

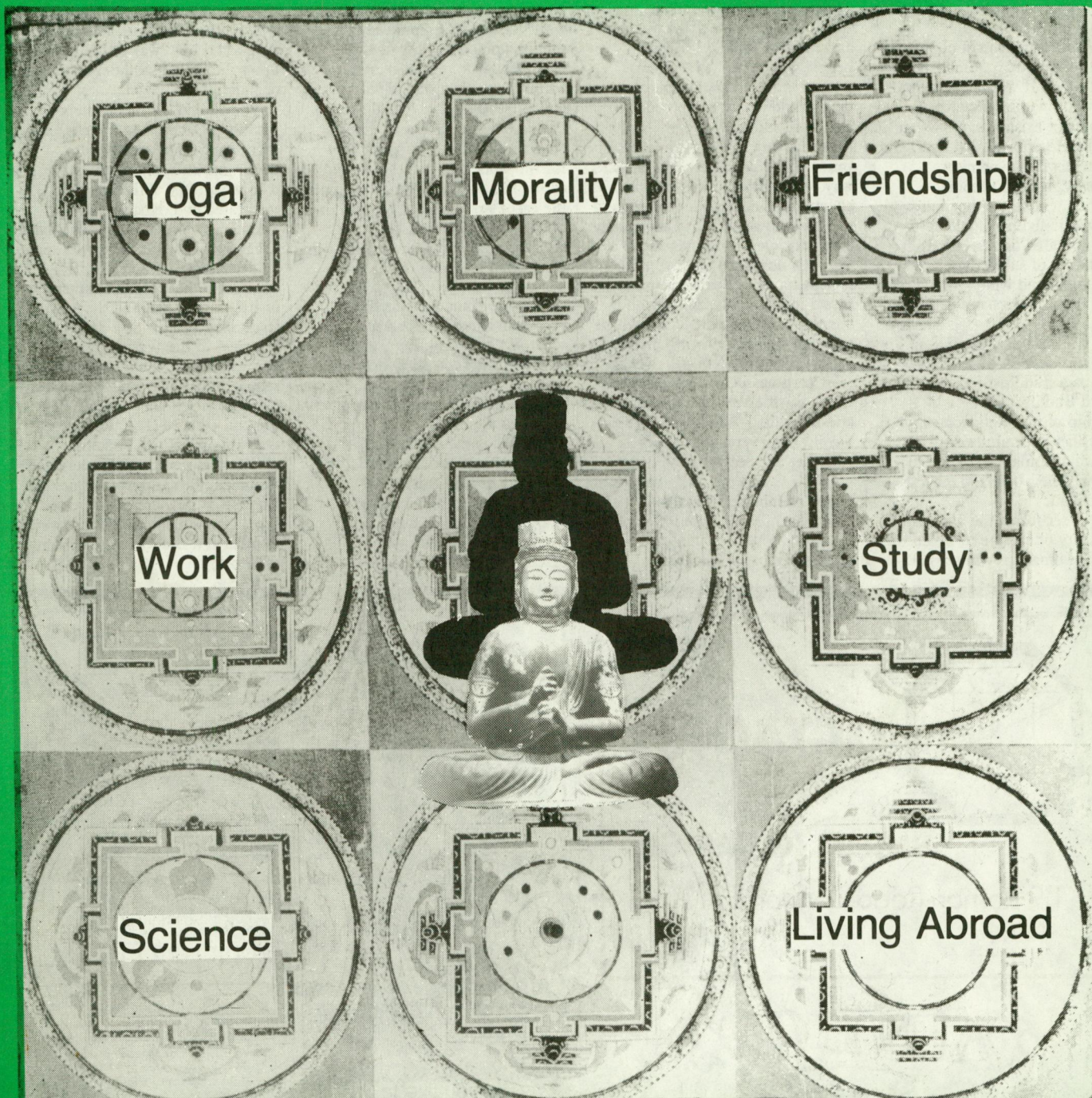
Friends of the Western Buddhist Order

*The*

# NEWSLETTER

Number 57

Price 70p



**CREATING  
THE  
CONTEXT**



# 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 para-

mount. 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.

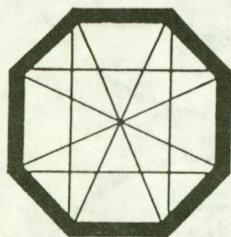
In the Co-operatives, groups of Order members, Mitras, and Friends (those who are in contact with the Movement and participate in any of its activities) work

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, metal-work 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.



## OCTAGON

### BUILDING DESIGN

119 Roman Road, London E2 0QN

01-981 4826

## RAINBOWS

### MEDITATION MATS + CUSHIONS

Orders + 41B All Saints Green  
Enquiries: NORWICH, NORFOLK



### LEARN PRINTING WITH INK PRINT & DESIGN

printers to the movement.

A vacancy exists in this Right Livelihood Business for a person with Steadiness, Intelligence and Commitment to join the existing team. The business is an integral part of the FWBO Centre, communities, co-op network of Glasgow.

Expenses will be paid for suitable applicants to visit Glasgow. For further details ring Susiddhi at INK.

041-221 6193

Would you like to advertise in the FWBO Newsletter?

If you are interested, contact Nagabodhi at 119, Roman Rd, London E2 0QN, or phone 01-980 2507.

For the past 15 years, the Ven. Sangharakshita's public lectures have been recorded on tape. This means that there are now some 150 lectures, on various aspects of Buddhist thought and practice, stored in this way — a wealth of information and inspiration available to anyone with a cassette-recorder.

High quality cassette copies cost £3.00, per lecture, including post and packing. — In Europe add 50p per cassette. Outside Europe add 75p per cassette (airmail).

For a detailed catalogue (40p), and to place orders, contact:

**DHARMACAKRA TAPES**  
Padmaloka, Lesingham House,  
Surlingham, Norfolk NR14 7AL





## The NEWSLETTER

Spring 1983

Editor  
Nagabodhi

Published Quarterly by the  
Friends of the  
Western Buddhist Order  
119 Roman Road, London  
E2 0QN. Tel: 01 980 2507

President  
The Ven. Maha Sthavira  
Sangharakshita

Layout & Design  
Nagabodhi, Dick Trattell

Facets Typing  
Jonathan Brazier

Typesetting  
Windhorse Photosetters  
247 Globe Road, London,  
E2 0HU. Tel: 01 981 1407

Printers  
Aldgate Press  
84b Whitechapel High St.  
London E.1. 01-247 3015

\* Windhorse Publications  
1983

Subscription  
£3.25 pa (Surface mail to  
all parts of the world)  
Please make cheques and  
P.O.s payable to:  
Windhorse Publications

Cover Design  
Dick Trattell

## Editorial

Once upon a time I spent an hour or so with a man who was trying to sell me a well-known brand of meditation. Although the technique on offer was rather expensive, and shrouded in secrecy, he was at pains to point out two important features that it had in its favour. Firstly, I would be more or less certain of immediate 'success', and secondly, I would have to make no changes in my life in order to take up the practice — or as a result of so doing. When I explained that I was more interested in learning some Buddhist meditation techniques, he looked at me with unaffected dismay and pity.

'But they're so difficult; so slow.'

He was, of course, quite right.

Buddhist meditation practice is difficult, and its results come, in most cases, very gradually. But this has nothing to do with the 'technique' aspect of the activity at all.

Both of the practices that we teach at FWBO classes can be explained in five minutes. They are remarkably simple and undramatic in form; perhaps disappointingly so for some people. They are just tools which allow us to work on our minds — with our minds. They are *direct* methods of transforming consciousness.

But they are not easy. It is not easy simply to concentrate the mind, to unify and harmonise the forces and energies that normally wander and rush in this direction and that. Many people find it hard even to experience their emotions, let alone to refine and uplift them towards a genuine experience of *metta*, or universal loving kindness.

And yet the techniques are so enticingly simple! We find them hard to use, usually, because we are just not ready for meditation practice; we are not properly prepared.

Ideally, meditation-proper should be a finishing touch. Ideally we should come to it from a basis of emotional and mental clarity and lightness, from the context of a balanced and nourishing life: a life that does not conflict with meditation, nor abuse and trample on its fruits, and which provides effective channels through which new energy, clarity and warmth can flow. Meditation experience should arise, almost spontaneously, out of a well-lived life, and should flow effortlessly back into it.

That wholesome context has many aspects. It includes broad generalities like the kind of work we do for a living, the culture whose norms we adopt, the kind of ethical values we uphold — and our reasons for upholding them. It also includes such details as the physical and intellectual pursuits and hobbies with which we fill our spare time.

In the next issue of the *Newsletter* we will be looking at the 'direct method', at meditation itself. In this issue we are looking at some of the 'indirect methods' — those ways in which we work on the mind, consciously and unconsciously, for better or worse, through the medium of physical and sensuous activity: the all-important matter of context.

Nagabodhi

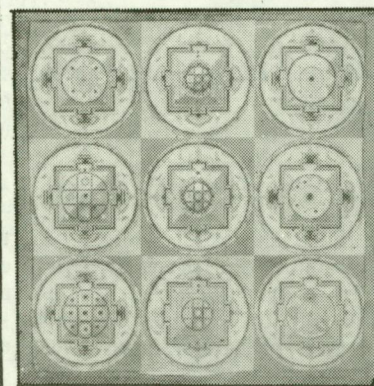
## Contents

### Features

Yoga	4
Morality	6
Work	7
Science and Speculation	8
Living Abroad	10
Spiritual Friendship	11
Studying the Dharma	12

### Facets

A Timely Portrait	14
UK Centres, Overseas news etc	15
The FWBO in Glasgow	20





*Yoga has been taught in the FWBO since the earliest days. Here, Prajnananda explains what Yoga is, and how it can be a valuable addition to more 'direct' spiritual practice.*

# YOGA

By Prajnananda

'Yoga', like 'zen', is a much abused word, so rich in meaning as to be open to quite indiscriminate application. In its widest sense it may be taken to refer simply to Indian religious practice, but this is rather too vague. 'Yoga' means 'joining', 'union', or even 'integration'. It implies, therefore, the realization and harmonization of all one's individual energies and the cultivation of a wider, less subjective viewpoint. Any true yoga should lead towards this experience. Thus the Buddha was both a *yogi* and a *sramana* — one who had renounced the affairs of the world to explore the spiritual life — and his Noble Eightfold Path one of the earliest formulations of yogic method, a way conducing to 'dispassion, frugality, content, solitude, energy, and delight in good.'

Patanjali's *Yoga Darshana* ('A Vision of Yoga') is usually regarded as one of the richest sources for the study of yoga. In this work, the author, who lived several centuries after the Buddha, drew together and set

out clearly the important experiences of his yogic predecessors as a concise system of spiritual training. Many scholars believe that Patanjali was influenced by Buddhist thought. He sets out an eightfold yoga (astanga-yoga). Briefly, the first two stages are ethical observances and restraints, the first social and the second more personal; the third concerns the posture of the physical body (asana) and the fourth, breathing (pranayama), which leads towards the progressive quietening of the senses and their eventual withdrawal from the external world (pratyahara, the fifth stage). The final three limbs of this path — concentration (dharana), contemplation (dhyana), and illumination (samadhi) — are seen as progressive stages of an inner spiritual quest, confronting and merging with Reality and attaining complete liberation.

There is much additional analysis, clarification, and advice — for example, the cultivation of the four *brahmaviharas* (maitri, or metta — loving kindness, mudita — sympathetic joy, karuna — compassion, and upekkha — equanimity) is encouraged in order to overcome the sense of division within oneself. It is a

compact but inspiring work which has been vastly influential in Indian thought.

Hatha yoga, the 'Yoga' practised by many Friends, emphasises the third and fourth stages of Patanjali's astanga-yoga. From ancient Indian art we can infer that the physical postures (asanas) date back perhaps 4,000 years in their origins; elaborations and reinterpretations continue to the present day.

Many people are at first surprised that 'physical exercise', as it is seen, should form a part of spiritual practice. But, after all, a truly effective spiritual practice must be thorough; it should involve every facet of our being. The whole purpose of the FWBO is to provide ourselves with an environment where we can develop fully and wholly, where we can begin to stop dividing up our lives, and therefore ourselves, into different parts with different values and aims.

Perhaps to speak of 'direct' and 'indirect' methods of development is not very helpful in this respect. 'Indirect' methods will be seen as slower and less effective, whereas the intensity of effect upon consciousness of any particular method

will depend largely on the state of the individual.

For many, the body will be a far more tangible object of awareness than their own amorphous shifting mental states. Indeed, by directing their awareness to the body in a controlled way, they are much more likely to discover the mental state they are really in — and to be able to change it.

This, of course, contradicts the traditional Western view, still sometimes brought to the spiritual life, of the body as a highly complex machine to be serviced and maintained in order to function properly to the commands of our 'real' self: the mind. Such a split — the concept of the 'ghost in the machine' — continues to encourage abuse of our physical bodies and the environment we inhabit.

However, modern humanistic psychology has discovered that our emotional attitudes to life are reflected in the body, bound up in physical tensions and the ways we move, which in turn strengthen those psychological reactions. For example, a depressed person will probably breathe poorly; shallow breathing will dull the brain, lowering awareness and inhibiting emotion. The shoulders may hang forward,



closing the chest and creating a generally unhealthy inward collapse of the body upon itself. Such a condition easily becomes self-perpetuating and simply to open the chest and breathe more fully in a relaxed manner will have a freeing, enlivening effect. A 'speedy' person who is 'up in the head' may habitually lean the body weight slightly forward over the toes when walking or standing. To stand upright, relax the hips, and allow more weight to the back of the body and the heels would help to balance and 'ground' such a person.

But these are obvious simplifications. Each one of us is a living complex of subtle tensions and habits through which we express and live out our approach to the world — or our withdrawal from it. Often we are mainly a mass of tightnesses, conflicts locked up so well within us that we no longer experience them consuming our energy. We have to learn gently and skilfully to open up, releasing and extending our bodies so that we can respond to our lives more spontaneously, more energetically.

Buddhism has always seen the mind as the sixth sense of the body, and awareness of the body as the first of the four foundations of mindfulness (the other three being awareness of feeling, sensations, and mind-objects). For us as Buddhists, hatha yoga is a particularly relevant discipline in developing this body-awareness since it arose from meditative understanding of human conditioning. Its actual practice consists of placing the body in certain postures — standing, sitting, lying, inverted, etc. — for varying lengths of time in order to achieve a detailed and precise empirical physical awareness. At the level of physical exercise, simply to relax and get fit, it is safe, straightforward, natural and thorough; it is suitable for almost anyone since it is non-competitive and each practises to his or her own capacity. Carried out more deeply and consistently, however, hatha yoga can greatly expand our ideas of both who we are and where we are.

Firstly, when practising we try to bring our consciousness out of the head, from where we nor-

mally try to direct the body, and actually sense our own limbs and trunk, our bones, muscles, tissue and skin. We experience the relationship of different parts of the body and how they affect one another when we attempt certain movements; we discover the imbalances in our body. As our practice continues we encounter our own limitations, the barriers we have created in ourselves between what is possible and what we see as impossible for us. These may manifest simply as pain and fear or less drastically and less obviously as fatigue or vagueness, anger or confusion, or even complacency and conceit. As in any aspect of spiritual practice, we should continually be slightly extending ourselves; but we might be so enmeshed in

framework of our spiritual path, thus giving a new meaning to the term 'recreation'.

