Foreign Study Group of Sōjiji Temple, Japan, and reproduced with permission and grateful acknowledgments.

## Texts

The Tiratana Vandana (Skt: Triratna Vandana), or 'Salutation to the Three Jewels', is a short 'service' in Pāli which is chanted daily by monks and lay devotees in all the Theravāda Buddhist countries of South-East Asia. The prose portions, describing the qualities of the Buddha, the Dharma and the Sangha, are extremely ancient, and occur as standard descriptive formulae in scores of places in the Suttas; the verses appear to be much later, and are non-canonical. Ven. Sthavira Sangharakshita learned the whole text by heart many years ago as a śrāmaṇera (novice monk) but has only recently completed this translation which, he says, he has been turning over in his mind for a number of years. His rendering of some of the traditional epithets of the Buddha, etc. (e.g. 'The Richly Endowed One' for Bhagavān instead of 'Lord') depart considerably from previous translations, but he believes they are more faithful to both the spirit and the letter of the original and that they will make possible, on the part of Western Buddhists, a more meaningful participation in the devotional aspect of Buddhism.

We omitted, when publishing the English translation of the Heart Sutra in Newsletter 3, to say that this was a tentative translation only. Our sincere apologies to the translator and any others concerned at the Rochester Zen Center. Meanwhile we have received an amendment to this text as follows: Line 32 ..... "or fourfold path to lead from pain" should read "or noble path to lead from pain" We would be grateful if you would amend your copy accordingly. There are other changes coming, and when all these are received, we will re-publish the finalised version of this fine rendering of the Heart Sutra.

Further copies of the texts we have published are available. If you would like extra copies, please write to 14 Monmouth Street.

In future issues of this Newsletter, we shall be printing a new translation of the Dhammapada by the Ven. Sangharakshita, beginning in the next issue with Chapter I.



# The Guru

There is some satisfaction, even when the circumstances are painful, in returning to a text or a saying to find that it is a perfect reflection of one's own thought and feeling.

"One must know that sorrow, being the means of convincing one of the need of the religious life, is a Guru".\*

Our lives are filled with conflict and violence of body, speech and mind. Religious fraternities are as much afflicted as secular societies, perhaps even more so because of the character of the involvement and those involved.

It might be a good thing for a religious group that conflicts do occasionally arise within it, however painful these may be. The priorities once again become obvious, at least one hopes they do. The important thing is to see, if possible, that conflict does not lead to separation. If it does an opportunity for growth has been lost.

Perhaps what is required is a constant preparedness and expectation of conflict and failure. The acid test of one's study and practice then must surely be that for oneself conflict and failure are encountered with increased equanimity and that for others one has an increased awareness of their needs. Otherwise one is wasting one's time.

It's easy to talk; the lessons taught by sorrow are easily forgotten - generally because one wants to forget them.

Another saying, highly non-canonical, but which might well be added to the Precepts of the Gurus, is "An ounce of practice is worth a ton of theory". Study has its place, but it is results in existential terms that count. The more we can heed the teaching of Sorrow the sooner we can become a living example of the Buddhist way of life instead of depending on others to set that example.

- Upāsaka Bhāntibhadra

\*From The Precepts of the Gurus. Quoted in The Wisdom of Buddhism ed. Christmas Humphreys.

## Has Buddhism lost its roots ?

Letter to the Editor.

Dear Madam,

We are frequently reminded that the Buddha often used the phrase "a fellow Brahma-farer". It seems to me that by prefixing "fellow" he identified himself with all Hindus who consider union with the Absolute (Brahma, or God to simple folk) to be the ultimate objective. This view is supported by the words of T.W.Rhys Davies that the Buddha was not only born but lived and died a Hindu. Surely the anatta doctrine can only mean that we have no personal soul: nothing incapable of ultimate re-union with Brahma. As Dr Radhakrishnan says "It is the false view which clamours for perpetual continuance of the small self that Buddha refutes."

To me Buddhism outside the context of Hinduism, is a meaningless abstraction. Intersect rivalry over the years has resulted in Buddhism denying its roots. I do not expect Buddhists to support any Hindu sect other than their own although I think the Theravadins to be so far out on a limb as to be grievously heretical.

