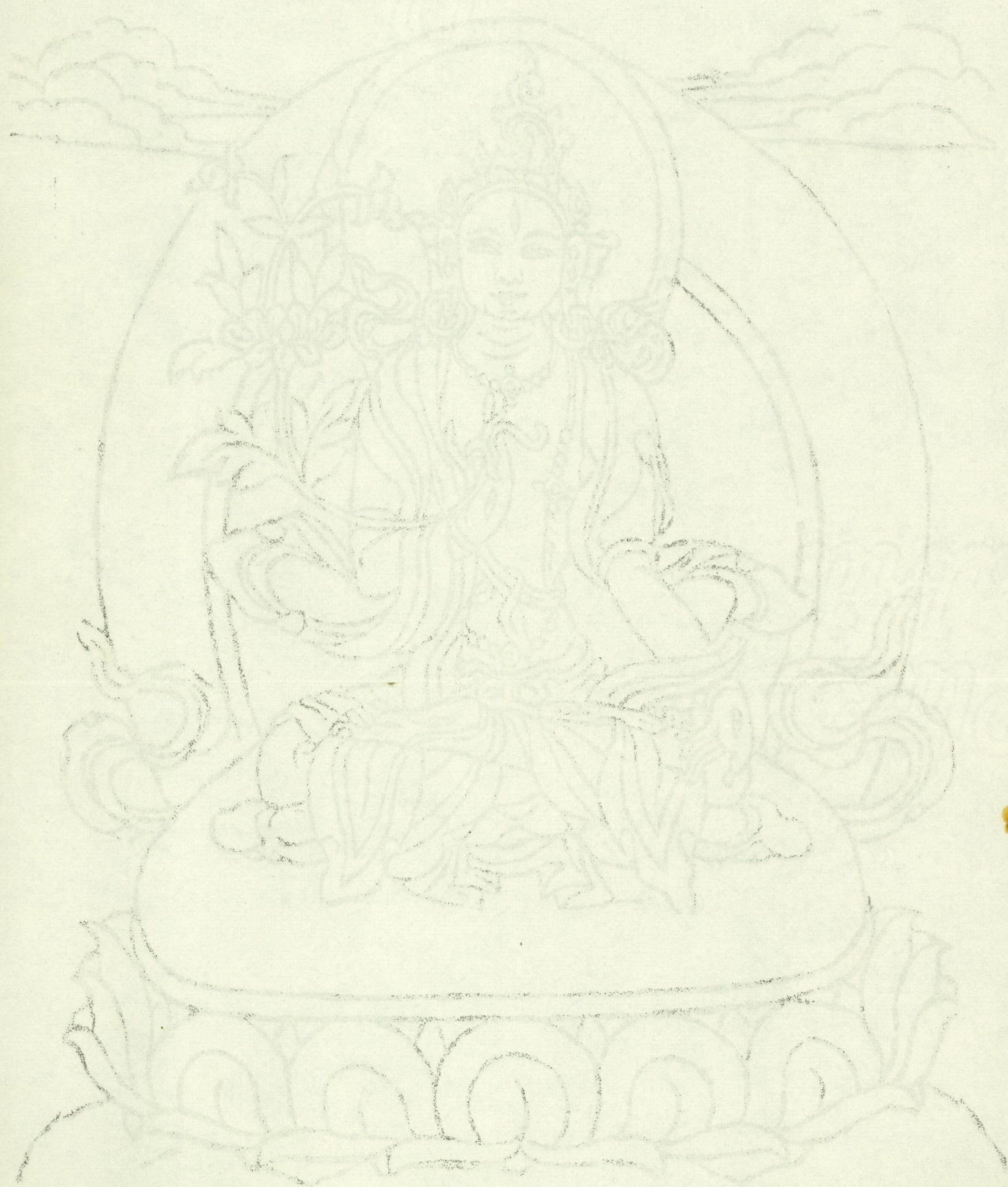


# fwbo 7 newsletter





# Two new letter





THE FRIENDS OF THE WESTERN BUDDHIST ORDER  
**NEWSLETTER** No. 7  
January 1970

PRESIDENT: THE VENERABLE STHAVIRA SANGHARAKSHITA

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**MOVEMENT, CHANGE, AND AWAKENING**

This is the first issue of our newsletter to appear in this new format. The change is emblematic, not only of our policy of change, but of the whole idea of a spiritual movement, which is just that: the communication of spiritual movement.

Human life is nothing but movement: movement of things, of people, of our environment in general; but consciousness also moves, and must move, if any progression is to take place in the direction of awakening. But the condition of sleep which characterises our lives requires a cyclical movement, which repeats endlessly, and drives ever deeper the nails into the door of our tomb of somnolence.

If our aim is to wake up, we must somehow change the cyclical movement into a spiral one, one that does not repeat, ever returning to its starting point. Change is one way of inducing this state. Change of habits, of styles of doing things, of our way of speaking, of our everyday environment. Even such things as changing our eating and sleeping patterns, our mode of dress, our habitual way of walking -all these things serve in their own way to awaken us, little by little, into a new, more aware, more vital, more colourful state of mind, which in turn will provide the stimulus for further awakening.