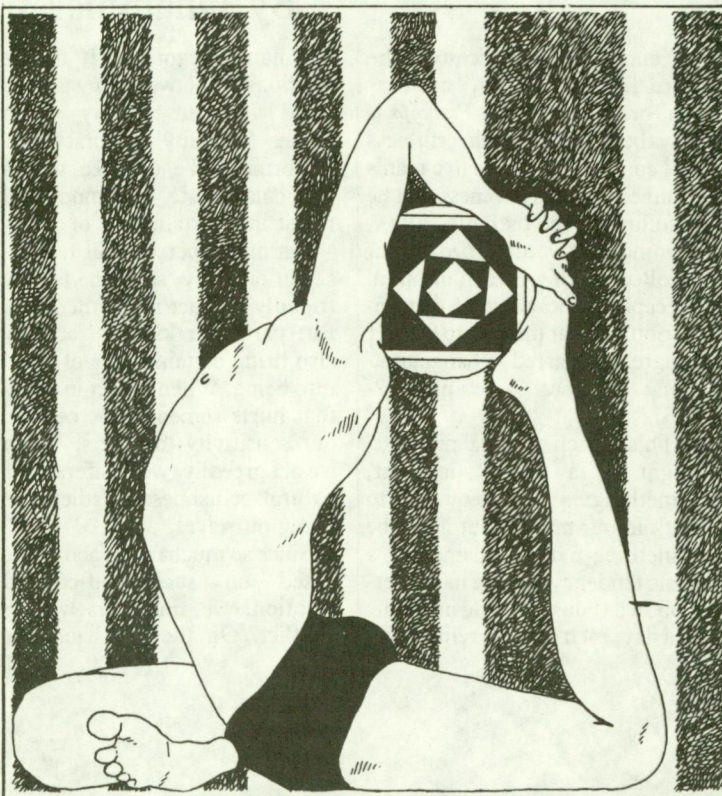
Secondly, by exploring the co-ordination of our movement and breathing, our balance and weight, we gain poise and a new sense of our location in time and space. Many people are so scattered that they literally don't know where they stand. From being diffused over innumerable plans and fancies in past and future, our attention gradually becomes focussed on what we are doing here and now. We experience the varying effects of the different sets of asanas: backbends are usually energizing and opening; forward bends quietening and calming; *savasana*, the 'corpse' pose of total relaxation which completes a yoga session,

system of physical culture but is practised in the context of spiritual traditions which recognise such problems.

It is of course possible to misinterpret and misuse hatha yoga, as it is possible to misuse the techniques of meditation. The danger of attraction to worldly sensory experience (known as *bhoga*) is seen by Patanjali as resulting not just from increasing physical energy and refinement, but also from a wrong view of human existence. This is countered in the first place by ethical practice — for which we may employ our own similar Buddhist precepts — supported by cultivating a clear understanding of the nature of our situation, its confusion, unsatisfactoriness, and impermanence.

The specific detailed perceptions aimed for in hatha yoga practice should no more be attempted in other areas of daily life than we would try to do the mindfulness of breathing all the time. In each we focus on a particular aspect of ourselves for a particular length of time. Each contributes something to our general level of awareness and integration. Each should help us realise the ever-changing nature of our sensations and the emotional states associated with them, releasing us from clinging to the familiar and allowing us to live freshly. In fact, by overcoming physically-based hindrances, hatha yoga may lead us directly towards the first *dhyana*, or state of meditative absorption, where sensory awareness is still possible.

The relevance of hatha yoga to the spiritual life should now be more apparent. It places physical awareness in the context of spiritual growth and cultivates the ability to concentrate in right effort. Patanjali states succinctly that *asana* is '*sthira*', steadiness, and '*sukha*', comfort. By this he means that, through training, and by removing conflicts and distractions, we become able to maintain more easily a continuing effort directed to what we are doing. This, he says, places one in harmony with a natural state of profound equilibrium. In this way, yoga knits together the strands of our being and of our spiritual life and carries us towards a more meaningful experience of true meditation.



our habitual patterns that the intuition of an experienced teacher may be necessary to perceive our real capability and to guide us along a middle way between resigned inertia or complacency and a wilful straining that will lead at least to increased tension and perhaps to physical damage. Sudden forced opening is not real change, which requires patience, intensity, and persistence. Having loosened our bonds, we can discover a new identity for ourselves in the

allows us to absorb and assimilate the whole practice. And from this viewpoint, we can begin to see where we are. By observing more clearly the constant changes within us and outside us, emotional and physical, we become free of their effects.

It is sometimes objected that such attention to the body is more liable to result in over-self-consciousness and an over-involvement in our own bodily processes. But it must be remembered that yoga is not simply a



In Buddhist tradition, morality is seen as the natural preparation for meditation practice, just as meditation is the indispensable gathering and calming of the mind which allows the experience of insight to arise. In the West, however, our first interest and our first practical taste of Buddhism is far more likely to be meditation. We go to a centre and learn a technique; no great commitment is required of us, no dramatic change in our conduct or our lifestyle is demanded.

In a matter of weeks, or maybe months, we find out that meditation works. We start to become by degrees, more aware: more aware of the people and things around us, more aware of our bodies, our thoughts. We start to touch on new emotional possibilities, experiencing moments of calm, or feeling a deep release of emotional tension which gives us our first real taste of joy.

Without any reference to Buddhist philosophy or Buddhist morality we can take up a meditation practice and make tangible progress. We can only go so far, however, before we run into trouble, both in practice and in theory.

In our practice we begin to become aware of a certain tension. We realise that in daily life we seem to behave, out of habit, in certain ways which have an effect on our minds, an effect quite at odds with the widening, deepening effect of the meditation. These two contradictory influences create a conflict which stops our meditation going beyond a certain point.

We get a clue to what this conflict is from a traditional formulation called the 'Twelve Nidanas'. In this series the Buddha describes the succession of moods and experiences the mind goes through as it moves from ordinary consciousness to Enlightenment. The series is a progressive one, each experience growing out of the maturation of the stage preceding it. So we move from the frustration of everyday experience to our first glimpse of spiritual possibilities. But before we move on to the deep experience of bliss which lays the ground for the growing 'Vision of Things as They Are'

*Although there are many 'direct and 'indirect' methods of transforming consciousness that we may practise from time to time, the spiritual life is something to be lived — all of the time. Here, Dhammarati explains how the practice of morality turns the whole of life into a 'method' of raising consciousness.*

## MORALITY

By Dhammarati

we encounter a difficulty. The third link is *Pamojja*, 'satisfaction' or 'delight', and *Pamojja* is '... the feeling of cheerfulness and content that arises in a man's mind out of his awareness that he is following the path of virtue... A mind that is disturbed by the recollection of a breach of moral precepts is incapable of concentration, so that the way to further progress is barred.' (Sangharakshita: *The Three Jewels* pps 112-113).

This 'breach of moral precepts' might be a specific incident, something serious enough to stick in our minds. But it can be something more fundamental, a basic tendency finding its expression in a thousand little incidents in a day, each of them reinforcing

our natural egotism. It is this relationship between our states of mind and our activity which makes 'morality' so practically important. We can see that a particular state of mind will result in a certain kind of action — an angry person will tend to act in one way, someone feeling friendly will act in another way. But particular kinds of activity also bring certain states of mind into being. When we act in a way that hurts someone, we coarsen our sensitivity to others. When we act greedily, we reinforce our natural selfishness, further isolating ourselves.

Since so much of our activity is based on such self-centred emotion, we find ourselves in conflict. On the one hand our

meditation is refining and extending our experience; on the other, our habitual patterns of behaviour are coarsening and limiting it.

Because our activity affects our state of mind however, we can solve the problem if we begin to act in ways which support the meditation. The simplest traditional description of such a pattern of behaviour is the Five Precepts, where we undertake to refrain from harming, from taking the not given, from sexual misconduct, from false speech, and from dulling our awareness with intoxicants. More positively we begin to act in ways which express goodwill, generosity and contentment, to speak truthfully and to maintain our awareness. These qualities should ideally be the natural, effortless expressions of an aware, emotionally positive state of mind. But for those of us using the practice of morality as a way to raise our level of consciousness, they are a tool, a pattern consciously adopted. As we act them out they begin to alter our state of mind. The precepts become a medium through which a certain kind of experience is made accessible to us. Sangharakshita uses the metaphor of a poem: 'A poem, or any other work of art, is the embodiment of a certain mood, which by reading the poem we capture for ourselves. The poet passes from intensely felt emotion to its embodiment in imagery, rhythm and words as a poem; his reader passes in reverse order from the words of the poem to the sentiment by which it was inspired.' (*A Survey of Buddhism* p 131). Through his activity the Buddha, like a poet, moves from experience to expression. We, when we take up the practice of the precepts, move, like readers, from the expression to the experience.

Until we've changed our day to day behaviour, brought it into line with the aims of our meditation, the effects of our meditation must be limited. Morality is not only an 'indirect method'; it is an indispensable preparation. When our mind is no longer 'disturbed by the recollection of a breach of moral precepts', the practice of meditation begins in earnest.





'He gets up, meditates, runs three miles to the cafe, works like a demon, runs home, studies the Dharma, and falls into bed. Every day, I tell you. Amazing!

That is how a member of FWBO Surrey's Rainbow Co-operative described Ian Flitman to me. Ian has been a member of the co-op for three years, and works as head chef in 'Hockneys', the vegetarian restaurant in Croydon. Unlike many FWBO co-op workers Ian did not turn to Right Livelihood from another 'ordinary' job; he joined the co-op at the age of 16, direct from school. I asked him what it had done for him.

'I went into it quite blindly. The work didn't really appeal to me; in fact I didn't know what work meant! I certainly didn't know what Right Livelihood meant. I just wanted to get as involved as I could and spend more time with these people. Really it was an aspect of moving into Aryatara community.

'At first I would wash up, sweep and scrub the floor, just helping out where I could. I was quite slow, but I simply had to learn how to work — which was largely a physical exercise.

'But the situation was such that you couldn't stay in it just on a casual basis for very long; you had to get involved in other ways. I had to learn that there was a business being run, something quite serious — and I was part of it. I had to be willing to work to a deadline, for example, do a certain amount of work by a certain time, even if there were parts of me that didn't want to do it. I found that very valuable.

'After a month I became one of the cooks, which meant that I had to be more responsible for what I was doing. Once I was trained I had a skill to provide which could not be provided by anyone else. This helped me to identify with the situation. This identification has grown since then. Now, if something goes wrong in the situation, it happens, in a sense, to me.

'This element of involved care was very important; it's what made me really start to enjoy work. I put a lot of fresh energy into my work, experimented a lot with the food, and made sure that my standard of cooking went

# WORK

up all the time. But if a certain task failed, I had to take the blame, which was important. Through failure you learn what you have to work on; you learn about yourself; your failure *now* is the basis for future success. In this way you find yourself striving after success and risking failure all the time. From this point of view, Right Livelihood gives me an opportunity for heroic activity.

'People have got to feel that they are not working in a vacuum, that they'll get praise when they deserve it. You need the stimulation of knowing that your work has objective ramifications. 'Hockneys' is now in the *Good Food Guide*, our reputation is growing all the time, and I know that, in

part, I am directly responsible for that.

'Some of my old school friends hate their jobs. To them their responsibilities are just duties they have to perform in order to earn their pay. I get £10.00 per week plus board, so I certainly don't work for the money! And I don't do it because I believe in whole foods either. There are more important things to work for. Look at the restaurant. It's a beautiful restaurant. It's worth working in 'Hockneys' just to provide a place where people can eat good food and look at the *Vollard Suite* by Picasso! *That* moves me. One of my friends told me recently that he'd 'grown out of poetry'. I think that says it all.

'Our profits here are used in

very good ways. As well as supporting the Centre, we're just opening an Arts Centre. I have directly contributed to that — to buying a film projector, for example, so that we can run a season of Shakespeare films, maybe. That is in my mind most of the time.

'I am very interested in twentieth century music and painting. Since I've been working here my interests have grown, and provide a wider, more varied context for work to be a part of. I am not simply a 'labourer'; my intellectual and aesthetic capacities are also satisfied.

'When I finish a week's work I know I've met a challenge. I have a demanding daily programme already, but at least once a day I like to meet an extra challenge. That one moment in the day makes everything worthwhile. I don't have to seek it out; it's happening all the time.

'That's my main love of Right Livelihood, I go to work in the morning and I take it for granted that that challenge is going to happen. And it does. In this situation you can't remain fixed. If you do, and the situation around you is changing then you become very uncomfortable: you have to change along with it.

'I'm working in a very close-knit team. We have to work well together or the situation would fall apart. We come together every Monday to report in. Sometimes we may have to deal with 'undercurrents', but quite often people talk about themselves and their interests. This is good since it widens the context in which we're working together. It's important that we see each other, not just in terms of our practical functions, but also in terms of our human needs. Obviously doing a meditation practice helps this. And it is very good if there is someone in the situation — or at least in the background — with more experience of Right Livelihood and of higher values. They can trigger off that more 'human' perception. In Right Livelihood we're not talking about the dialectics of *shunyata*, we're talking about human ideals. If you haven't got that then there would be just ten bawdy lads working down here!

NAGABODHI



Ian Flitman at 'Hockneys'

Nagabodhi



# Science & Speculation

By Sagaramati



**The Holographic Paradigm and Other Paradoxes — exploring the leading edge of science**

Edited by Ken Wilber

Published by Shambhala, Boulder

Pp : 301. Price £7.95

Those interested in Buddhism tend to fall into one of two categories. Either they have a tendency to be a 'what to do?' type or a tendency to be a 'what is?' type. The 'what to do?' type isn't so interested in what Buddhism has to say concerning the ultimate nature of life and the universe but is more interested in 'what do I do if I want to be a Buddhist?'. The 'what is' type wants to know immediately and in plain, unequivocal language, what ultimately is!

Until recently in the West, anything resembling a serious search for what ultimately is has fallen entirely on the shoulders of science rather than religion. Recently, however, there have been a number of books published, especially in America, on the subject of a dialogue between science, in the form of modern physics, and 'mysticism', as represented by the Eastern religious traditions. The two most popular of these books are *The Tao of Physics* by Fritjof Capra and *The Dancing Wu Li Masters* by Gary Zukar. For an open-minded Buddhist this recent trend gives rise to a few questions. Can modern science help us in our spiritual quest? Does it have anything to offer us? Are scientists really closet 'mystics'? In stan-

dard FWBO terminology, is science an indirect method of personal development?

The most recent of these books is *The Holographic Paradigm and other Paradoxes — exploring the leading edge of science*, edited by Ken Wilber. The theme of the book is the introduction of the hologram as a model (paradigm), a new model through which we can come to see ourselves and the world we perceive in a deeper and more meaningful way. It has implications not only for modern science but in the fields of ethics, psychology and philosophy, and seems to strike a chord of harmony, at least on a conceptual level, with the more general teachings of what are called 'mystical' religions of the East. It is these latter implications that are causing this recent excitement and talk of a dialogue between Science and Religion.

