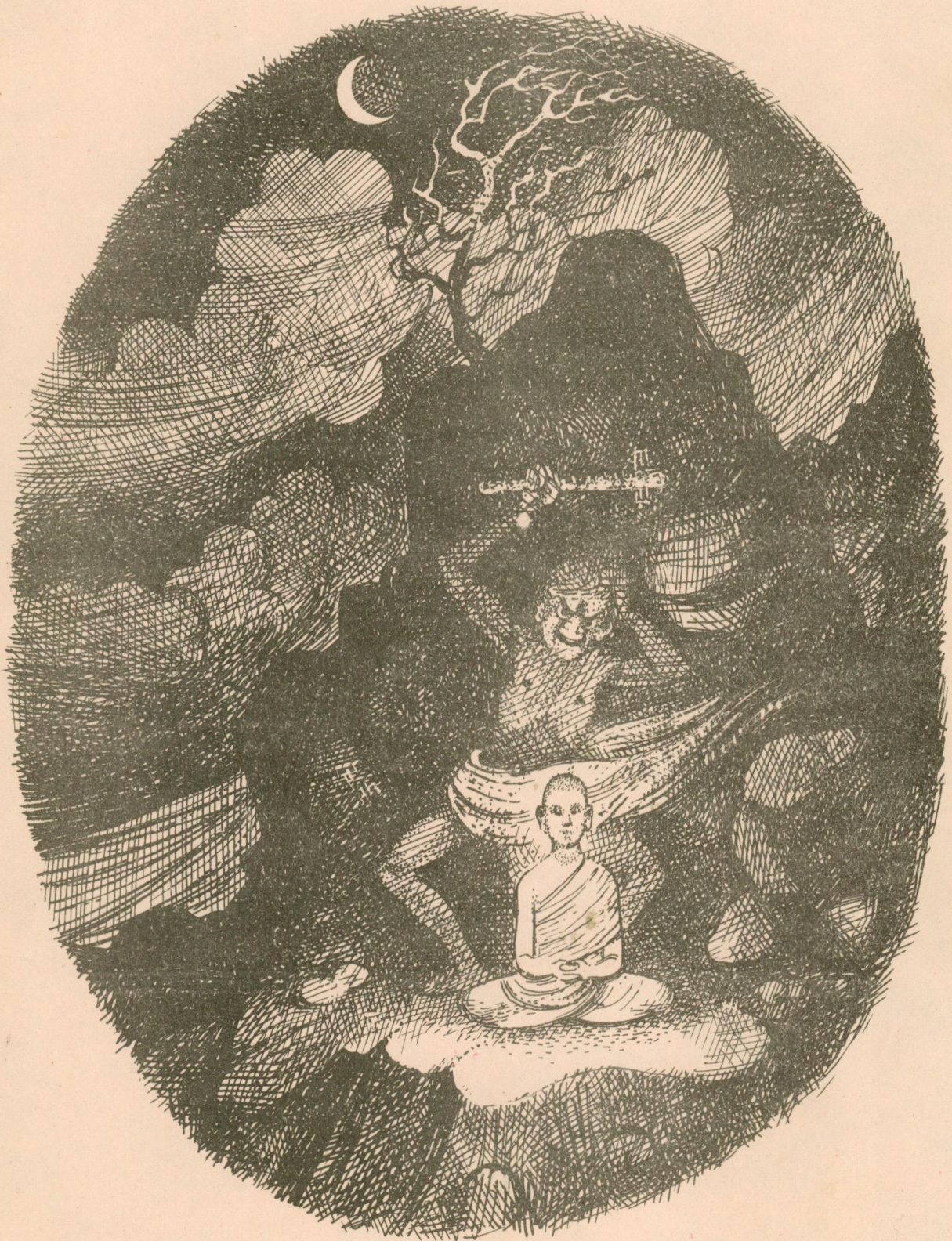


# NEWSLETTER 6

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

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As the wind does not blow down the rocky mountain peak,  
so Māra does not overthrow one who lives seeing the  
unlovely....

Friends of the Western Buddhist Order

NEWSLETTER \_ 6

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# EDITORIAL

We Buddhists are no different than other human beings, that is to say, we are neither better or worse than any other section of humanity. Like them, we are capable of greatness as we are capable of pettiness, like them we have an infinite capacity for self-deception, even though we should, as Buddhists, be at least trying to do something about this.

Buddhists frequently point out proudly the tolerant aspect of their faith, as they do the fact that no war was ever fought for the sake of Buddhism. Though this is true as far as it goes, one finds more often than not that this much vaunted tolerance soon disappears when the relative merits and demerits of this or that teacher, of this or that tradition, comes to be discussed among Buddhists - and with the creeping in of intolerance come the rivalries, closely followed by harsh, false and unprofitable speech.

With such petty antagonisms all around us, it might seem a source of comfort to be able to fall back upon a set tradition and feel secure within the womb of its dogmas. Unfortunately, such a retreat into complacency is not compatible with the Buddhist necessity of mindfulness. By not basing ourselves on any tradition in particular, we of the F.W.B.O. cannot seek such refuges, which is not to say that we are immune from finding other irrelevant escapes from reality on occasion. In some ways our position is a more difficult one than that of the traditionalist, for although it may be a grand thing to be able to pick and choose from each and every tradition those elements best suited to Western psychology and temperament, we cannot for a single moment relax our vigilance if we are to prevent the creeping into our interpretation of the Dharma of a host of un-Buddhistic elements, elements such as the currently fashionable pseudo-mysticism, dietetic systems, divinations and the rest.

