



# GOLDEN DRUM

A Magazine for Western Buddhists. Price £1.25 February—April 1992 (2534) No.24



**the  
bodhisattva  
ideal**



# GOLDEN DRUM

FEBRUARY—APRIL 1992 (2534)

Published by Windhorse  
Publications for the Friends of  
the Western Buddhist Order

© Windhorse Publications 1992

Editor Nagabodhi

Editorial Assistance Shantavira

News Simon Blomfield

Book Reviews Tejananda

Outlook Advayachitta

Design Diane Quin

Printing Aldgate Press  
84b Whitechapel High Street,  
London E1

Subscription address  
and advertisement enquiries  
136 Renfield Street  
Glasgow, G2 3AU

Subscriptions  
£5.50 pa (UK & surface mail)  
£7.00 pa (airmail) payable to  
Windhorse Publications.  
Subscriptions may be paid directly  
into Girobank account 10 439 6105

#### Data Protection Act

If you receive your *Golden Drum*  
through the post it means that  
your name and address (only)  
are kept on our computer files.  
The Data Protection Act requires  
that we inform you of this.

#### Advertising rates

Full page £80, 1/2-page £45  
1/4-page £25, 1/8-page £15.  
Booking deadline for issue 25  
by 23rd March. Artwork by  
6th April. Discounts are available  
for series bookings. Inserts  
charged at £40 per 1000.  
Bookings and fuller details  
354 Crookesmoor Road,  
Sheffield, S10 1BH.  
☎ 0742 684 775

Cover Just a few of the thousand  
hands of Avalokiteshvara  
Inset Four-armed Avalokiteshvara

3

#### EDITORIAL

4

**THE BODHISATTVA IDEAL** What is the Bodhisattva Ideal  
and what are its origins?

6

#### A BIT OF A TALL ORDER

Is the Bodhisattva Ideal beyond us ordinary mortals?

8

#### AWAKENING THE BODHI HEART

The Meaning of the Sevenfold Puja

10

#### PERPETUAL TRANSCENDENCE

The practice of the six 'perfections'

12

**FACE TO FACE WITH COMPASSION** An introduction  
to the bodhisattvas of the archetypal plane

15

**BOOK REVIEWS** *Catching a Feather on a Fan, The Principal  
Teachings of Buddhism*, and *Facing Mount Kanchenjunga*

19

**OUTLOOK** Trends and developments in the Buddhist  
and non-Buddhist world

20

#### AROUND THE WORLD

Activities and events around the FWBO





# A SUBLIME IDEAL

At a time when it is possible to walk into a good library or bookshop and find translations of suttas, sutras, tantras, and commentaries representing all the major schools of Buddhism, it is hardly a matter of rhetoric to suggest that today's Western Buddhists are heirs to the entire Buddhist tradition. Recognizing this, the FWBO does not offer itself as a branch or sub-school of the Theravada, Mahayana, or Vajrayana, but simply as a movement of Buddhists. At our public centres we teach Mindfulness of Breathing and Metta Bhavana, traditional 'Hinayana' meditation practices, while members of the Western Buddhist Order also practise visualization *sadhanas* drawn from the Tibetan tantric tradition. At study groups and study retreats we explore, for example, sections from the Pali *Udana* and *Majjima Nikaya*, from the Sanskrit 'Perfection of Wisdom' sutras and the *Vimalakirti Nirdeśa*, as well as the Tibetan *Hundred Thousand Songs of Milarepa* and the *Bardot Thodol*. While certain individuals may choose to place a special emphasis on the teachings and practices of one particular tradition, most people do their best to acquaint themselves, and draw inspiration from, as much of the broad Buddhist tradition as possible.

Although 'triyana' in origin and orientation, it is probably fair to say that the FWBO does have a decidedly Mahayana spirit or flavour. The thousand-armed image of the Avalokiteshvara, the bodhisattva of Absolute Compassion, is increasingly regarded as an 'emblem' of the Western Buddhist Order. The Sevenfold Puja, drawn from Shantideva's masterful encapsulation of Mahayana vision and practice, the *Bodhicharyavatara*, is recited at the conclusion of most FWBO events; indeed the *Bodhicharyavatara* was the subject of Sangharakshita's very first ten-day study seminar, back in 1973. Above all, perhaps, the FWBO has been from its outset, now nearly twenty-five years ago, an outward-going Movement. Although everyone at all seriously involved with the FWBO meditates regularly, practises the precepts, and so on, most people will probably admit that their main arena of spiritual discovery and practice is to be found in their involvement with some aspect of the FWBO's 'altruistic' work. Our Dharma-teaching activities, health and education projects, fundraising schemes, and Right Livelihood businesses (all of which aim to donate any profits to those areas of the FWBO in need of extra funding) now call on the talents and energies of hundreds of Order members and mitras. Relative newcomers soon find themselves getting caught up in this spirit. Most of the FWBO's activities have a healthy appetite for volunteer helpers, and many people discover that the best way of deepening their contact with Order members, and of giving their practice a whole new edge, is through throwing themselves into some aspect or another of the Movement's outward-going work. In this way it can be seen that the FWBO takes the Bodhisattva Ideal very seriously indeed.

For that reason I was very surprised to realize that we have

never yet devoted an issue of *Golden Drum* (or even its predecessor, the *FWBO Newsletter*) to a direct treatment of the subject. In this issue we shall therefore be making some amends, and the following five articles are offered as something of an introduction to the theme.

The Bodhisattva Ideal has been described as 'the most sublime ideal ever to be conceived by the human mind'. In essence, a bodhisattva is someone who, recognizing that happiness, security, and fulfilment are to be found in Enlightenment alone, vows to lead all beings whatsoever to the peerless bliss of Buddhahood. This undertaking is underpinned by a host of rather extraordinary riders. In order to accomplish this task, the bodhisattva must attain to perfect wisdom, boundless energy, and prodigious skill in means. Beings are to be found throughout space and time, so the bodhisattva's field of operation embraces all of space and all of time—through countless rebirths. And the bodhisattva takes all this on knowing that, in reality, there are no beings to save and no one to save them! At times it can all seem rather mysterious and rather daunting.