Buddhist thought, not being static and dogmatic, has always developed a spiritually resonant interface with whatever culture it found itself in; and it has, at the same time, never deviated from its essential principles and purpose, which is to help living

beings cultivate and bring to fruition the spiritual potential within them. The criterion for any new idea, myth, or symbol is 'Does it help to achieve this aim, or not?' It is therefore obvious that as Western Buddhists practise the Dharma they will, in time, give some aspects of the Dharma a new look. So what does this 'leading edge of Science' have to offer?

Eighty nine of the three hundred and one pages consist of two interviews with the physicist David Bohm, a one-time co-worker with Albert Einstein, who, at present, is in contact with the Indian guru Krishnamurti. These interviews are the heart of the book, the other articles being more connected commentaries on what Bohm and the American neuro-surgeon Karl Pribram have started.

So what is holography? Very simply it is a lenseless form of photography by which you create a 3-dimensional model in light of the object photographed. The holographic plate records the interference wave pattern between a pure laser light and the reflected wave field of light from the object photographed. When a

laser is fired at this recorded interference pattern, hey presto, a 3-dimensional object jumps out at you in space. Moreover, should you break this plate into pieces, each piece would create a *whole* image. This image won't be so sharp and clear nor able to be seen from all directions, but it will be *whole*. Bohm says that the world we see before us at this very moment, our reality, is analogous to a holographic image. Our reality is an 'abstraction'. Our brain somehow conjures up our 3-dimensional world from a 'holographic frequency realm', a realm analogous to the interference pattern recorded on the plate, except that it would be a dynamic pattern and not a static one. Bohm calls it the 'holomovement'. Taking things a bit further, Bohm calls the world of objects, the world of matter, the 'Explicate Order'. This 'Explicate Order' includes consciousness, thought, will, desire, as these are seen as subtle forms of 'matter'. The more primary 'frequency realm' he calls the 'Implicate Order', the source of both consciousness and matter. He also calls them the 'Unfolded Order' and the 'Enfolded Order' respectively. This 'Enfolded Order' is continually unfolding to us, not haphazardly but in



an ordered way, which is not explicit to us. This ordered unfolding gives us the impression of continuity, substance and real things. Our reality is a secondary reality, or what Schopenhauer would call a 'representation' (*Vorstellung*). This 'Enfolded Order' or primary reality which doesn't exist in normal space and time cannot become an object to our normal consciousness, we can only know it second-hand as a paradox. A higher intelligence is required to do this, and the source of this higher and more subtle intelligence is beyond even this 'Enfolded Order'. To quote Bohm 'As you go further into the explicate order, you begin to see that... objects contain each other and fall into each other. (The implicate order.) Eventually you will see them as forms within a much vaster space, and finally, a space in which no forms are created. I think this corresponds to the different stages of consciousness' (of the mystical traditions). Although he uses the term 'finally' in the above passage, elsewhere he indicates that there may be no finality or limits to these higher dimensions of mind.

The analogies with some Buddhist doctrines are quite striking, and, for a 'what is' type, even exciting. One thinks of the *Gandavyuha Sutra*, where the universe with its infinitely vast array of countless world-systems is compared to Indra's net — a vast net consisting of jewels strung out in the infinity of luminous space, each jewel reflecting the entire field of other jewels and, in turn, being reflected in each. The vision of the universe here is of a vast network where every point is interconnected with, and penetrated by, every other point.

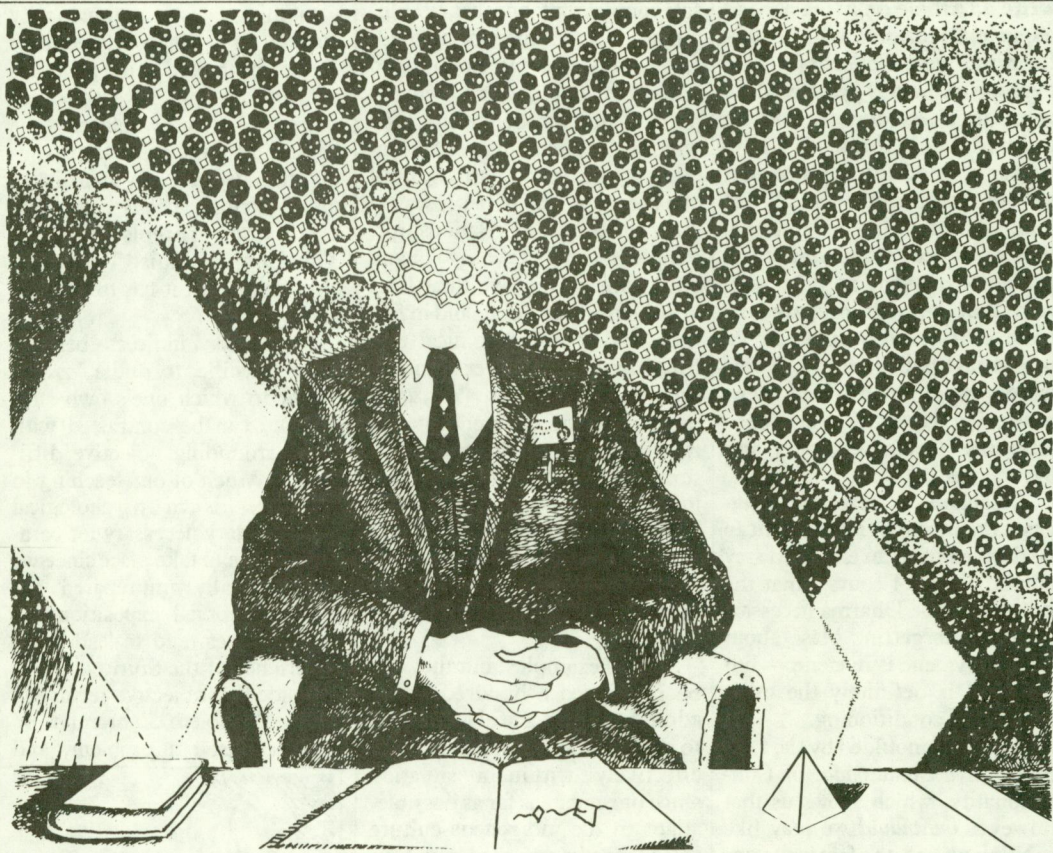
Such is the imaginative and mysterious Mahayana rendering of the more conceptual Hinayana teaching of the doctrine of conditionality, the *Paticca Samuppada*. The analogy with the broken plate is obvious.

There is also the teaching of *karma*. Actions (*karma*) whether of our mind, speech, or body, have their consequences (*karma vipaka*). Generally speaking, these consequences will take effect, for better or worse, sometime in the near or far future. So where is this link between *karma*

and *karma vipaka* in the meantime? Paraphrasing Bohm's theory, our actions (*karma*), being of the unfolded order, carry over with them something of the flavour of our state of mind at the time of the action back into this unfolded order and 'effect' it. This effect isn't perceivable by us as it is of the nature of the enfolded order. But in some future unfolding, ie. in some future experience, the nature of the unfolding will be intrinsically linked with that past action. Again, the similarity here with

factor in coming to understand Reality is your own mind. This mind might at present be in a state of dull or excitable ignorance but it has the potential to free itself from its present state and become an Enlightened mind — a mind that 'sees things as they really are'. No amount of sophisticated instrumentation or mind boggling mathematics can bring about such a spiritual revolution. To bring about such a momentous event one has to consciously commit oneself to a systematic method of raising one's

still to be developed. This is *Bhavanamayaprajna*. The previous intelligent and even creative level of understanding does not bring about a radical transformation in our relationship with the world. Deep down the mind remains untouched by the sparkling waves on the surface and to bring the hidden treasures of the deep to the surface we have to cultivate (*Bhavana*) a richer and more emotionally translucent mind through the practice of meditation. *Bhavanamayaprajna* is the understanding that arises



Dick Trantell

the *Yogachara* teaching of the 'perfuming' of the seeds (*bijas*) in the *Alaya vijnana* by our actions is, on the surface, quite striking.

Does this mean that some scientists have discovered the selfsame reality as Buddhism? In other words do such findings correspond to Insight (*prajna*) into Reality?

Although it is acceptable to say that both scientists and Buddhists are engaged in a search for what is real, ie. Reality, and that both would agree that our present state is one of not-knowing reality, there is more than a mere difference of approach. In Buddhism the *a priori* determining

level of consciousness.

According to Buddhist tradition, the mind has 3 levels of understanding, *srutamayaprajna*, *cintamayaprajna* and *bhavanamayaprajna*. *Srutamayaprajna* is understanding the meaning of words — the understanding that comes about through reading and listening. *Cintamayaprajna* goes a bit deeper. Having pondered and thought about some theory or teaching we've read or heard, we begin to see its implications and ramifications over the whole web of life. The theory or topic comes alive through our own intelligence. But there is a different order of understanding that has

out of a mind bathed in the clear light of dhyanic experience.

Scientists, if they wish to fulfil their somewhat noble aims and make a *living* reality out of the theories and implications with which this book abounds, will have to develop this last form of understanding, and to bring this about they will have individually to resort to a method of personal development.

Both Bohm and Wilber are aware of this present deficiency in science and of the subtle ways in which the theorizing mind can trick itself into the arrogant delusion of truly understanding what it doesn't.



an ordered way, which is not explicit to us. This ordered unfolding gives us the impression of continuity, substance and real things. Our reality is a secondary reality, or what Schopenhauer would call a 'representation' (*Vorstellung*). This 'Enfolded Order' or primary reality which doesn't exist in normal space and time cannot become an object to our normal consciousness, we can only know it second-hand as a paradox. A higher intelligence is required to do this, and the source of this higher and more subtle intelligence is beyond even this 'Enfolded Order'. To quote Bohm 'As you go further into the explicate order, you begin to see that... objects contain each other and fall into each other. (The implicate order.) Eventually you will see them as forms within a much vaster space, and finally, a space in which no forms are created. I think this corresponds to the different stages of consciousness' (of the mystical traditions). Although he uses the term 'finally' in the above passage, elsewhere he indicates that there may be no finality or limits to these higher dimensions of mind.

The analogies with some Buddhist doctrines are quite striking, and, for a 'what is' type, even exciting. One thinks of the *Gandavyuha Sutra*, where the universe with its infinitely vast array of countless world-systems is compared to Indra's net — a vast net consisting of jewels strung out in the infinity of luminous space, each jewel reflecting the entire field of other jewels and, in turn, being reflected in each. The vision of the universe here is of a vast network where every point is interconnected with, and penetrated by, every other point.

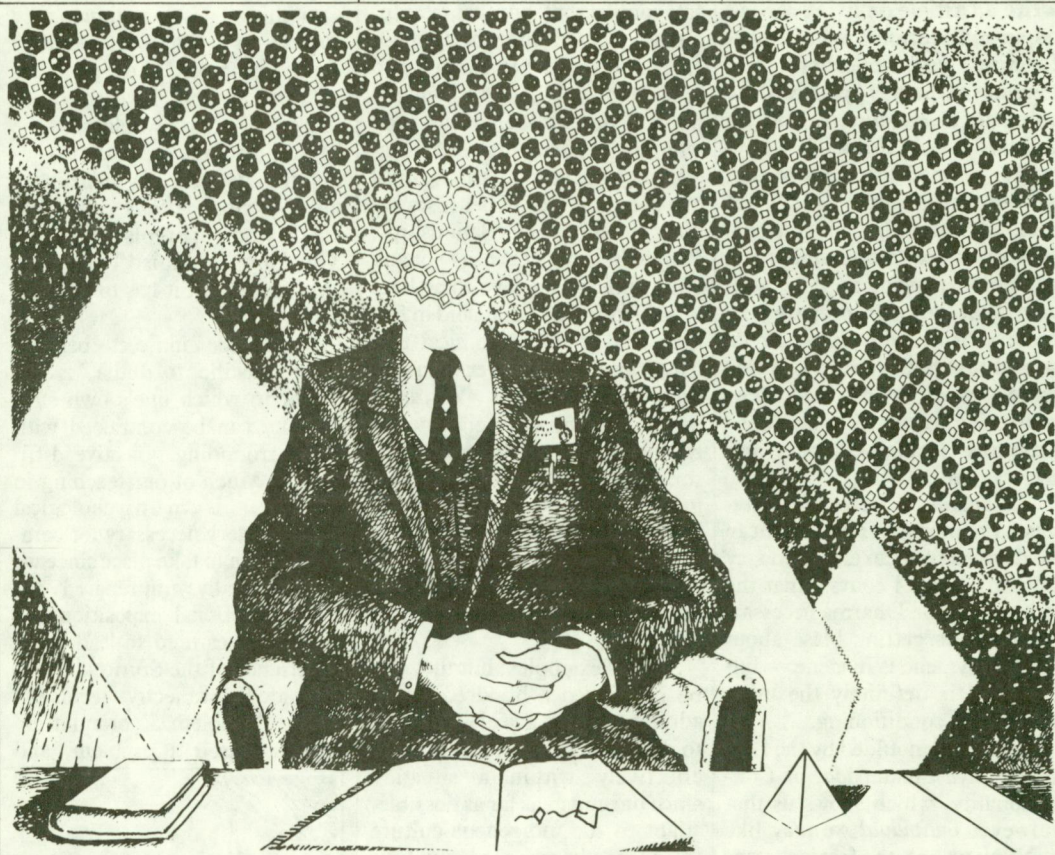
Such is the imaginative and mysterious Mahayana rendering of the more conceptual Hinayana teaching of the doctrine of conditionality, the *Paticca Samuppada*. The analogy with the broken plate is obvious.

There is also the teaching of *karma*. Actions (*karma*) whether of our mind, speech, or body, have their consequences (*karma vipaka*). Generally speaking, these consequences will take effect, for better or worse, sometime in the near or far future. So where is this link between *karma*

and *karma vipaka* in the meantime? Paraphrasing Bohm's theory, our actions (*karma*), being of the unfolded order, carry over with them something of the flavour of our state of mind at the time of the action back into this unfolded order and 'effect' it. This effect isn't perceivable by us as it is of the nature of the enfolded order. But in some future unfolding, ie. in some future experience, the nature of the unfolding will be intrinsically linked with that past action. Again, the similarity here with

factor in coming to understand Reality is your own mind. This mind might at present be in a state of dull or excitable ignorance but it has the potential to free itself from its present state and become an Enlightened mind — a mind that 'sees things as they really are'. No amount of sophisticated instrumentation or mind boggling mathematics can bring about such a spiritual revolution. To bring about such a momentous event one has to consciously commit oneself to a systematic method of raising one's

still to be developed. This is *Bhavanamayaprajna*. The previous intelligent and even creative level of understanding does not bring about a radical transformation in our relationship with the world. Deep down the mind remains untouched by the sparkling waves on the surface and to bring the hidden treasures of the deep to the surface we have to cultivate (*Bhavana*) a richer and more emotionally translucent mind through the practice of meditation. *Bhavanamayaprajna* is the understanding that arises



Dick Trantell

the *Yogachara* teaching of the 'perfuming' of the seeds (*bijas*) in the *Alaya vijnana* by our actions is, on the surface, quite striking.

Does this mean that some scientists have discovered the selfsame reality as Buddhism? In other words do such findings correspond to Insight (*prajna*) into Reality?

Although it is acceptable to say that both scientists and Buddhists are engaged in a search for what is real, ie. Reality, and that both would agree that our present state is one of not-knowing reality, there is more than a mere difference of approach. In Buddhism the *a priori* determining

level of consciousness.