(signed) H. J. Newlin



# Western Buddhism

We are always glad to hear from readers, and some of the letters received are of exceptional interest. Into this category comes a recent letter from a German Buddhist of long standing, Herr F. A. Moyse, of Frankfurt am Main, who not only comments at length on our editorial "Are the words 'Buddhist Solidarity' in vain?" but also encloses a copy of a weighty and well-reasoned communication which he has addressed to Rev. Lama Rin'Chen Mkhas Hgrub of Brussels. In both letters, Herr Moyse makes a number of valuable points with which we of the F.W.B.O. are in full agreement, and we regret that we do not have space to reproduce both texts. Two short extracts must suffice. Speaking of Buddhism in Germany he says, "The initiative has always come from the German people themselves and not from any support from Asian countries. Living Buddhism must be practised by the individual himself and no "Asian brother" can do it for ourselves". Again, "If Buddhism continues to develop in the West, it will not be, in the long run, a particular Buddhism, neither Hinayana, Mahayana, Tibetan, Chinese nor Japanese Zen, but a Western Buddhism, with numerous schools caused by the mentality of the various Western peoples".

## Ekayana

The Venerable Sam Woo has been living in North America now for some two years, in fulfilment of a vow he had made in his own pursuit of the Path, that he would bring the Dharma to a greater number of sentient beings by living among them and thus awaken them to the Buddha mind.

Pleased and impressed to find that the Buddha Dharma has apparently taken root in North America, where there are now an estimated 120 Buddhist churches, temples and societies, he was equally saddened to discover that the relations between these various groups was all too often marred by a lack of tolerance, compassion, harmony and peace, and in some cases not only was sectarianism the rule, but racial prejudice as well was to be found. Feeling that something constructive should be done, Ven. Woo made a vow before the 'Triratna' to establish an ecumenical Buddhist community based on the ideal of Ekayana, that is to say, one Buddhism, one Way. The first monetary donation for this worthy project took the form of a \$5 donation sent by a 16 year old school boy from Texas. From this small beginning it has been possible to purchase 130 acres of farm and woodland, destined to become a Buddhist academy and monastery.

Ven. Woo considers quite rightly that we are, after all, Buddhists before being followers of Nichiren, Zen, Shin, Theravada or Mahayana and that the variety of approaches embodied in the teachings of the various sects are merely devices to adapt the path shown to us by the Buddha to the different human dispositions and temperaments. He appeals to all fellow Buddhists to make a collective effort in the future to tread the Path in the spirit of Ekayana.

All offers of help, financial and hard labour, will be welcome, as will suggestions and letters of encouragement to those members who are working so hard to make this project a reality. Communications may be addressed direct to : The Buddhist Academy and Monastery, P.O.Box 621 RR4, Mallorytown, Ontario, Canada.



# BOOK REVIEWS

THIRTY YEARS OF BUDDHIST STUDIES. Selected Essays by Edward Conze.  
Bruno Cassirer. 1967. Pp. 274. Price 42/- net.

The name of Dr. Edward Conze requires no introduction to any English-knowing person with an interest in Buddhism. Since 1951 he has given us a steady stream of original works on Buddhism and translations of Buddhist texts, the majority of them marked by thoroughness of scholarship, distinction of thought and style, wide range of literary and philosophical reference, an agreeable tartness of expression, and an all-pervading spiritual concern. The present volume, his seventeenth dealing with Buddhism according to my reckoning, garners some of the chips from his workshop over the last three decades.

As might have been expected, the essays comprising Thirty Years of Buddhist Studies (a slightly misleading title, perhaps) reflect most of the author's major interests. Seven of them deal, in one way or another, with the Prajñāpāramitā or 'Perfection of Wisdom' tradition, one of them consisting of a translation of 'The Perfection of Wisdom in Seven Hundred Lines' hitherto available only in typescript and duplicated form. Others deal with Mahayana Buddhism, with Recent Progress in Buddhist Studies, and with Buddhist Philosophy and its European parallels, both genuine and spurious. For good measure, there is one on the Meditation on Death as well as a translation of Saddharma-pundarika Chapter V which makes us very much wish that Dr. Conze would give us (as I suggested to him some years ago) a complete version of this important Sutra. Surely he is not going to leave us indefinitely to the tender mercies of Kern and Soothill!

