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BUDDHISM AND MENTAL HEALTH

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Editor Nagabodhi
Editorial Assistance Shantavira, Chris Pauling
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editorial

Buddhism And Mental Health

Shortly after agreeing to be guest editor of *Golden Drum* while Nagabodhi is away in Australasia, I had the idea that Buddhism and mental health would be a theme worth exploring. We do not need to be bombarded with statistics of increase in suicides or admissions to mental hospitals to be convinced of the amount of mental suffering in the world; with just a little awareness it is easy to see that we live in the very midst of it.

Metaphors relating to health abound in Buddhism. The Buddha is known as the Great Physician and the King of Healers; from its earliest days, his teaching has been concerned with man as a sick being. The spiritual life is seen as purging one's psycho-spiritual system of the Five Poisons. The Dharma is the medicine we must take to cure our ills.

Psychotherapy of many different kinds—in the West, at least—is in much greater demand than it was twenty years ago. To some extent, it is even a bit of a fashion, just something else to do; we can get so obsessed with our own mental states! This side of the Atlantic, there used to be a joke about Americans visiting their analyst every week. Now perhaps, that joke is on us.

Two dangers need to be avoided when making the connection between Buddhism and psychotherapy. The first is that of crude reductionism, that is, of seeing Buddhism merely as one more kind of therapy and forgetting that it is much more than that. The purpose of following the Path is not to achieve psychological health (though that is indeed one of its benefits), but to scale the spiritual heights and eventually reach Enlightenment. In this respect, the distinction, which Mangala explains in his article, between the psychological, the spiritual, and the Transcendental, is a salutary one.

The second danger is perhaps more obvious: that is, to assume that because the Path leads to the ending of *all* suffering, people are ready for the Dharma whatever mental state they happen to be in. Those suffering from severe kinds of personality disorder, such as manic depression and schizophrenia, need to be treated by a professional psychotherapist before the Dharma can be of help to them. In FWBO public centres we discourage people in seriously disturbed mental states from learning meditation.

Ideally, such cases would be referred to therapists who are also practising Buddhists; that way the link between the Dharma and the search for psychological wholeness could be maintained. Not long ago *Golden Drum* reported on the initial tiny steps taken towards setting up 'FWBO Mental Health', the idea being to provide a psychotherapy service run by practising Buddhists. The number of those qualified to take part in such a project has grown since then. It is to be hoped that in the next few years we will be able to take it further.

It is easy to think of mental health solely in terms of the absence of severe forms of 'certifiable' mental illness. Here we are concerned with mental health in its widest sense. From the perspective of the Dharma—as I hope becomes clear in the course of reading the following pages—real mental health is a highly positive and progressive state of psychological and spiritual well-being. The head of the Western Buddhist Order once described Buddhism as 'essentially a means to psychological and spiritual wholeness'. Our word 'health' derives from an Old English word meaning 'whole'.

Bodily health has certainly been a major pre-occupation of the eighties in the West. A few years ago, one might be confronted at almost every bus stop by one of those posters of a glowing human specimen advertising some kind of health regimen. This got me thinking that as Buddhists we might skilfully deflect some of this enthusiasm for health from bodily into mental channels by presenting the Dharma as the perfect food for the mind.

Such an approach might be a way of persuading people that what we do with our minds is even more important than how we treat our bodies. *'Mens sana in corpore sano'* used to be a popular school motto: 'A healthy mind in a healthy body'.

Those suffering from serious mental illness are to a large extent shackled to their psychic state and need professional help. But there are thousands—in that broad category between the 'normal' and the seriously ill—who are largely passive to the psychic states they suffer from, yet desperately searching for a way out. The best way we can respond to their need is by letting them know about the Dharma, in whatever way at our disposal, either through advertising and public activities, or personal contact. In the field of mental health, Buddhism has so much to offer.

Abhaya

THE DHARMA
FOR THE MENTALLY ILL

Advayachitta reflects on how Buddhism has helped him in his clinical practice

Until recently I worked in a small Norfolk town as the clinical psychologist of a team which provides a psychiatric service for the local population. My responsibility was to provide psychological therapy (rather than physical treatment such as medication) for people suffering from mental health problems. These usually involved significant anxiety and depression, although I also saw people with other types of problem, from alcoholism to aggression. The work load was high and demanding.

Since qualifying as a psychologist I must have treated literally hundreds of people, but I confess that I have still much to learn about therapy (and indeed about the practice of Buddhism). Over the last few years my work has become increasingly influenced by my understanding of Buddhism and its practices, especially meditation.

There are many different disciplines and schools of thought within the world of psychotherapy and psychiatry. This multiplicity reflects the fragmentary and partial nature of the modern understanding of the mind, mental health, and mental illness. What I have been finding is that Buddhism enables one to gain a clearer understanding of the nature of mental health than one could gain from modern Western thought. This has had a strengthening effect on my own clinical practice.

For example, Buddhist *samatha* (tranquillity) meditation involves the cultivation of 'skilfully concentrated' mental states; these are states of mind which are wholesome, ethically and psychologically, and which involve a high degree of 'one-pointedness' or concentration. Buddhist tradition is not only concerned with the cultivation of such mental states but has analysed the various qualities integral to them.

One of these is mindfulness, clear sustained awareness, which is present within any reasonably concentrated meditative state, and which is recognized as essential for the development of skilful mental states whether in or out of meditation. Then there are such qualities as 'pliancy' and 'workability' which come with increasing concentration. These are traditional terms which describe the lightness and responsiveness of the mind to the will of the meditator. In the concentrated state, one is much more in control of one's own mind, able to work with it easily in the way one wishes, rather than being at the mercy of semi-automatic trains of thought and feeling which too often can take control.

When one contrasts this with the nature of the clinical problems which people bring to therapy, it is easy to note that typically they are suffering from a mental state which has qualities opposite to those attained during meditation: poor concentration, lack of mindfulness, little pliancy or workability. People usually consult a therapist because they are at the mercy of their own mental states, experiencing thoughts and emotions which are distressing and out of their control. For example, in the case of depression, people are at the mercy of a very low and despondent mood, prone to

persistently negative trains of thought which they find impossible to change. The mind in depression is certainly not pliant or workable, but rigid and out of control.

Clearly there is a close relationship between mental health and the enjoyment of skilful mental states. In fact, the Buddhist analysis of such states is an analysis of the healthy mind, and a much clearer and more detailed one than those of Western clinical traditions. In my work as a therapist I have found it a clear guide to what to aim for and how to achieve that aim, and also as a help to understanding the nature of psychiatric problems. When that analysis is supported by the therapist's own spiritual practice, so that theory is supplemented by experience, then the therapist's understanding of the nature of the mind naturally deepens.

The knowledge that the human mind can attain such healthy mental states encourages greater therapeutic optimism. It gives the therapist more confidence in helping people progress towards greater mental health, and his confidence boosts the confidence of the patient. Thus one has a clearer goal and greater confidence about getting nearer to it.

The mindfulness of breathing meditation can be used for a variety of difficulties. In our 'anxiety management' groups it is now an important and well-liked ingredient. Many find it an improvement on relaxation techniques; it gives the patient more control and there is less of a tendency to drowsiness. I have also found the mindfulness of breathing useful in the treatment of people with obsessional disorders. The concentration and awareness help them develop self control, which is particularly important to such patients, who feel chronically compelled to think or do things which they do not want to do.

Until recently there seemed to be no recognition of the importance of awareness in Western psychology. However, I have recently heard from a colleague who is doing research into techniques of controlling intrusive depressive thoughts that the researchers have been surprised to find that an important factor in any such technique is awareness.

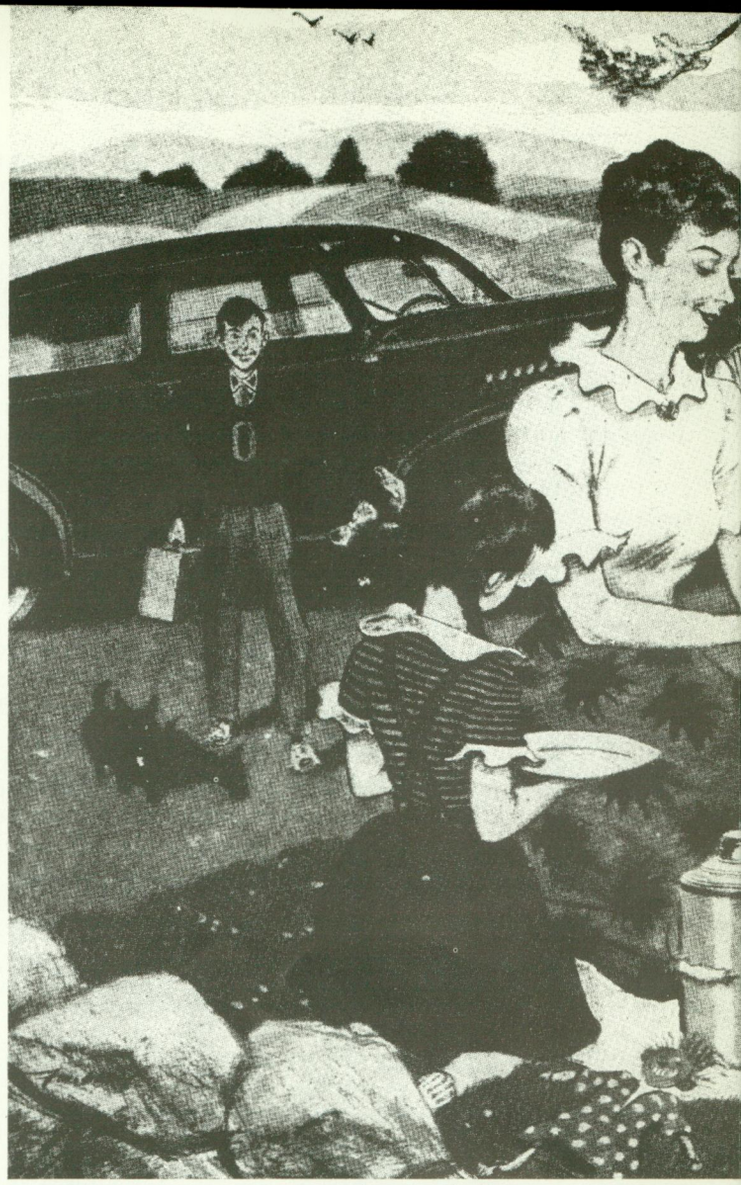
The other meditation I have found useful clinically is the *metta bhavana*. The first patient to whom I taught this overcame a lifelong social anxiety in a matter of weeks. However, not all patients take to or find benefit from meditation; some even find it aversive. Clinically it is not a panacea, but an important aspect of a wider therapeutic approach.

Even if one does not use meditation clinically, there are other aspects of Buddhism one can make use of. Buddhism's understanding of the effect that one's actions and environment can have on one's mental state can bring practical therapeutic benefits. The precepts, the ethical principles of Buddhism, can be used as therapeutic guidelines. They can be used by the therapist to monitor his own conduct in the therapy session; in this respect they are more comprehensive than Western guidelines such as Carl Rogers's 'warmth, empathy, and genuineness'.

More specifically, the precepts relating to speech can provide the basis for improvement in the client's effective communication with other people; as such they are far more wide-reaching than modern ideas about 'assertiveness'. There are other benefits of spiritual practice in general which can be of use in the therapeutic context. Anyone who has been on solitary retreat discovers how sensitive the mind can become to one's activities and one's environment. The development of this sensitivity allows the therapist to help the patient discover activities and environments which support mental health rather than undermine it.

Nevertheless, the application of Buddhist practices in the clinical context is not always easy or practicable. Mental health in the full sense implies the *consistent* experience of skilful mental states, a high degree of integration difficult enough for the practising Buddhist. It is not uncommon for someone to come out of meditation in a highly skilful mental state only to be plunged, through unawareness, into a very negative one. Such fluctuations could be dangerously counterproductive in the treatment of the mental patient.