But to wake up once and for all, and not merely for a moment's glimpse at the outside (real) world, requires great will power, and such will does not exist in the state of sleep. Therefore what is needed as the great awakener G. I. Gurdjieff pointed out to his pupils, is a very efficient alarm clock, one which does not provide an opportunity of going to sleep again, even for an instant.

For all forms of sleep are the greatest enemy of enlightenment. If you do not begin to awaken, there can be no possibility of any spiritual development: awakening to the higher consciousness is an absolute prerequisite of the higher evolution of our species; without it, no theories or philosophies are meaningful; no ways of life will bear any nourishing fruit.

We hope that this new news letter will be an efficient alarm clock for all who use it.

A propitious and wakeful new year to you all.

Ananda Upasaka.



## THE NATURE OF MEDITATION

Contrary to what is sometimes thought, meditation is not just a matter of concentration-exercises successfully performed. Meditation may be defined as the persistent and methodical attempt to see Reality within.

Ordinarily our attention is directed outwards, towards the world. When we take up the practise of meditation, however, we learn to withdraw our attention from external objects, to disengage the senses from their respective stimuli, and to centre attention within.

This attitude of withdrawal finds expression in the posture normally adopted for meditation, when we sit with legs folded beneath us and hands resting, one above the other, on top of the crossed ankles. The eyes are closed, representing the exclusion not only of visual stimuli but of all sense-impressions whatsoever. With practise it becomes possible to keep the mind centred within for longer and longer periods. This eventually results in a permanent shifting of the centre of attention from the external world to the mind itself, so that even when we are engaged in external activities a degree of inner recollection and awareness persists.

The next step we have to take is to make the mind progressively purer, clearer, and more luminous. That is to say, having turned from the external world to the mind, we now have to turn from the lower mind to the higher mind. In the general tradition of Buddhism this process is represented by the four rupa-dhyanas, or states of meditative consciousness associated with the world of form, and the four arupa-dhyanas, or states of meditative consciousness associated with the formless world. These are usually regarded as together constituting one continuous series.

The first of the four states of meditative consciousness associated with the world of form consists of the five psychic factors of thought, both initial and sustained, rapture, bliss, and onepointedness. In the second of these states, thought is eliminated, and in the third, rapture. In the fourth, bliss is replaced by equanimity. Onepointedness is the only psychic factor which remains constant throughout. Indeed, it grows in intensity as the other factors are eliminated and it absorbs the energy invested in them.

The four states of meditative consciousness associated with the formless world are known as the Sphere of Infinite Space, the Sphere of Infinite Consciousness, the Sphere of Nothingness, and the Sphere of Neither Perception nor Non-Perception. These names tell us very little about the real nature of these states, which represent still higher and more refined experiences of onepointedness and unification.

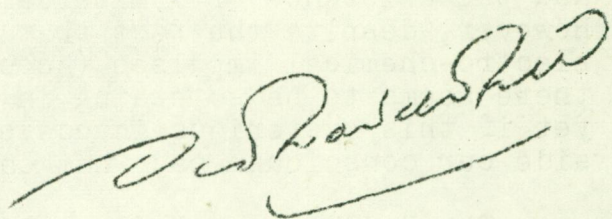


Even when the ascent has been made from the lower to the higher mind, and the eight states of meditative consciousness have all been experienced in their fulness, the limits of meditation have not been reached. The eight states are relative or mundane in character. They are not absolute, not transcendental. Reality has not yet been seen. Having turned from the lower to the higher mind we must finally turn, therefore, from relative mind to Absolute Mind.

As relative mind and Absolute Mind are, from the standpoint of the relative mind, absolutely discontinuous, this transition can be brought about only by means of a kind of existential leap from the one to the other. There is no longer any question of a path with clearly marked steps and stages. The path that we have so far followed ends at the brink of an abyss, and from here we have no alternative but to take a leap in the dark.

Taking the leap, we find ourselves in the midst of the Void. Darkness changes to light. Suddenly the mysteriously, relative mind is replaced by Absolute Mind. This Absolute Mind is not subject as opposed to object, nor can it be itself the object of thought. Rather, it is that pure, brilliant and transparent Awareness within which the distinction of subject and object does not exist.

The goal of meditation has now been reached. Reality has been 'seen'.

A handwritten signature in dark ink, appearing to read 'D. R. S. S. S. S.', with a long horizontal line underneath.

(Based on part of a talk given in London in 1965)



## A NOTE ON EGOISM

Egoism, whether instinctive or clearly conscious, is a fundamental, and therefore extremely powerful, existential disposition. From the rudimentary sentience of the amoeba, (a being that is scarcely differentiated from the unconsciousness of the inorganic realm) to the full self-awareness of our own species, we recognise the same basic drive and tendency in all living beings, irrespective of what zoological family they belong to.

In Man, the automatic egoism of the animal (in which the type of the species predominates, so that the animal's ego is not really fully individual) is intensified and reinforced by the egoism which springs from his rational faculty; thus, what characterises Man, and serves to distinguish him from his evolutionary younger brothers is a more enhanced intelligence, but also, regrettably, an exceptionally vehement ungovernable will, which is certainly not a secondary, but rather a primary phenomenon.