Despite the severely intellectual and technical nature of much of the material with which he deals, Dr. Conze's concern for Buddhism as a living spiritual tradition breaks through whenever it finds an opportunity. Some of his comments are particularly relevant to the Western Buddhist scene. Speaking of Prof. T.R.V. Murti's The Central Philosophy of Buddhism he says, 'Its title is a challenge to Western Buddhists which so far they show little sign of heeding, with the result that their faulty perspective vitiates both their theory and practice. The central tradition is that of Emptiness, represented by the Sarvastivadins, Madyamikas, and Tibetan Lamas. By contrast, Theravadins and Zen, which alone have caught on so far, are peripheral' (pp. 20-21). Even more acidly, 'Zen was designed to operate within emptiness. When coming West it transferred into a vacuum' (p. 29). Himself an intellectual, he is deeply aware of the limitations of a purely theoretical approach to Buddhism, and reminds us, 'It is up to us to see to it that the rain which has descended so abundantly from the Rain-cloud of the dharma actually nourishes our spiritual faculties, and does not just go down the drain of mere intellectual curiosity' (p. 32). Finally there is a word of advice to would-be Bodhisattvas. 'A very high degree of sanctity is necessary to do good to others without harming or irritating them' (p. 58). The volume would be well worth buying simply for the sake of aperçus such as these.

- Sangharakshita.

THE BUDDHIST WAY OF LIFE. By Christmas Humphreys.  
George Allen and Unwin Ltd. Pp.223. Price 40/- net.

Christmas Humphreys is not only a pioneer of Buddhism in England but also a great populariser of the subject who, in such sentences as, 'You and I are alive with the same life; we do not own it, it uses us, as forms of its expression; then it kills us, as forms, and passes on to new forms of expression,' is able to convey something of the taste of truths often difficult to put in words. Some might regret that the author finds it necessary to quote from Mme Blavatsky and the Mahatma



letters to A. P. Sinnett, as this could mislead the beginner into thinking that these are authentic Buddhist sources. The book gives a clear and simple general outline of the field, scope and basic doctrines of Buddhism. The chapters are interspersed with poems by the author.

On his pet hobby horse, which is Zen, one can sense a tone of regret from Mr. Humphreys in that books on Zen by himself, and others such as Watts, Benoit and Linssen, are ruled out by Eastern Zen teachers as not expressing its true spirit; but then, it is not given to everyone to be a Zen master, and the author can feel justly proud of the work he has to his credit in the field of the propagation of Buddhism, without aspiring to be a Roshi as well.

The author points out that all Buddhist practices aim to prepare the mind to break through to the No-mind and that the basis of all Buddhism rests upon the Enlightenment experience of the Buddha. It is this same experience which becomes the supreme priority of all Buddhists of whatever school. Meditation is usually considered as the best means of realising this experience, but it is not the only one and the author warns against the futility, even danger, of merely going in for marathon sessions of meditation, especially when this is without the guidance and assistance of suitable teachers.

The great value of Mr. Humphreys' new book is certainly his considerations regarding the spread of Buddhism in the West. To the question, 'Will there be a Western Buddhism in which the two schools will in some way be fused?' he assumes that since other countries, such as Tibet, Ceylon and Japan, assimilated and modified Buddhism into many forms, which are nevertheless aspects and expressions of the same Buddhism, there is no reason why the West should not, through a gradual and evolutionary process, do the same and evolve its own Western Yana. This will not consist in merely adopting the secondhand clothing of another age, but will take into account our own Western achievements and uniqueness in the fields of science, culture and psychology. The author does not know, any more than anyone else, what form Western Buddhism will take, but one thing is certain, it will take from all schools but reject from all schools as well. It must, for example, reject the claims of certain Theravadins who would have us believe that they are the only repositories of the true Buddha Dharma. In his own words, 'Buddhism is the Buddha Dharma in any name or none.'

Western Buddhism, then, is in its infancy. Mr. Humphreys has played a significant role in its birth in Britain. Now his own contribution and efforts will merge with the other currents, such as our own Western Buddhist Order, in which greater emphasis is being placed on the actual attempt at living according to the Buddhist way of life, rather than just studying it. In Mr Humphreys' own words, we must 'Walk on.'

- Upāsaka Upāya.