According to Buddhist tradition, the mind has 3 levels of understanding, *srutamayaprajna*, *cintamayaprajna* and *bhavanamayaprajna*. *Srutamayaprajna* is understanding the meaning of words — the understanding that comes about through reading and listening. *Cintamayaprajna* goes a bit deeper. Having pondered and thought about some theory or teaching we've read or heard, we begin to see its implications and ramifications over the whole web of life. The theory or topic comes alive through our own intelligence. But there is a different order of understanding that has

out of a mind bathed in the clear light of dhyanic experience.

Scientists, if they wish to fulfil their somewhat noble aims and make a living reality out of the theories and implications with which this book abounds, will have to develop this last form of understanding, and to bring this about they will have individually to resort to a method of personal development.

Both Bohm and Wilber are aware of this present deficiency in science and of the subtle ways in which the theorizing mind can trick itself into the arrogant delusion of truly understanding what it doesn't.



*The Buddha told Ananda that spiritual friendship is the whole of the spiritual life. The following reflections, extracted from Subhuti's Buddhism for Today, highlight some aspects of the theme.*

# Spiritual Friendship

Nothing has so much impact on a human being as other human beings. He is born of one, his mother, on whom he is totally dependent for the first years of his life: he learns all he knows from others, his family, his teachers, and from the writers whose books he reads; he mates with another human being, with whom he often lives for the rest of his life, and he is parent to others; he is completely economically and socially dependent on others; he dreams and fantasises about them, and most of his hopes and fears are connected with them. Of all the forces acting upon the individual human being, it is the human environment which most powerfully conditions him.

☆☆☆☆☆☆☆☆☆☆

The kind of people with whom one associates and the nature of one's relationship to them are thus among the most basic of factors which anyone who wishes to develop must consider. The cultivation of deep friendship and true communication is a crucial method of personal development. If friendships are neglected and relationships are not transformed then meditation, devotion, the precepts, work, study, avail one nothing.

☆☆☆☆☆☆☆☆☆☆

True friendship is not need-based, includes no emotional dependence, and is characterised by mutual awareness. Powerful though feelings of friendship can be, they are never exclusive. If someone befriends our friend we would not feel the intense jealousy



which arises so frequently in romantic love. Genuine friendliness has, in fact, a natural tendency to expand and to encompass more and more people. Deep friendship can only blossom where there is time to get to know each other; we cannot therefore become friends with everyone; time does not permit this. However, friendliness is always willing to expand to include more people.

☆☆☆☆☆☆☆☆☆☆

Real friendship involves an awareness of the other's potential. We do not simply see what they are but what they could be. Not only do we have powerful feelings

of well-wishing towards our friends, but we hope that they will grow. Our friendliness would lead us to do everything we could to help them realise their potentiality. Real friendship is not need-based but growth-based and becomes fully possible when both friends are committed to developing as individuals. Their point of contact is this commitment or, in Buddhist terms, their 'Going for Refuge to the Three Jewels'.

☆☆☆☆☆☆☆☆☆☆

Real communication and friendship are their own value: they are enjoyable and enriching in themselves. They provide a

fundamental source of emotional stimulation and refinement. Without communication we are likely to become dull and bored; with it we are enlivened and expanded. When we lose our vision of growth or become dispirited, spiritual friends will be sympathetic yet bracing, arousing us to fresh efforts. Our friends will frankly criticise what they consider to be unskilful in our behaviour and freely praise what they consider admirable. If communication is really direct and clear within the spiritual community, as it should be, there will be an atmosphere of intense yet vibrant interaction — not necessarily verbal, for silence too can be alive — in which everyone is transparent to each other, holding nothing back.

☆☆☆☆☆☆☆☆☆☆

The process of stretching beyond oneself is particularly experienced in communication with those who are, to some degree, more developed than oneself. When one comes in contact with such individuals, and if one is open to them, then one shares for a while something of their experience. In this way one's own perspectives are broadened, one discovers new areas of one's own being, and new qualities are awakened in one. It is as though, in coming in contact with the qualities which one's friend embodies, those qualities are stimulated in oneself. This is Kalyana Mitrata, or 'spiritual friendship'. Through one's friendship one is put in contact with a higher level of consciousness, which is actualised in one's friend and latent within oneself.




**If you read Sangharakshita's essay 'What Meditation Really Is' in *Human Enlightenment*, you will find no mention of Dharma study as one of the indirect means by which we can raise our level of consciousness. However, Dharma study can and does have a very profound effect on our minds and is in fact very closely interlinked with our practice of meditation, which is the major direct method.**

Our approach to study in the FWBO, as with many of our activities, has evolved over a number of years. Today, study groups form a major part of our activities at most public centres, especially for regular Friends, Mitras, and Order Members. For example, there are weekly study groups at centres, in communities, and often amongst those working together in Right-Livelihood co-ops; there are weekend study seminars, and long retreats where study is the main focus of attention. Study is also a very important part of the three month pre-ordination retreats in Tuscany and, periodically, the Ven. Sangharakshita leads study seminars on selected texts. However, many years ago such an emphasis on study was absent from the Movement and study was sometimes considered dry, boring, 'intellectual' and even unnecessary. This attitude was probably a reaction to the way people were taught in school and college as well as being, perhaps, a result of the 'experiential 60's'. We were delighted, therefore, to discover that when Bhante led his early seminars, during which he elucidated, clarified and made the material relevant to our own lives, that our old ideas of study melted away, as we experienced the delightful sensation that Dharma study could be exciting, dramatic and illuminating, and could bring about a broadening of our perspectives, a change in our views, and even a quite radical shift in our knowledge of ourselves and our approach to our practice.

The Dharma is an expression of the Buddha's Enlightened vision and experience and its purpose is to help us connect with, and eventually 'see' that vision for ourselves. In a way, the


Dharma is a catalyst which is effective only when it puts us in touch with our own, maybe as yet germinal, potential for Enlightenment; when it activates us and expands us beyond our normal self-created limits. The Buddha's vision was essentially a vision of the possibility of unlimited human development and the Dharma as a conceptual formulation of that vision is primarily concerned with effecting that growth within us. We cannot, therefore, in any real sense take the Dharma and study it in a detached, merely academic or intellectual way. We may acquire knowledge about Buddhist history, philosophy, psychology and so on, but we will not be truly studying the Dharma. To study the Dharma is to be open to change and to allow it to penetrate every aspect of our lives.

While many people obviously read and study alone, and listen to Sangharakshita's tapes, most of us study together in groups. In such a group the leader is usually an Order member, well versed in the text, and who has probably studied it with Bhante on a seminar. It is interesting to note that traditionally in Buddhism you could not say you had *read* a book until you had studied it with your teacher. The study group is, however, by no means a classroom situation. The leader may explain and clarify the material but everyone is encouraged to participate, to question and offer their own views, opinions, and insights so that each point is thoroughly understood and its application to our life and practice realised. Within the multi-faceted context of such a group many qualities can be developed. People learn to clarify their thoughts and feelings, to question and push their own understanding further, and also to try to apply the implications of the teachings to their own lives and experience. This kind of study obviously involves much more than a mere addition of facts to our already over-burdened minds. If a real connection occurs between our own experience and an aspect of the teaching, then this produces a shift in all our previous knowledge and understanding, a reforming of our previously held



# STUDYING THE DHARMA





views and opinions, some of which may even have to be discarded in the light of our new realisations. Thus the impact of such a realisation, however minor, often brings about quite radical changes in our whole being.

For example, I recently saw someone in a study group undergo a realisation which subsequently changed their whole attitude to meditation practice. While we were studying the four *Dhyanas*, or higher meditative states of consciousness, she realised that she did experience such states but had not recognised them as such. Owing to a puritanical background she had thought such pleasurable states must be wrong and had pulled back from them. When she realised that experiencing such states was in fact an integral part of meditation practice she felt a tremendous upsurge of energy.

Before this can happen, however, we need to become receptive to the study material itself and to be prepared to listen to what it says, perhaps putting aside, for the time being, some of our own more strongly held views which might even be in opposition. We cannot change the Dharma to suit ourselves, we have to open up to it.

Participation in a study group also demands alertness, concentration, enthusiasm, and an emotional engagement with the material. Since other people are also involved in the group, a study group also demands receptivity to others. We may discover that everyone's approach to the Dharma is slightly different and as a result of such a discovery we may find that our own rather narrow, one-sided approach can be expanded and enriched. A good study group is one in which everyone feels free to participate, where everyone is open to question and challenge from each other, where everyone is receptive to each other's differences, and where all co-operate harmoniously and energetically in the uncovering of wrong views, and in the pursuit of the truth and meaning of what is being studied. Ideally all emerge enlivened, expanded, stimulated, inspired and transformed.

To effect such a transformation, Dharma study obviously works on several different levels. We need first of all simply to learn and understand intellectually the teachings, concepts, and formulations, secondly to reflect upon them, allowing their meaning to penetrate more deeply into us, and finally to put the teachings into practice so that we can have some faith in their validity from our own direct experience.

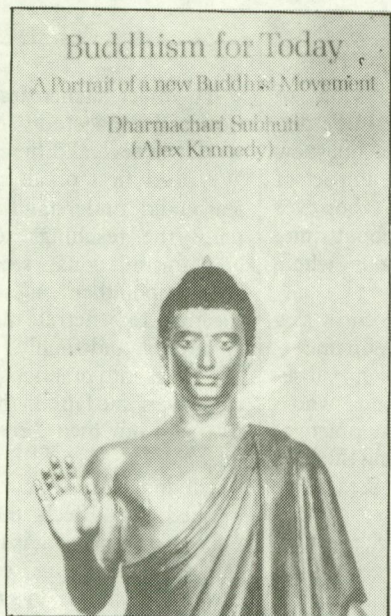
Obviously the kind of material studied also affects the experience of those participating. We may by studying something essentially simple to grasp, like the Five Precepts, but if the study is really alive, and we can see that the precepts have implications which affect all areas of our life and action, then our attitude to our everyday behaviour may radically change. We may on the other hand be wrestling with a concept like *Sunyata*, trying to feel, intuit and catch a glimpse of what it really means, our intellectual faculties stretched to the limits. Again we may be studying something imaginative, full of symbol and myth which may open us up to our own vast inner heights and depths.

Dharma study, then, can be a very pleasurable experience. We gain pleasure from discovering that we can use our minds and intellects simply to understand Dharmic concepts. We can moreover experience a deeper level of pleasure when we begin to make our own emotional connections, when we find our imaginations stimulated, or horizons expanded, and when, of course, we discover that we can actually change through studying.

So Dharma study provides us initially with a conceptual framework for the rest of our practice. We clarify our thought and views and begin to understand at least intellectually the Buddha's teaching. Our meditation practice calms, integrates, and harmonizes our mind, so that we can really reflect upon and contemplate the teachings, allowing our right view to be transformed into Perfect Vision, our intellectual understanding to become a direct experience of the truth.

By Dhammadinna





# A Timely Portrait

Buddhism for Today - A Portrait of a new Buddhist Movement  
By Dharmachari Subhuti (Alex Kennedy)  
Published by Element Books, Salisbury.  
Pp : 205. Price: £4.95.

What is Buddhism? What is a single-sex co-operative Right Livelihood situation? What is a Mitra? Who was Irish Paul? These questions, and many, many more, are answered in a new book entitled *Buddhism for Today, A portrait of a new Buddhist movement*, by Subhuti.

The 'new Buddhist movement' is, of course, the FWBO, and the book itself is the fruit of several years work and preparation by Subhuti, who is the Ven. Sangharakshita's secretary, and lives at Padmaloka.

In 1979 Subhuti had just completed the task of overseeing the construction and opening of 'Sukhavati' and the London Buddhist Centre. He assumed that he would be spending the next few years helping to get the LBC firmly established, and so he was rather surprised when the Ven. Sangharakshita approached him and sounded him out on an alternative plan. A few months later, Prakasha was in the chair at the LBC, and Subhuti was esconced on a Greek island, alone with his typewriter.

Although in the two years that followed the initial burst pressure of work seemed constantly to block finalisation of the manuscript, Subhuti finally managed to push the project to completion at the end of last year, and Element Books, a progressive publishing house in the west of England, released the first copies of the book in late March.

Few people could be better qualified by their experience of the Movement, and none by the necessary combination of experience and literary skill, than

Subhuti. Involved with the FWBO since the early Monmouth Street days, Subhuti was, within months of his ordination, chairman of 'Pundarika', the North London Centre. As such he was a key figure in the process of definition that the FWBO and its institutions underwent at that time. It was Subhuti who found, and successfully negotiated a lease on, the old fire station in Bethnal Green; who acted as site manager and *kalyana mitra* on the massive conversion job; who negotiated the generous grants that helped us bring the project to completion.

Such major undertakings aside, Subhuti has always had a vigorous interest, if not a direct involvement, in just about anything that happens anywhere. At present, as well as being the Ven. Sangharakshita's secretary and chairman of Padmaloka Community, he is Vice President of the London Buddhist Centre, a managing trustee of Aid for India, a council member of Windhorse Publications and who knows how many other FWBO bodies. Not only that, but his Dharma study seminars and Dharma talks are renowned throughout the Movement.

The book is divided into three parts, with some useful appendices at the end. In part one, 'The Birth of a New Movement', we are introduced to the basic principles and teachings of Buddhism, as well as to a little of its history. This leads on to an outline history of the FWBO, which includes a portrait of Western Buddhism in the early sixties, and a brief biography of the Ven. Sangharakshita.

In part two, 'Methods of Personal Development', Subhuti describes and explains the relevance of the various techniques, practices and precepts that the FWBO has to offer those who want to take up the challenge of human development. We read here of meditation, devotional practices, morality, spiritual friendship, and the place of artistic activity in spiritual growth. Subhuti also discusses the place of Dharma study in the FWBO, and provides a brief introduction to some of the texts which are most frequently used in our study groups.

In part three, 'The New Society', we read of the blueprint according to which the Order, an ever-growing nucleus of spiritually committed individuals, is establishing various institutions, such as centres, communities, and co-operatives. Such institutions not only form a bridge by which those in the 'world' might step over into the 'New Society', but are also likely to exert a benign influence on ever wider areas of modern life.

Of the appendices, the most entertaining is the section, 'New Lives', in which we read short biographies of three Order members: Atula, from London, Sridevi, from Helsinki, and Chandrabodhi, from Poona. This invaluable section goes a very long way to demonstrate the universality of the FWBO's impact and relevance.

What we therefore have in this book is a thoroughly comprehensive account of the FWBO, an account that really does answer all of the questions

that one might ask. The material flows from homely anecdote to refined philosophical or organisational principle; Subhuti seems to be thoroughly at home in his theme, able to marshal the basic facts and details as well as the broader sweeps of explanatory background theory with ease and lucidity.

Those of us who have been involved with the FWBO for a long time may find the book something of a revelation. To see the Movement laid out before one on the dissecting table prompts one to realise just how substantial it has become, how intricately and successfully its gradually developed parts now interconnect. *Buddhism for Today* announces the miracle that has taken place beneath our very noses. The FWBO really has grown up.

Those newer, or even very new to the FWBO, perhaps already a little in awe of its distinctive terms, 'systems', and institutions are bound to feel much more in the swim of the Movement once they have taken the kind of guided tour that Subhuti provides.