We can make no greater error than in identifying egoism with consciousness: certainly the ego appears in consciousness, and colours all its perceptions, thoughts, emotions and volitions; but consciousness, taking the word in its most comprehensive sense, is determined by, and is functionally dependent on, the brain, and thus, at least from the purely empirical point of view, remains a psychological process (even if the brain merely 'tunes in' to consciousness) - the point remains that personal consciousness and perceptual consciousness presuppose brain, sense organs, and the existence of a material body, extended in space. However, despite the fact that the mind is a series of momentary electro-chemical impulses (according to the neurophysiologists) there seems to be something in us which corresponds to an ego, yet if this mysterious inaccessible something is below or outside our consciousness, what can it be?

The Buddha repeatedly told His disciples that life is a flux, a constantly changing flow, dynamic not static, illusory not ultimately real. Where to discover or grasp an enduring 'I' in the midst of the swirling waters of the ocean of birth and death?

Yet we persist in our 'I' sense, precisely because that in us which corresponds to 'I' is a blind insatiable striving, basically irrational, preconscious, to which consciousness is added by nature, merely in order that, because of the increased complexity of the human animal, the sightless will may survive - with the aid of consciousness.

Acknowledging that existence is ephemeral, negative, and phantasmagoric, there is still something in us which creates the feeling and strong experience of 'I' and 'me' - and this is nothing else than the relentless and near-demonic will-to-live, manifesting itself in all beings, constituting the ego-sense in all, yet in itself egoless, impersonal.



Once this is clearly discerned and comprehended, we can begin to act upon our understanding: there is, in the final analysis, no self of any kind whatever: only tanha, (craving, thirst, desire) which, together with avijja (spiritual blindness, primordial ignorance) the Buddha declares to be the parent of all beings - and not merely in a figurative sense either! Fortunately, in Man the terrestrial life-stream has become self cognising; thus, in Man and through Man, the will, that unconscious tyrannical craving which has produced this world of sorrow and instability can at last be transcended: compassion takes the place of aggression; simplicity takes the place of greed; wisdom takes the place of ignorance. As the German philosopher Eduard Von Hartmann once remarked, 'our world can be regarded, paradoxically enough, as the best of all possible worlds, because through our kind, Homo Sapiens, the will can be spiritualised, and 'gone beyond' so that the suffering of life need not continue through countless ages, but can be overcome, by our following the clear, convincing, and transfiguring teaching of the Awakened One. Liberation may be attained, though the ground of our Being be a dark, mindless life-urge. This is the inspiring message of the Tathagata.

Sumedha Upasaka

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THREE POEMS WRITTEN UPON THE EVE  
OF MASTER SOCHU SUSUKI SAN'S RETURN TO JAPAN  
FEBRUARY 15th, 1968

1.

Winter is ending; yellow flowers  
line the mountain path.  
when I remember your happy laughter  
joy floods my heart like spring rain.

2.

The Zendo is filled with deep silence;  
candle-light makes dancing shadows on the wall.  
over your empty seat, wisps of incense float  
like ships on the ocean of Buddha Mind.

3.

I asked you, 'what is Buddha Mind?'  
you laughed at my question;  
this morning I heard the wind blow in the trees  
and saw sunlight dance upon the river.

Stephen Parr (Ananda Upasaka)



AMITABHA : A NEW MEANING OF COMMUNITY : AMITABHA

part 1

Once upon a time some very ordinary people got together and decided to have a 'STUDY GROUP'. They decided to ask a lot of very profound, far reaching, searching, interesting and altogether ordinary questions. So they did. They got together once a week - or so, and asked a question or two, ate a lot, and filled a lot of time and space and ears and mouths with words and words and words. And it was all very very, profound, far reaching and super-ordinary. And time went on, the words got bigger, questions got longer, the room got noiser, and then, for some reason, all these people - Stopped Still. Listened, and pined. And lo and behold - there was a little Answer, unblinking, unthinking, unspeaking - just being/obvious/finding itself. That's how it all stopped - and started. McLuhan says, super acceleration leads to interface, interface leads to you; instead of looking at the world, we let it in, instead of asking questions, we let answers find us through us. So there we were, with a new answer - Amitabha and a whole new set of answer/questions that happened rather than thought.

The Balinese say 'We have no art. We do everything as well as we can.'

Some say, 'We have no religion. We do what we can.'

We say, 'We do nothing. Ask no questions. Come and see the answers getting done. There is no 'Buddhism,' and Amitabha is its community.'

part 11

(beauty and the beast)

We decided to adopt a three storied orphan at 64 Marney Road. We felt sorry for it. It had an inferiority complex. It was underdeveloped, over-populated (with furniture), polluted, and generally on a down hill run with a disease called - The Damp. It was neurotically obsessed with the past 1942 newspapers on the floor, twenty year old diapers in the closets, and three week old tomato ketchup in the book shelf. We gave it a face lift, a vacuum, a disinfectant, and a lot of paint. We gave it a name, a new rubbish bin, some flowers, a shrine room, and some nice people and a cat. It gave us itself. One day we discovered we were a community. Six people (and a cat) had extended themselves into a new metaphor. We had a tribe, a survival unit,



a theatre that was on all the time and space through. Actually, we didn't have any of it; it had us.

part 111

('Everything we do is music'; John Cage)

One day, a man came along and said, well, what do you do, and what is the purpose?