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of the Western Buddhist Order  
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10/-



# Impressions of Retreat

Every Retreat held by the FWBO has had its own distinctive character. Once again we met happily under the guidance and direction of the venerable Bangharakshita, we meditated, we ate finely prepared vegetarian meals with enjoyment. But each Retreat is different and Easter at "Keffolds", Haslemere, has particular memories. For some the memories will be of their new Awareness, after Yoga class, of muscles they didn't know they had; others will remember how the very large numbers who went to "Keffolds" visibly demonstrated the growth of interest in the Dharma and in the work of the Movement. Perhaps the strongest memory of all will be of the atmosphere of friendliness. In our life together during those days in Surrey many of us felt that, even though our first steps on the path reveal vistas so vast they almost overwhelm, we are faring together. In our experience we knew a little more of the meaning of the expression "spiritual friend".

- Ross Thackwell

There seems to exist a very strong feeling amongst all those who attended the Retreat that a new vision, a further dimension has been experienced. Even those for whom this was not a first occasion agree that this Retreat emanated much happiness and companionship.

The first sight of "Keffolds" evokes a feeling of peaceful solitude - it is a large well-built house standing apart in a sloping, wooded landscape where every turning presents the eye with a twist, fall or rise of beautiful land.

The daily programme, prepared by Bhante, was strenuously stimulating, with intermittent periods of relaxation. One could arise in time to attend Penny Nield-Smith's Yoga class at 7 a.m. or lie on until breakfast at 8.30. The first Meditation period lasted from 9.30 a.m. - 10.30 a.m. The time between 11.30 and 12.30 a.m. was spent either listening to one of Bhante's lectures or submitting oneself to the rigours of the communication exercises, which were most revealing.

A welcome lunch at 1 p.m., and unless a Meditation or Communication Exercises group was called for 3.30 p.m. the time was free until 4.30 p.m. for tea. Then the second Meditation period from 5.00 till 6.00. We were able to avail ourselves of the exceptionally hot weather and meditate outside on the grass. The second Yoga class occurred at 6.00 and was followed by supper at 7.30 p.m. which enabled one to regain energy in order to continue the evening's activities in the form of a lecture at 8.30 p.m. and the concluding Puja at 10.00, by which time most people felt that their mental and locomotive faculties had been stretched to the full.

The daily numbers were 40 plus and the overall figure reached approximately 85, which sets a new record in retreat attendances.



Thanks must be offered to Penny for her organisation, and for preparing such interesting and palatable menus.

It is difficult to express in words the feelings of joy, relaxation, freedom, desire to and growing ability to communicate, love, and a sense of timelessness, and the lack of involvement with negative activities, that was observed and practised, and which could not have been successful without the constant presence of the Venerable Sthavira Sangharakshita.

- Krystyna Charters-Rowe

## NEWS BRIEFS

### Sarum House

The "Sarum House Buddhist Community" at 3, Plough Lane, Purley, Surrey, formed in August 1968, provided the ideal setting for the Wesak celebrations held there on Friday, 2nd May, 1969. At the same time, the Shrine and the whole house were dedicated, the ceremonies being conducted by the Ven. Sthavira Sangharakshita, aided by the Ven. Simuni of the Buddhapadipa Temple, East Sheen.

The house is six-bedroomed and stands in its own grounds on a hill on the outskirts of Purley. Although only a few minutes walk from the main-line station, tall pines and the general wooded nature of the neighbourhood allow a peaceful atmosphere to prevail. The house is fortunate in having a large hall with adequate space for accommodating fifty or more people. Necessary items of furniture and equipment were generously provided by both Buddhist and non-Buddhist friends.

The three Friends at present living in the Community are aiming to create an environment within which they can more easily practise the teachings of the Buddha whilst, at the same time, providing facilities for the F.W.B.O. and any other interested people to meet, discuss, listen to lectures, meditate or just relax. Regular meditation sessions, each Wednesday at 7.30 p.m., have been established, and Full Moon ceremonies are also to be held, the first took place on Saturday, 31st May, starting at 6.00 p.m. with a recorded lecture by the Ven. Sangharakshita and followed by meditation at 7.30. Subsequent Full Moon day meetings are on Sunday, 29th June, Tuesday, 29th July and Wednesday, 27th August.