Does the experience of skilful concentration of mind automatically help overcome psychological problems? What happens when deep-rooted emotional conflicts make such concentration difficult, if not impossible, to attain in the first place? I feel that my experience so far has led me to a point where I can begin to ask some of the right questions about mental health and psychotherapy, and see, from a Buddhist perspective, the outlines of clear and profound answers.



THE BUDDHA'S VIEW OF MADNESS

What exactly is mental health according to Buddhism? Mangala explains

In the Pali Canon, the Buddha, in one of his more terse and pithy statements, declares quite unequivocally that 'all *puthujjanas* are mad'. The word *puthujjana* means the average human being, the ordinary person, or, more technically, one who hasn't yet entered the Stream or the Transcendental Path. The Buddha is saying therefore, quite simply, that all, or certainly most, human beings are mad, do not enjoy mental health. This is quite a thought, calling no doubt for some explanation. Let us begin therefore, by looking at the terms 'the Transcendental Path' and 'Entered the Stream'.

In Buddhism, the Transcendental Path refers to a stage in one's development at which one has transcended all lower, worldly motivations and impulses. More specifically, at this stage one is no longer motivated or impelled by greed, hatred, and delusion, and their secondary manifestations, such as jealousy, fear, resentment, and so on. One may not have rooted these out completely, but they can no longer dominate and direct one's action and behaviour.

More positively, it is a stage characterized by ever-increasing wisdom, love, and compassion for all living beings, and achieved through the development of Insight, 'seeing things as they really are', though this itself is developed on the basis of other positive spiritual qualities. Those who reach this stage are known as Stream Entrants, indicating that they have entered the Stream which will carry them unfailingly to Enlightenment.

According to Buddhism, this state or stage, which leads ultimately to full Enlightenment, can be attained by all human beings, and in fact represents the true *raison d'être* of human existence. For Buddhism, it is only in the pursuance and achievement of this goal that real human fulfilment and satisfaction can be found. In other words, there is no real lasting mental health, no true happiness, this side of the Transcendental, this side of Stream Entry.

From the above, it is clear that the Buddhist criteria for mental health are rather different from those more generally accepted. As commonly understood, the mentally healthy are stable, dependable, well-adjusted members of society. They are able to cope with the stresses and strains of life; they have friends, perhaps a happy family, can hold down a job, and so on. At a certain level, therefore, they have achieved a degree of integration and are what we could call, perhaps, 'psychologically healthy'.

From a Buddhist point of view, however, they may not be very healthy, or at least not truly healthy, inasmuch as they may not be aware of the possibilities for their further human growth and development (what we might call 'spiritual health'). They may be making no attempt to do anything more than lead as pleasant a life as possible, merely recapitulating past thoughts and actions, and not therefore leading truly human lives.

This is not to say that 'ordinary life' is necessarily wretched, miserable, and depressing, though it may be. Many people, no doubt, enjoy their lives very much and feel fulfilled and satisfied. From the point of view of the Transcendental, however, from the point of view of human potential as embodied in the Buddha and other Enlightened individuals, this satisfaction is but a pale shadow of the 'bliss of Nirvana'. In any case, being dependent on many transient factors to sustain it, it is precarious and must therefore be at least tinged with a sense of insecurity and anxiety, since it cannot last forever.

Buddhism is not saying, however, that psychological health is something bad, but

rather that it is limited, in that its object is to provide the basis for one's spiritual growth and development, rather than to be an end in itself. By spiritual growth, we mean the experience and development of higher, more skilful mental states, states which fall outside and above normal everyday sense experience, but which nonetheless still fall short of the Transcendental.

In Buddhism these states, which are developed principally through the practice of meditation and the observance of ethical precepts, are sometimes known as the *dhyanas*, and include such refined emotions as joy, ecstasy, serenity, and bliss, as well as concentration. However, even the experience of theses dhyanic states is itself limited, and does not constitute perfect mental health, inasmuch as they fall short of Stream Entry and consequently may be 'lost'. The real object, therefore, of developing these states, is to provide the basis for Stream Entry, for the Transcendental; they are not ends in themselves, highly pleasurable though they may be.

From the above, then, we can see three levels or categories of development, or mental health. Firstly there is the 'ordinary' or the psychological level, then the spiritual level, and finally the Transcendental level. One shouldn't think, however, that these stages are sharply defined and discrete. Really they shade into one another, and represent a gradual path, or progression, from the level of ordinary consciousness to Transcendental consciousness; a progression from relative or provisional mental health, to a state of perfect mental health.

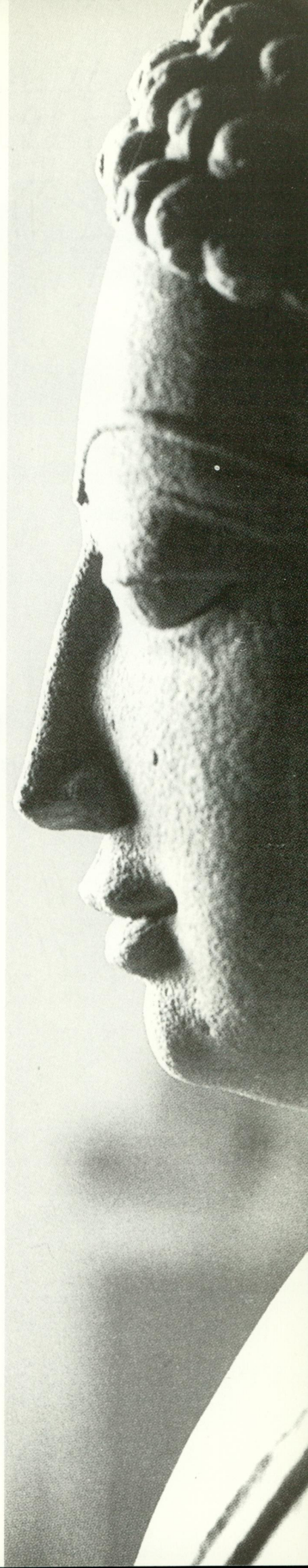
From a Buddhist point of view, therefore, one can't really talk of psychological health, or even spiritual health, other than as provisional categories. Real mental health must be based on something permanent, which at the very least can only be the irreversible movement towards Enlightenment of the Stream Entrant.

From this it follows that there can be no real solution to one's psychological problems on the psychological or even on the spiritual level, though on these levels one may find a temporary respite. Many people who come along to our centres have in fact found this to be the case. Hoping perhaps that by learning meditation, they will be better able to deal with their problems and difficulties, they have found that these problems are in fact only the 'tip of the iceberg', and that the real problem actually lies much deeper, at a more existential level.

They see, perhaps, that what is really wrong is their whole life; that at a very deep level they are dissatisfied, unhappy, and unfulfilled. They begin to see that what is needed is not just a little 'meditation therapy' but a complete transformation of themselves from top to bottom, a radical 'turning about in the deepest seat of consciousness'. One is reminded here of Jung's statement that 'among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life.'

We are now in a better position to understand what the Buddha meant by saying that all ordinary people are mad. He didn't mean that most people behave in the sort of way we normally associate with the insane, though from the point of view of his Enlightened vision, no doubt human behaviour did seem like this. What he is saying is that since most people haven't entered the Stream, they are still subject to the pull of greed, hatred, and delusion, and that, consequently, their mental health, such as it is, is still very precarious.

As Buddhists, therefore, our immediate goal, the only worthwhile goal, is to enter on the Transcendental Path. If we make an effort to do this, our thoughts and actions will approximate more and more to those of the Buddha and eventually we too will enjoy the perfect mental health of the Enlightened mind.



THERAPY TRAINING

Surata: campaigning for a renaissance in human communication

Surata has been a member of the Western Buddhist Order for some thirteen years. His enthusiastic interest in people and the way they interact led him to take a two-year part time course in counselling. He then took clients for about two years. He now lives at Padmaloka retreat centre where he is one of a team of Order members working with men who have asked for ordination, helping them prepare themselves for the important step of Going for Refuge.

He sees counselling as formal befriending. For the duration of the session the counsellor acts as a kind of *kalyana mitra* to the client. The training is a training in receptivity, learning to be attentive to what the client expresses both verbally and non-verbally. In one of the principal schools, founded by Carl Rogers and known as Client-Centred Counselling, the counsellor might say very little, while subtly encouraging the client to open up and feel what is happening or has happened to him. The emphasis is very much on the client developing responsibility for himself.

'I'm definitely using skills I learned in counselling on the Going for Refuge retreats. There is a direct link. For instance, my counselling training has made me a better study leader'. One technique he learned on the course was to ask the right questions, the kind which encourage clients to open up. This way of questioning is becoming second nature to him; he adopts it as a matter of course in his communication with people on the ordination retreats.

He agreed that perhaps this is 'no big deal' and that such 'techniques' might seem no more than common sense to some, and that there are Order members who are 'natural' counsellors. Ideally we should all be capable of providing the service that a good counsellor provides without undergoing any special training. It should happen in the normal course of friendship and healthy human communication.

One writer on the subject draws a parallel between counselling and prostitution: what people get from their counsellors they are having to pay for, but really they should get it in their day to day relationships. We should not have to pay someone to be considerate towards us, sensitive to our emotional states and so on, certainly not in a thriving Buddhist movement!

Quite so! Ideally! But . . ! Surata appreciates that we have got the principles right and is enthusiastic about the invaluable methods of spiritual development we have inherited and developed from the Buddhist tradition, such as meditation, mindfulness, puja, and spiritual friendship; but he is convinced there is a place for experimenting with other approaches to the application of those methods.

There is room, he thinks, for more techniques like the communication exercises which he values highly and which have been successfully used in the FWBO for so long. 'What we need is a renaissance in human communication.' He has in mind the development of techniques along similar lines to the methods developed by Order members at Vajraloka to improve our meditation. It is in this area that he sees we might learn from therapies such as counselling.

As for the charge which is sometimes levelled in FWBO circles: 'You're being too psychological', Surata thought it was not always clear what people meant by this. If 'being too psychological' means being very interested in and dealing with mental processes—'what I'm thinking, what I'm feeling'—and with the ways in which people interact, then he is happy to be 'too psychological'. The practice of mindfulness, surely, is psychological in this sense.

But usually what lies behind the criticism is concern about people getting bogged down in their problems: 'problem orientation', wallowing in neurotic emotional states. If that is what is meant by being 'too psychological', then he agreed it is something we have to guard against. In counselling, the therapist gently diverts the client's tendency to indulge in this way.

Some aspects of his experience of counselling in practice came as a shock. One thing that disillusioned him early on in the course was the contrast between the way the tutors behaved inside and outside the classroom. It seemed there was a definite point beyond which they would not let the implications of their job carry through to the rest of their lives. He could not help but contrast this with the open-ended ideal of Going for Refuge and remembered a comment by Sangharakshita in one of his early lectures, to the effect that the therapist can only take you as far he has gone himself.

Another thing he found frustrating related to his clients. Though counselling is about helping people to change, their attitude could often be counter-productive. 'The reason I've not done so much counselling outside the movement is that very often people don't want to change. . . . On the ordination retreats, people actually *are* looking for ways to change. They are *demanding* that we help them change. To work with people like that is very satisfying'.

Abhaya finds out from two Order members what they have gained from their respective courses in counselling and psychosynthesis

Before her ordination, when she had been meditating regularly for some years, Samata came up against what seemed to be an impasse in her spiritual growth. Neither she nor her spiritual friends could say what it was, since it was largely unconscious and she had not been able to resolve it by means of the usual methods of development available in the movement.

It was as a result of a series of guided sessions with a psychosynthesis therapist, who happened to be attending meditation classes at the London Buddhist Centre, that she eventually managed to clear the obstacle which was preventing her from Going for Refuge to the Three Jewels. Having benefited so much from the therapy, she became interested in developing the skill herself and undertook a three-year part time course leading to a diploma in psychosynthesis counselling.

Psychosynthesis was founded by an Italian psychologist, Roberto Assagioli (1888-1974). It is a 'synthesizing' or integration of the psyche which combines various techniques which Assagioli found useful in the many schools he came into contact with in the course of his long career, from the original psycho-analytic methods of Freud and Jung, up to the insights of transpersonal psychology pioneered by A.H. Maslow in the 1960s.