The Buddha Dharma may have a lot of adaptability and elasticity, but we cannot be too careful of allowing it to stretch to such an extent that it ceases to be the Buddha Dharma and becomes, instead, a false Dharma, which is worse than no Dharma at all. When it comes to the final analysis of choosing between teachers and traditions, we should all of us, as Buddhists, be able to claim that the Buddha alone is our teacher, and his Dharma, our Yana.

Why do we, as a group, uncommitted as we are to a particular tradition, make an appeal on behalf of someone like Jiyu Roushi, who is apparently of a particular tradition? It is because we strive to be beyond any sectarianism, and because great teachers, of whatever tradition, are presumably themselves beyond the limitations which rigid adherence to a particular school can engender. Rev. Jiyu is a great teacher and the fact that our particular group has been responsible for launching an appeal to raise money for her fare to this country, puts her under no restrictions or obligations to the group. Rev. Jiyu is a free agent, and we have no special claims on her, or indeed anyone else.

Whatever our allegiance in the field of Buddhism, there can only be one path, and that is the path of our own earnest practice as individuals. If some of us feel that the perpetration of divisions and rivalries between Buddhists is more important, we are Buddhists in name alone, if that, and can only hinder our progress along the path. Away with discriminations, let us all determine that, in the future, our thoughts, deeds and actions shall be governed by Metta, Karuna and Sati, as well as true tolerance.

# PROJECTION

## Psychological & Spiritual

As a psychological phenomenon projection is quite familiar to us. In order to avoid having to recognize, and possibly come to terms with, something in ourselves, we unconsciously attribute it to other people. This repressed and projected factor is usually something that we experience as unpleasant or bad, something of which we are ashamed or afraid.

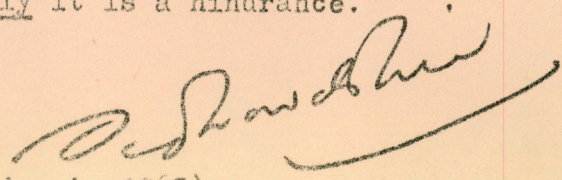
We may be, for example, cold, hard and selfish, completely lacking in warmth and affection. So we criticize other people for being like this. We complain, sometimes with bitterness, that our friends and relations are unkind and unsympathetic, that they trample upon our feelings, that they do not love us. We may even attribute feelings of coldness and hostility to the universe as a whole. All that we are really doing is projecting onto other people, or onto the outside world, our own personal defects.

This sort of psychological projection goes on the whole time. Though extreme cases are rare, an element of projection enters into almost all our negative assessments of other people. If we are watchful we can often catch ourselves out. Just as an experiment try to discover, in the course of the coming week, what it is you most dislike in others, what you most often criticize and condemn them for. A little elementary self-analysis may reveal that these very qualities are hidden in the depths of your own mind and that in criticizing others in this way you are, in fact, criticizing yourself.

Not only bad qualities but good ones too can be projected. These are not things of which we are ashamed or afraid, but capacities existing at a very deep level which we have so far been unable to develop. We project, for example, the quality of love. Feeling the need for love, but being unable to develop it within ourselves, we try to find it outside and receive it from there. In other words we project. Good though a quality may be in itself, the projecting of it however is bad inasmuch as this projection stands in the way of full self-integration. In the case of love we cannot, in fact, truly receive it until we are able to give it, and we cannot give love until it has been developed.

It is possible to go even further than this. Projection is not only psychological but spiritual. All men are capable of developing their vague glimmerings of understanding and their intermittent impulses of kindness into the supreme wisdom and infinite compassion of Perfect Buddhahood. All are capable of gaining Enlightenment. But we do not do this. Instead, we project our own potential enlightenment as it were outside ourselves, onto another person, onto the figure of the Buddha for instance, and then proceed to establish a relationship with it, that is to say, to worship the Buddha, or at least to venerate him as the supremely wise and infinitely compassionate Teacher.

This does not mean that the Buddha was not enlightened, or that the Buddha-ideal of our religious imagination is nothing but a projection. It means that in the last resort we have to satisfy our need for Enlightenment by developing it within ourselves rather than by becoming parasitic on the Buddha's Enlightenment. Not that spiritual projection has no place at all in the religious life, or that faith and worship are wrong. Spiritual projection represents a very important, and for most of us a long continuing, intermediate stage, and as such it has its legitimate place in the total scheme of spiritual development. But ultimately it is a hindrance.



## Slander & Zen

The universe is one and undivided, yet seeming different in all its appearances. Just as the sweet dew covers the whole earth, so does the Truth reach to every corner of the universe and permeate every living thing, if only it wishes to both hear and see the teaching. The fold of universal compassion, love and wisdom welcomes all beings, you in particular, to the joyous realm of Buddha if you are willing to put on the clothes of Buddha which are the teachings of the Kyojūkaimon. He who wears the Kyojūkaimon as a garment, he to whom its teachings are life-blood, becomes the personification of the highest and greatest enlightenment; he who wears the Kyojūkaimon as a garment is beheld as Buddha by all living things. Since you yourself are the child of the Buddha, be careful never to shed the blood of Buddha by breaking the Precepts of the Kyojūkaimon.