Friends from other parts of the country attending functions in London have found it useful to stay at Sarum House for a day or two, whilst others feel they would like to stay for longer periods. A contribution of £1 per person per day is asked of guests, to help cover expenses.

The first major function of the Community was the Wesak Day celebration during which the house was dedicated. People started arriving mid-morning and helped in making final preparations. Last remnants of paint and dust were swept away and the floors polished. Flowers were beautifully arranged and sandwiches prepared. Light refreshments were served before the ceremony itself began at 7.15 p.m. The Sevenfold Pūja formed the basic framework of the Wesak celebration, incorporating vigorous chanting, readings from Buddhist scriptures and meditation. This was followed by the dedication of the Shrine and house, with a ceremony composed by the Ven. Sangharakshita originally for the Shrine at Sakura and since used at the dedication of other Shrines. A special blessing, chanted by the two presiding monks, was conferred on the three members of the Community.

An excellent meal consisting mainly of unpolished rice cooked with eggs and onions, which had been prepared by visiting Friends, was then served. About sixty invited guests were present by this time, many of whom stayed at the house and remained throughout the following day.

- Upāsaka Arjadeva



## 2nd. Anniversary

The Second Anniversary of the F.W.B.O. was celebrated on Sunday, 27th April at Centre House. The meeting opened with a vegetarian buffet tea, during which friends and members were able to renew old acquaintances and make new ones. This was followed by a lecture given by the Ven. Sthavira Sangharakshita entitled "Breaking through into Buddhahood," in which he tried to impress on us the importance of cutting through and transforming our consciousness.

The celebrations continued with the chanting of the Sevenfold Pūja, Going for Refuge, taking of the Precepts and a short period of meditation. The ceremony concluded with the Upāsaka (lay) Ordination of Mr. Warren Atkins which was conducted in Pali, with explanations in English. Mr. Atkins, as readers and friends will know, has recently helped open a new Shrine and meeting room in Nottingham. About fifty people attended this pleasant and moving evening.

## Wesak

Wesak, anniversary of the Buddha's Enlightenment, was celebrated by the Friends with a public gathering at Centre House on the afternoon and evening of Sunday, May 4th. Thanks to the efforts of Krystyna and Keith Charters-Rowe a special shrine had been set up facing the doorway, so that on entering the meeting-room one was confronted by the majestic Buddha-image amidst a blaze of lights and flowers. People started arriving at 4 o'clock, some from as far afield as Birmingham and Nottingham. Light refreshments were served, and as the place filled up a friendly and festive atmosphere became increasingly perceptible.

The actual celebration began soon after 5 o'clock and marked a radical break with 'tradition'. There were no speeches. Instead, the proceedings were conducted within the framework of the Sevenfold Pūja and included a children's flower-offering, group chanting, going for refuge and taking of precepts, discursive meditation, readings, music and silence. Highlight of the evening undoubtedly was when, to the accompaniment of a lilting soprano voice and solemn beats on a huge drum, slides of Buddha Gaya, where the Buddha gained Enlightenment, were flashed onto a screen immediately above the shrine. Afterwards a number of people stayed on for more refreshments and further friendly exchanges. Some, at least, felt that for once Wesak had been truly celebrated in the West.

## Obituary

It is with very deep regret that we record the death of Terry Delamare on Monday, 14th April. He was born in 1934, and gave up a successful career in advertising three years ago to devote himself fully to the study of philosophy, religion and psychology. In October 1966 he accompanied the Ven. Sthavira Sangharakshita to India, where he took the remarkable series of colour slides entitled "Buddhism in India" which has given pleasure to so many of our friends.

On Monday, 21st April a memorial service was held at 52, Noel Road, Islington, the residence of Mrs. Mafalda Rêis. The simple but moving ceremony was conducted by the Ven. Sangharakshita, and was attended by many friends who had not only known Terry but loved him for his great qualities of head and heart. May he attain Enlightenment!



## Television

On Saturday, 3rd May, in a series entitled "Ways to God," the Ven. Chao Khun Sobhana Dhammasudhi of Buddhapadipa Temple was interviewed and gave a very succinct explanation of the Fourfold Path.