No doubt this book will be most eagerly received by those already interested in Buddhism in general, and in the FWBO in particular. But if you have a very cynical uncle who doesn't trust all these exotic oriental religions, maybe you should try the book out on him, I'm sure it will give him something to think about.

Nagabodhi



## Britain

### LBC

The past few months seem to have brought a marked increase in activity at the LBC. All of our regular classes seem to be much fuller than they were this time last year, while there are also more classes and courses being held. In particular, there is now a regular tape evening on Thursday nights, when a tape of one of the Ven. Sangharakshita's tapes is played after a session of meditation.

There have been changes in the administration of the Centre. The administration team has been reduced from ten to five full-time workers. This change, while sparked off by the requirements of economy, is hopefully giving rise to a new level of efficiency.

Among the events held during the past session, two study weekends, led by Subhuti and Nagabodhi, were particularly successful. Subhuti led study on the *Satipatthana Sutta*, and Nagabodhi led a 'workshop' on Shantideva's *Bodhicharyavatara*.

Their preparation for these events paid great dividends in the enthusiastic response of all those attending, and also in the income of about £500 generated.

Regular men's mitra activit-

ies are becoming more firmly established, with a programme of regular Sunday 'events'. Yoga classes also flourish, and there are plans afoot to develop the annex, where these classes take place, into a more flexible amenity. Already the installation of wall-bars in the main room gives a more 'businesslike' feel to the place.

A recent survey, carried out at the 'Cherry Orchard' vegetarian cafe - one of the Right Livelihood co-ops, indicated that the customers are very happy with the food and the service. However, a number of them expressed the hope that the cafe might start to open in the evenings. This possibility is to be explored.

A women's community has now been established in one of the houses close by the Centre, that were mentioned in the last report. This, coupled with the prospect of another women's community being set up in the house next door, constitutes a real step forward for the women associated with the FWBO in East London.

### CROYDON

In April, the manager of 'Hockneys' restaurant, one of our Right Livelihood businesses, handed over a cheque for £640 to the ITBCI fund, better known as Dhardo Rimpoché's school for Tibetan refugee children.

The school, situated in Kalimpong, Northern India, was set up 29 years ago to provide an education for Tibetans forced to leave their country after the Chinese invasion. It is funded totally from contributions sent from FWBO centres, though in the past it has been supported by other charitable organisations.

It may seem strange to some people that a restaurant in Croydon makes a point of sending money to a this comparatively unknown charity many thousands of miles away. But, of course, 'Hockneys' is run and staffed by practising Buddhists working in a team-based Right Livelihood situation. And so it is quite natural that the restaurant team would want to organise benefit dinner for the Rimpoché, one of the Ven. Sangharakshita's teachers, and send him the evening's takings as a token of their respect and gratitude.

Nor do our regular customers find this combination of business and ideals particularly strange. Although very few of them are practising Buddhists, many of them realise that 'Hockneys' is more than just another vegetarian restaurant, albeit a very good one. If they ever wonder why the staff are so helpful, or the atmosphere particularly light and peaceful, they are told that the restaurant is just one aspect of a complete way of life that incorporates other businesses, single-sex communities, a Buddhist Centre, and now a new Arts Centre too. It may even tempt them to come along to one of our meditation classes or talks, to learn more about our New Society.

And it will certainly encourage them to buy a ticket for our Benefit Dinner. We are already planning our next one, again for Dhardo Rimpoché's school, which this time will include a film show as well. If you would like to join us, it's on Saturday 25th June.

### W. LONDON

Publicity for the first months of '83 was organised in a more thorough and systematic fashion than had been the case before, and penetrated many areas previously devoid of dharma. There are now classes and courses on every weekday evening, and numbers have been building up, especially on the open beginners' night.

On February 17th we celebrated Parinirvana Day (the death of the Buddha) for the first time. There was a day retreat followed by celebrations, which managed to combine a depth of feeling with a light and joyful atmosphere. A week later saw the launching of the new-style

Mitrata, with a talk from Anoma, an 'official launch' by Ratnavira, and the mitra ceremony of Pauline Holden.

One area in which the Baker Street team is likely to find itself increasingly involved is in classes, events, and talks outside the Centre itself. A move in this direction was made in March, when we participated in the 'Festival of Liberal Religion', held in the Notting Hill Gate area of London. Such events provide a good opportunity to get the name of the FWBO better known throughout London.

The underlying feature has been that of consistent and persistent input of energy. Without this, no worthwhile project can realistically hope to succeed. This fact is also reflected in the fortunes of both businesses in West London Friends Foods and Friends Gardening. The new year is normally a lean period in both businesses, but not this year, owing to the application and enthusiasm of both teams.

Developments are also starting to take place on the community front, and at the time of writing a possibility of purchasing a large-ish flat in West London is being investigated. Hopefully, we might be able to report on new communities in the next Newsletter.

### MANCHESTER

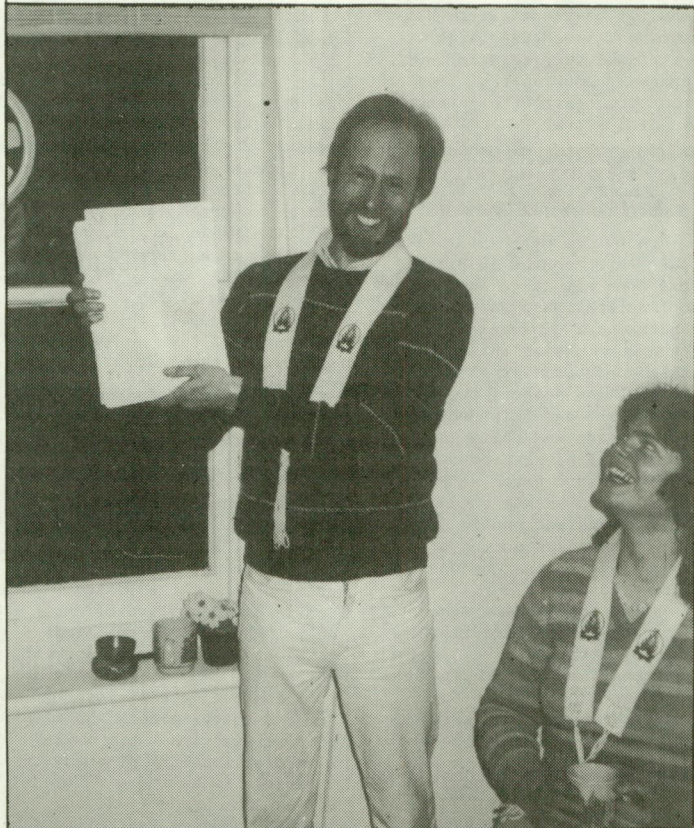
The university Spring term finished in the middle of March and we have decided not to take any classes at the Liverpool and Keele University Buddhist societies until after the exam time in the summer months.

However, those students who have become interested in practising the Dharma as a result of their contact with us now travel to Manchester for classes.

On the weekend of 26th-27th February we celebrated the third anniversary of the opening of the Manchester Buddhist Centre, with an open day on the Saturday, and a festival on the Sunday.

At the beginning of March Aryamitra moved from Glasgow, where he was working with the 'Ink' print and design business, to Leeds where he is to initiate FWBO activities. Leeds is not too far from Manchester, so this is quite an exciting prospect for the north of England. For a while Order members and mitras will probably be travelling to Leeds to support Aryamitra's classes and courses.

Finally, Devamitra, the overall Mitra Convenor for the FWBO, came for a week's visit in mid-March. He spent the time leading study groups for mitras and Order members. We all look forward to his next visit.



Ratnavira exhorts West London Friends to subscribe to the new style Mitrata



## BRIGHTON

We are now enjoying our recently completed new reception area, with its large windows and glass doors opening out onto what will become a garden. It was created out of the old workshop and garage at the Centre entirely by ourselves. It was the first job undertaken by our new building team, which has replaced 'Sunrise' restaurant as our Right Livelihood project. The new reception room, with its bookshop and tape library, has enabled us to broaden the scope of our activities, and as a result we have been able to hold three Buddhism courses each week, as well as regulars' and beginners' classes, the mens' Mitra group, and several Yoga classes.

Our activities at the University of Sussex, on the outskirts of Brighton, continue to expand with the group we have established on the campus, Sussex University Buddhist Studies Association. Each Friday, during term time, we hold a beginners' meditation class there, usually led by Yashomitra, and each day a meditation session for those who are familiar with the two basic meditation practices of the Mindfulness of Breathing and the Development of Universal Loving-Kindness. In April and May Devaraja will be giving a series of three talks entitled 'Truth, Beauty and the Imagination' at the University. He has recently been interviewed on Falmer Radio, the student station on campus, as well as recording for it some short Zen stories from traditional sources.

Our business, Friends Building Service, will operate out of the old 'Sunrise' restaurant building, which we have converted into an office on the ground floor and on the first and second floors a community called 'Udyana' in which live three Order Members. With F.B.S. having already completed three outside painting and decorating jobs, the future looks considerably more promising financially.

With the presence of two New Zealand Order members in Brighton, Gunapala and Silaratna, who live in the Amity Community, our connections with Auckland and Wellington have become much stronger, not to say more 'vivid', and we soon hope to welcome yet another New Zealander into the Brighton Community.

In February, like other centres, we too celebrated the 'Mahaparanirvana', the Buddha's death anniversary, within the context of a day retreat. In the evening Silaratna gave a talk on the significance of the day entitled 'Reflections on the Parinirvana'.

During the evening's Seven-fold Puja, Pam Cooper, who lives in the women's community in Rottingdean, became a mitra.



Inside the new Brighton reception area

The Puja also gave us the opportunity to extend our goodwill and loving kindness to those Order members, friends and relatives who have died in recent years, and to rejoice in their merits. It was a chance as well to rejoice in our own merits and to celebrate how out of the ashes of the old things and ways is born something more beautiful.

## NORWICH

The most significant development in FWBO Norwich in recent months has been the establishment of a Right Livelihood business, known as Friends Building Service - Norwich. It is not a completely new business. It was started up over a year ago and for a long time was operated as a partnership by two mitras, Murray Wright and Brian Platts. A core team of four work in the business at present: one Order member and three mitras. With enough contracts to keep them going for several months, it is a very promising venture.

We were very pleased to have Bhante with us at the Centre on the occasion of the launching of the new-style Mitrata. His talk was, of course, recorded and is available from Dharmachakra Tapes. I recommend it to all centres as a good introduction of Bhante himself, by

himself, to 'new' friends. It is also very helpful to any who may not be clear as to what becoming a mitra is all about, with some very encouraging remarks about what kind of meditation practice is expected of a mitra.

## BRISTOL

The outstanding event of the past three months in Bristol has been our first 'home-grown' ordination. Hans Jensen - now Dharmachari Gunavajra - has been our most ardent and regular supporter ever since FWBO Bristol was set up, two and a half years ago. His deepening involvement and commitment found full expression on the 22nd and 23rd March at Padmaloka, where Bhante conducted his private and public ordination ceremonies during a week-long study seminar he was attending there.

As his former name suggests Gunavajra is not exactly Bristol born and bred; in fact he comes from Denmark, but has lived in this country for 25 years. His job and family commitments made it impossible for him to attend one of the three month pre-ordination retreats, but it greatly delighted the Bristol community to drive to Padmaloka for the public ordination ceremony - albeit having to leave Bristol

at 4 am to get there in time!

The other notable recent event for us was a short visit by Bhante, on his way from the 'Scientists and Mystics' conference that he attended in Winchester, to his three month working retreat in north Wales.

Bhante's visit - his second to the community - underlined for us the firm establishment of the FWBO in Bristol. We would like to invite you all to visit our activities, or the community, and you will see for yourself that things are indeed flourishing in Bristol.

## PADMALOKA

1983 began with one of Padmaloka's best ever Winter Retreats. For three weeks a strong Order team including several freshly ordained in Tuscany, helped create a climate of zest and concentration.

In March Subhuti led a study seminar on the *Satipatthana Sutta*. This is a rich and very practical text and participants discovered that it loses none of its relevance when transposed from Ancient India to Modern Europe. Padmaloka excels in holding these study retreats, which consistently yield rich and unexpected treasures.

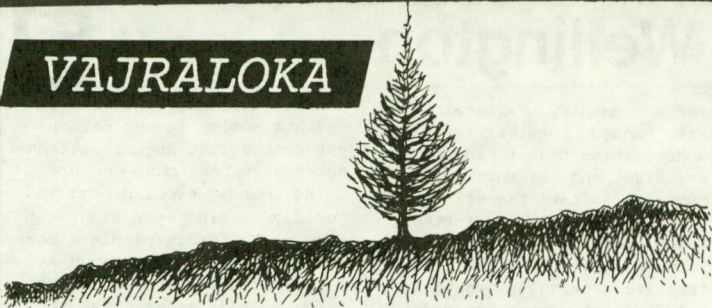
The Ven. Sangharakshita is staying in Wales until June to pursue his literary work. After that he may be spending much of his time (when in England) in a new rural community which will be less busy and disruptive than a flourishing retreat centre like Padmaloka. However, Sangharakshita did lay his writing aside to lead a study seminar for men Order members. The text studied was the *Sigalavada Sutta* of the Pali Canon (reported elsewhere -ed). He has also led short study sessions on a number of texts, including 'An Ode to Friendship' a poem by Samuel Johnson, and probably the first non-Buddhist text he has gone through in this way.

The many and disparate activities pursued by community members have at times inhibited the unity and sense of common direction which we would like at Padmaloka. So very soon, everyone living here, or staying as a long-term guest, will be engaged full-time on running either the Retreat Centre or the Office of the Western Buddhist Order. This is a very positive development, but on the negative side it implies that we will lose a few community members who wish to continue with their full-time creative work or study.

Norfolk is having a rainy Spring, but phase II of the building project is nearing completion, in time, we hope, for the Men's Biennial Spring Events this year.



## VAJRALOKA



Christmas was our best attended period yet, with many Order members joining the community for a couple of weeks. Easter too saw us fully booked. The intervening months were much quieter, with usually just one or two guests joining the community. So, as usual, this has been the most peaceful and deeply meditative time of the year.

In February, the Vajrasattva visualisation retreat was held, appropriately enough, during the only substantial snowfall of the winter. Vajrasattva, 'the adamant being', is a Buddha in Bodhisattva form, and represents our own pure, essential nature. His practice has, therefore, much to do with purification, and his colour is brilliant white: the glowing white seen when sunlight is reflected from fresh snow. The retreat was a small one,

and was a very deeply felt experience for all those who attended it.

We began with a series of five special evening pujas, with readings from the *Tibetan Book of the Dead*, dedicated to each of the *Jinas*, or 'archetypal Buddhas' of the mandala, thus evoking Vajrasattva, who is said to embody all five. There followed a more intensive period, held in silence, during which we concentrated primarily on the visualisation practice itself. The final day was lighter, to prepare everyone for the coming journey out of retreat, with a final puja celebrating the Buddha's Parinirvana.

Since then the on going retreat has been established and we look forward to seeing large numbers of you from all corners of the Movement this summer.

## BOSTON

Manjuvajra and Vajradaka have been giving courses on meditation at universities and other institutions in and around Boston with varying degrees of success. We are hoping to continue with this line of approach, and hope to meet more people who will be interested in Buddhism and in our activities.