The Great Precepts of the Buddhas are kept carefully by Buddhas. Buddhas give them to Buddhas. The Transmission of the Precepts is beyond the three existences of past, present and future; enlightenment ranges from time eternal and is even now. Shakyamuni Buddha transmitted the Precepts to Makakashyo who transmitted them to Ananda. Thus they have been transmitted to me in the eighty-fifth generation of the life of Shakyamuni Buddha. Now I am going to speak of them to you in order to show my gratitude for the compassion of the Buddhas and to make them as precious to you and all other beings as your eyes and ears.

Without true conversion there can be no keeping of the Precepts in their true spirit. Nowadays moral codes and ethical behaviour are out of fashion; things that disappeared with long skirts and high-buttoned boots. But man remains as man was from the beginning; only outward forms change. Shakyamuni, on the eve of his enlightenment, spoke the truest words of all time, "I was and am enlightened simultaneously with the whole world." Conversion means to take the Buddha, Dharma and Sangha as one's own refuge and to make the Buddha's Precepts, the Kyojūkaimon, one's own personal way of life. But lip-service only is useless; the Precepts must be lived, and seen to be lived, in the sight of all men. Of what use is it to recite sounds or make gestures of a seemingly holy or religious nature if the heart is not pure? Of what use is it to try to lead others or to speak of Truth if your actions belie your words because you are harbouring thoughts of envy and greed? Few kill human bodies but those who do are called murderers, yet murder of the spirit takes place every hour of the day.

You are the children of Buddha; why do you shed the blood of Buddha? Buddha shows in your actions, speaks in your words, within you he is walking, speaking, lying down, living, teaching. If you speak that which is not according to the Precepts you are destroying your own Buddhahood, and placing yourself again and again under the heel of Mara. That you cannot see Buddha all your life is because you are an undutiful and disobedient being to the Precepts. That a man knows of some wrong done by another is no excuse whatsoever for slander; that a man knows nothing of another and yet still slanders him is an even greater breakage of the Precepts yet I have known it done often. They who do either of these break the Precept which says, "Do not be proud of yourself and devalue others." Every Buddha and true teacher realises that he is the same as the limitless sky and as great as the universe. When once you realise your true body there is nothing within or without; when you realise your true body you are nowhere to be found upon the earth. Therefore he who sees evil in others and speaks thereof has not understood the Truth of Buddhism; he has not

realised himself nor has he cut off delusion. Of greater evil still is the man who, whilst saying in one breath that a person is his best friend, in another breath says evil about him. Such two-facedness will breed a million lives as a fox. Now you have the forms of human beings, do not sacrifice this precious human life for the sake of a desire for glory and position at the expense of another's reputation. Of what matter to you is it that a man may have done wrong? He is not your concern. Your concern is yourself and the cleansing of your own heart. Cease to slander others and work upon yourselves.

Now is the time of Seshin; the searching of the heart and the cleansing thereof. In January I said that the Precept against evil speaking was the greatest Precept of all for western people to work upon. I repeat this now. At every turn I see people speaking against others; in every letter I receive people are slandering others. You call yourselves Buddhists but you have no idea of the meaning of Buddhism. You pretend with your kenshōs that they are enlightenment, but enlightenment must be seen in your daily lives. It is easy to get a kenshō if you have someone who knows how to awaken it within you as your teacher; the value of a master, however, is not in his ability to awaken kenshō but in his knowledge of how to grow the seed of Buddha, which he has awakened for you with kenshō, into the full manifestation of enlightenment, and this can only be done through character training with the Kyojūkaimon. Kenshō and enlightenment are one and undivided but they differ in so far as one is the realisation and the other the expression. To merely speak about the glories of Japan, its poetry, painting, and the ways of its fighting men is to count the treasures of others. You must grow your own treasures of the spirit without borrowing the words of the Japanese or those of any other nation or person. You are the children of Buddha and yet you are killing Buddha both in yourselves and in others who see how you behave and say, "Look at the way those Buddhists behave." No master ever says he is enlightened, however many times he may have experienced kenshō, because he knows that, being human, he can still err and break the Precepts himself. He may even be forced to do so in order to help others. In this sermon I myself am breaking them because of your evil behaviour; I openly admit this and I take the consequences thereof. Dōgen Zenji wrote, "When you meet a member of the priesthood who teaches the Truth do not consider caste, sex, shortcoming or actions. Just accept the teaching gratefully with bows, never giving cause for worry." To cause disharmony in the priesthood is grave; to speak against a member of the priesthood in front of others, whatever he may have done, has, for centuries, resulted in banishment from the Buddhist church until such time as the culprit has shown true and utter proof of complete repentance and a radical change in his way of behaviour. To tell a priest his fault privately is one thing; to tell about it to others is another.