Samata is insistent on two points about psychosynthesis. 'It grew out of Assagioli's over-riding sense that human beings have a spiritual capacity. Recognizing the existence of this higher capacity, psychosynthesis does not see itself as a religious or spiritual path *per se*. Its function is rather to lead the individual to the point where he or she can decide on a suitable path and set out on it'.

The other point is that psychosynthesis sees the individual as fundamentally healthy, and is intent to concentrate on what is trying to emerge. The therapist does not root about amongst the causes of psychological problems so much as ask why it is important to be looking at a particular problem now and how it relates to that part of you that wants to grow. 'You only need to go back if it's hindering your ability to be in the present'.

There are more than faint echoes of Buddhist practice in psychosynthesis. Throughout the therapy the client is strongly encouraged to develop awareness through exercises focussing on the body, feelings, and mind, in a way reminiscent of the Four Foundations of Mindfulness. Psychosynthesis is about freeing the person from conditioned patterns (use is made of the term 'mind-sets'!), reactive states of mind which we can get trapped in and which, in Buddhism, are symbolized by beings in the different realms of the symbol of the Tibetan Wheel of Life.

There is reference also to what are called 'sub-personalities'; the therapy aims, amongst other things, to free the client from over-identification with one or more of these sub-personalities. Samata sees a link here with getting rid of the five hindrances in meditation; a hindrance is an identification with a particularly stubborn state of mind or being. Another principle of psychosynthesis is the importance of what Assagioli refers to as the 'will' in the therapeutic process; this seems to correspond roughly with the emphasis in Buddhism on the importance of taking responsibility for oneself.

Such parallels made Samata feel at home with the procedures of psychosynthesis; she never felt that the course involved her in any conflicts or compromise, obvious or subtle, with her Buddhist ideals and practice. At the same time, she is well aware of the limitations. Psychosynthesis is a method of integration of the individual, mainly at the level of the psychological, which can take the client to the foothills of the spiritual ascent but no further.

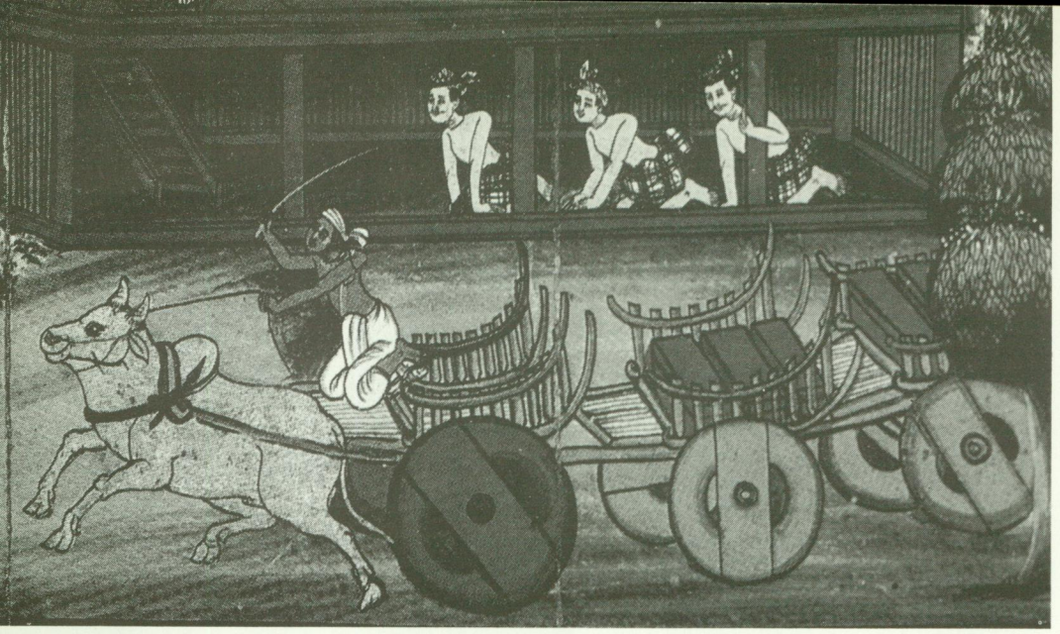
Certainly the Transcendental stage of the Path known in Buddhism as Stream Entry is beyond its purview. 'One drawback of psychosynthesis is perhaps that at times it is a bit vague, due to being a general and all-encompassing approach. In presenting itself in rational, secular, scientific language it lacks the element of ritual and devotion that Buddhism has; but then it is not presenting itself as a spiritual path or discipline.'

Within these acknowledged limits, it can, she claims, be of great value on the path of spiritual development, for those who need to clear away obstacles on the psychological level of the mind before further progress on the spiritual level can be made.

One of the things that her experience with psychosynthesis has made clearer to her is the value of the imagination. Assagioli considered the omission of imagination from Jung's list of the primary functions of the psyche (thinking, feeling, sensation, and intuition) as a serious one. In the therapeutic process extensive use is made of symbols and images as a means of bringing about change.

Again, this was, for Samata, a reinforcement rather than a departure from her Buddhist practice, since she finds considerable spiritual nourishment in Buddhist symbols. It was through the exploration of a particular image which had haunted her from childhood, working with it both alone and with the help of her guide, that she managed to break through the obstacle which had been holding her back.

Samata: Psychosynthesis provided an important key



(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.

The Dhammapada, Verse 1.

SKILFUL MIND, HEALTHY MIND

Sagaramati explains the connection between mental health and Buddhist ethics

Although Buddhism accepts that our social conditioning and general experience of life are effective in forming our views, attitudes, and behaviour, the *primary* factor in forming what we are and, therefore, what we will become, is to be found not outside of ourselves but within; it is our own mind that is the creator. This is unambiguously stated many times over in both the Pali suttas and the Mahayana sutras. Perhaps the best known example is found in the first two verses of the *Dhammapada* which, in universally comprehensible terms, informs us that our suffering and our happiness are primarily created by our own actions. (The *Samyutta Nikaya* makes it clear, however, that not *all* that we experience is the direct result of our actions.)

The relationship between an action and its effect is, for want of a better word, *mental*. Being mental, it comes under the general category of psychology. But, from a Buddhist viewpoint, the natural law whereby a certain kind of action results in a certain kind of effect has an ethical or moral dimension to it. In Buddhism we must remember that psychology cannot be completely isolated from morality and ethics. Therefore anyone interested in psychological or mental health cannot ignore morality and ethics. A helpful perspective on all this is the little known doctrine found in the Pali commentorial tradition known as the Five *Niyamas* or the Fivefold Cosmic Order.

These 'orders' are the five cosmic strata within which the baseline doctrine of Buddhism, the doctrine of conditionality (*paticcasamuppada*), operates. First there is the *Inorganic Order*. Here the law of conditionality is operative at the level of inorganic matter. The laws of physics would be an example of this. Second is the *Organic Order*. This is conditionality in terms of botany and biology, the level at which 'life' emerges. The third level is the *Mental Order*, which covers conditionality in terms of such mental operations as perception and sense consciousness. Its distinguishing feature is that it applies only to the non-volitional aspects of mind.

Fourthly, there is the *Volitional Order*. This is the level characterized by the experience of ourselves as subjects, agents, the consciousness of 'me' and 'mine','self' as distinct from 'other'. It is the level at which the ethical dimension of the cosmos emerges. It is also the level of human consciousness; the human and the ethical cannot be separated. Indeed we can say that the more ethical we are, the more truly human we are. The converse is equally true, of course: the less ethical we are, the less human we are. Within this stratum there are many levels of consciousness; it is here, for instance, that we would place the various *dhyanas* or higher stages of consciousness attained in meditation.

The final level is the *Transcendental Order*, the level which we might designate as *no* 'me' and 'mine', *no* 'self' and 'other'. It simply transcends the present structure of our experience. Being conditioned by that structure, any attempts to formulate what is outside of it can only be put in terms of what is found within it. It can therefore only be indicated by means of negative terms such as 'no-self', or by using non-literal language such as analogy and symbol.

From this framework we can see that the Buddhist notion of morality is not a set of rules or a moral code imposed upon us by some religious teacher or divine being, but simply the law of conditionality at work within a particular stratum of existence. The Buddha, when he discourses on morality, is describing to us, from the depths of his insight into the nature of existence, the natural relation which exists between our actions and their fruits. Buddhist morality is therefore *descriptive* rather than *prescriptive*. That we may experience it sometimes as prescriptive is due to the fact that it does not conform with our present desires and attitudes.

We can see, by referring to our own experience, that these orders are not mutually exclusive, but influence and affect one another in both directions. For example, a physical pain may affect our volition; conversely, our volitional actions may affect our physical experience. Meditation, for instance, can affect us physically.

Given that most of us all too often have to learn the 'hard way', the most likely experience we will have of the moral dimension at work is one of remorse. We hurt someone and after a period of time we become painfully conscious of what we have done. We see that there is a relation between our past act and our present mental state. Given that we now see such a connection, our perception is to some extent altered; a new factor influences our behaviour towards others. In other words, we become more ethical, more human.

The converse happens when we act skilfully. For example, we give someone a present and, if not at the time, then later, we experience a certain lightness, both literally and metaphorically. Our subjective shell has cracked a little and a stray sunbeam of the Transcendental Order finds its way in.

It follows from this that it is a sign of true mental health to feel some regret and remorse after acting unethically or unskilfully, and to feel joy and lightness as a consequence of behaving ethically. The importance of the practices of mindfulness and meditation are obvious in this connection; they directly help us to become more sensitized and aware, thereby enabling us to experience the ethical dimension of the cosmos. In Buddhist terms all this is *dhammata* or 'natural'; it is just the way things happen to be.

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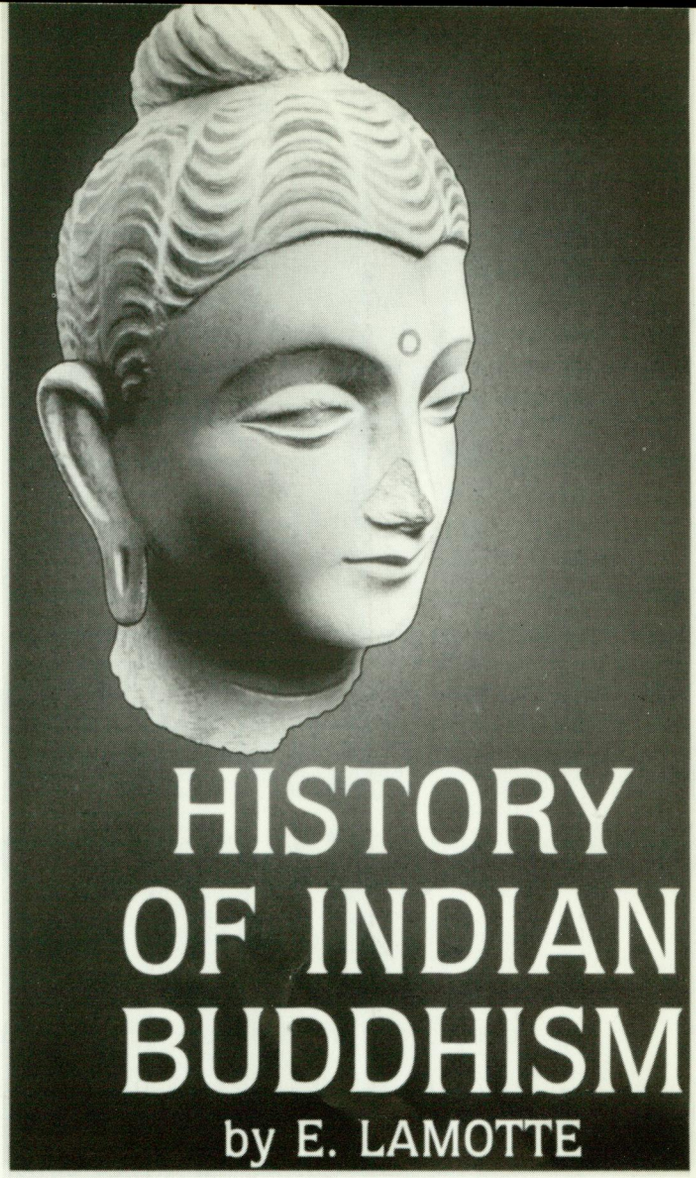
A Milestone In Buddhist Studies



The History of Indian Buddhism: From the Origins to the Shaka Era
by Etienne Lamotte
Published by Publications de l'Institut Orientaliste de Louvain
Peeters Press Louvain—Paris
pp. 870, 30 plates, 7 maps,
Paperback, [price not available]

Etienne Lamotte's *History of Indian Buddhism* was first published in French in 1958, but was published in English translation for the first time last year. This book has stood as something of a milestone in the field of Buddhist studies since it first appeared, and many non-French speaking Buddhists and scholars of Buddhism will welcome this new edition.