And yet, as the following articles make clear, the Bodhisattva Ideal is no remote ideal relevant solely to scholars or advanced mystics. It is something that any of us can tune in to and, in time, be fired by. Putting things very simply and bluntly, the Bodhisattva Ideal becomes relevant to us the moment we come to understand that a life lived entirely for the sake of our own little fragment of happiness and comfort will not really satisfy us, and will absolutely fail to ignite much of our true human potential. This understanding can hardly be claimed as something exclusive to Buddhism—civilized society would probably cease to function were it not for those armies of people who are prepared to work, often very quietly and unpretentiously, for the good of others. But Buddhism is probably unique in its emphasis on the supremacy of this ideal, and in its gift of teachings, both practical and inspirational, to those who wish to pursue it.

With the collapse of Communist rule in a number of countries, the world is entering a period of tremendous uncertainty. We are living in dangerous times. But we are also about to live through a fascinating era of moral and intellectual debate. The discrediting of the Communist ideal has created an ideological vacuum, and while it may go unnoticed in the shouts of triumph on the one side and the stampede for hitherto unattainable consumer goods on the other, that vacuum will eventually start to exert its pressure. There is something to be said for a society that believes in sharing; there is a certain dignity involved in putting others before oneself, and a definite joy to be found in co-operation rather than eternal competition. It would be a good thing for the world if at least some little corner of that vacuum were to be filled by the Bodhisattva Ideal. It is up to each of us to find the confidence to uphold it and proclaim it. □

Nagabodhi



What is the Bodhisattva Ideal? Where did it come from?  
Tejananda introduces 'the most sublime ideal the human mind has ever conceived'

# the bodhisattva

**A** bodhisattva resolves: *I take upon myself the burden of all suffering. I am resolved to do so, I will endure it. I do not turn or run away, do not tremble, am not terrified, nor afraid, do not turn back or despond. ... And why? There has arisen in me the will to win all knowledge, with all beings for its object, that is to say, for the purpose of setting free the entire world of beings.\**

These sublime aspirations embody the essence of the Bodhisattva Ideal, an ideal which has been held as the very heart of Buddhism by countless Buddhists through the ages. And yet if we could be transported to the India of about two thousand years ago and had the patience to ask Buddhists there what the word 'bodhisattva' meant, we would probably find very few speaking of *themselves* as bodhisattvas, or seeing bodhisattvahood as a spiritual ideal.



The Bodhisattva Ideal only began to emerge several hundred years after the time of the Buddha. It was a central feature—perhaps *the* central feature—of a movement within Buddhism which eventually came to call itself the *Mahayana* or 'Great Way'. Practically all the schools of Buddhism in the world today—with the exception of the Theravada school of Sri Lanka and South-East Asia, are developments of the Mahayana. What makes the followers of these schools Mahayana Buddhists is the fact that they aspire to the Bodhisattva Ideal.

The word 'bodhisattva' literally means 'enlightenment-being', or 'one who is set on enlightenment'. The first appearance of the Bodhisattva Ideal that we have access to now is found in discourses, or

teachings attributed to the Buddha, which eventually came to be regarded as 'Mahayana sutras'. The earliest Mahayana sutras were probably composed some time between the first century BCE and the first century CE. From the perspective of the early Mahayanists, these were authentic teachings of the Buddha which had been passed down orally from the time—and from the mouth—of the Buddha.

Although bodhisattvahood only began to emerge as an ideal—as an object of aspiration for any Buddhist—at this time, it has its origins in much earlier Buddhist history. In pre-Mahayana Buddhist canonical texts the Buddha, or rather, Siddhartha Gautama, before his Enlightenment, is referred to as 'the bodhisatta'; the same is true in the *Jatakas* and *Avadanas*, texts which purport to tell stories of his previous lives. From these, Buddhists derived the idea of the 'bodhisattva career' of the Buddha-to-be: hundreds upon hundreds of lives in which he practised the virtues of generosity, ethical uprightness, and compassion, preparing the way for his ultimate Supreme Enlightenment. But in earlier Buddhism this bodhisattva career was only seen as applying to the Buddha himself, not to his followers.

The Mahayana was to change all this. The origins of the Mahayana are lost in the mists of history. It is probable that, in part at least, it emerged as a critique of existing schools of Buddhism (which it perjoratively labelled 'Hinayana' or 'Little Way'). One of the main criticisms that Mahayana Buddhists made of existing schools was that they had moved away from the Buddha's own teaching and example. The Mahayanists emphasized that Enlightenment consisted of wisdom *and* compassion, and that by giving almost exclusive attention to wisdom, and little or none to the development of compassion, their contemporaries were moving away from the spirit of the Teaching. The Mahayana view was that to try to develop wisdom without compassion simply made Enlightenment unattainable.

Consequently, the Mahayana taught that all Buddhists should follow exactly the same path that the Buddha himself had followed: the bodhisattva path, in which compassionate action and wisdom

found equal and balanced expression. This was to be done in order to gain—just as the Buddha had—Supreme Enlightenment (*samyaksambodhi*) with the compassionate intention of benefiting all sentient beings whatever. In this way the Mahayana revitalized Buddhism by teaching the bodhisattva path as a universal ideal for all Buddhists.

In Mahayana terms, then, a bodhisattva is not just a 'being set on Enlightenment', but 'one whose aspiration is Enlightenment for the benefit of all'. What makes a Mahayana follower a bodhisattva is not that they should necessarily be highly developed spiritually, but that they accept Mahayana teaching, and aim for Enlightenment for the benefit of all.