There are those who pretend to be teachers of Zen who have no knowledge of the Truth. They gravely mislead the people because of the worship they receive from fools. Do not be deceived by them. Study whomsoever you wish to study with with great care; see if he has pretensions; see if he tries to keep the Kyojūkaimon and, if he breaks it as, at times, being human, he must, do not count his faults but see if he tries to hide them or if he is willing to openly admit them and try to overcome them. The seed of Bodhi has never been awakened in one who only sees the faults of others and never sees the faults within himself.

To do something by oneself, without copying others, is to become an example to the whole world, and the merit of doing such a thing becomes the source of all wisdom. Do not criticise but accept everything. Be obedient to the teaching of the Buddhas; accept it with bows of gratitude.

- Rev Jiyu Kennett.

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

# What is A. M. M. ?

The Order of Arya Maitreya Mandala was founded during this century. Based on old Tibetan Buddhist tradition, its purpose is to provide those so desirous with the opportunity of living and practising the Buddhist religion and spiritual methods, under the guidance of those more experienced and in community with people having similar aspirations.

The inspirer of this undertaking was Lama Tulku Géshé Ngawang Kalzang, better known as Tomo Géshé Rimpoché, who was educated and received his title (Géshé is an equivalent of the Western Doctor of Divinity) at a monastic university near Lhasa. He then lived as a hermit in the mountains until, discovered by the inhabitants of a nearby village and in accordance with their wishes, he abandoned his retreat to become head of the monastery of Yi-Gah Ché-Ling. He placed particular emphasis upon the role of the future Buddha Maitreya and his active part in the present world, and was very keen on spreading his message to the Western world. He died in 1937 and is believed to have been reborn as Jigmé Ngawang Rimpoché now living in Nepal.

The actual founder of AMM is Lama Anagarika Govinda who became Tomo Géshé's pupil in 1931. AMM was founded in Darjeeling in 1933, in the presence of representatives of many Buddhist schools. In 1952, on the full moon day in November, the Western branch of AMM was founded in Sanchi, during the consecration of a new temple revering the relics of Śāriputra and Maudgalyāna, the foundation being simultaneously declared in Berlin. Although the bulk of AMM members live in West Germany, branches also exist in Switzerland, Holland, Hungary and the U.S.A., while there are individual members in other countries as well.

The interpretation of Buddhist teachings within the Order is non-sectarian and is based on the integration of the three Yānas, with Vajrayāna conceived as the culmination. Hīnayāna is considered, with its teaching of rejection of the world, its goal of Arahatsip, and the institution of monkhood, to facilitate the path of liberation from suffering. Mahāyāna tradition emphasizes enlightenment which can be reached through the deeply compassionate realisation of the suffering of all living beings, as well as the transcendence of suffering through the vision of liberating wisdom, in which individuals as bearers of this suffering cease to be. Having abandoned individual aims, the pilgrim becomes a Bodhisattva, intent on the progress of all. Monkhood becomes unimportant, though it may be found to be a useful, if temporary measure, in preparing oneself in seclusion for the difficult tasks of Bodhisattvahood. Vajrayāna has a strong methodical element, and leads one from a mere appreciation of the relativity of Samsāra and Nirvāna as the two aspects of one reality to the firm establishment of Nirvāna whilst still fully participating in the Samsāric flow; it is the realisation of Enlightenment as the universality of one's own individual essence. The methods to this goal are manifold, and are often shaped in a mutually creative guru-chela relationship.

AMM is a Vajrayāna Buddhist Sangha, as such it does not consist of monks, but of 'initiated priests,' the decision to become a monk in any school, to live single in the world or to get married is left to the individual member's choice. Initiation is given not earlier than after three years' study of Triyāna teachings and only fully ordained members of AMM are present at the ceremony. Apart from the Order itself, there is a Society (of Friends) of AMM, which is open to all who wish to join and from which future members of the Order are recruited.

A common basis for the practice of the Dharma by both members and friends is furnished by the Pūjā-Ritual of AMM, which embodies elements of all three Yānas, and which ranges from taking the refuges and precepts, through awareness of the Four Noble Truths, three signs of being (Hīnayāna), to the worshipping of the Dhyana Buddhas and the

Bodhisattvas (Mahayāna) to culmination in mantric invocations (Vajrayāna). The ritual structure of the Pūjā is a symbol of the whole way to Enlightenment through the seven stages, and represents the meditational process going on in the mind but externalized in a sort of dramatic performance, involving the whole personality of all those present. Symbolically, it also incorporates the four-fold effort expected from each member: cultivation of wisdom (Prajñā), adoption of ethical principles (Śīla), practice of worship (Pūjā), and meditation (Bhāvanā: dhyāna and smṛti). All these aspects of the spiritual path are practised in a mild form on joining the Society (of Friends) of AMM, then intensified during the three years' study and further deepened after initiation.

Arya Maitreya Mandala is one of the contemporary currents in Buddhism which seek to preserve traditional Buddhist values in a living form now, and in the future, for those who respond to their appeal.

- Dr. Karel Werner

## The Conquest of Mara

Whether within his mind dark forces rolled  
Wavelike along, and dashed their bitter spume  
At his enlightened dawn-skies' blue and gold;  
Or whether, like a bank of clouds that loom

On the horizon's verge, presaging storm,  
Black Mara and his host embattled came  
With many a fearful face and hideous form,  
On monsters mounted, panoplied in flame,

I know not. Fact or symbol, all I know,  
Or care to know, is that the arrow showers,  
The hard-flung spears and javelins of the foe,  
Touching his halo's edge, were turned to flowers

That rained all night beneath the Bodhi Tree  
As though in adoration, or as though  
In homage to his supreme victory. . . .