Professor Lamotte wrote this book as a history of Buddhism in India from the time of the Buddha up to the Shaka era, that is to say the first five centuries of its growth upon the Indian subcontinent. The main text of the book, which covers over seven hundred pages, is divided into seven chapters. Of these, the first includes an outline of India at the time of the Buddha, the Buddha's own life, his teachings, and the nature of the early Buddhist Sangha. The next four chapters each deal with a distinct historical period defined by the political changes of the time, so that the growth of Buddhism is portrayed against the backcloths of the ascendant Maghadan empire from the time of the Buddha until its demise under the impact of Alexander's invasion of India in 325/4 BCE; then the Mauryan dynasty lasting from 322 BCE until 183 BCE, and including the reign of the illustrious Ashoka; the fourth and fifth chapters cover the unstable period in which northern India was dominated by invasions.

Each of these chapters follows a plan in which the late professor first assembles the 'Historical Facts' for the period as a whole, then examines specific developments, historical and doctrinal, taking place within the Buddhist tradition itself. Chapters then diversify as the author turns his attention to areas of particular interest, such as the legends of the disappearance of the Dharma, the mixing of Hellenism and Buddhism under the Sungas, the origins of Buddhist sculpture in central India, and the beginnings of 'rock-cut architecture' in the later period. From the time of Ashoka onwards each chapter includes a parallel history of the Dharma in Ceylon.

In the two final chapters Lamotte turns to developments which had a more general significance for Buddhism. Chapter 6 examines the nature of the various Buddhist sects, their origin and distribution, the development of the Abhidharma, and the increasing significance of the laity concomitant with the arising of the Mahayana towards the end of the period covered by the book. The final chapter is entitled 'the Buddhist Religion' and traces the transformation of Buddhism from what Lamotte calls 'a philosophico-mystical doctrine' to 'a true religion, with a pantheon, mythology, hagiography and worship', this 'due to the progressive penetration of the Good law among the mass of the people, who were more devout than well-informed.'

In short, the author tackles all of the important and often controversial issues that characterize the early centuries of Buddhism, and he does so in a depth and with an assurance that have rarely been equalled (the only obvious parallel being David Snellgrove's excellent study of the growth of the Vajrayana, *Indo-Tibetan Buddhism*). Readers might especially appreciate his authoritative survey of the growth and character of canonical literature in Chapter 2, and of the growth of the biography of the Buddha in Chapter 7.

That said, many of the areas he writes upon have been the subject of research in the intervening thirty years since original publication, and some of his judgements can now be seen to be inadequate in the light of new evidence. The editors of the new edition have wisely acknowledged this shortcoming and have supplemented Lamotte's already extensive bibliography with an up-dated supplement listing all significant work done in the last thirty years.

Despite the pleasure in seeing this standard work of reference at last available in English translation, the non-specialist reader cannot be given an unqualified recommendation to buy it. Firstly, this is primarily a technical work of reference, which in its exhaustive detail will be beyond the interest of the general reader of Buddhist history. Secondly, the greatest strengths of Lamotte's work lie in his grasp of historical and textual sources rather than his doctrinal interpretation. Some passages in which doctrinal matters are expounded are rather dry, and one sometimes feels that Lamotte had little if any insight into that aspect of his subject.

This is perhaps understandable in the writings of a Jesuit priest, although one is at the same time constantly impressed by the refreshing lack of bias against his subject, which other non-Buddhist writers can so often display. This is not to say that Lamotte does not betray certain preconceptions in his judgements, such as his view that Buddhism only became a religion once the Buddha had been, as he puts it, 'deified'; but one never feels the presence of any prejudice. Largely one is aware of being in the company of a generous humanist who has considerable sympathy for his subject, a subject to which he dedicated the larger part of his life's work.

All this said, *The History of Indian Buddhism* still stands, despite its age, as a magnificent achievement of scholarship, exceeded only by the same author's extensive translation of sutra material. As it is, all serious students of Buddhist history, and all libraries of Buddhist material worth the name, should acquire a copy.

Sthiramati

Life Of A Cha'an Master

Practical Buddhism: The application of Ch'an teaching to daily life
by Lu K'uan Yu (Charles Luk)
Published by Rider
pp. 167, Paperback
price £5.95

This book is not, as its title might seem to suggest, a practical guide to everyday living in the light of the principles of Ch'an (Zen) Buddhism. Nonetheless, its contents will be of great interest to Western Buddhists. Its author, Lu K'uan Yu, was a lay disciple of the famous Chinese Ch'an Master Hsu Yun (Empty Cloud), and with his teacher's encouragement he devoted himself to translating as many Chinese Buddhist texts as possible into English, in order to help ensure the preservation of Buddhism in the West.

Practical Buddhism is divided into five parts. The first consists of a short outline of Buddhist doctrine and practice, seen largely from the perspective of the T'ien T'ai school, but interspersed with some accounts of intensive meditation practice undertaken by Western Buddhists known to the author. The outline is extremely condensed, and for readers unfamiliar with the teachings and concepts discussed, would probably not be very easy to follow in places.

Parts 2 and 3 only occupy a few pages. Part 2 is a translation from a work called 'The Transmission of the Lamp'. A brief but stimulating biography of Seng Ts'an, the Third Ch'an Patriarch of China, is followed by his verse summary of Ch'an teaching 'Have Faith in Your Mind':

It is not hard to realize your Mind
Which should not be an object of your choice.
Throw like and dislike away
And you'll be clear about it.
The slightest deviation from it means
A gulf as deep as that 'twixt heaven and earth.

In such words, extended over 150 lines, the Third Patriarch 'teaches how to realize the mind in order to achieve Enlightenment'. The third section of the book is a translation of the account of a debate between a Ch'an master and a master of the Avatamsaka teaching entitled 'The Ch'an Shout'.

The fourth and fifth sections, which take up three-quarters of the book, present the autobiography of Ch'an Master Han Shan (1546-1623). Part 4 is a very brief summary of the autobiography and commentary by Lu K'uan Yu, and Part 5, by far the most substantial and interesting in the book, is the autobiography itself.

The autobiography was written by Han Shan near the time of his death at the request of his disciples. It tells the story of a boy who, at his own request, went to live in a monastery at the age of twelve, and whose potential was quickly recognized and encouraged by a Ch'an master. His long life saw periods of both intensive meditation and study, often in mountain solitude, which led to profound realizations, and periods of unstinting activity working to revive and spread Buddhism in China.

Although he was widely respected and revered, and his efforts bore considerable fruit, Han Shan's life was not without difficulties. He fell out of favour with the imperial court and had to endure imprisonment and exile. Once he was accused of embezzling monastery funds and had to contend through the courts with 'degenerate monks' who were trying to take over the assets of a monastery he had laboured to rebuild.

However trying the circumstances, Han Shan continued to work tirelessly for the Dharma, his activities going far beyond any dichotomy between 'religious' and 'secular'. He organized the improvement of roads and took a keen interest in the welfare of the people. During a famine he emptied his monastery's stores to feed the local population and then personally took a ship to obtain further supplies. Another famine elsewhere in China saw him organizing the clearing away and burial of bodies in a plague-stricken city. On another occasion he was called out of retreat by the local governor to help defuse a disturbance that could have ended in considerable bloodshed and violence.

Comments interspersed through the text by Han Shan's disciples, giving a fuller description of certain incidents, make clear the modesty and understatement of his own account. Through the autobiography emerges a man living out the Buddhist ideals to the full, and his is a story that can only be an inspiration and encouragement to anyone who takes those ideals seriously. It is very good news that *Practical Buddhism* has finally been republished and that the autobiography of Han Shan is again readily available. We can only hope that as many people as possible take the opportunity to read it.

Saddhaloka

Cha'an Master Han-shan

Buddhism According To Nichiren

Nichiren Shoshu Buddhism: An Introduction
by Richard Causton
Published by Rider
pp. 299, Paperback
price £4.95

Richard Causton's introduction to his book partly confirms the emphasis of the title: it is about *Nichiren Shoshu*. Whether it is quite about *Buddhism*, as generally understood, is a moot point. Mr Causton maintains that Buddhism has hitherto not been clearly understood in the West; the main historical influence has been Hinayana teachings, followed by what he terms 'provisional' Mahayana. Now, however, *'True'* Mahayana Buddhism is available. 'True' Mahayana Buddhism is based on the Lotus Sutra (*Saddharma-pundarika Sutra*) and the principles and theories discussed in this book have all been developed on the basis of the Lotus Sutra by 'great masters of Buddhist thought'.

The author also gives a brief biography of the Buddha Shakyamuni, and an explanation of the difference between Christianity and Buddhism. Christianity involves belief in a God, whereas ('True') Buddhism posits a 'universal Law of life, expressed as *Nam-myoho-renge-kyo*' (literally 'salutation to the *Saddharma-pundarika Sutra*').

The main body of the book is divided into two parts: 'The Buddhist View of Life' and 'Buddhism in Daily Life'. The first part consists of a description of the *Ten Worlds*, 'an absolutely fundamental principle of Buddhism which we all experience from moment to moment'—much of which will be very familiar to Buddhists of all schools—and an explanation of the meaning of *Nam-Myoho-Renge-Kyo*. The second part explains the essentials of Nichiren Shoshu practice, the *Gohonzon*, sole 'object of worship' in Nichiren Shoshu, and describes Soka Gakkai International, the huge 'lay' movement associated with the small 'priestly' Nichiren Shoshu sect.

Reading this book as a Buddhist is somewhat disorientating, rather like looking into a distorting mirror. Much of it seems familiar but somehow not quite right. The Lotus Sutra itself has been revered by Buddhists for perhaps two thousand years as one of the great expositions of the Buddha's teaching. Nichiren, however, taught that it actually superceded all other sutras and teachings. This kind of view is not in itself unusual in Buddhism; most Mahayana and Vajrayana schools as they emerged seem to have regarded themselves as the supreme expression of the Buddha's teaching. At the same time, however, they all accepted the relative validity of other approaches. Nichiren did not! Indeed, in his *Four Part Maxim* of 1253 he declared 'those who believe in the Nembutsu [i.e. the Pure Land followers] will go to the Avichi Hell; those who believe in Zen are devils; the believers in Shingon [a form of Tantric Buddhism] will ruin the nation'.

This element of thoroughly un-Buddhistic intolerance seems, unfortunately, to be characteristic in the teaching of Nichiren Shoshu, although it is more than possible that readers unfamiliar with Buddhism would fail to recognize this from a cursory reading of Richard Causton's book, especially as he seems to be at pains to rationalize this aspect of Nichiren's teaching. The actual position of Nichiren Shoshu *vis-à-vis* other forms of Buddhism does become quite explicit, however, at the very end of the book, where Causton expounds Nichiren's *Rissho Ankoku Ron*—primarily an attack on the *Nembutsu* school of his near-contemporary Honen, but effectively an attack on all forms of Buddhism but Nichiren's own.