The Mahayana conceives the path of the bodhisattva to be a very long one, falling into two main stages: that preceding and that succeeding the arising of the *bodhichitta*. *Bodhichitta* is a very important term, but one which, like 'bodhisattva', does not give much away by its literal meaning of 'Enlightenment-mind'. *Bodhichitta* could be glossed as 'the mind (or heart—*citta* means both) which is set upon the attainment of Supreme Enlightenment for the benefit of all sentient beings'—in other words, it is what makes a person into a bodhisattva. One way in which it can be understood is as the 'seed' of wisdom and compassion arising in the mind of the individual for the first time. While prior to the arising of the *bodhichitta*, gaining Enlightenment for the benefit of all is really little more than an inspiring ideal, when it has arisen this begins to become actuality. Compassion is no longer only aspired to; it is part—an ever increasing part—of one's very nature.

A person who decided to practise as a Mahayana Buddhist would traditionally start by taking the 'bodhisattva vow'. This is an expression of the altruistic aspiration to gain Enlightenment for the benefit of all. Properly speaking, the vow can only be taken when the *bodhichitta* has arisen, so the 'taking' of it by someone in whom it had not arisen could only be regarded as an aspiration to the Bodhisattva Ideal, rather than the vow itself. Whether it is 'taken', or simply aspired to, the vow confirms from the very start the

\* Shantideva *Shikhasamuccaya*, trans. Conze



# ideal

compassionate motivation for Enlightenment that characterizes the bodhisattva. This aspiration is actualized through the practice of the Six Perfections, which lead to the realization of Supreme Enlightenment by the development of all the qualities of wisdom and compassion. The six perfections are: generosity, skilful action, patience, vigour, meditation, and wisdom. The first four have mainly to do with the development of qualities expressive of compassion, and the last two involve aspects of wisdom.

Even the arising of the *bodhicitta* itself only marks the very beginning of the bodhisattva career proper. According to Mahayana sutras, the length of time it takes a bodhisattva to reach Supreme Enlightenment, by practising the six perfections and traversing the ten stages of the bodhisattva career is three full

aeons. This means that the bodhisattva path to Supreme Buddhahood is seen by the Mahayana as taking many, many lifetimes—hundreds, if not thousands, of lifetimes. It takes this long because the compassionate qualities that a Supremely Enlightened One (*samyaksambuddha*) exhibits are so very extraordinary. The bodhisattva is envisaged as spending these many lifetimes in one-pointed spiritual practice, and unfailing altruistic action, just as the historical Buddha, Shakyamuni, did in the hundreds of lives prior to that in which he gained Supreme Enlightenment.

Put in this way, the bodhisattva career may sound too superhuman for ordinary people even to contemplate, and Enlightenment itself so distant as to be virtually meaningless as a goal. However, the picture of the bodhisattva career set forth so vividly in various Mahayana sutras is by no means as daunting as it may seem—at least to bodhisattvas themselves. The Mahayana sutras which describe the bodhisattva career are dealing not with the kind of practice which is expected of ordinary Buddhists—even if they are aspiring bodhisattvas—but with that of bodhisattvas in whom the *bodhicitta* has arisen. Because such a person does not hold onto the limiting self-centred self-view that narrows the horizons of unenlightened beings, he or she is unlikely to be seriously daunted by anything!

This compassionate activity is, in fact, described in Mahayana sutras as the bodhisattva's 'play' or 'sport'. Just as, the sutras say, a hot and weary elephant would delight to plunge into delightful cool lotus-filled pools of water, so the bodhisattva delights to plunge into acts inspired by compassion.

The ideal of becoming a bodhisattva is one to which all Mahayana Buddhists aspire and orientate their practice of the Dharma. But there are different kinds of bodhisattva. Any bodhisattvas that we might be likely to meet are ordinary human beings (or perhaps *extraordinary*—but human). But in the Mahayana, especially in Mahayana sutras, there appear many bodhisattvas—and Buddhas—who are clearly not historical human beings. These are sometimes referred to in the West as 'archetypal' Buddhas and bodhisattvas.

In the Mahayana sutras, no particular distinction is made between 'historical' figures and these 'archetypal', non-historical figures. For example, in the *Teaching of Vimalakirti*, there is a chapter involving on the one hand the Buddha and Shariputra—two historical figures—and on the other Vimalakirti and Manjushri—two bodhisattvas who are non-historical or 'archetypal' figures.

'Archetypal' is in some ways quite a

useful term for referring to these non-historical Buddhas and bodhisattvas, as most of them 'embody' or exemplify a particular aspect of Enlightenment. Manjushri, for example, is particularly associated with wisdom. Exactly how, when, and where these bodhisattvas started to appear in Buddhism is a matter which may never be fully clarified. But however they originated, they quickly proliferated and became one of the most striking and characteristic elements of the Mahayana, especially of Mahayana devotional practice. Bodhisattva and Buddha 'cults' became very popular wherever Mahayana Buddhism spread, and Mahayana shrines are at least as likely to centre on figures of one or more 'archetypal' Buddhas or bodhisattvas as on an image of the historical Buddha, Shakyamuni.

The sutra 'explanation' of such bodhisattvas is that in the unimaginably remote past they were ordinary human bodhisattvas, but they are now so extremely advanced, having reached the tenth stage of the bodhisattva path, that they exist essentially not as human beings but as enlightened beings, on a purely 'spiritual' or 'transcendental' plane—although they are able to take voluntary birth as human (or other) beings if this would serve the purposes of their compassion.

It is sometimes said that these extremely advanced bodhisattvas are supposed to be holding back from full Enlightenment by their own choice, because they have vowed not to 'enter final Nirvana' until they have led all other beings to Enlightenment. This is not to be taken literally. The aspiration to save all sentient beings expresses the tremendous compassion of the bodhisattva. But from the point of view of Mahayana teaching, there is no question of a bodhisattva refraining from full Enlightenment, if he or she is close to it. Every bodhisattva aspires to become a fully Enlightened Buddha, for the simple reason that a Buddha is able to express compassion all the more effectively.