'The highest purpose is to have no purpose at all. This puts one in accord with nature, in her manner of operation.' J. Cage.

'Learn by doing what to do. Learn by going where to go.' Theodore Roethke said something like that.

A lot of questions come down to - what should i do and where should i go; as if we were outside where WE ARE. We are collisions and cognitions and being what we are doing. Imagine innumerable wheels spinning in all directions around-centre. Centre is Still. The answer is a montage of Here/Now and people turning inside out - being busy being. We have been and are playing hide and seek; hiding in each other to seek/find ourselves and centre. And thats all.

Some say, jazz is a virgin ear turning out, a new space of our Twentieth Century world. A community is living jazz in reverse perspective - a new frontier of in-space; a sculptural newspaper, time that cathects in people-events, a new costume of a new world of I/Am. Amitabha.

'The west shall shake the east awake...  
while ye have night for morn...

James Joyce

Article by Nancy Canright



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:::HAPPENINGS:::HAPPENINGS:::HAPPENINGS:::HAPPENINGS:::HAPPENINGS:::  
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#### NEW SAKURA: BUDDHIST CRAFTS ON SHOW

Sakura, the Buddhist shop in Monmouth Street is now firmly in new hands, those of Miss Anne Lobstein and Deborah Lobstein, and they are proving very efficient ones. Much work has been carried out in improving the premises, and it has shown itself to be very fruitful work, as anyone who cares to visit the shop at No. 14 will see for himself. The shop now has the additional distinction besides that of being the only Buddhist shop in England, of being the most beautiful in the whole of Monmouth Street. Established customers will be reassured to find that the old name, 'Sakura', (which means cherry blossom in Japanese) has been retained.

Anne's aim has been to provide and display the entire range of Buddhist and Oriental books, crafts, rupas antique and new, records of chanting from all schools of Buddhism, bonsai trees and insence.

To mark the opening of the new venture, a small party was held on the 12th of December, and the ship was magnificently launched with full sails and a fair wind. On December 10th, Anne Lobstein was interviewed about her new shop for the BBC radio programme 'Today', which is broadcast nationwide every weekday morning on Radio 4.

A catalogue of goods available from Sakura is now available: please telephone 01.836.0630 for further details.

#### ANNUAL GENERAL MEETING

Every legally constituted society has to have its AGM, to make the state of the house known to all concerned. A spiritual movement is not immune from this creeping manifestation of civilisation.

Yet it often happens in similar organisations that this type of business dominates the true aims of the society, and it is in order to avoid this state of affairs that the FWBO has always stressed the movement aspects of the work, rather than the society aspect. Hence, AGM's and suchlike are regarded as necessary evils, and conducted as briskly as possible.

Nevertheless, such was the extent of the business conducted at the Tandoori Restaurant, Rathbone Place, W1., on September 25th. 1969 that the meeting lasted from 7.30 until nearly eleven o'clock.

Many avenues of future exploration were discussed, as were the considerable achievements of the past.

#### LAST MOON OF THE SIXTIES

Sarum House community celebrated the last full moon of the decade with a ceremony which lasted for nearly two hours, and which several friends from the locality of Purley attended. Regrettably,



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no one from the Order came to support us, but spirits were kept up, if they needed to be, with suitable food and drink, which was available in plenty.

The shrine room was arranged in the form of a mandala, with simple shrines around the walls, and a specially built tower of Buddhas' in the centre, around which everyone sat in a circle.

There was chanting, readings from the Mangala and Heart Sutras, meditation, and taking of refuges and precepts, all within the framework of the sevenfold devotion ceremony of Shantideva.

## BUDDHIST MARRIAGES

The first public ceremony held at the Amitabha Community was the Buddhist marriage celebration on October 11th. 1969, for James MacKenzie James, aged 22, who has known the Ven. Sangharakshita since his return to this country three years ago, and June Ida Mary Howeson, aged 21.

The ceremony took place in the specially prepared shrineroom, with fifty guests, including the Ven. Sangharakshita, the bride and bridegroom's parents, and members of the Amitabha and Sarum House communities.

The shrineroom was very colourful, with white walls, a very richly woven carpet, red curtains, saffron shrine cloths, and the deep red mandala of Amitabha, the lotus-seated Buddha in the meditation posture, who radiates red light, symbolising wisdom.

The whole room was filled with vases of red, yellow, and orange flowers, and many coloured candles adorned the shrine.

The bride added to the colour by wearing a long green velvet dress in medieval style, which she herself had designed and made.

The marriage ceremony proper began with salutations to the Buddha, Dharma, and Sangha, and continued with the offering, by the bride and bridegroom of flowers, lights and incense, the taking of the refuges and five lay precepts, the recitation of Sutras in Pali, and the tying of thread around the couple's wrists. The ceremony concluded with the exchange of rings and garlands.