In this work, Nichiren, on the 'authority' of various sutras, attributed the many troubles afflicting Japanese society during his lifetime to the fact that 'The people of today . . . give their allegiance to evil'. Nichiren argued that the 'evil' from which these troubles arose was 'slander of the True Law' on the part of the Japanese. He came to the conclusion that *only* the Lotus Sutra made clear what slandering the True Law actually meant. It was 'to fail to recognize the Lotus Sutra as Shakyamuni's highest teaching . . . and to follow instead his earlier, provisional and incomplete teachings' (p.284). This, Causton writes, is 'one reason why Nichiren Daishonin was so critical of the various Buddhist sects of his day'. Honen, for example, by urging his disciples to concentrate exclusively on the *Nembutsu* and the Buddha Amida 'had actively encouraged his disciples to "slander the True Law"—that is, to disregard the Lotus Sutra' (p.285).

Thus what Nichiren means by allegiance to evil is, in effect, allegiance to any school of Buddhism but his own; only *he* teaches the *'True'* Law. On the basis of this kind of 'reasoning' Nichiren demanded 'that official sanction should be withdrawn from those sects which misled the people about the true nature of Buddhism' (p.286).

This 'arcane doctrinal nit-picking' (as Causton quite rightly calls it, though trying to prove it otherwise) is obviously of great importance to Nichiren Shoshu, as the rationale for their belief that they alone teach 'True' Buddhism. At the same time, Causton tries to sugar the pill: 'To "slander the True Law" . . . does not nowadays mean to disregard the teachings of the Lotus Sutra, but to believe that anything other than the development of one's own Buddhahood can lead to lasting and secure happiness' (p.292). But if this sounds a little like an outbreak of tolerance of possible non-Nichiren ways to Buddhahood, we are quickly disabused of the notion, for Causton immediately quotes Nichiren as saying: 'Now . . . neither the Lotus Sutra nor the other sutras lead to enlightenment. Only *Nam-myoho-renge-kyo* can do so'. Note also that Nichiren here ends up doing precisely the kind of thing he criticized Honen for! One can only conclude from all this that in setting itself up exclusively as 'True' Buddhism, Nichiren Shoshu has in fact made itself into something which is no longer Buddhism at all.

Pramodana and Tejananda

ALSO RECEIVED:

C G Jung, Lord of the Underworld
by Colin Wilson
Aquarian

Sramana Vidya: Studies in Buddhism
by Prof J Upadhyaya
edited by N H Samtani
Central Institute of Tibetan Studies

The Religion of Man
by Rabindranath Tagore
Unwin

Your Hands Can Heal
by Ric A Weinman
Aquarian

The Marathon Monks of Mount Hiei
by John Stevens
Rider

Mountain Record of Zen Talks
by John Daidi Loori
Shambhala

On the Death of my Son
by Jasper Swain
Aquarian

The Spiritual Teachings of White Eagle
by Ingrid Lind
Aquarian

The Variety of Dream Experience
edited by M Ullman and C Limmer
Crucible

A Soul's Journey
by Peter Richlieu
Aquarian

The Blasphemer by William Blake

Blasphemy And Mental Health

A sequence in the recent Anglia TV profile of Sangharakshita showed him sitting peacefully amid the ruins of a Norfolk medieval priory ruminating on the jealous God of the Semitic religions, the dogmatism to which vengeful theocracies give rise, and the violence to which their dogmatism leads.

It is of course highly topical, or was at the time this issue of *Golden Drum* was being prepared for press, when the reverberations following the publication of Salman Rushdie's *Satanic Verses* were at their loudest in this country. Sympathy with the demand for extension of the blasphemy law to cover Islam has been shown by various Christian clerics; an unsigned article in the Vatican's official newspaper, *Osservatore Romano*, condemned Salman Rushdie for blaspheming.

It was gratifying to be able to read and hear two Order members voicing a Buddhist view on separate occasions through major media outlets. A report appeared in the *Independent* of 25 February, under the headline 'Blasphemy does not exist for Buddhism', of an interview with Kulananda, and an excerpt from a letter by Sthiramati was read out on the popular BBC daily news programme 'P.M.' a few days earlier.

In a terse but telling message, undistorted by the medium, Kulananda was able to outline major points in Sangharakshita's pamphlet *Buddhism and Blasphemy* which appeared in 1977 (provoked by the prosecution of the editor and publishers of the newspaper *Gay News* on a charge of blasphemous libel).

As Sangharakshita points out in his essay, what the Buddha has to say about criticism and ridicule of his teaching is a refreshing contrast to the strictures of monotheism!

'Bhikkhus, if outsiders should speak against me, or against the Dharma, or against the Sangha, you should not on that account either bear malice, or suffer heart-burning, or feel ill will. If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill?'*

Only a believer can deliberately insult the God in whom he believes. The charge of blasphemy against an unbeliever is a contradiction in terms. The law, of course, is inconsistent in that it protects some religious doctrines but not others. Any extension of the law, to be coherent and just, would have to protect the Buddhist view. As Sthiramati put it so vigorously in his letter to the BBC:

'. . . the whole concept of blasphemy is utterly foreign to Buddhism, which has always openly (with little exception) advocated complete tolerance of all views and opinions. If there is to be an extension of blasphemy law in this country then undoubtedly it should also include consideration and protection of my religious beliefs—my right to proclaim the non-existence of 'God' should be protected too. If I am to be free to uphold this traditional Buddhist view myself, and to discuss it freely with my fellow citizens, how can it be possible that at some point or other I shall not offend a theist—Christian or otherwise?'

Given the nature of the jealous God, it is hardly surprising that ex-believers should be haunted by Him even long after they believe Him to be dead; the shadow of irrational guilt stifles their nascent individuality. In the FWBO we recognize the psychological validity, for Buddhist ex-believers, of what Sangharakshita calls 'therapeutic blasphemy'; the act of blasphemy—against the God they no longer believe in!—can be an effective method of laying the ghost and healing the God-shaped hole. In this, the therapeutic sense, blasphemy is liberation, an invaluable aid to mental health.

**Digha Nikaya (Dialogues of the Buddha)* No 1, quoted in *Buddhism and Blasphemy*

Buddhism In Schools

The tenth issue of *Golden Drum* featured a short article expressing concern at the Bishop of London's proposed amendment to the Education Reform Bill, which would give a more central role to Christianity in Britain's schools. The amendment was carried and the Bill became law in July 1988.

The new Education Reform Act requires that Religious Education be part of the 'basic curriculum' provided in every state maintained school, and that RE syllabuses reflect the fact that 'the religious traditions of Great Britain are in the main Christian, whilst taking into account the other principal religions represented in Britain'. Further, all pupils attending maintained schools are to take part each day in an act of collective worship which is to be 'wholly or mainly of a broadly Christian character'.

This reluctance on behalf of the government to accept the increasingly pluralistic trend in religious allegiance in this country does not make life easier for those with jobs in schools. Heads and teachers have in many cases worked hard to build a sense of community that rises above religious differences. Many parents have been happy to forego their right to withdraw their children from RE and assemblies, satisfied that Christianity was not being forced upon them. The provisions of the new Act have caused considerable disquiet and concern amongst heads, teachers, parents, and community leaders.

Since the Act is a legal document with inevitable ambiguities and loopholes, just how it is interpreted and implemented will depend on a complex interaction between government, local authorities, heads, teachers, boards of governors, parents, and religious groups. It could vary considerably from school to school and from area to area.

It is important that Buddhist parents and educationalists are alert to this so that they can resist any interpretation which threatens the more liberal approach with respect to RE teaching and assemblies.

There is at least one official channel of influence open to us. The administration of the act is being organized locally through a committee known as the Standing Advisory Council for Religious Education (SACRE) which every local education authority in the country is obliged by law to set up. Membership is arranged through consultation with religious groups in the area. Buddhists in any locality can seek representation on SACRE.

Tibet's Continuing Struggle

The recent independence demonstrations in Tibet, marking the thirtieth anniversary of the Lhasa uprising thirty years ago, resulted in the worst outbreak of violence since the period of unrest began in September 1987.

According to a report by Amnesty International, demonstrators threw stones at police, ransacked Chinese property, and attacked Chinese civilians, while the occupying forces fired at the crowd. Some forty Tibetans were killed, many more injured, and over one thousand arrested. Martial law is now in force. The Dalai Lama's vision of Tibet as 'a zone of peace' now seems even more remote.

A peaceful protest against the repressive measures was held in London on 11 March when about two thousand people assembled at the Chinese embassy for a 'Free Tibet Puja'. They recited the Padmasambhava mantra and performed a *puja* outside the embassy gates.

Reports from Western and Tibetan sources over the last eighteen months paint a picture of severe religious and social repression in Tibet. Though the holding of religious beliefs—by non-party members over the age of eighteen—is now permissible, the view of religion prevailing in Peking is that it is 'counter-revolutionary'. The *propagation* of religion remains strictly illegal.

Improvements in the standard of living largely serve the Chinese settlers. The majority of Tibetans live in slum dwellings with no electricity and inadequate sanitation. Most education continues to be conducted in Mandarin, and seventy-two per cent of Tibetans are illiterate.

Now that martial law is in force and tourists are forbidden entry into Tibet, it will be more difficult to verify what exactly is happening. It is ominous that the Chinese have not signed the UN Declaration of Human Rights.

As fellow Buddhists we can, in the face of such isolationist policies, at least demonstrate our concern through such events as the 'Free Tibet Puja'. Perhaps we also need to reflect on what further steps we might take in actively supporting organizations which exist for the protection of human rights.

The Tibet Puja

18 DHARMACHARI CHANDA

Dharmachari Chanda died on 11 January 1989 at the age of 76. Ananda was a friend of Chanda for many years and lived with him in Aryatara community in the early days of the FWBO. He gave the following appreciation at the after-death ceremony at the Croydon Buddhist Centre.

I first knew Chanda in the late sixties. He was around before my own ordination in 1968 and was ordained himself the following year. We met at Centre House in Kensington where Sangharakshita was giving his course of lectures on the Eightfold Path. Chanda would turn up in his taxi-cab, with boxes of books for the stall, shrine cloths, and rupas.

He was born in 1912. He was a fire-watcher in the Second World War and eventually took to taxi-driving. Frequenting with cabbies, he was always lecturing them on Buddhism. Chanda saw his mission as bringing the Dharma to ordinary people, especially those without any experience of religion.

He came from a very poor family and had a hard childhood. He had many stories of the shortages between the wars. Families in his street would pawn all their furniture then would have to borrow some from the neighbours. If a jar of jam was found by someone it would be shared by the whole street.

He came to Buddhism via the martial arts (he was a black belt in Judo and Kendo) and was very keen on the Japanese tea ceremony. He frequently took up new interests and pursued them with tremendous dedication: calligraphy, painting, gardening, massage, Yoga, story writing, and healing.

When doing calligraphy he would disappear for days on end into a shed in the garden where he practised assiduously. One thing that used to surprise people was the brilliance of Chanda's story writing. Though his grammar was that of a badly educated person, the writing was extraordinarily vivid and perceptive, with abundant and original humour.

Chanda had great enthusiasm and a desire to give which pushed him to the forefront of things. He put great warmth and humanity into projects to do with the furtherance of the community and Buddhism. He would give unstintingly with no thought of the morrow. He was an example of heart over mind and it was this aspect of his character which could sometimes cause a project to misfire. Once he bought a load of fireworks for a Wesak ceremony. He accidentally dropped a cigarette into the box and the whole lot went off at once! Only the sparklers were left.

Another of his good qualities was loyalty. When the movement in its early days was going through crises, Chanda's loyalty to 'Bhante' (Sangharakshita) was absolute. He never questioned the fact that 'Bhante' was his teacher. He was very proud of his name and delighted in seeing himself as 'Bhante's charioteer', just as the original Chanda was the Buddha's charioteer.

It is so easy for people to cool off in their spiritual practice as they get older. Chanda certainly did not do so. He was, on the contrary, building it up, because he knew that time was short. I would not be surprised if he is a doctor in his next life as he expressed a desire to be; so much of his energy went into healing.

[Edited for publication]

SANGHARAKSHITA DIARY

Our last report dwelt mainly on Sangharakshita's recent visit to India, where he was the subject of a documentary film, *In the Footsteps of Ambedkar*, which was shown in the UK on Channel 4 earlier this year. Sangharakshita was pleased with the way the film finally came across, and from it many of his friends in England got their first impression of the scope of the Movement in India.