But what have 'archetypal' bodhisattvas and Buddhas got to do with the path to Enlightenment for ordinary Buddhists? What are these figures doing in Buddhism at all? Really, they represent the same point as that represented by the length of the bodhisattva career: the exalted nature of Perfect Enlightenment. This, the Mahayana is saying, is just how compassionate you could be: this is what you could become, and what you could do for the benefit of other living beings, if you simply develop the faith that you can do it. Each of us has the potential to become a bodhisattva, and—assuming we have not yet entered it—our very next step may take us on to the bodhisattva path. □



**The Buddha, in a previous life as an elephant, sacrifices himself to feed the hungry**



# *a bit of a tall*

6 **T**he Bodhisattva Ideal, especially when formulated in traditional terms of putting off our own Enlightenment until every last one of the infinite beings throughout time and space has been led to Nirvana before us, can seem a bit of a tall order. It is not, of course, that one literally stands at the shining gates denying oneself the ultimate peace and release of Nirvana until every last being has been finally counted through. What this formulation of the bodhisattva path is seeking to evoke is the spirit of boundless compassion that the aspiring bodhisattva needs to contact within his or her own heart. Even put like this, when viewed from the states of mind in which most of us dwell much of the time, it is a daunting challenge. But then the spiritual life, honestly and uncompromisingly expressed, is a daunting challenge, and we probably all need the constant prod of having its full implications spelt out to ensure that we don't slip into a rather cosy and comfortable version of it that doesn't really bite very deeply at all. In this regard the Bodhisattva Ideal can serve us very well.

This said, I know from working in a Buddhist centre that many people, on first hearing of the Bodhisattva Ideal, question whether it can really be speaking to them, at least in the present phase of their spiritual life. Perhaps they have met the Dharma at a time when they have worldly responsibilities and commitments that are not going to be easily and quickly put aside, and they see little prospect of

throwing themselves into the spiritual life with the absolute wholeheartedness and single-mindedness that the Bodhisattva Ideal seems to demand. Or perhaps they just feel that for the present they need to concentrate on themselves, on gaining greater clarity, self-confidence, and positivity, before they can consider being of much use to anyone else.

In fact the Bodhisattva Ideal has an immediate relevance to everyone, whether they are just stepping out on the Buddhist path, or whether they have been established on it for many years.

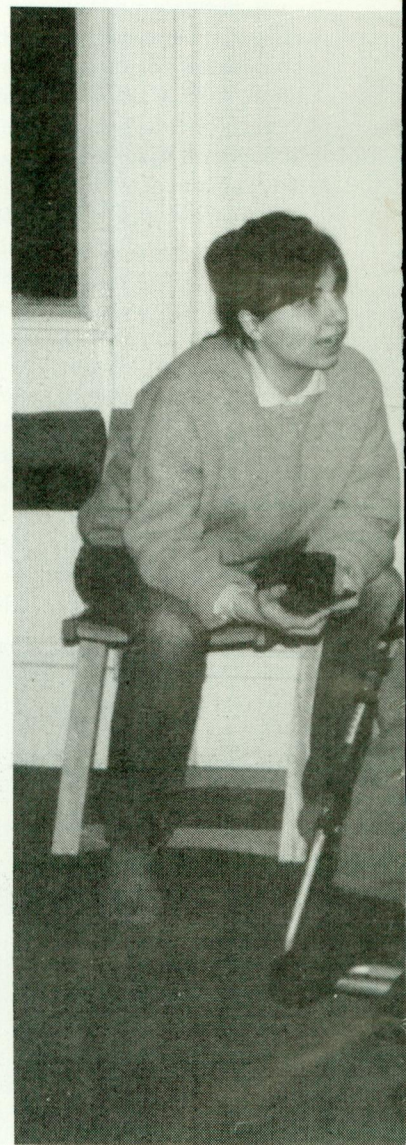
What that ideal seeks to make absolutely clear and explicit is the fact that the spiritual life cannot be followed selfishly. This is because in its essence the Bodhisattva Ideal involves destroying our illusion of a fixed self around which the universe revolves, and hence breaking down all those barriers that separate us from others. If we try to turn our backs on the rest of humanity in order to find our own peace and happiness, that peace and happiness will always elude us. Understood in this light the whole of the spiritual life can be seen as a process of discovering unselfishness at ever more profound levels, and one obvious way to go about doing this is through the practice of putting others before ourselves.

Whatever our circumstances, life inevitably presents us with countless opportunities every day to do just this. We can learn to give, to practise empathy and understanding, to develop patience and forbearance, to

take others into account in all our actions. In going out to others in this way we do not just blindly negate our own concerns and interests, but put them into a different perspective, and hence cultivate and strengthen qualities in ourselves such as generosity and patience that mark a shift in the pattern of our being and the beginning of our transcendence of the separation between self and other.

Going out to others presents a constant counter to complacency. The calm positivity and clarity that we might find through meditation or on retreat is tempered and tested. We meet our limitations and are given a strong incentive to push beyond them. In working with other people we have to confront our pride and certainty as to the 'right' way of doing things. In living with others we have to confront our habitual patterns of behaviour and attitudes. In going out to others in friendship we have to learn to see the world through another's eyes. The list is endless.