This was followed the next day by an interview with Dr. Carmen Blacker on Zen. While pointing out that there are no qualified Zen teachers at present in this country, she was able, during the short time at her disposal, to dispel some of the misconceptions regarding the subject.

## New study group

A new series of meetings at 14 Monmouth Street started recently. Every alternate Friday at 7.00 p.m., tape recordings of the Ven. Sangharakshita's lectures are played. After a break for refreshments, a discussion, led by the Ven. Sangharakshita, follows on the subject of the lecture. These meetings enable newcomers and those who were unable to attend before to catch up on these most interesting lectures.

## New Tapes.....

The complete set of tapes of the Ven. Sangharakshita's latest series of lectures, entitled "The Bodhisattva Ideal" is now available. The titles are as follows:

- TE 1 :   Origin and Development of the Bodhisattva Ideal  
          The Awakening of the Bodhi Heart
- TE 2 :   The Bodhisattva Vow  
          Altruism and Individualism in the Spiritual Life
- TE 3 :   'Masculinity' and 'Femininity' in the Spiritual Life  
          On the Threshold of Enlightenment
- TE 4 :   The Bodhisattva Hierarchy  
          The Buddha and the Bodhisattva : Eternity and Time

The complete set of four, double-sided tapes costs £6, individual tapes are available for £2. When ordering, please use the slip enclosed with this Newsletter.

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An information pamphlet of the Aims and Objects of the F.W.B.O. has recently been published, entitled "Some of your Questions Answered."

A complete list of lectures by the Ven. Sangharakshita recorded on tape has also been compiled.

If you would like to receive a copy of either of these, please complete the slip provided and send it together with a donation or stamps to help cover printing and postage.

## Puja bowls

As we mentioned in the last Newsletter, a set of seven Puja bowls, have been designed in traditional style. These are available, in solid silver, with an emblem engraved on the bottom, at £20 the set. A similar set, made of copper, is also now available and costs £3. 10. 0. a set. These may be obtained from 14 Monmouth Street, by completing the order form at the end of this Newsletter.



# DIARY

JULY 13 : SEMINAR. A Seminar will be held on Sunday, July 13th 1969 at 4.00 p.m. at Centre House, 10A, Airlie Gardens, Campden Hill Road, Kensington, W.8., and will consist of the following programme :

- 4.00 p.m. Buffet tea.
- 5.00 p.m. Meditation.
- 6.15 p.m. "The Diamond Sutra," lecture by the Ven. Sthavira Sangharakshita.
- 7.30 p.m. Puja and meditation.

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

AUGUST 15 - SEPTEMBER 1 : AUGUST RETREAT. The next Retreat will be held at Keffolds, Haslemere. It will follow the usual pattern of meditation, lectures, discussions, puja, yoga etc. If you are interested in attending and have not yet received an application form, please complete the slip provided with this Newsletter. Priority will be given to those wishing to stay for the whole period, but we hope to be able to accommodate those who can only come for a weekend or so.

JUNE 29, JULY 29, AUGUST 27 : FULL MOON CEREMONIES. These will be held at Sarum House, 3 Plough Lane, Purley, Surrey, and will include a lecture, puja and meditation, starting at 6.00 p.m.

## Dates for your diary

SEPTEMBER 21 : Seminar and Ordinations.

OCTOBER 5 : Autumn Reception.

OCTOBER 17 : Beginning of a new series of lectures every Friday.

DECEMBER 21 : Midwinter Festival.

### MEETINGS AT 14 MONMOUTH STREET.:

MONDAYS : 7.00 p.m. Zazen (for advanced students as no teacher is present).

TUESDAYS : 6.30 p.m. Beginners Meditation Class - all newcomers welcome.

" 7.00 p.m. Regulars Meditation Class.

WEDNESDAYS : 7.00 p.m. and 8.00 p.m. Regulars Meditation Class.

THURSDAYS : 7.00 p.m. Regulars Meditation Class ( 2 hours, except for the last Thursday of every month when the second hour is devoted to a meeting for members of the W.B.O.).

FRIDAYS : every alternate Friday, 7.00 p.m. Tape recording meetings, when lectures by the Ven. Sangharakshita are played and discussed.