Vajradaka has also organised a couple of very successful benefit concerts. One presented a programme of harpsichord music and another featured the music of India. Both events were a success socially and financially. The proceeds of the latter concert will go towards stocking our library of Buddhist literature, and restocking our library of tape recorded lectures by the Ven. Sangharakshita.

Over the past month or so we have been making changes at 'Hayagriva' community, and moving the Centre into the same building. One community member recently left, which gave us the opportunity to rearrange our use of the large apartment

in which we three Order members live.

So since 1st April the Boston Buddhist Centre has been located at 'Hayagriva'. Our floor space has doubled, and the one and a half rooms of the old Centre have been replaced by three sizeable ones. As well as a shrine room there is now a reception/library/tea room, and a study room.

The main advantage is that there is a lot more life in the building since we are on the premises all the time. The shrine room is available all through the day, though there is a public meditation session every morning, and a puja every night. We still hold our three weekly classes, but we hope to supplement these with fortnightly day retreats.

In the last months we have had a number of visitors from other states and other countries, though the most exciting development in recent months has been the success of Punya's visit to the West Coast. The retreat that was held there for a mixture of new and old Friends, including some from the UK was so enjoyable, and the scenery so seductive, that Punya is already contemplating his next visit.

17

## India

The thermometer in Poona is rising into the 40's Centigrade, the sort of temperature at which one feels like melting and flowing away, if not evaporating on the spot. Blueprints too are no exception to this universal changeability.

However, the first building phase of our retreat centre at Bhaja, supervised by Buddhapriya, is well on the way to completion, and the Sale Deed, legally ratifying FWBO ownership of the land at Dapodi, has been signed and the money handed over. The next hurdle is town planning.... In the next Newsletter we hope to reveal our plans for the Dapodi site. Actually, the prize for having erected the first building with Aid for India funds, though little more than a shed, may go to Virabhadra and Padmasuri, who will thus be working shortly from our own medical treatment centre, buried among, but clearly distinguishable from, the slums.

While our work of consolidation continues in Poona, unspectacularly but vitally carried on in the localities by Sudarshana, Bodhidhamma, Vimalakirti, Amritabodhi, Dhammaditya, Virabhadra, and Padmasuri (with notable success amongst the women), and assisted by other dhammcharis, our

influence is being spread far and wide, chiefly by Lokamitra, Vimalakirti, and Bodhidhamma, but also by others.

Dr Babasaheb Ambedkar Jayanti (birthday), on April 14th, is one of the three chief festivals celebrated by followers of Dr Ambedkar here, and it occasioned a further burst of TBMMSG 'programmes' - talks on the practice of the Buddha-dhamma - to the great delight of crowds which often numbered many thousands. The talks were

followed by sales of books in unprecedented numbers.

Lokamitra, assisted by Amritabodhi and Bodhidhamma, did a six hundred mile tour of the Vidarbha region, of which the centre is Nagpur (scene of the first mass-conversions in the 50's), where the first TBMMSG retreat was being held by Sudarshana, Jyotipala, Dharma-rakshita, and Vimalakirti. Ashvajit, Mahadhammavir, and Dhammodaya were spreading the Dhamma in the town of Pali on

Ambedkar Jayanti, and Virabhadra, in Poona, succeeded in giving no less than four programmes in different localities.

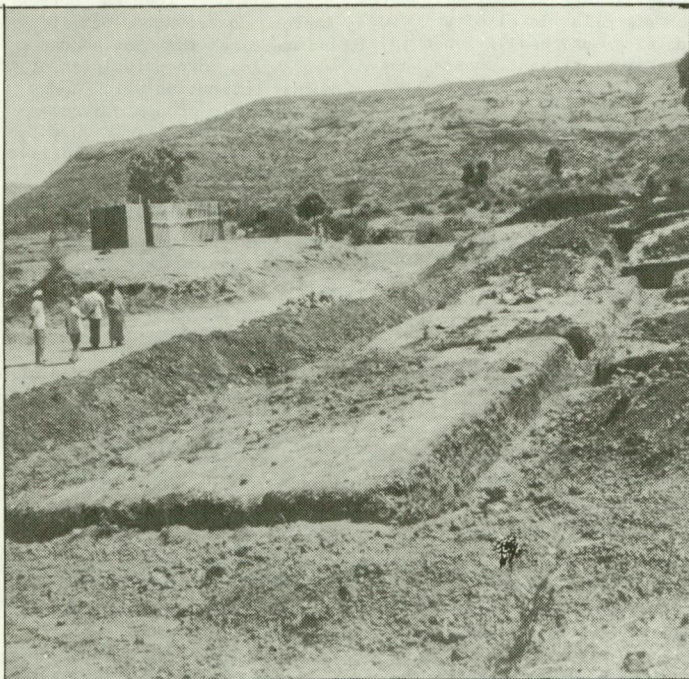
Meanwhile, Vajraketu was giving talks amongst the chawls of Bombay, and recently he completed a very successful tour of the Konkan, the coastal strip south of Bombay, which culminated in a retreat.

Vimalakirti and Ashvajit have been taking a regular class in Sholapur, a town of 700,000, some five hours train journey from Poona, and where the meeting-room seems electric with eagerness for the Dhamma.

For the immediate future, Lokamitra has managed to work some inconceivable magic on the mitras, and persuaded them to take four whole weeks off their usual duties to attend a retreat. Tied as many people are to their jobs, this is a remarkable achievement.

We have been visited recently by Ratnaketu and Anjali, both on their way to New Zealand, by John Bloss, the most successful Aid for India fund raiser, by Mallika, who spent two months in Poona and Aurangabad researching the establishment of a Buddhist school; and most recently by Kulananda, who accompanied Vajraketu on his Konkan tour, after seeing to some business deals in Delhi in connection with Windhorse Trading. We enjoyed seeing all of them, wish them well, and look forward to seeing them again in the not-too-far-distant future.

Ashvajit.



The foundations are laid for the Bhaja retreat Centre



## Auckland & Wellington

18

Much has been happening here. Dharmadhara has taken a break from medical work (before leaving for India later this year) and is now fully involved with the Centre. Priyananda has arrived back after nine months in Malaysia and the UK; Jayashri has returned from England, freshly ordained and very enthusiastic. Anjali has also returned for a visit after nine years absence, and I too have returned after four years in London. Along with our comings we have had our goings; three mitras have left us: one for the Sydney Meditation Community, and two for communities in England.

Returning here after four years away I find myself impressed not only by the sun, the surf, and the ice-cream, but above all by the fertility of the soil here for the Dharma. Many people seem to be just waiting for the Dharma. I have been surprised again and again by the willingness shown by people to listen, and the enthusiasm they show when they hear the Dharma.

The Order here has not been slow to notice this and act. This year there has been expansion and development in many areas.

Within the Auckland Centre we have taken a fresh look at our classes and activities, and upgraded many of them. At the moment Priyananda is leading an excellent introductory course in meditation, one of a continuous series of courses in Buddhism and medi-

tation. Perhaps symbolic of this whole revitalisation process is the fact that Dharmadhara is redecorating our main shrine room.

One aspect of the Movement here which I really like is the fund-raising activity. Arts Nights, and Progressive Dinners not only earn money but also provide a means whereby a wide range of people can become more completely involved with the Movement.

We are not just sitting in our Centre waiting for people to come to us, either. The Dharma is being taken out to the people through a wide range of extra-Centre activities. Priyananda, for example, has set up a Buddhist Club at the University, and Marion is leading lunch-time meditation classes at the Auckland Technical Institute. We have been giving a number of talks to Schools and other groups, and a seminar for teachers is being planned. We have also had a presence at two country music festivals, where we taught meditation to many people who might otherwise never have encountered it.

Finally, Udaya has been in prison (maximum security, in fact). He is on his way to receiving official status as a Buddhist prison visitor. This will enable him to meet any inmates interested in the Dharma, and is the first stage of a Prison Project which could develop into a complete and comprehensive service.

Three of us living in the

men's community, 'Akashaloka', have banded together to form a decorating team to support ourselves and the Movement, but also to take the meaning of 'community' a step further.

400 miles separates Auckland from Wellington, but both centres are growing up together, and frequent visits are made between the two. This link is important for the Movement in New Zealand, being as isolated as it is. An important step in this area of connection was the combined Auckland/Wellington men's retreat held over Easter

Ratnaketu

It is probably no exaggeration to say that the Wellington Centre has never been in a healthier position. For the first time since 1979 we have a permanent centre. It is situated about one mile from the city centre, fairly central but without having to pay city centre rents.

The success of our centre is due in no small measure to the enthusiasm and dedication of our lone Order member, Achala. When he returned to Wellington in mid-1981 after spending time in the U.K. and U.S.A., activities were at a pretty low ebb, but thanks to his initiative and unflagging zeal, the corner has been turned, and together with a team of hard working mitras and friends we are becoming known locally and even nationally. Achala has taken part in a nationwide radio programme on meditation and been inter-

viewed for a magazine.

Since moving to our permanent centre last August, attendances have been most encouraging. Monday evening puja and Tuesday evening open night can draw up to twenty people - more when a special event, such as a talk or film show is advertised. We really feel that in a sense we have now 'made it', because many of the people who attend are either mitras or long-term friends.

Our men's community, which has been operating successfully for almost exactly one year, is at present going through some changes. One of the five permanent residents is shortly leaving and another is contemplating living alone for a spell. But whatever transpires it seems likely that the community will continue to exist, perhaps with four residents, and an option for more if suitable people appear on the scene. Although not a permanent resident, we are fortunate to have Purna, late of Poona, and himself a Wellingtonian, staying with us at the moment. It seems quite likely that later in the year he will move to Auckland and take advantage of the greater facilities there, but until then we are grateful to be able to utilise his experience.

Although we do not know what the future holds, we see no reason why '83 shouldn't be as successful as '82 given the present conditions and enthusiasm.

## Sigalavada Sutta

The *Sigalavada Sutta* is a discourse delivered by the Buddha to a young householder, Sigala. Walking on his alms round early in the morning, the Buddha meets Sigala, wet from his ritual bath, saluting the six directions. "'Tis not thus young householder, the six directions should be worshipped in the discipline of the noble." And so the Buddha begins the sutta which sets out in detail what the pharma has to do with 'ordinary life' - with friendship, parents and children, education, work, marriage, the ethics of economic and social life. The Buddha first explains the ethical precepts, and in the seminar on this sutta, led by the Ven. Sangharakshita in January, we explored the importance of fidelity in relationships, the place of private property in the spiritual life, and the FWBO as a 'network of relationships' which must expand and deepen throughout our lives.

Friendship was an important early theme of the seminar. Do friendships 'happen' or can we make them? How many close friendships can a person have?

Aristotle suggests only four or five. Must a friend share similar ideals? Must friends be on a similar level of spiritual development? Real friendship, one argument went, means that we are there when our friend needs us, dependable when our friend is having a hard time, so we have to be psychologically stable. But is this really possible unless some degree of insight has arisen? If we won't do it for ourselves, don't we owe it to our friends to achieve Stream Entry?

The subject of family life raised a number of questions. Should people with a serious spiritual practice have babies? If so, who looks after the children? Mothers? Fathers? Single sex communities?

We looked at the mutual obligations of parents and children, and the importance of a child's gratitude. We considered what our responsibilities were to ageing parents (or for that matter ageing and infirm Order Members), and whether we should adopt the Indian custom of arranged marriages (perhaps with local FWBO councils as marriage brokers!).

We then looked at economic relationships. In the sutta these are described as 'between master and servant', but it became clear that the Buddha was laying down principles of mutual obligation which apply to any socio-economic structure, a mutual obligation which might be evocatively summarised as, "From each according to ability; to each according to need."

Discussion touched on the importance of work being appropriate to the abilities of the worker, the responsibility of co-ops to sick employees, what sort of wages we should expect, and the role of luxuries in a Buddhist's life. We looked at the common reluctance to do more work than our workmates, and at how important generosity in work is, how crucial it is that we have an objective beyond the fulfilment of personal needs, how difficult it is to work co-operatively unless the workers are mature enough to take an equal share of responsibility.

Finally we examined the relationship between the householder and the spiritual community. An unquestioning respect

is neither expected nor useful, we found out. Only an initial goodwill on the householder's part is asked for. On this basis respect will spontaneously arise, if the monk deserves respect. Respect cannot be demanded.

The spiritual teacher in his turn brings the work of the parents, of the teachers, of the friends, to its maturity. The ten of us who attended the seminar were left with a picture of what a society could be; how an apparently simple change in attitude could have far-reaching consequences; how parents could lay an ethical base in a child; how the growing child's awareness could be amplified and strengthened by his teachers; how potential abilities could be brought into maturity, energy directed into productive activity through work; how finally the maturing individual is extended still further through contact with spiritual teachers as "they make him hear what he has not heard... (and) point out the path to a heavenly state."



## Women's Retreat Centre

Our bank account has now swelled to over £10,000. We began with £4,000 of donations given over the years since Mandarava ended its career as a retreat centre, so we have raised about £6,000 in the six months that the fund has been established.

This is not exactly an earth-shattering sum, given our goal of raising £50,000, but it does represent a fairly steady flow of donations, profits from fund-raising events, and profits from women's retreats.

Friends have given generous donations: we would like to thank them all, and also all those who have helped with fund-raising events.

Such events initiated around the LBC so far have been effective: the autumn sponsored walk raised £775, the Christmas bazaar over £400, the three-week pre-Christmas shop in Charing Cross Road almost £3,000, massage workshops £100,

and a jumble sale £130. There have also been events country-wide: The Norwich centre has donated £63 from a market stall and £189 from a sponsored walk, in Croydon a Yoga day raised £75, and Brighton has given £131.

At present we are in the process of applying for grants from various trusts including the GLC Women's Support Committee. We are also creating a slide show showing the historical development and present nature of women's retreats in the FWBO, and the growing need for a women's retreat centre. This will travel round FWBO centres in England, and we then hope to take it to women's

groups and other Buddhist groups, where appropriate in the context of an evening's introduction to some typical FWBO practices.

Other projects of the moment are to get some press coverage to let more people know what we are doing, both within the movement and outside it, and to get a still embryonic catering team off the ground. (Anybody want a vegetarian dinner party cooked, or a course catered for?)

If you can help, please do. Any form of support to the project is valuable and important. It will be a slow process, but the goal is clearly in view.

This goal is an important one. For all women in the FWBO, and many more who will come into contact with what we are doing, it will be a focal point and an impetus for our development, and a greater opportunity for us to practice together. A rural retreat centre, always available, providing the conditions for meditation, study and discussion, deepened communication, massage, Yoga, Karate, and a community strong in their meditation practice, will radiate the happiness and lightness that come from the experience of growth. And this in turn will feed back into the movement as a whole - one more source of vital inspiration to sustain and uplift those of us who continue to work in the midst of exciting, challenging but chaotic cities.

Mary Goody

19

## The Muck Retreat

One evening at the beginning of March, sixteen women Order members and mitras converged on Euston Station in London, and boarded the overnight train to Mallaig in Scotland, the port from which we were to sail to the Isle of Muck, otherwise known as 'the isle of dolphins'. Another eight women bound for the isle joined the train at its various stops on the way.