I should perhaps not miss this opportunity to emphasize the benefits of going out to others through teaching and supporting classes at our Buddhist centres. Where we meet difficult and perceptive questioning we are brought up against the limits of our own knowledge and provided with a real spur to study and contemplation so as to ensure that we are able to respond effectively. Thus our grasp of the Dharma becomes clearer and more thorough. When from time to time we meet people with real difficulties, whose pain



and confusion we can begin to reach into and understand, then we are confronted with the shallowness of our own experience and a powerful incentive to deepen our practice of the Dharma. Then there is that old adage that one 'should practise what one preaches', and preaching—which here I take very broadly to include giving talks, teaching, supporting classes, even chatting about Buddhism with one's friends, family, or workmates—is another great



# order



incentive to practise and be true to the Dharma that one is advocating. Another notable advantage of involvement with classes and courses is that one finds oneself constantly going over the basic principles of Buddhism and meditation, constantly being reminded of the whole *raison d'être* of the spiritual life, and this serves as an invaluable counter to our tendency to settle down and, quite bluntly, forget what we are in it for in the first place.

As we have seen, the

spiritual life can be described in terms of breaking through the delusion of a separate 'self' around which the universe of 'other' revolves. Though we may respond to this idea in theory, we inevitably start with the attitude of working with the 'self' to transform the 'self'. There has always been the inherent danger that even the noblest goals are appropriated by our 'self', hence the emergence of the Bodhisattva Ideal early in Buddhist history. This danger is perhaps exaggerated in the

modern West, where there is no longer the social conditioning of extended family and local community that tended to make for a degree of natural other-orientation, and it is further amplified by the popularization of psychology and psycho-therapy, which, for all their undisputed value, can tend to encourage a preoccupation with our personal problems and difficulties unknown to previous ages and cultures. We imbibe ideas, attitudes, and assumptions from the air of our culture without realizing it, and there is much in the air today that can make for a preciousness and narrowness in our whole approach to the spiritual life. Here again the Bodhisattva Ideal invites us to raise our eyes above our own small world, cramped with its psychological problems and difficulties, and share in a vision that is bright, expansive, limitless. It orientates us towards a goal that lifts us out of ourselves, and into the universe of 'other'.

If we think most readily of working from 'self' to break down the barriers that seem to stand between us and 'other', in theory it should be equally possible to work much more from 'other'-orientation back to an utterly transformed sense of self. This is something we are perhaps tentatively beginning to feel our way towards in our exploration of friendship, community living,

## **Teaching the Dharma: a great opportunity**

and team-based right-livelihood and teaching in the FWBO, but it does not come easily to us.

Part of our reserve in adopting this approach can stem from a well-founded fear of trying to do the right thing in the wrong way. Before I was involved in the FWBO I spent three years working in a village community for the mentally handicapped that was part of a world-wide movement. The people working there did excellent work in giving the handicapped villagers a real

human dignity and in helping them realize their fullest potential. This involved tremendous commitment and hard work. It had become almost a part of the ethos of these communities that the men or women at the heart of them would often, sooner or later, have an accident or fall ill and be obliged to stop completely and rest for at least several months. Their other-regarding activity just could not be sustained indefinitely.

The bodhisattva has a responsibility to ensure that, far from burning him or herself out, they are tapping into ever deeper resources, so that they have ever more to give, to more and more people. This need for balance and understanding is well encapsulated in the Metta Bhavana meditation practice, where we begin with feelings of love and kindness for ourselves, and then seek to expand that feeling out further and further. The secret here is not to strain and try to pump out that feeling of love and kindness towards others, but rather to learn to dwell in it and then allow it to expand. To amplify this point further, in the light of the Bodhisattva Ideal we can begin to understand that our 'other' orientation is not just one way. If it only involved an opening of our hearts to the suffering of the men and women and creatures all around us, this would eventually be overwhelming. Rather, that same process of opening ourselves to 'other' in those around us should also involve an opening of ourselves to 'other' in the transcendent force of infinite compassion in the universe, to the heart of Avalokiteshvara. His heart begins to become our heart, his compassion to flow out through us. In this way we find a new dimension to our humanity opening up to us, much that had seemed impossible begins to be possible, and we catch a glimpse of what it might indeed mean to strive after Enlightenment for the benefit of all beings. □



*The Sevenfold Puja is practised at all FWBO centres. But how many people are aware of its practical relevance to the Bodhisattva Ideal? Nagabodhi explains*

I made my first contact with the FWBO in November 1970. Sitting in a pleasant room in Notting Hill Gate, London, I heard Sangharakshita deliver his lecture, 'The Jewel in the Lotus'. During the tea-break it was announced that the evening was about to conclude with a 'Sevenfold Puja'. Inexplicably, my mind's eye was assailed by the image of a gaudily festooned elephant and I fled. Some months later I attended the FWBO's Wesak festivities, in a hired hall close by Victoria Station. More than a hundred people attended (to this day nobody knows whence most of them came—nor whither they departed). Trapped in the midst of the congregation, this time there was no escape from the Sevenfold Puja. And I loved it! I was lucky. For many

the Bodhisattva's life in its entirety, from the first intimations of *bodhichitta* ('*bodhi*-heart', or 'will to Enlightenment'), that flash of insight which completely upsets the self-centred orientation that determines most of our thoughts, acts, words, feelings, and deeds most of the time, to the 'career' of perpetual—and applied—self-transcendence which follows.

The verses we recite comprise a highly abbreviated version of the second and third chapters of Shantideva's text, and are therefore to be taken as a taste of the technique that Shantideva is offering to those who would 'seize' the precious *bodhichitta*, and thus embark upon the bodhisattva path. Not being a 'thing' at all, however, the *bodhichitta* is rather hard to seize! As with

brought to the practice, via the world of the known—nature—itself resonant for most people with 'higher' vision and emotion, with 'peak-experience', into a state of heightened imagination, creativity, and receptivity. In this state we meet the Buddhas, and make our further offerings, a series of mental acts which strengthen our sense of connection with the Buddhas, binding us to them, involving us in them—and thus in the ideals they represent. As we gradually lose ourselves in this mood, we will, perhaps, suddenly find ourselves sitting in the presence of the Buddha, an experience which cannot but precipitate the next mood: 'Salutation.'