Shortly after returning from India Sangharakshita gave an interview to Walter Schwartz, the religious affairs correspondent of the Guardian newspaper, and an article on Sangharakshita and the FWBO duly appeared in their pages. He also spoke to Peggy Morgan of the magazine *Religion for Today* on the subject of Buddhist movements and Jesus. His discussions with her formed a good part of a long article she wrote on that subject.

The trip to India had been quite tiring for Sangharakshita. Soon after returning to Britain and his headquarters at Padmaloka, he went off for a month's private retreat in Wales, in a solitary cottage on the track between Vajraloka and Vajrakuta, two FWBO communities in rural North Wales. There he devoted himself mainly to reading and reflection. Leaving Wales at the end of December, Sangharakshita spent a fortnight at the London Buddhist Centre, returning to Padmaloka early in the New Year.

Towards the end of January, Sangharakshita went to Croydon, where he spent nearly a week, devoting most of his time to personal interviews with Order members, mitras, and Friends connected with the centre there, seeing about twelve people each day, usually in half hourly meetings.

Whilst in the south of England he also took the opportunity to visit the centre in Brighton for a day. There he met with the local Order members and took the opportunity of a few hours browsing in some of the town's well-stocked second-hand bookshops.

In February Sangharakshita went to Cambridge for two days, having been invited to give the Comparative Religion Seminar at the Divinity School which is part of the university there. He was invited to lunch before the seminar by Dr Carmen Blacker, whom he had first met in India in the 1950s. The seminar, chaired by Dr Brian Hebblethwaite, began with a short talk by Sangharakshita on 'The Real Nature of the Three Jewels' and this was followed by a lively discussion. About thirty dons and students attended the seminar, where Sangharakshita very clearly enunciated his topic, drawing mainly on Pali Canonical sources in a manner which was highly intelligible to the mainly Western audience who had very little previous contact with Buddhist ideas.

After the seminar Sangharakshita visited the new FWBO centre in Cambridge and met with the local Order chapters, as well as taking time out for a short visit to the Fitzwilliam Museum.

At the time of writing, Sangharakshita is again in London, taking a quiet break in his flat at the London Buddhist Centre.

Kulananda

TV PROFILE OF SANGHARAKSHITA

'Whether my life is normal depends on one's conception of normality. . . . My whole life has been dedicated to the realization of higher spiritual values. What could be more normal than that?'

So Sangharakshita began the reflections on his life which provided the commentary for *The Enlightened Englishman*, a profile recently shown on Anglia TV. (The title, incidentally, was chosen against Sangharakshita's wishes.) The programme—the work of Bob Mullen, who also made the documentary on Sangharakshita's Indian tour broadcast on Channel 4 in January—used Sangharakshita's reminiscences to weave together the themes of his past and present life. Speaking as he walked among the abbey ruins at Castle Acre, Sangharakshita looked very much the English country gentleman in the green and pleasant land of Norfolk, an image which will perhaps have surprised viewers of the earlier documentary.

In the first part of the programme Sangharakshita recounted memories of his childhood and spoke with warmth of his early life. He told of his journey to wartime India and the wandering life which followed, leading to his ordination at Sarnath. The second part of the documentary featured his more general reflections, against the background of some beautiful sequences of film, from vivid sunlit scenes in India to the more subtle beauty of sunlight filtering through the trees at Padmaloka.

Perhaps a more direct account of the founding of the FWBO would have helped viewers encountering Sangharakshita for the first time, but the shots of the shrine rooms at the London Buddhist Centre and T'ai Chi at Padmaloka gave a sense of the movement's nature. This left Sangharakshita free to talk about Buddhism itself, touching on its ethical principles, the central importance of the Three Jewels to a Buddhist, the nature of meditation, karma, and rebirth—a wide sweep for a thirty minute programme!

Fortuitously, the programme also made a contribution to the current debate sparked off by Salman Rushdie's novel, *The Satanic Verses*, with Sangharakshita reflecting on the nature of religious intolerance, and in particular looking at its roots in the Semitic religions.

Speaking about how the world could be improved, he made the point that the first step is for us to stop thinking of ourselves as consumers—timely advice in a programme slotted between a Budget broadcast and a commercial break.

The profile ended with Sangharakshita's simply expressed hope that he has given the world an example of clear thinking and a higher vision of what men and women can be.

Thich Nhat Hanh with Order Members at Bhaja

THICH NHAT HANH VISITS POONA

In December the Vietnamese Buddhist teacher Thich Nhat Hanh and about fifteen of his followers visited Poona to see TBMSG's activities at first hand. During his stay he visited social projects, gave talks, and led a short retreat for Order members.

Thich Nhat Hanh is well known in the West through his books—several of which have been very popular—and for his work on behalf of the victims of the Vietnam War. He lives in France in a 'village' he founded, and makes annual visits to the United States. He advocates a socially engaged Buddhism, and devotes much of his time to teaching and to helping refugees worldwide. He is the founder of a new Buddhist order, the Order of Inter-Being.

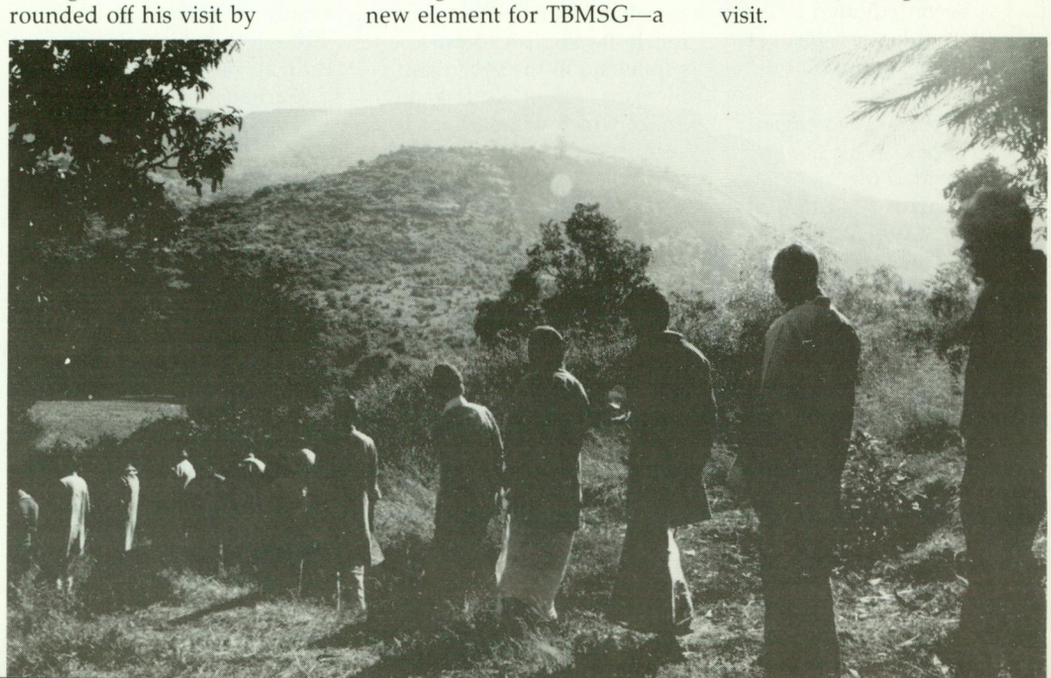
The visit began with a trip to a boys' hostel at Lohogaon. The boys sang songs and presented garlands, and Thich Nhat Hanh gave a quite lengthy but delightfully simple talk. According to Padmashuri, writing from Poona, his love of children was very apparent.

Next the group went to Dapodi, where there was a colourful reception of Order members and mitras, and girls from a 'free expression' group performed songs and dance. Thich Nhat Hanh gave a talk based on loving-kindness, happiness, and awareness.

The following morning the group were taken to a girls' hostel where the senior Vietnamese nun gave a talk to the girls. They then moved on to visit a slum area and see some of TBMSG's medical work in Dapodi and the surrounding area.

Although he was not feeling well, Thich Nhat Hanh rounded off his visit by travelling to the retreat centre at Bhaja to lead a twenty-four hour retreat for Order members and his followers. Facilities at Bhaja are very basic, and may have surprised some of the Western visitors—no electricity or running water, and many sleeping bodies to one room. But Padmashuri reports that all were impressed by the magnificent setting, and by the Indian Order members themselves.

At the end of a retreat which featured a good deal of walking meditation, and—a new element for TBMSG—a ritual tea ceremony in the shrine room, Thich Nhat Hanh gave a talk to the Order, and told many moving stories of his life in Vietnam. TBMSG was presented with a substantial donation very kindly given by Thich Nhat Hanh's group, and Thich Nhat Hanh himself donated a number of his books to the library. He was sorry the retreat had to be so short, as were the other participants, who look forward to maintaining the contact established during his short visit.



Walking meditation at Bhaja

DEVAMITRA IN AUSTRALASIA

Almost seven years ago Devamitra was appointed overall mitra convenor, and since then he has spent most of his time travelling widely from Centre to Centre meeting with mitras and Order members. It is his responsibility to ensure that the mitra system functions along more or less the same lines throughout the movement, making sure that mitras have the facilities they need, and encouraging Order members to befriend and take an interest in the mitras attached to their centres.

The mitra system is common to all FWBO centres and is therefore an important contributory factor to the unity of the movement. Anyone who becomes a mitra at any of our centres in a sense enters the wider movement, and will be accepted and welcomed as a mitra wherever they may find themselves within the FWBO world.

Until recently Devamitra's travel commitments were limited to Europe, but in 1987 India and Sri Lanka were included in his itinerary for the first time, and in January he returned from his first visit to Australia and New Zealand.

During his stay Devamitra met individually with most of the mitras and Order members in Australasia, gave public lectures in Sydney, Auckland, and Wellington, conducted several weekend seminars, and showed slides of activities in the movement in Europe and India. To further capitalize on his visit the Auckland and Wellington Centres also succeeded in arranging several radio and press interviews.

On his way back to the UK, Devamitra took up an invitation to visit Singapore issued by the Venerable Dhammaratana on behalf of the Buddhist Library. There is a lot of interest among Singapore's Buddhists in the FWBO approach to practising the Dharma under the conditions of Western Society.

As a result of this interest Devamitra addressed an audience of about 560 people when he spoke on the theme of 'Creating a Buddhist World' at the Public Utilities Building Auditorium on 2 January. The following evening he gave a second lecture at the Buddhist Library on the complementary theme of 'The Path of Self Transformation'.

During the question and answer sessions on these and other occasions during his five day visit, it emerged that a deeply felt area of concern for many people was the fact that Buddhism in Singapore is losing ground to Christianity. Christian missionaries are conducting an aggressive conversion programme which includes, among other tactics, the posting of bills ridiculing Buddhism as a religion for the superstitious. That many people in the West are now turning to Buddhism is therefore something about which Buddhists in Singapore are very curious, and from which they take encouragement.

Many aspects of the FWBO aroused people's interest, especially Right Livelihood businesses, what it means to be a dharmachari, and what it means to have a *Sangha* without monks or nuns in the traditional sense. There was also a good deal of interest in the movement in India, since Lokamitra (Chairman of TBMSG Poona) had visited Singapore the previous September.

Devamitra's talk in Singapore

AN EVER-WIDENING CIRCLE

Writing from the Aryaloka retreat centre in New Hampshire, the centre's chairman Manjuvajra reports that he is excited by the enthusiasm many people in the USA are now showing for the FWBO. More and more people are contacting the Retreat Centre, three classes are held each week at the Portsmouth Centre, and there has been an upsurge of interest in Concord, the capital of New Hampshire, where meetings have been held every week for the last few months.

This success is not confined to the (relatively) small state of New Hampshire—in Seattle on the north-west coast Aryadaka has recently run a series of introductory meditation classes, there is now a regular weekly meeting in Palo Alto in the San Francisco Bay area of northern California, while further south in California a new group has been formed in Santa Barbara.