Flowers of the earth or thought-flowers, all I know  
Is that Compassion, sunlike, can transmute  
Our hate not only into flowers, but fruit.

Ven. Sthavira Sangharakshita

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# BOOK REVIEWS

MEDITATION IN ACTION. By Chogyam Trungpa. Published by V. Stuart & S. Watkins, London. Pp.74. Price 15/-.

This book will do much to enlighten those whose idea of the Tibetan form of Buddhism is a mass of obscure symbolism and mysterious methods of meditation. It consists of an edited selection of talks given by the Ven. Trungpa Rimpoche at various times over the past three years and reveals clearly the essential simplicity that constitutes the heart of the Buddhist teaching, in its Tibetan form as much as any other. Nevertheless, indirectly - by implication almost - many of the distinctive features of the Tibetan approach do permeate the writing; for example the suggestion that violent tendencies in a person, and his destructive emotions like hate, should not so much be suppressed or even pushed to one side, but rather, by spiritual practice be transformed into new sources of creative energy; similarly the whole range of one's tendencies and habits of thought can be used as raw material to work with. Similarly with the Ego: It "...is like a bubble... (it) shows itself as an object more than actually being one". Ego is in no sense bad (or good). It, too, is something to be used, "...and from there gradually it wears out, like a pair of shoes".

The author makes no secret of his view that meditation cannot properly be 'taught' in a class. Some general things can be said about what meditation actually is: for example, "One should try not to suppress thought in meditation, but one should just try to see the transitory nature, the translucent nature of thoughts. One should not become involved in them, nor reject them, but simply observe them and come back to the awareness of breathing. The whole point is to cultivate the acceptance of everything, so one should not discriminate or become involved in any kind of struggle". Meditation is thus learning from experience, and among other things, involves breaking down the inherent tendency in man to taste his thoughts and experiences and then impatiently pass on to something else rather than digesting and observing the after-effects. But once the person has begun to practise meditation, the author firmly holds the view that further 'teaching' can only be given by private individual consultation.

This Guru principle (which has parallels in Zen) is of central importance in the Tibetan tradition, and is not well understood in the west right now. Going to a Guru, Ven. Trungpa explains very vividly, "is as though someone else possesses your own belongings and you are asking him to give them back to you". This does not mean the teacher then tells you some secret password or magic formula, reserved for initiates only; nor does it mean the teacher actually transmits his own understanding to you. What he does is to activate the 'inner guru', the disciple's own latent capacity for spiritual understanding. This he does by "building up and creating the atmosphere", in which a state of openness and receptivity is induced in the disciple, in which his own spiritual energies can be freed from at least some of their normal obstructions, "... to avoid collecting any more, to avoid charging up the ego, it is necessary to ask some external person to give something, so that you feel something is given to you". In other words the simple, but ego-diminishing ritual of going and asking is of key importance, and to evoke this response in his disciples the Guru must clearly be a man of considerable spiritual attainment himself. For this reason this transmission aspect of the Buddhist teaching is one of those areas of the Dharma that can never be understood from books, it can only be passed from generation to generation, or from country to country by means of a living tradition. That is why teachers like Padmasambhava, Tilopa and Naropa are so greatly revered in Tibet. They were the conduit through which Buddhism as a living tradition flowed from India into Tibet. In the same way Buddhism is now flowing into twentieth century western civilisation. Future generations of western Buddhists, as well as our own, will be eternally grateful for the teachings and inspiration of Ven. Trungpa Rimpoche and the other Buddhist teachers who are now transmitting living Buddhism to the west in the same way.

- Alan Parker

THUNDERBOLTS OF PEACE AND LIBERATION. Edited by Tina Morris and Dave Cunliffe. Published by BB Eke, 11 Clematis Street, Blackburn, Lancs., BB2 6JP. Pp. 94. Price 4/- 1/- postage.

Here is something quite different from most of the volumes of verse that tumble from the presses of the commercial publishing houses. Tina Morris and Dave Cunliffe share a common background of Revolutionary Ahimsa, Eastern Mysticism and global thinking, and the poems by nineteen poets (including themselves) which they have brought together in 'Thunderbolts of Peace and Liberation' are distinguished by vision rather than by mere versification. Poetry is to them a sacred invocation; it is mantra rather than metre. "This book", the Editors tell us, "is intended to act as a non-violent weapon of revolution; its poetry helping to induce compassion, wisdom, and thus liberation, within its readers and contributors". With so many poems by so many poets, the quality of the collection is inevitably uneven, but the most successful undoubtedly indicate new directions in English poetry. Among my own favourites are Diane di Prima's Revolutionary Letters 13 and 15, Hilary Ayer Fowler's Poem For Monica, L. M. Henderson's Mark's Poets, and Lenore Kandel's Hymn to Maitreya in America, with its hauntingly beautiful evocation of the dakini-angels of the four elements ..... But I have enjoyed them all, and hope to be able to read some of them to my friends this weekend at our Seminar in Nottingham.

- S. S.