Confronted by the Buddha in all his physical and spiritual beauty, aware, perhaps of the wise and compassionate smile

# Awakening the Bodhi Heart

8



Shantideva

people the Sevenfold Puja as practised at FWBO centres—as a collective ritual in call-and-response, embroidered with readings, recitations, Pali chants, and Sanskrit mantras—heralds the start of a difficult initiation into the value—and, in time, joys—of Buddhist devotional practice.

If you are one of those who are still finding the Puja a bit of a shock, a denial of the sensible, down-to-earth set of principles and practices that you thought you were getting involved with, then it may be useful to know something about the origins of those seven sections of verse that form the structure and heart of the practice: 'Worship', 'Salutation', 'Going for Refuge', 'Confession of Faults', 'Rejoicing in Merit', 'Entreaty and Supplication', and 'Transference of Merit and Self-Surrender'.

Our Sevenfold Puja is taken from A.A.G. Bennett's translation of the *Bodhicharyavatara*, a text composed in the eighth century by the Indian scholar-poet Shantideva. This miraculously concise and comprehensive text deals with

all insight experience, we can really only try to create the ideal conditions for its arising, by calming, clarifying, and enriching our mundane minds, and by perhaps gently sowing a few seeds. The rest is patience, fidelity, and receptivity. Shantideva's technique is actually a kind of guided meditation on seven spiritually beneficial moods which includes elements of *shamatha*—to calm, clarify, and enrich our minds—and *vipashyana*—in which we sow the seeds which can in time send forth the shoots of reformed, selfless thoughts, feelings, and actions.

In our first section, 'Worship', we join Shantideva rather late in his own evocation of the mood. While we plunge directly into a series of offerings, of exotic (and mythical) flowers, lights, and incense, to the Buddhas, Shantideva prefaces this moment with a series of 'offerings' drawn directly from nature. With images of flowers, jewels, lakes, trees, forest-groves, even the cry of wild geese, he draws us gently from the everyday world—and mind—that we have

playing on his lips, overcome by his substance and spiritual power, we cannot help bowing down in deep respect and reverence. This mood is absolutely spontaneous, inescapably appropriate. But the words we recite push us further. At first we pay our reverence to the Buddha, the Dharma, and the Sangha: the Triple Gem, the highest Buddhist ideals in their most essential form. But as the verse progresses we find ourselves revering places where bodhisattvas have been, where their remains have been laid to rest. These ideals have been embodied, we realize, in our world, in our historical era. Finally we honour the teachers, and those who are practising and developing. These ideals can be practised, can be lived, even now! This wonderful ideal is therefore nothing abstract or distant. It can be brought to life; teachers can be found; fellow practitioners will share the path with us. We could get involved ourselves! Knowing this, feeling this, we 'Go for Refuge'.

'Going for Refuge' is of course the central act of the

\* From Stephen Batchelor's translation: *A Guide to the Bodhisattva's Way of Life* (Tibetan Library of Works and Archives, Dharmashala, 1979). This is currently the only translation easily available in print.





Buddhist's life, taking precedence over everything else. It is the constantly unfolding act of commitment to the ideal of human Enlightenment, to the path which leads to Enlightenment, and to the pleasures and challenges of spiritual fellowship. At this moment, in this mood, we understand that only a life actively devoted to these ideals—in no matter which precise context—can provide security from the 'rounds of rebirth', the meaningless cycle of a life (or lives) that is little more than a pageant of confusion, superficiality, and habit—dulled by the inevitable suffering that results. In this mood we *want* to gain Enlightenment.

But we are not-yet Buddhas, and perhaps the very strength with which we can now apprehend and aspire towards the ideal quite suddenly confronts us with the painful truth of this fact. We still have bad habits, perform selfish, even spiteful, acts, and carelessly cause all kinds of harm. We are all too human, all too tainted with ignorance and self-centredness. We have a very

long way yet to go. And we suddenly feel it poignantly. We will not become a Buddha simply by wishing that we were one, or even by pretending in our best moments that we have become one.

And so we 'Confess', acknowledge our faults, failings, and failures, accept that we cannot simply wish away the legacy of our ignorance, and, above all, determine to make the efforts involved in the process of ethical self-reformation. Buddhism has no use for irrational guilt, some semi-conscious sense of inadequacy or self-hatred. But it does ask us not to pretend, and not to shirk any conscious remorse that our previous harmful acts, once seen for what they are in the light of our nascent idealism, may inspire. That remorse will be just as much our ally as the Buddhas and bodhisattvas, for our task is not just to feel better and free from fear (though that is a helpful start) but to summon up the will required to change ourselves.

Alive to the magnificence of the ideal, impelled to make that ideal our own, and yet

aware of the work that lies ahead, we are now able to appreciate the extraordinary achievements of those who have actually made some progress along the path. Just as one is only in a position to rejoice in the true accomplishments of a ballet dancer when one has spent a little time trying to develop the strength, balance, grace, and suppleness that their achievement represents, we are now in a position to rejoice in the 'merits' of those who are adept in the arena of effort that we are now entering. And so we rejoice in the goodness that gives people happiness and freedom from suffering, in the accomplishments of those who have utterly freed themselves from the pulls of mundane existence, and finally in those dazzling ultimate heights, the Three Jewels themselves. Gently and skilfully, Shantideva takes us

#### **Making offerings during a Sevenfold Puja**

back into the heart of our aspiration, opening the floodgates to let joy and confidence pour back into us.