This spring six or seven American Friends will become mitras—three from New Hampshire, three from California, and perhaps one from Vancouver.

In California a series of visits by Order members have aroused a lot of interest in the FWBO, the TBMSG, and the charitable activities of the Karuna Trust. In late 1988, Lokamitra, chairman of TBMSG Poona, spoke to enthusiastic Buddhist gatherings at six venues in California. In January Nagabodhi visited California to talk about the FWBO and to promote *Jai Bhim!*, his book on the Buddhist revival in India. In the same month Vajradaka—a meditation teacher normally based at the Vajraloka Meditation Centre in North Wales—also visited California to give talks and lead meditation workshops in Palo Alto and Santa Barbara.

Manjuvajra will himself soon be travelling to California to take part in the Northern California Buddhist Council's Wesak celebrations at Stanford University. These will feature a keynote speech on 'Engaged Buddhism' by the Vietnamese teacher Thich Nhat Hanh, who has taken a personal interest in the work of the TBMSG (see *Thich Nhat Hanh Visits Poona* in this issue). The Council has adopted the Karuna Trust as its charitable project for the event, so that the Trust will receive all donations made during the celebrations. Manjuvajra will be on hand to give a short talk, answer questions, and present an exhibition illustrating the work of TBMSG in India.

In February the first issue of the FWBO North American Newsletter was distributed by Aryadaka in Seattle. This provides a very necessary link between the various FWBO groups in the USA, which are separated by many thousands of miles.

Aryaloka recently welcomed a visit from Ratnamegha, who supported the winter retreat and devoted much of her time to meeting women mitras and Friends. Her visit demonstrated once again the boost given by visiting Order members—and particularly by women Order members. There are no Dharmacharinis resident in the USA, and their presence is especially valued and appreciated.

Manjuvajra concludes: 'The main impediment to the development of the FWBO in this vast country is lack of committed people who can devote all of their energies to the practice and communication of the Dharma. In America . . . the potential for the Dharma and for the FWBO approach in particular has time and time again shown itself to be enormous. Let us hope that some heroic spirits will venture forth from the comfortable shores of Europe and give themselves to working for the Dharma in the USA. But in the meantime we make more Friends, our Friends become mitras and soon our mitras will become Dharmacharis and Dharmacharinis.'

photo: Brodie Cates

School visit to Aryaloka

MORNING CALL

Kulaprabha

On 10-14 April Dharmacharini Kulaprabha of the Glasgow Buddhist Centre will be appearing on Scottish Television's religious programme, *Morning Call*.

The Glasgow Centre has been filmed by STV before: at the opening of the Centre, and on a festival day when they televised a *puja*. But this is the first time that the FWBO in Scotland has been approached for such a traditional religious programme as *Morning Call*.

The Director, Rev. Nelson Gray, asked Kulaprabha to 'give some positive insights from a Buddhist perspective.' This sounded very exciting. But how to introduce Buddhism, and its positive insights, in five one-minute slots?

Having introduced herself, her life-style, and the FWBO, Kulaprabha felt that what she wanted to stress was that Buddhism was a religion with no concept of a creator god, and that not believing in god need not rule out living a spiritual life. She also managed to introduce, very simply, the *metta bhavana* meditation practice.

Kulaprabha hopes to be asked to do *Morning Call* again, and perhaps even *Evening Call*—a spacious TWO-minute slot this time.

BURNS AND BUDDHISM

To some people the connection between Burns and Buddhism may not be completely obvious. But in the unlikely setting of study on the *Diamond Sutra*, Sangharakshita had said he thought Burns was a poet who should be better known in the FWBO. A good enough excuse—if any were needed—for the Glasgow Centre to celebrate a (semi-) traditional Burns Night on 29 January, to commemorate the Bard's birthday. Considered the only major poet in Scotland in four hundred years, Burns allegedly saved Scottish folk song from virtual annihilation.

The event's organizer, Jinavamsa, emphasized how the poet, through his use of satire—sometimes gentle, sometimes not—spoke out effectively against religious dogmatism, narrow-mindedness, and hypocrisy.

After the traditional meal of haggis (vegetarian), turnip, and potatoes, Jinavamsa told the Bard's life story in poem and song, accompanied by flute, guitar, and clarsach.

Glasgow Chairman Susiddhi gave a spirited rendition of 'Tam O'Shanter':

But pleasures are like
poppies spread.
You seize the flower,
its bloom is shed!
Or like the snowfall
in the river,
A moment white—then
melts for ever.

The evening ended with one of Burns's most powerful songs, 'A Man's a Man For A' That', in which he upholds the values of honesty, integrity, and a sense of worth, and expresses his heartfelt wish for humanity:

For a' that an' a' that
It's comin' yet for
a' that
That man to man the
world o'er
Shall brithers be for
a' that.

PERFORMING ARTS

Over the last year the dream of a Buddhist performing arts in Britain has moved just a little closer to becoming a reality. A number of Order members and mitras working in the performing arts have come together in the Norwich area to co-operate in their work, a new charity called FWBO (Arts) has been formed to encourage and support a Buddhist approach to the arts, and several imaginative performing arts retreats have been held at FWBO retreat centres.

The Norwich group have been meeting every week and working together in various permutations, achieving a form of collaboration which playwright Kovida describes as very active and productive. Among their other output the group have jointly written three radio plays as co-operative ventures.

In collaboration with two other theatre groups they have also formed the 'Monday Theatre Club' which meets—on Mondays—to read and perform in a 'rather quaint' fifty-seat theatre. The main aim of the club is to allow writers to try out new work and new ideas. They will also soon be starting a weekly improvisation workshop, with the aim of working towards a production.

In a separate initiative Kovida and two other Norwich Buddhists have formed a company called Theatre East, which will provide performing arts courses for teenagers. In a few months they will be running a three week summer school, as well as regular weekly workshops if there is enough interest. In the meantime they will be holding an introductory one week course over the Easter holidays.

The new charity will use funds from retreats, events, performances, and perhaps sponsorship to help develop new initiatives and ideas. Initially the charity will concentrate on the performing arts, and will particularly aim to encourage writing with a Dharmic flavour. In the longer term it may help fund a combined performing arts community and co-op, and perhaps even a small touring company.

The latest performing arts retreat was held at Water Hall in Suffolk over the Christmas holidays. Twenty-two people attended what Kovida describes as a very successful event. The next similar event will be a 'Mask Retreat', at Castle Acre in Norfolk, from 10-19 April. This will be led by London mitra Paul Filipiak, an ex-member of the Moving Picture Mime Show, which was one of the countries top mime groups until it was disbanded.

Kovida

BUDDHIST BAROQUE

On most days of the week you will hear the sound of Buddhist chant coming from the Brighton Buddhist Centre, but if you walk past on a Friday evening you may hear strains of Tudor church music or seventeenth century songs. This will be the chorus of the Brighton Buddhist Centre Baroque Ensemble going through its musical paces.

The Ensemble began in embryo about six years ago when two Brighton Buddhists got together to play recorder and harpsichord sonatas. Since then they have expanded into a group which includes cello, assorted recorders, violin, and harpsichord, as well as a counter-tenor soloist.

The group have been giving performances for some time at the Brighton Centre, and last year made their London debut at the FWBO day celebrations in York Hall. They will be playing there again this year, this time with more players and their latest addition, the chorus.

The chorus focuses mainly on unaccompanied singing, although from time to time they will join in with the players. You may also notice that now and again the instrumentalists suddenly burst into song—the personnel tends to be interchangeable.

The choice of Christian religious material may seem strange for a Buddhist group, but the words are in Latin so no one understands them anyway.

The instrumentalists' repertoire includes Purcell songs and extracts from Handel opera, along with the odd Bartok violin duet. Recently they have been joined by Paul Keeler, a violinist from the nearby Rivendell Retreat Centre, who visits occasionally to form a string trio.

So the original nucleus has expanded considerably, and the Ensemble now comprises a fair number of players and singers who perform in various combinations. The music generates a lot of enjoyment for performers and audience alike, and seems to be going from strength to strength.

If you would like to hear the group they will be taking part in the Open Day at Padmaloka Retreat Centre on 2 July. They will also be giving a performance on May 19 at the Brighton Buddhist Centre as part of this year's Brighton Fringe Festival. If you can't make either of these occasions you may catch them busking in Churchill Square, Brighton's main shopping centre, one sunny Saturday in May and June, when they are hoping to take culture out to the shopping masses.

FWBO IN A CITY OF CULTURE

What do Berlin, Paris, and Glasgow have in common? The answer, according to our Glasgow Centre correspondent Iris McClean, is that all are universally acknowledged as Cities of Culture.

In 1990, to mark Glasgow's year as European City of Culture, the Glasgow Buddhist Centre intends to organize festivals, exhibitions, and public talks, and host as wide a variety of other events as possible. This could be a valuable opportunity for the Glasgow Centre and the movement as a whole to make itself more widely known throughout Europe. There are grants available for cultural events, and anyone with ideas or skills, or a performance in the making, is invited to get in touch with Varaghosa at the Glasgow Buddhist Centre.

NEW LIFE IN CROYDON

In the last issue of *Golden Drum* we reported that some major changes were happening at the Croydon Buddhist Centre. The Centre and its associated businesses had been very successful in material terms, but the people involved were not always happy. There was a feeling that the balance between material success and the spiritual needs of the individuals involved had become distorted. Recently there has been a major shift in emphasis to restore this balance—some people departed, and those left running the Centre began the task of easing the work pressures, instituting a more democratic form of decision-making, and bringing new life into the Centre's activities.

Since then the Croydon Centre has received a lot of support from the rest of the movement. There has been a constant stream of visitors from other centres, and many new people have gone to work at Hockneys vegetarian restaurant. The centre is now aiming for a four day working week for everyone involved in the restaurant and the women's business: Hockneys Wholefoods and Takeaway. Only a few more people are needed to achieve this goal. Structures have been created to ensure that everybody's voice is heard in the running of the businesses, and the atmosphere has become lighter and more playful. At the same time the importance of working to a high professional standard with application and mindfulness has not been lost sight of.

If the businesses have concentrated on consolidation, in the Buddhist Centre itself the emphasis has been on expansion, made possible by a ground swell of support from people living and working outside the communities and co-operatives. The Centre has planned a summer season of events—on the theme of Transformation—which is more interesting and adventurous than anything that has gone before, and which will ensure that most of the time the Centre will be used six or seven days a week.

Meanwhile the Centre's country retreat centre, Rivendell, will be running its usual series of events. Rivendell is set in rolling Sussex countryside, and beautifully furnished and decorated. It is an ideal setting for those who wish to practise the Dharma in retreat-like conditions, but despite its great potential staff shortages prevent it from expanding.

Changes are also coming to the Centre's bookshop, and an effort is being made to upgrade the residential communities. Until recently the bookshop was seen mainly as a facet of the arts centre, but now the Buddhist section will be expanded to make this the main feature of the shop. Spending on the communities had been given a low priority in the past, and money was used instead to fuel the Centre's very successful expansion. But now more funds are being channelled into the communities to make them more comfortable and welcoming places to live.

In the last *Golden Drum* we said that Croydon was an exciting place to be. In the past few months the novelty has not worn off. Instead, as people have adjusted to the changes within and around them, their confidence in the future has grown. Croydon is now a more exciting place than ever.

BUDDHIST HEROINES

At Taraloka, our women's retreat centre in Shropshire, the Winter Retreat on the theme of *Buddhist Heroines—Historical and Archetypal* invited women to investigate some of their own role models. Each of the three weeks of the retreat concentrated on a different archetypal figure—Tara, the Dakini, and Prajnaparamita—and included talks on historical Buddhist women and the more personal heroic figures of some of the Order team. Slide shows and chanting workshops added to a rich and inspiring event.

Another four women will join the Taraloka community in April to reinforce the building team for the conversion of a further part of the barns into a lounge area.

Prajnaparamita

FRUITS OF CHANGE AT PADMALOKA

Nine months ago *Golden Drum* carried a report of substantial changes in the Padmaloka UK National Retreat Centre for Men. Since that time these changes have borne fruit in a number of successful retreats, and the establishment of a resident community of senior Order members responsible for helping men prepare themselves for ordination.