Ven. Sangharakshita explained the symbolism of the ceremony saying that the quality of the relationship between a man and a woman who had chosen to come together was the most important factor for them to remember, that it was based on the necessity for freedom to grow within the relationship, and the emphasis laid on compassion, and mutual non-exploitation.

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The marriage also took place on September 6th, 1969, between Ross Thackwell and Rosiva, both dedicated Buddhists and friends of members of the Order. The ceremony took place this time at Sarum House, in Purley, and was attended by many members of the Order, and Ven. Sangharakshita.

## THE HIGHER EVOLUTION OF MAN

This was the title of the Ven. Sangharakshita's fifth series of Friday evening lectures, which were given at Centre House, Kensington, from October to December. The series was very well attended, and each lecture concluded with a Puja ceremony. Tapes



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will however be played at the Triratna Shrine and Meditation Centre at a later date when those seriously interested in their own Higher Evolution will not only be able to listen to the lectures but hear some of the more abstruse points personally elucidated by the Ven. Sthavira.

### MEDITATION CLASSES

Following the Summer Retreat, the Ven. Sangharakshita decided to reorganize the meditation classes which have been held at the Triratna Shrine and Meditation Centre since March 1967.

Tuesday continues to be Beginners' Night. The forty or more minutes of practise and instruction are however now followed by a break for tea and coffee, after which comes an hour or more of questions and answers, and discussion. Attendance has been consistently high and the Beginners' Class has already developed into a stable but lively group with an identity of its own. Ven. Sangharakshita is helped in the running of the class by Upasika Karuna and Upasaka Taranatha, who besides being regularly present are responsible for conducting it in his absence.

On Wednesday is held the Intermediate Class. This is a smaller group consisting of those who have at least a year or two's experience of meditation and who can sit for two fifty-minute periods without discomfort. No instruction is given in this class, which is for practise only, though the Ven. Sthavira is always available for private consultation before or after the class.

Thursday evening is now devoted to the 'Advanced' Class, which is intended mainly for members of the Order. In this class instruction is given in methods of meditation other than the standard Anapana Sati and Metta Bhavana practices used in the other classes, and the Ven. Sthavira sometimes reads and comments on a Buddhist text, usually from the Zen or the Tibetan tradition. So far attendance at this class has been unsatisfactory, and further changes may be made.

### ORDINATIONS

The fourth group of ordinations into the Western Buddhist Order, originally scheduled for September 21st, were held instead on Sunday 31st August at the conclusion of the Summer Retreat. The majority of the ordinands having planned to be at "Keffolds" in any case, it was felt that the ordinations would appropriately come as the culmination of this period of freedom from mundane worries, intensified spiritual effort, and general sorting out.

The private, individual initiations were conferred by the Ven. Sthavira Sangharakshita on the night of Saturday 30th August, commencing at 9 p.m. and concluding at 2 a.m. when, in complete silence, a Japanese-style Tea Ceremony was held. The public ordinations were held the following morning in the united presence of members of the Order, friends and wellwishers, some of whom had come specially from London for the occasion. After offering



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flowers, candles and incense before the image of the Buddha, the ten ordinands formally committed themselves to the spiritual life by reciting the Ten Vows of the Upasaka; Ven. Sangharakshita then invested them with the simple white kesa of the Lay Brother or Lay Sister, symbolical of the purification of body, speech and mind to which they had pledged themselves.

Amongst those ordained were three members of the Sarum House Community (all of whose members are now members of the Order) and three members of the Amitabha Community, at Clapham. The names of the ordinands are Edward Smith (Chanda), Dorothy Bailey (Vajira), David Crowley (Devendra), Krystyna Charters-Rowe (Karuna), Paul Thomson (Dharmapala), Hazel Cooke (Malini), David Austin (Dhruva), Keith Charters-Rowe (Nanda), Karl Taylor (Taranatha) and Mark Strathern (Ratna), to all of whom we offer warmest congratulations, as well as best wishes for continued spiritual progress and increasing service to the movement.

### WEEK-END SEMINARS OUTSIDE LONDON.

Ever since its inception, the FWBO has been in close and regular contact with Buddhist groups scattered up and down the country, and the Ven. Sangharakshita has visited most of them at least two or three times a year. Members of these groups have also participated in Retreats, and attended lectures and other meetings in London whenever possible.

For a long time, however, the Ven. Sthavira has felt the need for something more than this. At his suggestion, therefore, some of the more active groups have organized week-end Seminars which have been attended not only by their own local members, but by upwards of a dozen members of the Order and other friends accompanying Ven. Sangharakshita from London for the purpose. Four two-day Seminars have already been held at Nottingham and one at Birmingham, while one-day Seminars have been conducted by the Sthavira at Birmingham, Brighton and Hastings. The programme usually consists of lectures, meditation, puja and chanting, discussion, and (time permitting) communication exercises. Attendance (including those from London) has ranged from fifteen to forty persons. So far the experiment has proved a great success, and ties between the FWBO and its friends and supporters outside London have been greatly strengthened. The experiment will be continued during the coming year.