And so, aware of our limitations, yet aware that there are people who have made some progress in the spiritual life, we do the natural thing: we ask them for help, open ourselves to their influence. Maybe there are Buddhas and bodhisattvas who exist on some higher plane who will hear our 'Entreaty and Supplication'. Perhaps the appeal is really being made to our own 'higher self'; it doesn't really matter. What matters is that we ask. What matters is that we are prepared to drop our false pride, our neurotic competitiveness, our determined pseudo-egalitarianism, and open ourselves to whatever words of advice, encouragement, guidance, and, when necessary, instructive criticism, that we can find.

In many traditional Buddhist countries it is believed that spiritual practice generates a certain quantum of 'merit' (*punya*) which, once placed in the practitioner's 'account', can

have a favourable bearing on his or her fate in future lives. The Mahayana response to this idea was not to quash it (after all, don't you find that the world is a better place when you meditate?), but to encourage the practice of transferring any merit acquired to other beings.

So now, at the end of our Puja, Shantideva asks us to pass on any merit that the practice might have brought us, as well as all our past and future merit, for the alleviation of the suffering of all beings. In other words, we drop our preoccupation with our own wants and needs, and offer ourselves, spontaneously and unselfconsciously, to the service of all other beings.

This is, of course, a very tall order. Shantideva is asking us to 'rehearse' the state of mind and heart of a bodhisattva, to try it on for size, as it were. Of course, no amount of will power will allow us to become bodhisattvas, just like that. But in the attempt, enfolded as it is in all the positivity and richness of imagination that the other stages of the Puja have fostered, this

'Transference of Merit and Self Surrender' becomes the 'contemplation object', the seed, out of which the *bodhi-chitta* will eventually grow.

In the verses immediately following those with which we conclude our own Puja, Shantideva puts into our mouths the bodhisattva vow:

*Just as the previous Buddhas  
Gave birth to the bodhi-chitta,  
And just as they dwell  
In the bodhisattva practices,  
Likewise, for the sake of all that  
lives  
Do I give birth to the bodhi-chitta,  
And likewise shall I too  
successively follow the practices.\**

It may be a while before we will feel ready to utter those words with the conviction that they require. But if we can learn to practise the Sevenfold Puja in the correct spirit, giving ourselves the time and space we need to experience each mood as fully as possible, then the day must come when those verses—and all the attitudes and acts that they imply—will perfectly express our true nature. □



# PERPETUAL TRANSCENDENCE





*Traditionally, the Bodhisattva is said to practise six 'perfections'. Ratnaguna guides us through them and explains their significance to all Buddhists*

What do bodhisattvas do? How do they live? What are their practices? As we have seen, the bodhisattva's life is dedicated to gaining Enlightenment for the sake of all beings, and every action they perform has this underlying theme as its basis. Specifically, he or she practises the *paramitas*—perfections or, perhaps better, 'transcendences'. These *paramitas* are six or ten in number, depending on the tradition to which one belongs—here I will be looking at the six, as they are a simpler and, historically speaking, earlier set. As with all formulations of the path, though, the exact number of stages to be followed is not very important—the spiritual life cannot be set out in a definitive number of stages—what is important is the spirit behind the formulation. In this case the spirit is one of perpetual self-transcendence.

The first *paramita* is *dana*, or generosity, and this sets the direction of the whole bodhisattva path. It is often said that if you can do nothing else, you can give. You may not be able to meditate very well, you may find some of the teachings of Buddhism difficult to understand, you may find it hard to be ethical, but at least you can give. You can always give. No special talent or aptitude is required here. This way of speaking of course, although true, can tend to undervalue the *paramita* of generosity. Although no special talent or aptitude may be needed, to give is to overcome our naturally self-centred attitude. It is therefore the first spark of self-transcendence. It is the seed from which the *bodhichitta* grows.

Mahayana sutras and commentaries make much of this *paramita*—you can give time, energy, effort, money, possessions, knowledge, understanding, fearlessness, even, if necessary, life and limb. In short, the bodhisattva's life is one of giving—the bodhisattva gives of himself unstintingly. This attitude is given beautiful expression in the final section of the Sevenfold Puja—'Transference of Merit and Self-Surrender': 'My personality throughout my existences, My possessions, And my merit in all three ways, I give up without regard to myself, For the benefit of all beings.'

The second *paramita* is *shila*, or morality. Traditionally, the bodhisattva would take the sixty-four bodhisattva precepts, but again, the exact number of precepts taken, whether five, or ten, or sixty-four, is not as important as the spirit in which they are taken. The principle of morality is non-violence, or, more positively, love. Sangharakshita has said

that there are two ways of being—we can be in the 'power mode' or in the 'love mode'. When we act in the power mode we see people as things—objects which we can use, manipulate, coerce, to our own advantage. When we act in the love mode, we see people as people—with feelings, aspirations, hopes, and fears. One could say that the whole of the ethical life is based on making the transition from the power mode to the love mode. To act unethically would be to go completely against the bodhisattva's avowed intention to help all beings.

The bodhisattva's vow to lead all beings to Enlightenment is not confined to this life, but extends over thousands, even millions, of lifetimes. 'Beings' often being recalcitrant material, the bodhisattva needs to develop patience! Patience, (*kshanti*) or patient forbearance, consists essentially in the absence of anger or hatred in the face of provocation. This is not to be taken simply as a kind of stoic endurance—the bodhisattva's patience is a very positive emotion. It is love (*metta*) which refuses to retaliate. The Buddha once said to a few of his disciples that, if caught in the forest by a number of thieves who then began to saw them limb from limb with a rusty saw, were any feelings of animosity to arise in them towards their persecutors, they would not be true followers of his teaching!

*Virya*, the fourth *paramita*, is usually translated simply as 'vigour', or 'effort'. But it is a very specific kind of effort—it is effort in pursuit of the good. As anyone who is trying to lead the spiritual life will know, it demands effort, and lots of it. It takes effort to give, to lead an ethical life, to be patient, to meditate. The practice of the *paramitas* takes effort, and without it there can be no spiritual life. After all, the bodhisattva is trying to do the hardest thing imaginable—he is trying to overcome his sense of selfhood and work for the benefit of all beings.