Subhuti, Sona, Surata, and Chittapala now form the core of this team. Aloka, as from April, will be a non-resident member attending all the Going for Refuge retreats. It is also hoped that Suvajra will come to Padmaloka after the forthcoming ordination course at Guhyaloka in Spain, where he and Subhuti will be conducting ordinations.

With all members of the Padmaloka community participating in the retreat programmes, the atmosphere of 'Sangharama'—an Abode of the Sangha—has been successful in helping guests quickly relax and feel at home.

The Going for Refuge retreats for men who have asked for ordination now concentrate on one of five themes: 'Spiritual Friendship', 'What is the Order', 'The Ten Precepts', 'Going for Refuge', and 'The Transcendental Principle'. These help to develop an understanding of what effective Going for Refuge really entails, as well as elucidating the essential principles upon which membership of the Order depends.

Since last August over seventy men have come on these events, and there has been a marked increase in requests for ordination over recent months.

Another very welcome new addition to the Padmaloka community is Vimalabandhu, who until recently worked at Hockney's restaurant in Croydon and the Rivendell Retreat Centre in Surrey. Trained as a chef at Chambrey in France, his professional skills have brought an *élan* to vegetarian cooking not recently seen at Padmaloka meal-times.

Vimalabandhu

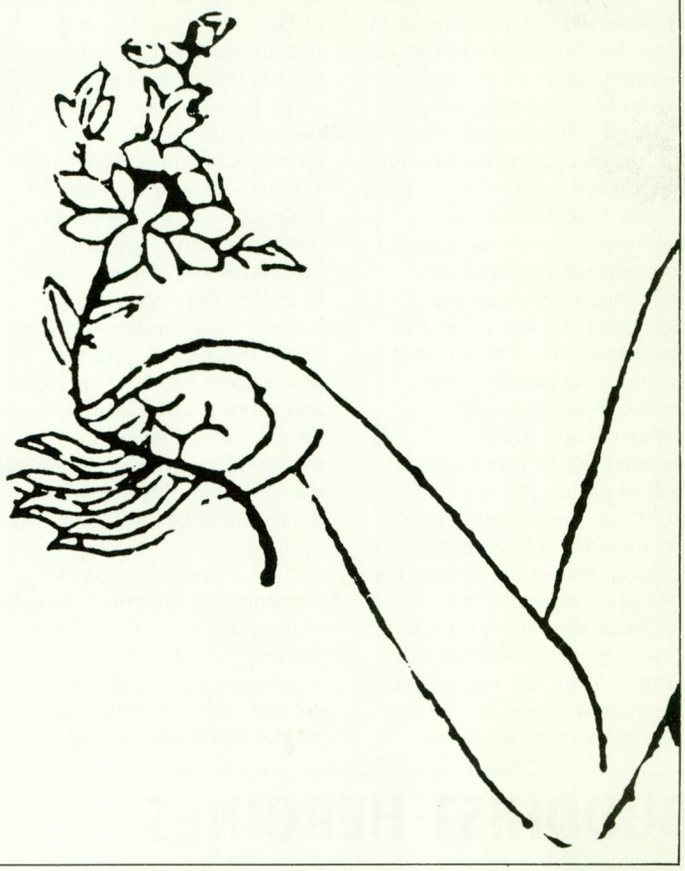
THE BLUE LOTUS CO-OPERATIVE
(THE RIGHT LIVELIHOOD BUSINESS OF FWBO WEST LONDON)

FRIENDS FOODS

We are a flourishing wholefood shop situated near the West London Buddhist Centre. We are making consistent progress in realizing our ideal of uniting communication and co-operation with financial success. We work as a women's team. If you are interested in joining us, contact Sarvabhadri or Caroline. Tel: 01 221 4700

FRIENDS GARDENING

is a successful Right Livelihood situation for men in West London, established for nine years. Besides supporting the West London Buddhist Centre it offers healthy, challenging, and aesthetically satisfying work in the company of other practising Buddhists. The business is ready to accept new members for 1989. Accommodation is immediately available in an open men's community. Contact Craig or Jinananda at the West London Buddhist Centre.



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OPPORTUNITY TO WORK IN A WOMENS' RIGHT LIVELIHOOD TEAM

We are looking for several women to join our team so that we can improve our working conditions and introduce a four-day week, thus leaving more time for other aspects of the spiritual life.

Short or long term; no previous experience necessary.

For further details of conditions, financial support, etc. please contact Annie on 01 688 2899 or 01 677 9564.

HOCKNEYS

VEGETARIAN RESTAURANT

OPPORTUNITIES FOR MEN

Hockneys is a friendly and well-known vegetarian restaurant run by men associated with the Croydon Buddhist Centre. At present we are making some major changes, including the introduction of a shorter working week. This will leave more time available for other aspects of the spiritual life.

To do this, however, we urgently need more staff, on a short or long term basis. No previous experience is needed.

The terms we offer are these:

- 4 day working week
- Full financial support (including retreats and holidays)
- Housing: spacious men's communities available, if required, in Purley and Clapham.
- A chance to contribute financially towards the running of other areas of the FWBO (in 1988 we gave £9212).

If you are interested in joining us, please contact: Dharmaruci, Hockneys Restaurant, 98 High St, Croydon CR0 1ND. Tel: 01-688 2899 (Tues to Sat) 01-660 2542 (Sun and Mon)

tārāloka

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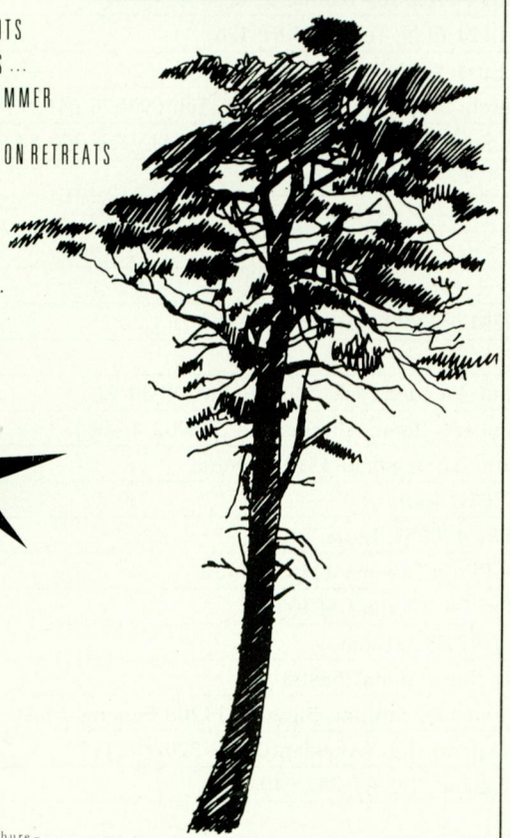

For more details see our brochure – or contact the Secretary.

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2. Stimulating Dharma talks and study
3. A community of senior Order Members
4. The support of friends in the Sangha
5. The beauty of the Norfolk Broads
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6

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For our current programme write to: The Retreat Organiser, Lesingham House, Surlingham, Norfolk NR14 7AL or phone 050 88 8112.

Padmaloka

BUDDHIST RETREAT CENTRE FOR MEN

Where to find us

MAIN CENTRES OF THE FRIENDS OF THE WESTERN BUDDHIST ORDER

London Buddhist Centre, 51 Roman Road, London E2 0HU. Tel: 01-981 1225

Birmingham Buddhist Centre, 135 Salisbury Road, Moseley, Birmingham, B13 8LA. Tel: 021-449 5279

Brighton Buddhist Centre, 15 Park Crescent Place, Brighton, Sussex, BN2 3HF. Tel: 0273 698420

Bristol Buddhist Centre, 9 Cromwell Road, St Andrews, Bristol, BS6 5HD. Tel: 0272 249991

Cambridge Buddhist Centre, 19 Newmarket Road, Cambridge, CB5 8EG. Tel: 0223 460252

Croydon Buddhist Centre, 96-98 High Street, Croydon, Surrey, CR0 1ND. Tel: 01-688 8624

Glasgow Buddhist Centre, 329 Sauciehall Street, Glasgow, G2 3HW. Tel: 041-333 0524

Lancashire Buddhist Centre, 301-303, Union Road, Oswaldtwistle, Accrington, Lancs, BB5 3HS. Tel: 0254 392605

Leeds Buddhist Centre, 148 Harehills Avenue, Leeds, LS8 4EU. Tel: 0532 405880

Manchester Buddhist Centre, 538 Wilbraham Road, Chorlton-cum-Hardy, Manchester M21 1LD. Tel: 061-860 4267

Norwich Buddhist Centre, 41a All Saints Green, Norwich, NR1 3LY. Tel: 0603 627034

West London Buddhist Centre, 7 Colville Houses, London W11 1JB. Tel: 01-727 9382

Padmaloka Retreat Centre, Lesingham House, Surlingham, Norwich, NR14 7AL. Tel: 050-88 8112

Vajraloka Meditation Centre, Tyn-y-Ddol, Trerddol, Nr Corwen, Clwyd, LL21 0EN. Tel: 0490-81 406

Rivendell Retreat Centre, Chillies Lane, High Hurstwood, Nr Uckfield, Sussex, TN22 4AA. Tel: 01-688 8624

Taraloka Women's Retreat Centre, Cornhill Farm, Bettisfield, Nr Whitchurch, Shropshire, SY13 2LV. Tel: 094875 646

The Office of the Western Buddhist Order, Padmaloka, Lesingham House, Surlingham, Norwich, NR14 7AL. Tel: 050 88 310

Karuna Trust, 186 Cowley Road, Oxford, OX4 1UE. Tel: 0865 728794

Dharmachakra Tapes P.O. Box 50, Cambridge, CB1 3BG

Helsingin Buddhalainen Keskus, PL 288, SF-00121, Helsinki 12, Finland

FWBO Germany, Postfach 110263, 4300 Essen 11, W. Germany. Tel: 0201 668299

FWBO Netherlands, P.O. Box 1559, 3500 BN Utrecht, Netherlands

Vasterlandska Buddhistordens Vanner, Hillbersvagen 5, S-126 54 Hagersten, Sweden. Tel: (Stockholm) 97 59 92

TBMSG Ahmedabad, Triyana Vardhana Vihara, Vijayanagar Society, Kankaria Road, Ahmedabad 380002, India

TBMSG Aurangabad, c/o P G Kambe Guruji, Bhim Nagar, Bhausingpura, Aurangabad 431001, India

Bhaja Retreat Centre, c/o Raja Harishchandra Road, Dapodi, Poona 411012, India

TBMSG Bombay, 25 Bhim Perena, Tapodhan Nagar, Bandra (E), Bombay 400051, India

TBMSG Pimpri, Plot 294, Ishwarlal Chawl, Lal Bhahadur Shastri Road, Pimpri, Poona 411017, India

TBMSG Poona, Raja Harishchandra Road, Dapodi, Poona 411012, India. Tel: (Poona) 58403

TBMSG Ulhasnagar, Block A, 410/819 Subhash Hill, Ulhasnagar, Thane, 421004, India

Bahujan Hitay, Raja Harishchandra Road, Dapodi, Poona 411012, India. Tel: (Poona) 58403

FWBO Malaysia, c/o Dharmacharini Jayapushpa, 2 Jalan Tan Jit Seng, Hillside, Tanjong Bungah, 11200 Penang, Malaysia

Auckland Buddhist Centre, P.O. Box 68-453, Newton, Auckland, New Zealand. Tel: (Auckland) 789 320/892412

Wellington Buddhist Centre, P.O. Box 12-311, Wellington North, New Zealand. Tel: 04-787 940

Sydney Buddhist Centre, 806 George Street, Sydney, Australia

Aryaloka Retreat Centre, Heartwood Circle, Newmarket, New Hampshire 03857, U.S.A. Tel: 603-659 5456

FWBO Seattle, 2410 E. Interlaken Blvd., Seattle, WA 98112, USA

Activites are also conducted in many other towns. Contact your local centre for details.