## NEWS BRIEFS

### Seminar

The half-day seminar, held at Centre House on Sunday, July 13th, was well attended, despite the attraction of the beautiful summer weather. The events followed our usual successful formula, the high point being the lecture (now available on tape) by the Ven. Sthavira Sangharakshita on the Diamond Sutra, a complex but fascinating text.

### On the Air

Mrs Anne Lobstein, a prominent member of the Buddhist Society, was interviewed recently in a programme on the radio on why she became a Buddhist. She explained her reasons very clearly and recounted some of her personal reactions to the teachings of the Buddha Dharma.

Sir Francis Chichester, in his television series, 'Taliesin Tales,' in which he explains, with illustrations, the beliefs and philosophies of various world religions, spoke recently on Buddhism. He gave a potted history of its origins and developments, where he erroneously stated that there were now only 2,000 Buddhists in India, whereas, particularly through the efforts of Dr Ambedkar and his successor the Ven. Sangharakshita, there are actually roughly four million. After this Yehudi Menuhin read a legend of the life of the Buddha; although clearly and simply put, this contained a quantity of illustrative imagery which is highly symbolical in meaning and which, without being explained, could easily give the wrong impression to those with little knowledge of Buddhism. Mr Menuhin is, by the way, a pupil of the Yoga master Mr Iyengar, mentioned elsewhere in this Newsletter.

Buddhism gets far too little airing on our national radio and television networks; we can but hope that this situation will change so that a monthly talk or interview will become a possibility, as it now has in France.

## Nottingham

Buddhists in the Nottingham area have a valuable asset in the person of Mr Warren Atkins (Upāsaka Akshobhya). Apart from organising weekly meetings in Nottingham, Mr Atkins has also arranged highly successful monthly seminars, which have been attended by the Ven. Sthavira Sangharakshita and members of the Friends. Mr Atkins has already given several talks to school children in the area. The Nottingham group was also visited by Upāsaka Dipa, who gave a short talk on the need for self-discipline in the treading of the Buddhist path.

## Jiyu Roushi

Although we have already written to them personally, we would like to reiterate our thanks to those people who have responded to the appeal for funds towards Rev. Jiyu's fare to this country. Donations are still coming in, and if you have not yet sent your donation, it is not too late.

It now seems that Jiyu Roushi will be sailing for the U.S.A. in late October. Besides lecturing there, she hopes to set up a centre and is making enquiries about land which is arable enough for farming and secluded enough for concentrated practise.

Rev. Jiyu hopes to visit us after going to America, it now seems in April, if not earlier. While she is here, she intends to dedicate a Soto Zen temple near London, in a house already set aside for this purpose. We all look forward to her arrival and hope that she will stay in the country for some time, for there is much we can learn from her and many strange and prevalent ideas about Zen to be dispelled.

## Communities

The successful community at Sarum House has grown, both in numbers and activities. Several meetings have taken place there, both informal gatherings and more formal ones. Regular meditation classes and Puja are held there every Wednesday, and monthly full moon ceremonies take place in the beautiful Shrine Room. Besides the Ven. Sangharakshita, several Bhikkhus from Buddhapadipa Temple have been regular visitors, Ven. Taigaku from Paris was also a welcome guest there.

Following the success of this community, another has been established nearer London. Called the Amitabha Community, it is at 64 Marney Road, London S.W.11, near Clapham Common. Typically, the first room to be completed was the Shrine Room and regular meetings are held there. When the Triratna Shrine Room at 14 Monmouth Street was flooded, not only were these community members extremely willing helpers in repairing the damage, they also put their Shrine Room at the disposal of the Friends so that meditation classes could continue as usual.

We should point out that, although these communities are spiritually connected with the F.W.B.O. in that they contain members of the Order, they are administratively and economically independent and self-supporting. It seems that the setting up of such communities may well play an increasingly larger part in the future of British Buddhism, affording as they do the possibility of a practical, rather than a merely theoretical, approach to Buddhism, in the company of like-minded people.

## Regretfully

The death of Madame Alexandra David-Neel at the age of 101 has just been announced. We have, unfortunately, no room to write of this famous author, explorer and Tibetan Buddhist and can only say how sad we are at the loss of such a great woman.

## Visitors

Contacts between leading figures in the Buddhist world are always significant, and readers will be interested to learn that our President, Ven. Sthavira Sangharakshita, recently met Mr Alan Watts, the well-known author of The Way of Zen and a number of other books on comparative religion, mysticism etc. This was their first meeting, and though Mr Watts' visit to this country was a very short one, he and the Sthavira spent a whole evening together. Among the subjects discussed were the progress of Buddhism in the West, the Tantric tradition and the question of drug-taking and the spiritual life. The Ven. Sthavira and Mr Watts found themselves in substantial agreement in a number of fields. Mr Watts also expressed interest in the F.W.B.O. and warm sympathy with its objectives and method.

We were recently visited by Ven. Taigaku, a young French monk from Paris who is a pupil of Ven. Deshimaru Taisen. One of the new generation of ecumenical occidental Buddhists, Ven. Taigaku spent most of his time in this country visiting the various Buddhist groups and communities. He is now bound for Vietnam, where he intends to continue and deepen his study of the Dharma, after which he hopes to visit Japan. It is on people like Ven. Taigaku that the future of Western Buddhism may well depend, when after having completed his studies, he finally returns to the West.