### POETRY READINGS

Some years ago, at the invitation of Dick Wilcox, the Ven. Sthavira Sangharakshita gave a highly successful reading of Buddhist poetry at the King's Head, near Liverpool Street Station, for the Peanuts Group. Since then the idea has remained firmly in his mind and poetry-readings have, as many of our readers know, featured in the activities of the FWBO almost from its inception.



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Recently, for the first time, the Friends put on a whole series of poetry-readings. On Nov. 10th, 17th and 24th, at the Poetry Society, 21 Earls Court Square, S.W.5. Krystyna Charters-Rowe (Karuna) and Terence O'Regan (Vangisa) read New Poems by Ven. Sangharakshita, Stephen Parr (Ananda), Alan Sharples and other members and friends including themselves, as well as translations of Chinese, Japanese and Tibetan Buddhist poetry.

On Friday Dec. 12th, at Centre House, Kensington, the Ven. Sangharakshita (assisted by Krystyna and Terry) read a selection of his poems written in India. The poems were divided into three sections, 'Poems from my wandering life', 'Poems about the Buddha', and 'Poems written in and about Kalimpong', and the Ven. Sthavira introduced them with autobiographical reminiscences. On Monday Dec. 15th Krystyna and Terry gave a poetry-reading at the 'Lamb and Flag', Covent Garden.

Though the readings were quite well supported by our own members and friends, they drew hardly any poetry-lovers from outside the movement, and from this point of view must be judged unsuccessful. Those who did attend, however, enjoyed the readings immensely and further series are planned for 1970.

### RETURN OF ZEN MASTER TO ENGLAND

As this issue was about to be printed, we heard at the last minute that master Sochu Suzuki Osho, head monk at Ryutaku-ji monastery in Mishima, Japan, is intending to return to this country for a period of about six months. Those of you who have already met this remarkable person, and especially those who were fortunate enough to study under him, will realise that this is an event of great importance, not only to followers of the Soto Zen sect, but to every person who seriously wishes to practise Dharma.

For Sochu Suzuki San is remarkable for two things; first, he has a vast practical store of knowledge about Buddhism in all its aspects and the ways in which it can be applied to life; he has no time for theory, if he sees that it is not being applied to the real circumstance of one's life; second, he is eminent in his humanity: he has a great sense of humour, and, as is the case with all great men, he knows and applies the fact that humour and seriousness are not divided: in conversation, he will point out to you the unseen implications of a joke, and make it reveal something about yourself which had hitherto been hidden; and while in the course of a maybe-too-serious and too theoretical discussion, he will suddenly turn the tables on all your intellect, and collapse into roars of laughter at your subsequent and total incomprehension! Therefore be forewarned, you potential Zen students: you undertake the task (and task it is, in many senses) of his teaching at the peril of your ego!

Anyone who has not been put off Zen for good by this brief and insufficient daguerrotype, can obtain further information on the dates of his visit, and classes to be arranged, by contacting either Emile Boin (01.636.5191) or Mike Kellaway (01.485.0255). Details will be available at Sakura, 14 Monmouth Street WC2 from February onwards.



# H A P P E N I N G S

## DRAMA GROUP

About three months ago, at the personal instigation of the Ven. Sthavira Sangharakshita, a drama group was formed as a subsidiary of the Arts Group, and has been meeting at Highgate almost every week since. So far, the members of the group, about a dozen in all, have confined themselves to reading aloud, and discussing the later plays of W.B. Yeats, some of the less demanding of which they may eventually feel themselves in a position to produce.

Anyone requiring further information about the Drama Group should contact Deborah Lobstein at Sakura (01.836.0630).

## OFFICIAL FWBO LIBRARY

The official library of the FWBO has now been installed at Sarum House, on a long term basis. The library at present does contain some four hundred volumes, covering Buddhism, eastern and western philosophy, psychology, and many similar topics. The library is for reference only, and is intended primarily for the use of the Western Buddhist Order; there is however a quiet and well equipped reading room, where all who are able to make the trip to Purley will be welcome to make use of the facilities for as long as they wish.

This is part of a more general service, which the FWBO is intending to extend into other fields in the future, including tape recordings, film transparencies, examples of Buddhist images and handicrafts.

Sarum House is also producing a small quantity of Buddhist devotional implements such as candles, rosaries, and Prints of Tibetan deities on cloth and silk.

## LECTURE TOUR

Those not regularly in contact with the group will no doubt be interested to learn that the Ven. Sangharakshita has accepted an invitation to give a series of lectures at Yale University on the Subject of Buddhism. He will therefore be absent from this country from January 23rd. until March 26th., and again from April 6th. until May 10th. 1970.

We are sure you will join with us in wishing him all success throughout his tour, and many fruitful contacts.

## T'AI CHI CH'UAN

Many friends have expressed interest in learning the T'ai Chi Ch'uan, which may be described as the Chinese Dance Meditation. They may like to know that Mrs. Geddes will be giving lessons in London from the 19th of January, as follows:

For beginners: Mondays 5.30 - 7.30 pm at  
The Place, 17 Dukes Road, WC1



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### T'ai Chi Ch'uan - continued

Thursdays, 2.30/3.30 pm  
The Bishopsgate Institute,  
230 Bishopsgate, EC2.

Advanced: Thursdays, 1.30/2.30  
The Bishopsgate Institute.