Although there was a feeling of excitement and anticipation, the journey that night seemed long and tiring. We had little sleep. The six of us in my compartment took it in turns to stretch out on the seats, and a couple of us assisted Jayapushpa up into the luggage rack, where she remained for the rest of the night.

By the time it was daylight we were up beyond Glasgow, moving into the Scottish Highlands. The rugged moorlands, towering hills, and blue lochs revived and refreshed us, so by the time we reached Mallaig we were eager to board the boat.

Our luggage and the boxes containing heaters and shrine equipment were packed into two large nets and hoisted onto the gently rolling deck.

Soon we slid out of the bay and went sailing up the coast towards Skye, and then on towards the isles of Rhum, Eigg, and Muck. We had a beautiful day for the crossing, with not much swell. Everything seemed magical. As we approached Muck a small fishing boat came out of the bay to meet us, and to take us on the last lap of our journey.

Leaping onto the seaweed and barnacle-encrusted rocks, we walked across the mouth of the bay to Port Mhor House, a newly built hotel where we were going to live for a month.

The house had plenty of large windows in all of the rooms,



At the end of the Muck retreat

Trish Mander

many of them looking out over the bay, or towards the distant mountains of Rhum. The whole place had a feeling of spaciousness and naturalness.

Our arrival on the Isle was the culmination of a series of ten-day and seven-day retreats, which had been initiated in September last year. Those invited to the retreats had been those women who had asked for ordination. It had not been easy to 'pick' sixteen or seventeen women for this retreat out of the many who wish to Go for Refuge, but gradually the choices were made, and we hoped that the women attending the retreats would be helped

on their way to ordination by what they learned on them.

The idea for these retreats came from Tuscany '81. After the first Tuscany Pre-Ordination Intensive, some women Order members felt that something similar should be arranged for women, and so when a mitra told me that her cousin's hotel on a remote Scottish island might be available, I suggested to the women Order members that we take the place on for a month. We hired the hotel for March '83, which gave us the Autumn and early Spring for some preliminary retreats.

Over the course of the retreats we studied the entire

Mitrata Omnibus plus Mitrata No 40 on 'Perfect Vision', with supplementary material from *The Three Jewels* and *A Survey of Buddhism* (both by the Ven. Sangharakshita). Everyone on the retreats gave two Dharma talks, which often had intriguing titles, such as 'The Dance of Non-Duality', and 'The Course of True Love Never Did Run Smoother'. There were also spontaneous talks and discussions on topics such as 'openness', the Order, being oneself versus being 'good'.

Two mitras were ordained after the first set of 'pre-retreats', and came to Muck as Order members, which meant that we had eight Order members and fifteen mitras on the month-long retreat.

The retreats have undoubtedly benefitted all those who attended them. However, it is difficult to tell at this stage what the effects of this series of retreats will be, and what exactly we will be doing in the future.

A few things stand out for me from the Muck retreat. Firstly there was the high degree of mutual caring that developed between us, drawn out especially by the fact that during the first two weeks a lot of us went down with 'flu, and needed to be looked after. Secondly, many people experienced more deeply than they had done before the way in which a retreat can turn into a 'way of life', and a very valuable and satisfying way of life at that. Thirdly, the whole experience was imbued simultaneously with the qualities of beauty, expansiveness, and impermanence; such was the effect of our physical environment fusing with our study of morality, meditation, and wisdom.

Sanghadevi



It is exactly ten years since a few members of the Glasgow Buddhist Group invited Gotami up from London to lead an FWBO style retreat for them. That weekend was the starting point for something that has now given birth to our newest Centre: the Glasgow Buddhist Centre in Sauchiehall St.

Within a few months of Gotami's visit a transformation took place in the fledgling Glasgow Buddhist scene. The Glasgow Buddhist Group, a gentle society which met for weekly discussions, was no more, and in its place was the tiny seed of a Glasgow branch of the FWBO, Gotami having decided to move up there to see what might happen. She was morally supported by a few members of the old Glasgow Buddhist Group, among them John Kerr and John Angus. They had been to the same school, fought with the same gangs, experimented with the same psychedelic fashions, and had finally taken to cruising the coffee bars looking for people to talk to about mysticism and Buddhism. They wanted to find out more about something that was beginning to capture their imaginations. They wanted to do something about it.

'I've had my teeth into Glasgow for a long time', says John Kerr - ten years on and now called Ajita. 'I was always determined to establish things here. I felt we could achieve something, crack something in Glasgow. I wanted to make Buddhism a social phenomenon so that others could get what I've got from it.'

The ten years that have passed since Gotami's first visit have seen a succession of chairmen. For the first few years, Order members from England took turns - some for a few weeks, others for a couple of years - at giving direction to the volcanic energy that bubbled up around them. In time such visits were no longer necessary; there were now 'home-grown' Order members ready and willing to take on the challenge.

Meanwhile the Centre had been housed in enough different places to describe a circle around the inner centre of town. Down South, retreats and Order conventions were beginning to vibrate to the arrival of ever more wild men from the North, mad gleams burning in their eyes. Says Ajita, 'We're all nutcases here. Maybe it's to do with the frustration we once felt. Now we're mad for the Dharma; we've got a mad vision, and we're putting something together. The whole of Scotland is in a mad mood at the moment; anything could happen. People are rudderless - I visit schools where 75% of the kids are going to end up unemployed; I hear about 14 year-olds committing suicide; I meet headmasters who are utterly confused, lost.'

Ajita claims that right at the start, ten years ago, his "spiritual intuition" told him that they would get a Centre

in Sauchiehall St. Well, 'whatever it was, it was right, and Ajita now leads a team of five or six Order members who give 23 classes a week in the superbly created Centre one floor above, and two layers of glass behind, the constant bustle of Glasgow's main shopping street.

It is an impressive place - once you have passed through the nondescript street-door, sandwiched between a shoe shop and an Indian restaurant, and climbed the dingy concrete staircase (no doubt something will be done about that soon).

You enter the Centre proper and suddenly find yourself in a bright spotlight hallway, plushly carpeted and immaculately painted. To the left is the reception area and office; to your right, through glass doors, the main Centre area, consisting of two spacious reception rooms, a bookshop, and the very large shrine room. As you enter the first reception room, your attention is immediately captured by the 'neo-Chinese' landscape mural that covers one wall. This was painted by Padmapani, who designed the entire Centre.

Perhaps Ajita's spiritual intuition had something to do with it, but it must have been little less than a miracle that brought premises of such dimensions onto the market for a ridiculously low price. Local regulations dictated that a new staircase would have to

# The Glasgow

be built, at considerable expense, to make the place fit for commercial use. A 'place of worship', however, would be exempt from the ruling. Thus a prime site with an astronomical commercial value practically fell into the FWBO's hands for a peppercorn: £9,000 for the Centre, and £11,000 for a large apartment a couple of floors above. A mortgage raised on the existing 'Heruka' Centre/community sorted that out fairly quickly.

There was, of course, an almost infinite amount of work to be done. The place was a shabby shell. Padmapani, who had been involved with the LBC conversion, was asked to give some advice, and ended up offering the council a complete plan for a very ambitious - and costly - conversion scheme.

The finance for FWBO activities in Glasgow comes from class charges and donations, and also from Ink, the print and design co-op, and Gardening Friends, a contract gardening business. Stable and solvent though they were, having both been established for some years, neither were laying golden eggs. In

Centre-team members in the reception room



Early days of the sangha



Alaya helps the conversion project



The shrine is dedicated



# Centre



fact, funds were very low.

Nevertheless, work began, as did the arguments about how many corners could or should be cut from Padmapani's design. In the event, however, Padmapani's plans have been executed almost to the last skirting board. Susiddhi, whose generosity made the scheme possible - he gave the centre all his life savings when the project ground to a halt from lack of funds - wryly comments, 'I don't think Padmapani realises how lucky he was. He had total artistic control, and ended up getting his way in just about everything.' By January of this year the Centre was ready to receive its public.

It was opened in style, with a week of festivals, open days, special events, and TV, radio and press sessions. The Order team leapt at the chance of showing off the place they had put so much work into, and felt so proud of. Visitors were shown everything, and Susiddhi remembers with relish the time when he mortified a man by trying to show him the ladies lavatories: 'That was the Tuesday psy-

chology class', he recalls. As they took their wards round the Centre, Order members found themselves answering questions on carpentry, wiring layouts, ventilation systems - and, every now and then, Buddhism.

Most people were very impressed. Ajita suspects that a lot of them came up out of curiosity, expecting to find a bunch of hippies in an exotic but seedy den. They would leave astonished by the no-nonsense impact of the place, its beauty, and feeling that they had encountered something really substantial. Many returned for a meditation class, or to sign up for a Dharma course.

A TV film unit spent an entire day learning about the Centre before returning to make a ten-minute feature that was not only sympathetic, but sensitive and accurate!

Now the opening fanfare and the initial burst of excitement is over, and the team are getting down to the business of making the Centre hum. To this end they are running three daytime meditation classes, six days a week, as well as a programme of evening courses and classes. Every three weeks a new six-week introductory course begins, with follow-up courses and classes synchronised so as to pick up and care for the most enthusiastic. Special events such as talks and musical evenings are scheduled for every Saturday night. It is a very full programme. By early

March about 120 people were passing through the Centre each week, but the numbers are rising all the time.

Beyond the Centre, Dharmavira, a 2nd dan Karate teacher teaches some very big classes in local hired halls. Quite a few Order members practise Karate - among them ex-John Angus, who is now known as Uttara. These classes have therefore become an excellent contact point for the Centre.

Order members are also getting out to a handful of schools and local institutions each week, giving talks, encouraging interest. Sometimes they may find themselves battling for the kids' attention and avoiding airborne satchels, but Ajita feels it's worth it.

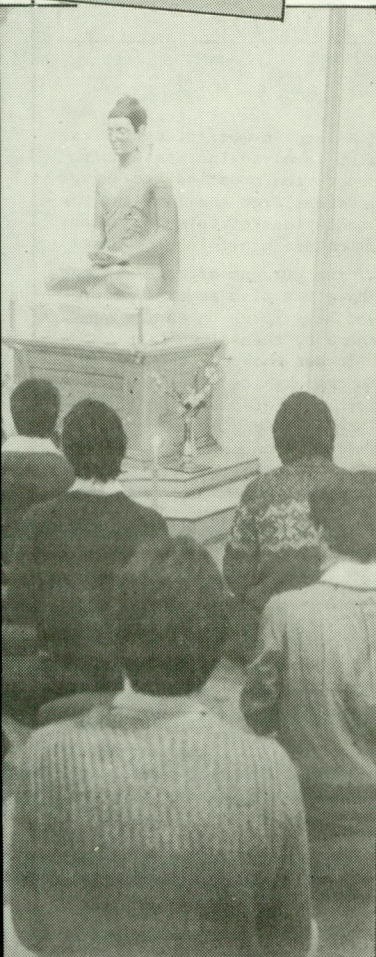
'I have to confess that we're all a bit inspired by the Bodhisattva spirit. We want to consolidate things here at the Centre, but we also want to spread our wings as far as possible. I want us to be in touch with schools, universities, businesses, hospitals, unions, football clubs - everyone! We may not all be that articulate but we're honest, and the Scots have got an eye for honesty. If there's an honest thing afoot they'll open their hearts to it'.

Tejamitra is hoping that they will open their hearts and come along, for slightly more prosaic reasons. He is the Centre's treasurer, and eager to see the Centre supporting itself from its activities - mainly because there are no other sources of income to turn to. Both of the businesses are in a period of capitalisation, unable to fund Centre work to any great extent. And there are no more major donors on the horizon. As Susiddhi, Chairman of the Glasgow Centre, remarked, 'The only donor we've had was the chairman. And he's been milked dry!'

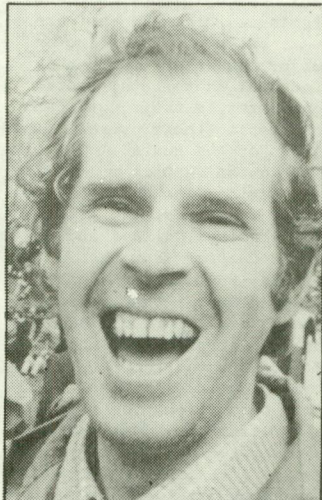
Meanwhile, as the crowds begin to arrive, there are still a few jobs remaining to be done. The mural has still to be finished, and the Centre's own Buddha-image has still to be completed by Tommy Lydon, a Glasgow mitra. For the time being the place of honour is occupied by a rupa on loan from 'Heruka'. As for running repairs and maintenance, 'Well, it's a bit like painting the Forth Bridge', explains Susiddhi, 'You finish one end and immediately have to start again at the other end.'

By now you may have gathered that Susiddhi has a nice line in dry wit. That, combined with Ajita's madness, Padmapani's schemes, all the combined qualities and talents of the local Sangha, and the spiritual potential of the 10,000 people who are estimated to pass the Centre's door each day, could mean that Glasgow is going to give birth to something quite extraordinary. Soon it might even begin to live up to the expectations of those two coffee-bar dreamers.

Nagabodhi



Ajita leads a study group



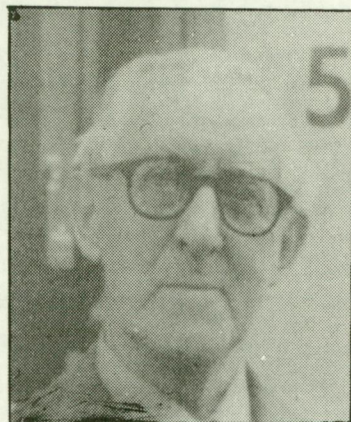
Susiddhi



Padmapani and the mural



## Christmas Humphreys



Christmas Humphreys

Sadly, we report the death of T.C. Humphreys, founder of the London Buddhist Society, at his London home on the 14th April.

More of a phenomenon than a man, Christmas Humphreys was as well known to the British public as a senior High Court judge as he was as a tireless pioneer of Buddhism.

Founding the Buddhist Lodge of the Theosophical Society (which was later to become the Buddhist Society) in 1924, he was to remain its president and prime mover for the rest of his life. Primarily through the medium of the Society, he gave tens of thousands of westerners their first introduction to Buddhism. He wrote some twenty-two books on Buddhism, and saw to the publication of many many translations, commentaries, and text books by other writers. He composed

countless articles for magazines, and wrote many poems; he also made a number of TV and radio broadcasts.

From the outset he displayed a keen ecumenicism of approach to the diverse schools and sects of Buddhism, but looked forward to the arising of a distinctively western style of Buddhism, suited to the prevailing temperamental attitudes of westerners. An eager 'representative' of Western Buddhism himself, at home and abroad, he was equally enthusiastic in offering hospitality to visiting scholars and dignitaries from the Eastern Buddhist world.

In his later years he viewed the rising of the FWBO with increasing interest, and maintained contact with the Ven. Sangharakshita.

His cremation took place in north London on Sunday 17th

April, on a particularly warm and sunny day. Although the occasion was intended to be a private affair, about 150 people: relatives and friends, members of the Buddhist Society, as well as quite a few members of various Buddhist sanghas - including our own - crammed into the small chapel for the service. Just as Christmas Humphreys had been the author of his own marriage ceremony in 1927, so too had he composed the words of the Buddhist Society's funeral service, with which we bade him farewell.