Another prominent visitor to our group was Monsieur Maurice Salen, who is the President of the new French Buddhist organisation 'Connaissance du Bouddhisme' the objects of which are :

1. To disseminate in the West the origins and contemporary developments of Buddhism in all its traditions, without exclusivity of any type.
2. To promote study and research groups.
3. To co-ordinate the activities of different groups and associations having similar aims.
4. To teach the practise of the various Buddhist techniques.

This organisation succeeds the now defunct 'Amis du Bouddhisme' and Friends will be happy to learn that Ven. Thich Thien Chau is playing a leading part in its activities. Already, largely due to Mr Salen's efforts, permission has been granted for regular broadcasts on Buddhism on the French national radio and television network which will take place on the full moon day each month. It should also be pointed out that both Mr Salen and Ven. Thien Chau are playing a leading role in the plans for the construction of an interdenominational Buddhist temple in Paris, sponsored by the French government who have already provided the land. This venture will be known as the Institut International Bouddhique and will provide a cultural and religious centre which will be at the disposition of Buddhists of all traditions and nationalities sojourning in France. We shall be watching developments in France with interest and wish them all success in this great undertaking. Mr Salen, on his way back to France, spent a few days at the F.W.B.O. retreat in Haslemere, where he was able to talk to Ven. Sthavira Sangharakshita and meet many of the Friends.

A most welcome guest has been Dr Karel Werner, who many people know as a renowned Buddhist scholar, yoga teacher and Indologist. Few realize that he is also a Buddhist priest, being an ordained member of the Arya Maitreya Mandala about which he has written in this Newsletter. Dr Werner has just returned from Germany, where he has been in contact with many Buddhist groups, and feels that they also could do with a breath of Eka-yana (Buddhist ecumenism). Prior to his departure for the Buddhist Society's Summer School, where he was to lecture, Dr Werner joined us in meditation as well as exchanging views with the Ven. Sangharakshita on the future of Buddhism.

# Hatha Yoga

The outstanding event for many of us was the annual visit of Sri B.K.S. Iyengar in July. Seventeen students from the Tuesday classes at Centre House were able to have lessons from the master himself, while many more attended his lecture-demonstration at the Commonwealth Institute on July 3rd. We are indeed fortunate that he is able to leave his pupils in Poona every year and come to Europe to guide, correct and encourage us, so it was with special pleasure that we made a presentation to Sri Iyengar on July 12th on behalf of the friends of the Western Buddhist Order.

Participation in his classes is limited to those who have worked regularly in one of the practice groups run by Sri Iyengar's pupils during the previous year, so anyone who would like to attend his classes next summer should enrol in a class now.

Starting in October, I shall be holding more daytime classes in a number of places including Cambridge, the City of London (in the lunch hour), Kensington and at the B.B.C. Club. A list of these classes will be available at 14 Normouth Street shortly.

- Penny Nield-Smith

# Retreat

As Retreat Organiser, I would like to thank all those (a total of 80 people) who attended our Retreat at Keffolds, both for the present given to me on the last day (which I plan to spend on some much wished-for books) and for the help and loving kindness which they extended at the Retreat to me and to each other. It was a wonderful experience to live and work for those 18 days in the atmosphere of happiness and cheerful self-giving which was created by the members of the temporary community at Haslemere.

Two illustrated articles on the Retreat appeared in the local Press - the Surrey Advertiser and the Haslemere Herald. Both these articles were thoughtful and sympathetic and aroused a good deal of local interest.

## LOST PROPERTY.

Two items were left behind at Keffolds : a gold bracelet and a royal blue cardigan. I should be grateful if the owners of these would get in touch with me.

- Penny Nield-Smith

# Stop Press

Ken Fry (Upāsaka Dīpa) of Farnham, Surrey is in the process of forming a Buddhist Meditation Group for interested persons in the locality. Would anyone interested please contact him at the following address: Mr K. Fry, 18 White Cottage Close, Upper Hole, Farnham, Surrey.

Mrs F. Mills of 8C. South, Royal Hospital, West Hill, Putney, S.W.15., is determined to form a Buddhist community in the country (probably Norfolk or Suffolk), and would like suggestions from friends and interested persons. (stamped addressed envelope, please.)

# DIARY

SEPTEMBER 21 : The Seminar provisionally announced for this date will not now take place. The Ordination ceremonies will have taken place at the August Retreat at Keffolds, by the time you receive this Newsletter.

OCTOBER 5 : AUTUMN RECEPTION. A reception, an informal social occasion to enable visitors and friends to make or renew acquaintances, will be held on Sunday, October 5th, at 4.00 p.m. at Centre house, 10a Airlie Gardens, Campden Hill Road, London W.8. Refreshments will be provided, and the reception will be followed by Puja and Meditation. Please do come along and see what we're all about.