For further information please write to:

Mrs. Geddes, Oldhouse Farm, Hildenborough, Kent.

Lost Property Still unclaimed from the August retreat we have:  
a royal blue woollen cardigan; a red and green check tie;  
a pair of grey socks; a pair of Men's orange briefs; a green  
and grey striped towel; a red and green tartan towel; and a  
set of shaving tackle (brush, soap, razor);  
Will owners please contact retreat organiser, c/o Sakura,  
14 Monmouth Street, WC2. (01.836.0630)

### Yoga Classes

Classes in Hatha Yoga are continuing to be held every week at  
Centre House, 10a, Airlie Gardens, Kensington W8 (off Campden  
Hill Road). They are being given by Mrs. Penny Nield-Smith  
(a qualified instructor, whose teacher, Dr. B.S. Iyengar wrote  
the classic text on the subject, 'Light On Yoga.')

The classes are every Tuesday (until March 24th) at 6.15 to  
7.15 and 7.30 to 8.30 respectively.

For further information please ring Penny (01.385.7341) or  
write to her at 21 Inglethorpe Street, SW6.

### More Poetry - Live.

#### THE MANTRA EXPERIENCE

This is the mind-blowing title which Mr. Terence O'Regan  
has attached to a brand new set of happenings which will  
happen at the 'Lamb and Flag' Inn, 33 Rose Street,  
Covent Garden, WC2 on three occasions in the near future:

FEBRUARY 20; MARCH 6; MARCH 20; (all Fridays)

at 7 pm. The events are nominally poetry readings, but  
Poetry Haters need not be put off by this label, as  
Mr. O'Regan's definition of Poetry is a very broad one,  
as was aptly demonstrated at the last event to be held  
under his guidance. Please come along and support us,  
anyhow: the only qualifications required are literacy and  
a sense of humour. (01.997.4109 will bring immediate  
details.)

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THE FRIENDS OF THE WESTERN BUDDHIST ORDER  
EASTER RETREAT 1970

The 1970 Easter Retreat will again be held at "Keffolds", Haslemere, Surrey, under the personal direction of the Venerable Sthavira Sangharakshita. As those who have attended previous Retreats will know, "Keffolds" is a large, centrally-heated house set in beautiful country just outside the village of Haslemere and adjoining heathland owned by the National Trust, so that the programme of Lectures, Discussions, Meditation, Hatha Yoga (two classes daily) and so on can be interspersed with walks in ideal surroundings.

It is hoped to include in the programme this time some lessons in the T'ai Chi Ch'uan. This may be approximately described as the Chinese Dance Meditation - it has also been referred to as "Chinese Yoga", and certainly those who practise it derive physical, psychological and spiritual benefits in the same way as do people who take up Indian Yoga.

The Retreat will commence on the morning of Friday, 27th March and continue until after lunch on Sunday, 5th April. Although as long a stay as possible is recommended to realise the maximum benefit from the Retreat, we can generally manage to accommodate those who are only able to stay for a short time. Rooms are almost all shared - there is only a small number of single rooms and these will be allocated in the order in which applications are received.

Participation in any of the activities at the Retreat is entirely voluntary.

Catering at the Retreat is vegetarian (including cheese and eggs) and food is prepared by members of the F.W.B.O. All guests are expected to help to a certain extent with domestic "chores" such as washing-up, but with our usual large attendance this does not take up very much time and provides an opportunity to get to know one's fellow guests.

Booking and Payment. Please use the attached booking form when applying for reservations, and send it, together with a stamped, addressed envelope, to:

The Retreat Organiser  
F.W.B.O.  
14 Monmouth Street,  
London, W.C.2.



A deposit of 25% should be enclosed with the booking form and the balance must be paid before, or at the time of, arrival at the Retreat.

The charges have had to be increased slightly this year, owing to the rising costs for The Ockenden Venture (owners of the house), but as this body is a Charity doing valuable humanitarian work for refugees, we feel the small rise is amply justified.

Rates are now as follows:

£1. 18. 0 per day for full rate (f)

£1. 12. 0 " " " student and pensioners (s or p)

Extra meals (breakfast, lunch, supper):

6/6 (f) or 5/6 (s or p)

Extra night:

18/6 (f) or 15/6 (s or p)

Lifts to and from Haslemere Station will be available (at your own risk) for a charge of 2/- per journey. If you would like such a lift, please ring Keffolds on arrival at Haslemere.

Cheques and P.O.'s should be made payable to Friends of the Western Buddhist Order.

Linen and Clothing, etc.

Owing to shortage of staff we are not able to provide sheets, pillow slips or towels, so will you please bring these with you, and also your own soap.

Clothing at the Retreat is very informal and if you like walking don't forget to bring suitable shoes. Everyone who can do so is advised to bring an old blanket to sit on in the garden, for Yoga practice or to wrap round themselves when sitting for Meditation.

Clothing for Yoga practice should be as light as possible and not voluminous or restrictive of movement - nothing stiff or tight should be worn. Practice ballet or swimming gear (without boning) is ideal. It is essential to work with bare feet.

Address and Telephone Number of Retreat:

"Keffolds"

Bunch Lane

Haslemere, Surrey.