In the next issue of the Newsletter the Ven. Sangharakshita will contribute some reminiscences of T.C.H., and we will carry a report of the memorial service that is to be held in his honour.

Nagabodhi

## Wrekin Trust Lecture

There is, perhaps, in Western thought, a radical dichotomy. Most of us feel obliged to line ourselves up on one or other side of the divide. The Wrekin Trust's annual 'Mystics and Scientists' conference attempts either to heal or to transcend that split by bringing together speakers from both camps. This March the weekend conference was held in Winchester, and attracted some 350 enthusiasts of the great debate.

Prof. David Bohm, a physicist, Dr Rupert Sheldrake, a biologist, Prof. Arnold Keyserling, a philosopher, and the Ven. Sangharakshita made up the panel of speakers, presided over by Sir George Trevelyan and Sir George Trevelyan and Lazarus.

For the scientists, Dr Bohm revealed a brilliant and lucid mind, and Dr Sheldrake great clarity and care of exposition. Each had fascinating and revolutionary approaches to his own subject. But who were the mystics? The Ven. Sangharakshita quickly dissociated himself from either pole, protesting that, as a Buddhist he was not accustomed to think in terms of science and mysticism. He preferred to think of himself just as 'Buddhist'.

In his talk he gave a carefully prepared paper which linked together some fundamental Buddhist doctrines, notably the Bodhisattva Ideal and the twelve Nidanas, cyclic and spiral. He articulated beautifully a closely argued philosophical framework which embraced the whole of existence.

He also led a meditation class for some 150 people. Despite the inauspicious timing immediately after lunch, everyone seemed to grasp the essentials of the 'mindfulness of breathing'.

One of the scheduled 'mystic' speakers was unable to attend, and the Ven. Sangharakshita was asked to give a second talk. He decided to speak on a subject close to his heart: the ex-untouchable Buddhists of India. He gave a vivid and moving account of the life and fortunes of these people; how they came to be Buddhists, and how he himself came to be involved with them. There were lessons in this for us too. Buddhism has changed the lives of these people, giving them social pride and self-confidence. Religion can change society. He said we should not simply remember listening to a lot of uplifting talk. We should act. We too should change the world around us. As he finished, the audience gave him a resounding standing ovation.

During a question and answer session, the Ven. Sangharakshita revealed that he had, as a child, once seen the Holy Ghost - although it later transpired that he had only seen the vicar in his white surplus.

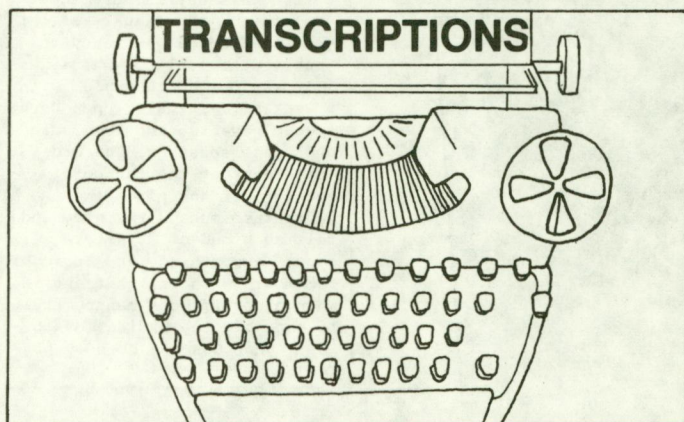
The conference brought us into contact with a number of old friends, and introduced us to several new ones, and proved a very interesting and worthwhile event.

Subhuti

☆☆☆☆☆☆☆☆☆☆

The title of the talk, as given at the weekend, was: *The Bodhisattva Principle: Key to the Evolution of Consciousness, individual and Collective - a Buddhist View.*

It will be published under a shorter title, which we will announce in the next issue of the Newsletter.



Over the last ten years the Ven. Sangharakshita has given many seminars and study groups, most of which have been taped. Not all, however, have been transcribed and published. There is a backlog of approximately 1000 hours of tape, and at the moment, there is a major effort Movement-wide to get the material transcribed.

Organisers at each centre are setting up teams of transcribers working on individual seminars. In conjunction with this, study groups on the texts on which the seminars were based are providing an enjoyable extension to the material that transcribers encounter in their work, and broadening their overall grasp of the texts.

Brighton FWBO is working on the seminar *The Buddha's Law Among the Birds*; The L.B.C. on *The Precious Garland* and *The Great Chapter from the Sutta Nipata*; FWBO Surrey on *The Diamond Sutra*; West London on *The Bhaddali Sutta*; Manchester on *The Satipatthana Sutta*; Glasgow on two chapters from the *Songs of Milarepa* as well as a canto from *The Life and Liberation of Padmasambhava*; and Norwich on the chapter *The Nature of Existence* from Sangharakshita's *The Three Jewels*.

A large number of people are also involved in transcribing tapes from question and answer sessions from the last two Pre-Ordination Retreats in Tuscany, which are providing the basis of the current *Mitrata* series. There are also several people who have taken on entire seminars by themselves.

To set the pace the Ven. Sangharakshita himself has just completed editing the *Threefold Refuge Seminar*, which should be on sale soon. In the meantime Diana MacEwan, who runs the overall transcribing effort, is looking into the possibility of setting up a long-term solution, with a full-time transcribing unit based around the Croydon Centre, which will be capable of transcribing Sangharakshita's seminar material within a very short time of it being given.

The transcription effort to remove the large backlog of material on tape is well under way. If you can help in any way, be it by transcribing, typing or checking transcribed seminars, please contact your local organiser or Diana at the Croydon Buddhist Centre.

Chittapala



# MITRATA

On February 15th was launched the first issue of Mitrata under its new editorial board headed by the Ven. Sangharakshita. The bi-monthly magazine returns to its original policy of providing study material specifically geared to the study needs of mitras, although copies will be on public sale through Centre bookshops or by subscription.

For the next two years, the magazine will be systematically exploring *The Buddha's Noble Eightfold Path*. There will be two or more issues on each 'limb' of the Path, the first of which will be based upon an edited transcript of the relevant lecture in the Ven. Sangharakshita's series on the Eightfold Path, together with highlights from question-and-answer sessions with the Ven. Sangharakshita during the 1982 Pre-ordination Retreat in Tuscany. The second will develop the theme further, using extracts from seminars and lectures by the Ven. Sangharak-

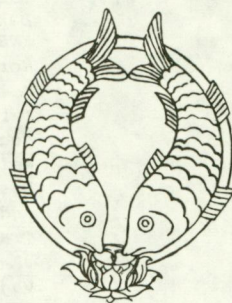
shita. The complete series will form a thorough exposition of this teaching which is central to all Buddhist schools both in traditional terms and in terms of its practical relevance today.

The third issue, *Perfect Emotion I*, will consist of the lecture, *Perfect Emotion*, newly edited by the Ven. Sangharakshita, and a number of extracts:

- Is Buddhism One-sidedly Intellectual?
- The Relationship Between Perfect Emotion and Perfect Vision.
- What is Metta?
- Metta as Infinite Expansion.

# M · I · T · R · A · T · A

## THE NOBLE EIGHTFOLD PATH



Perfect 1  
Emotion



if you were there today —  
what would you be doing now?

**Programme**  
6.00. Rise  
7.00. Meditation  
(double session)  
10.00. Breakfast  
10.30 onwards —  
Personal practice  
1.30 Lunch. SILENCE  
2.30. Work ENDS.  
4.45. Meditation  
6.00. Tea.  
8.00. Pja + meditation  
(Silence overnight)

Half way up a wooded valley-side, surrounded by trees, fields, rock and sky, stands Vajraloka, a unique addition to the Buddhist scene. Vajraloka is a small community in North Wales, entirely dedicated to providing ideal conditions for meditation practice. It is open all the year round. Some simple ground-rules, and a basic daily programme that has been continuous

for over two years, mean that when you arrive at Vajraloka, you enter the atmosphere of an on-going retreat.

Whether your practice is *anapana sati*, *zazen*, or *visualisation*, you are invited to come at any time and take advantage of the excellent facilities that have been created here — come for a few days, or a few months

For £6.25 a night you will have simple but comfortable accommodation,

vegetarian food, and all the space, time, peace and quiet that you need to work on your meditation practice

For more information and brochure, write to:-

**Vajraloka, the Buddhist Meditation Centre of North Wales, Tyn-y-Ddol, Corwen LL21 0EN, Clwyd.**  
Tel. Maerdy (0490 81) 406 (2-4pm only).

\* Vajraloka is a men's retreat centre which is open to women at particular times of the year — for details of women's retreats contact London Buddhist Centre, 51 Roman Road, London E.2., Tel 01-961-1225.

## VEN. SANGHARAKSHITA AT WREKIN TRUST

On the opposite page there is a report by Subhuti on the Ven. Sangharakshita's visit to the 'Mystics and Scientists' weekend, organised by the Wrekin Trust back in March.

He gave two talks during the event, both of which were tape-recorded. Tapes of these talks can now be ordered from:

Dharmacakra Tapes  
Padmaloka  
Lesingham House  
Surlingham  
Norfolk NR14 7AL

The first talk, on the Bodhisattva Ideal, is now being prepared for publication. It will be available early in June from:

Windhorse Publications  
21 Hope Street  
Glasgow

It will cost £1.00



## Friends of the Western Buddhist Order

### Centres and Branches

London Buddhist Centre, 51 Roman Road, Bethnal Green, London E2 OHU Tel: 01-981 1225  
 Brighton Buddhist Centre, 15 Park Crescent Place, Brighton Sussex. Tel: (0273) 698420  
 Croydon Buddhist Centre, 96-98 High Street, Croydon Surrey, CRO IND. Tel: 01-688 8624  
 Manchester Buddhist Centre, 18 Burlington Road, Withington, Manchester M20 9PY.  
 Tel: 061-445 3805  
 Glasgow Buddhist Centre, 329 Sauchiehall St, Glasgow. Tel: 041-333 0524  
 Baker Street Buddhist Centre, 24 Baker Street, London W.1. Tel: 01-258 3706  
 FWBO Bristol, 120 Long Ashton Road, Long Ashton, Bristol, Avon. Tel: 027580 2463  
 Norwich Meditation Centre, 41A All Saints Green, Norwich, Norfolk. Tel: 0603 27034  
 Helsingin Buddhalainen Keskus, Korkeavuorenkatu 17D, 00130 Helsinki 13, Finland  
 Tel: 663 892  
 Auckland Buddhist Centre, PO Box 68-453, Newton, Auckland, New Zealand  
 Wellington Buddhist Centre, PO Box 12311, Wellington North, New Zealand  
 Boston Buddhist Centre, 470 Centre St, Boston, MA 02130, USA. Tel: (617) 522-0336  
 Sydney Meditation Community, 13 Rocklands Road, Wollstonecraft, NSW 2D65, Australia  
 Trailokya Bauddha Mahasangha, Sahayak Gana,  
 2A Parnakuti Housing Society, Yerawada, Pune 411006, India  
 Vajraloka Meditation Centre, Tyn-y-ddol, Trerddol, Nr Corwen, N. Wales. (Visitors by  
 appointment). Tel: 049-081 406 (between 2&4pm)  
 FWBO Stockholm, Hillbersvagen 5, S-126 54 Hagersten, Sweden. Tel: Stockholm 97 59 92

### Representatives

Upasaka Aryavamsa, Elleholmsvagen 11, S-352 43 Vaxjo, Sweden  
 Upasaka Bakula, Bakul Bhavan, Behind Gujerat Vaishya Sabha, Jamalpur Rd,  
 Ahmedabad 380001 Gujerat, India  
 Upasaka Indrajala, PO Box 22-657, Christchurch, New Zealand  
 FWBO Netherlands, Vrijenbansestraat 25b, 3037 VV Rotterdam, Netherlands  
 c/o Jansen, Rechstr. 9, 43 Essen 11, West Germany

### Co-operatives

The Blue Lotus Co-operative Ltd, 34 Daventry Street, London NW1. Tel: 01-258 3706  
 Golden Light Co-operative, PO Box 68-453, Newton. Auckland, New Zealand.  
 The Padmaloka Co-operative, Lesingham House, Surlingham, Norfolk NR 14 7AL.  
 Tel: 050-88 8112  
 The Pure Land Co-operative, 51 Roman Road, London E2 OHU. Tel 01-980 1960  
 Windhorse Associates, 119 Roman Road, London E2 OQN. Tel 01-981 5157  
 Windhorse Enterprises Ltd, 15 Park Crescent Place, Brighton Sussex. Tel: 0273-698 420  
 Windhorse Wholefoods Co-operative Ltd, 13 Kelvininside Terrace South, Glasgow G20.  
 Tel: 041-946 2035  
 Phoenix Community Housing Co-operative Ltd, 51 Roman Road, London E2 OHU. Tel: 01-980 1960  
 Rainbow Co-operative Ltd, 96-98 High Street, Croydon, Surrey CRO IND. Tel: 01-688 2899  
 Windhorse Trading Ltd, 29-31 Old Ford Road, London E2 9PJ. Tel: 01- 980 7826

### Communities

(Visitors by  
arrangement only)

Amitayus, 15 Park Crescent Place, Brighton, Sussex. Tel: 0273 698420  
 Arunachala, 29 Old Ford Road, London E2 9PJ. Tel: 980 7826  
 Aryatara, 3 Plough Lane, Purley, Surrey. Tel: 01- 660 2542  
 Grdhrakuta, 18 Burlington Rd, Withington, Manchester M20 9PY. Tel: 061-445 3805  
 Heruka, 13 Kelvininside Terrace South, Glasgow G20. Tel: 041-946 2035  
 Kalpadruma, 43 Gleneldon Rd, Streatham, London SW 16. Tel: 01-677 7381  
 Khadiravani, 42 Hillhouse Road, London SW 16 Tel: 01-677 1592  
 Padmaloka, Lesingham House, Surlingham, Norfolk NR14 7AL. Tel: 050-88 8112  
 Ratnadvipa, 34 Daventry Street, London NW1. Tel: 01-258 3706  
 Sitavana, 141 Rosary Road, Norwich, Norfolk. Tel: 0603 29965  
 Sarvasiddhi, 71 Kilburn Park Road, London NW6. Tel: 01-328 1578  
 Sukhavati, 51 Roman Road, London E2 OHU. Tel: 01-980 5972  
 Suvarnabhasha, 3 Ickburgh Road, London E5. Tel: 01-806 5222  
 Vajracchedika, 95 Bishops Way, London E2 9HL. Tel: 980 4151  
 Vajrakula, 41B All Saints Green, Norwich, Norfolk. Tel: 0603 27034  
 Vidyadhara, 30 Cambridge Park, Wanstead, London E11. Tel: 01- 989 5083  
 Sarasvati, 12 Vivian Road, Bow, London E3  
 329 Sauchiehall Street (top right), Glasgow. Tel: 041- 333 0524  
 24 Birchfield House, Birchfield Street, Limehouse, London E14 8EY. Tel: 01-515 2226  
 Udyana, 16 North Road, Brighton, Sussex. BN1 1YA. Tel: 0273 603188

#### The Office of the Friends of the Western Buddhist Order

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

#### The Office of the Western Buddhist Order

Padmaloka, Lesingham House, Surlingham, Norwich, Norfolk NR14 7AL. Tel: (050 88) 8112