OCTOBER 17 : A NEW LECTURE SERIES. The next series of lectures to be given by the Ven. Sthavira Sangharakshita will be held on Fridays at 7.30 p.m., starting on Friday October 17. These will take place at Centre House, 10a Airlie Gardens, Campden Hill Road, London W.8. Each talk will last for approximately an hour and should be of interest to both beginners and more advanced students of Buddhism. The series is entitled : THE HIGHER EVOLUTION OF MAN and comprises the following lectures:

- Friday October 17 Evolution, Lower and Higher
- Friday October 24 The Axial Age and the Emergence of the New Man
- Friday October 31 Art and Spiritual Life
- Friday November 7 Religion, Ethnic and Universal
- Friday November 14 Buddhism as the Path of the Higher Evolution
- Friday November 21 Stream-Entry: The Point of No-Return
- Friday November 28 Cosmic Significance of the Bodhisattva Ideal
- Friday December 5 Buddhism, Nietzsche and the 'Superman'

Light refreshments will be on sale from 6.30 p.m., and the talks will be followed by a period of discussion and questions, ending with a short Puja and Meditation. The cost of the complete series of lectures is £1.10. (£2 for married couples, £1 for students and pensioners) Please book on the form provided with this Newsletter. Individual lectures cost 5/-, payable at the door.

DECEMBER 21 : MIDWINTER FESTIVAL. We regret that, owing to the illness of the organiser of this meeting, plans are not yet finalized, and we are unable to give details as yet of this festival. All we will say is that it should be an unusual and entertaining event and suggest you keep the date outlined in your diary and contact us at 14 Monmouth Street (tel : 836. 0630) nearer the time, for more details.

Regular meditation classes are held every week on our premises at 14 Monmouth Street, including one every Tuesday for beginners. No charge is made, though a voluntary donation is welcome, to help cover expenses.

Hatha Yoga classes recommenced on September 16th at Centre House. These are held on Tuesdays from 6.15 to 7.15p.m. and 7.30 to 8.30p.m. Further details may be had from 14 Monmouth Street.

# DHAMMAPADA

Translated from the Pāli by Ven. Sthavira Sangharakshita

The Pāli Dhammapada is a collection of 423 verse aphorisms arranged according to subject in 26 sections. Most of these verses are found elsewhere in the Pāli Tipitaka; - some are original to the Dhammapada. All represent, according to tradition, the Buddhas teaching to His disciples on various occasions. The present version is an attempt to reproduce in modern English something of the terseness and directness of the original, avoiding the stilted diction and obsolete expressions that have sometimes characterized previous translations.

## I. The Section of Pairs

1. (Unskilful) mental states are preceded by mind, led by mind, and made up of mind. If one speaks or acts with an impure mind suffering follows him even as the cart-wheel follows the hoof of the ox.
2. (Skilful) mental states are preceded by mind, led by mind, and made up of mind. If one speaks or acts with a pure mind happiness follows him like his shadow.
3. Those who entertain such thoughts as 'He abused me, he beat me, he conquered me, he robbed me', will not still their hatred.
4. Those who do not entertain such thoughts as 'He abused me, he beat me, he conquered me, he robbed me', will still their hatred.
5. Not by hatred is hatred ever pacified here (in the world). It is pacified by love. This is the eternal law.
6. Others do not realize that we are all heading for death. Those who do realize it will compose their quarrels.
7. As the wind blows down a weak tree, so Māra overthrows one who lives seeing the (unlovely as) lovely, whose senses are uncontrolled, who is immoderate in food, lazy, and of inferior vigour.
8. As the wind does not blow down the rocky mountain peak, so Māra does not overthrow one who lives seeing the unlovely (as unlovely), whose senses are controlled, who is moderate in food, and whose faith and vigour are aroused.

9. He is not worthy of the saffron-coloured robe who takes it (while still) not free from impurity and lacking in self-restraint and truth.
10. He is worthy of the saffron-coloured robe who has made an end to all impurity, who is well established in virtuous conduct, and who is endowed with self-restraint and truth.
11. Those who take the unreal for the real, and who in the real see the unreal, they, wandering in the sphere of wrong thought, will not attain the real.
12. Those who, having known the real as the real, and the unreal as the unreal, they, moving in the sphere of right thought, will attain the real.
13. As rain penetrates into the badly thatched house, so lust enters the (spiritually) undeveloped mind.
14. As rain does not penetrate into the well thatched house, so lust does not enter the (spiritually) well developed mind.
15. The evildoer grieves in both (worlds); he grieves 'here' and he grieves 'there'. He suffers and torments himself seeing his own foul deeds.
16. The doer of good rejoices in both (worlds); he rejoices 'here' and he rejoices 'there'. He rejoices and is glad seeing his own pure deeds.
17. The evildoer burns in both (worlds); he burns 'here' and he burns 'there'. He burns (with remorse) thinking he has done evil, and he burns (with suffering) having gone (after death) to an evil state.
18. The doer of good delights in both (worlds); he delights 'here' and he delights 'there'. He delights thinking that he has done good and he delights (after death) having gone to a state of happiness.
19. He who for his own benefit constantly recites (the sacred verses) but does not act accordingly, that heedless man, like a cowherd that counts the cows of others, is not enriched by the religious life.
20. He who for his own benefit recites even a little (of the sacred verses) but lives in accordance with their principles, abandoning craving, hatred and delusion, - possessed of right knowledge, - with mind well freed, - clinging to nothing in this or in any other world, he is enriched by the religious life.

Nota. Words in brackets represent explanatory additions by the