Tel. Haslemere 2038.

N.B. Please do not address any correspondence to Haslemere until after March 26th.



## THE DHAMMAPADA

A new translation by Ven. Sthavira Sangharakshita

The Pali Dhammapada is a collection of 423 verse aphorisms arranged according to subject in 26 sections. Most of these verses are found elsewhere in the Pali Tipitaka; some are original to the Dhammapada. All represent, according to tradition, the Buddha's 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 dictation and obsolete expressions that have sometimes characterised previous translations.

### 11. The Section of Mindfulness.

21. Mindfulness is the Way to the Immortal, unmindfulness the way to death. Those who are mindful do not die, (whereas) the unmindful are like the dead.
22. Knowing this distinction of mindfulness the spiritually mature rejoice in mindfulness and take delight in the sphere of the Noble Ones.
23. Absorbed in superconscious states, recollected, and ever exerting themselves, those wise ones realise Nirvana, the unsurpassed security.
24. Whosoever is energetic, recollected, pure in conduct, considerate, self-restrained, of righteous life, and mindful, the glory of such a one waxes exceedingly.
25. By means of energy, mindfulness, self-restraint and control, let the man of understanding make (for himself) an island that no flood can overwhelm.
26. Out of their evil understanding the spiritually immature abandon themselves to unmindfulness. The man of understanding guards mindfulness as his chief treasure.
27. Do not abandon yourself to unmindfulness: have no intimacy with sensuous delights. The mindful person, absorbed in superconscious states, gains ample bliss.
28. As a dweller in the mountains looks down on those who live in the valley, so the spiritually mature person, the hero free from sorrow, having driven out unmindfulness by means of mindfulness ascends to the Palace of Wisdom and looks down at the sorrowful, spiritually immature multitude (below).



29. Mindful among the unmindful, wide awake among the sleeping, the man of good understanding forges ahead like a swift horse outdistancing a feeble hack.
30. By means of mindfulness Maghava (i.e. Indra) attained to the chieftancy of the gods. Mindfulness is always praised, unmindfulness always despised.
31. The monk who delights in mindfulness (and) who regards unmindfulness with fear, advances like fire, burning up fetters gross and subtle.
32. The monk who delights in mindfulness (and) who regards unmindfulness with fear is not liable to regression. He is in the presence of Nirvana.

Note. Words in brackets represent explanatory additions by the translator.



THE FRIENDS OF THE WESTERN BUDDHIST ORDER  
SPRING DIARY 1970

FEBRUARY

- 20 Friday POETRY: live, at the Lamb and Flag.  
7.0 pm. 5/-.  
21 Saturday FULL MOON ceremony at Sarum House. 7.00 pm

MARCH 6 and 20: POETRY Lamb and Flag, 7 pm

- 23 Monday FULL MOON ceremony at Sarum House 7 pm.  
27 (Good Friday) EASTER RETREAT begins, at Keffolds.

APRIL

- 5 Sunday Easter Retreat ends  
21 Tuesday FULL MOON ceremony. Sarum House. 7 pm

MAY

- 17 Sunday PUBLIC WESAK CEREMONY at Sarum House  
21 Thursday WESAK celebration for the Order, at Sarum House, 5 pm.

JUNE

- 20 Saturday Full Moon ceremony. Sarum House.

JULY

- 12 Sunday SUMMER SEMINAR. Center House, Kensington.  
18 Saturday Full Moon ceremony. Sarum House. 7 pm

EVERY WEEK

YOGA CLASSES: Tuesdays (until March 24) at Centre House, 6.15 and 7.30 pm.

MEDITATION: At Sakura, 14 Monmouth, WC2. 7 pm.  
Tuesdays: beginners class  
Wednesdays: Regular's class  
Thursdays: advanced class

LECTURES: Recordings of Sangharakshita's recent series, on Tibetan Buddhism, are being played each Friday at Sakura at 7.30 pm. followed by open discussion.

A RETREAT WILL BE HELD IN AUGUST THIS YEAR. PLEASE  
WATCH NEXT NEWSLETTER FOR THE DATES.



THE UNIVERSITY OF CHICAGO  
CHICAGO, ILLINOIS

TO THE HONORABLE  
THE SENATE OF THE UNIVERSITY OF CHICAGO  
FROM  
THE FACULTY OF THE DIVISION OF THE PHYSICAL SCIENCES

RESOLVED, That the Faculty of the Division of the Physical Sciences  
do hereby recommend to the Senate the appointment of  
[Name] to the position of [Title]

and that the Faculty of the Division of the Physical Sciences  
do hereby recommend to the Senate the appointment of [Name] to the position of [Title]

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TAPES: The Higher Evolution of Man

The tapes of this excellent series of lectures given by the Ven. Sthavira Sangharakshita at Centre House in Autumn 1969 are now available to order. The lectures all come on 7" reels, and are recorded half-track at 3.75 ins. per. sec.

Prices: single lectures: 30/- any two lectures: 50/-  
the whole series of eight lectures: £8/0/0.  
these prices include postage within the UK.

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8. Buddhism, Nietzsche and the Superman.

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Allow three weeks for delivery.

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