HATHA YOGA : The present series of Tuesday Yoga classes at Centre House will end on July 22nd. There will, of course, be classes daily at the August Retreat. The autumn series of classes will again be held at Centre House and will begin on Tuesday, September 16th and continue until December 23rd. The fees for this new series will be 5/- per class (4/- for students and pensioners) or £3 (£2. 10. 0., students and pensioners) for the complete series of fifteen classes. Further details may be obtained by completing the enclosed slip.



## Ti-Ratana Vandanā

### Buddha Vandanā

- 1 Iti'pi so bhagavā— araham, sammāsambuddho,  
vijjācaraṇasampanno, sugato, lokavidū,  
anuttaro purisadamma-sārathi, satthā  
devamanussānaṃ, buddho, bhagavā'ti.
- 2 Buddhāṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi
- 3 Ye ca buddhā atītā ca—ye ca buddhā anāgatā  
Paccuppanā ca ye buddhā—aham vandāmi sabbadā
- 4 N'atthi me saraṇaṃ aññaṃ—buddho me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me jayamaṅgalaṃ.

### Dhamma Vandanā

- 1 Svākkhāto bhagavatā dhammo, sandiṭṭhiko,  
akāliko, ehipassiko, opanayiko, paccattaṃ  
veditabbo viññūhī'ti.
- 2 Dhammaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.
- 3 Ye ca dhammā atītā ca—ye ca dhammā anāgatā  
paccuppanā ca ye dhammā—aham vandāmi sabbadā
- 4 N'atthi me saraṇaṃ aññaṃ—dhammo me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me jayamaṅgalaṃ.

### Sangha Vandanā

- 1 Supaṭipanno bhagavato sāvakasaṅgho,  
ujupaṭipanno bhagavato sāvakasaṅgho,  
ñāyapaṭipanno bhagavato sāvakasaṅgho,  
sāmicipaṭipanno bhagavato sāvakasaṅgho,  
yadidaṃ cattāri purisayugāni aṭṭha-  
purisapuggalā esa bhagavato sāvakasaṅgho,  
āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo  
anuttaraṃ puññaakkhettaṃ lokassā'ti.
- 2 Saṅghaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi
- 3 Ye ca saṅghā atītā ca—ye ca saṅghā anāgatā  
Paccuppanā ca ye saṅghā—aham vandāmi sabbadā
- 4 N'atthi me saraṇaṃ aññaṃ—saṅgho me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me jayamaṅgalaṃ.



## Salutation to the The Three Jewels

### Salutation to the Buddha

Such indeed is He, the Richly Endowed: the Free, the Fully and Perfectly Awake, Equipped with Knowledge and Practise, the Happily Attained, Knower of the Worlds, Guide Unsurpassed of Men to be Tamed, the Teacher of Gods and Men, the Awakened One Richly Endowed.

All my life I go for refuge to the Awakened One.

To all the Awakened of the past,  
To all the Awakened yet to be,  
To all the Awakened that now are,  
My worship flows unceasingly.  
No other refuge than the Wake,  
Refuge supreme, is there for me.  
Oh by the virtue of this truth,  
May grace abound, and victory!

### Salutation to the Dhamma

Well communicated is the Teaching of the Richly Endowed One, Immediately Apparent, Perennial, of the Nature of a Personal Invitation, Progressive, to be understood individually by the wise.

All my life I go for refuge to the Truth.

To all Truth-Teachings of the past,  
To all Truth-Teachings yet to be,  
To all Truth-Teachings that now are,  
My worship flows unceasingly.  
No other refuge than the Truth,  
Refuge supreme, is there for me.  
Oh by the Virtue of this truth,  
May grace abound, and victory!

### Salutation to the Sangha

Happily proceeding is the Brotherhood of Hearers of the Richly Endowed One, uprightly proceeding....methodically proceeding....correctly proceeding...., namely, these four pairs of Individuals, these eight Persons. This Brotherhood of Hearers of the Richly Endowed One is worthy of worship, worthy of hospitality, worthy of offerings, worthy of salutation with folded hands, an incomparable source of goodness to the world.

All my life I go for refuge to the Brotherhood.

To all the Brotherhoods that were,  
To all the Brotherhoods to be,  
To all the Brotherhoods that are,  
My worship flows unceasingly.  
No refuge but the Brotherhood,  
Refuge supreme, is there for me.  
Oh by the virtue of this truth,  
May grace abound, and victory!