The fifth *paramita* is *dhyana*, or meditation, in the sense of *shamatha*, or calm, tranquillity, serenity. As active as the bodhisattva may be in the world—he may be teaching, writing, running an organization, caring for people—he maintains a sense of inner calm and peace. However hard he may work he is never in a rush, is never flustered, never 'caught up' in his work. This quality is given iconographical expression in the figure of Tara who sits on a lotus, one leg stepping outwards, representing her compassionate activity, while the other leg remains in meditation posture, representing her inner tranquillity.

If generosity is the seed, then *prajna*—

wisdom—is the first opened flower of the *bodhichitta*. Wisdom consists in realizing that in reality there is no separate self, no boundaries between oneself and others. It is the realization of *shunyata*—the 'open dimension of being'. Strictly speaking, wisdom is the *paramita*. Without wisdom, the other five *paramitas* are merely virtues. They become perfections, or transcendences, when they are informed by wisdom. For instance, giving is a virtue when we still have the idea of a giver, a recipient, and a gift. It becomes a perfection when we give with no such ideas—when giving becomes the joyous expression of our realization of selflessness.

Hence each of the *paramitas* becomes a way of transcending oneself, of breaking down the barriers which we imagine to exist between ourselves and others. And it is very important to remember this. The spiritual life is a life of perpetual self-transcendence. Our usual model of the spiritual life is one of growth and development. Like lotus buds we grow from the mud of *samsara* until we eventually bloom into the magnificent thousand-petalled lotus. As inspiring as this model undoubtedly is, it has its limitations. If we are not careful we can slip into the mire of spiritual individualism. 'What will be good for my development?' we ask ourselves, and subtly we become the centre of the stage yet again, and our so-called spiritual development becomes merely a more refined form of selfishness. To combat this tendency we need to think in terms of others. We need to think, 'What will be good for others?' This will help us to overcome our naturally self-centred attitude and eventually to transcend our limited ideas of self and other.

This then is how the bodhisattva lives—a life of perpetual self-transcendence. It would be a mistake, however, to think that this is only the Mahayana way of looking at the spiritual life. After all, the Mahayana was a re-assertion of the Buddha's original teaching. Not only the bodhisattva's, but the Buddhist's way of life, regardless of which 'yana' one follows, is one of perpetual self-transcendence. And it is not easy. It requires tremendous determination, effort, and courage.

The life of the bodhisattva demands all the qualities of a great hero. Some scholars are of the opinion that the Prakrit word *bodhisatta* was wrongly Sanskritized into 'bodhisattva'. According to them the word should be '*bodhisakta*'—not simply the 'being' bent upon Enlightenment, but the 'hero', or 'warrior', bent on Enlightenment, for the sake of all beings. □



*To many people the Buddhas and Bodhisattvas of the archetypal plane look disturbingly like gods and idols.*

# face to face with

12 **O**ne of the fundamental issues of the spiritual life is that of finding ways of making emotional connections with ideals. Words such as 'Enlightenment', 'wisdom', 'compassion', or 'insight into Reality' can roll smoothly off the tongue after even a small exposure to the Dharma. But if we are not very careful these high ideals which we talk about so fluently will fail to affect us below the cerebral cortex. Our eyes may take on a rather dreamy look when we talk of gaining Enlightenment for the sake of all sentient beings, but often our hearts are not really engaged—or at least they are only engaged on an abstract level. While keen to help all living beings to gain Enlightenment we may not find ourselves any more disposed to help specific living beings with actual tasks—such as alleviating the suffering caused to a group of our friends by the presence of a large pile of dirty dishes.

One solution to this problem is to find a human being who is a bodhisattva. If we can come face to face with someone who is a living embodiment of compassion, whose every action is kind and thoughtful, who really puts others first, then that person is likely to move us very deeply. We shall want to emulate them. Sadly however human beings who have reached such a level of spiritual development are rare and hard to meet. Usually there is nobody with whom we are in direct contact who embodies the Bodhisattva Ideal consistently. But all is not lost. If we are not in direct contact with a human bodhisattva we can still meet wisdom and compassion face to face in our inner world through meditation and devotional practices centring on archetypal bodhisattvas.

In Mahayana and Vajrayana Buddhism many different archetypal Bodhisattvas are meditated upon. Some early western explorers in the jungles of Buddhist symbolism misunderstood the nature of these figures, and came to the conclusion that Buddhism had degenerated into polytheism, contrary to the intent of its founder. But these people were deceived by appearances, and failed to penetrate to the subtle heart of the matter. In Buddhism it is always recognized that these figures are empty of any inherent existence.

Each bodhisattva represents an Enlightened state of mind. It communicates the experience of Enlightenment through archetypal symbols. The function of all the different figures is to act as a gateway into the experience of universal wisdom and compassion. In that sense there is just one bodhisattva. The particular form is secondary. It is the spiritual experience to which meditation on the form gives access which is essential. Hence over the centuries new forms have appeared, and doubtless in the West over time the bodhisattvas will 'shift their shape' so as to act as suitable means of access for Westerners to transcendental wisdom and compassion. This is not to say that the form itself is arbitrary. Each bodhisattva has a symbolism which communicates the message of Enlightenment to our hearts and our depths in a way which is precise and effective.

Although in a sense all the bodhisattvas are different presentations of the same experience of Enlightenment, when one first meditates upon them they do seem very different, and one feels as if one is being led into a different realm in each case. Some bodhisattvas stress the heroism and energy needed to gain Enlightenment; others are all gentleness and peace.

Perhaps the two principal aspects of the Bodhisattva Ideal are wisdom and compassion. Wisdom is particularly embodied in the bodhisattva Manjushri. He is most commonly represented in Buddhist art as golden-yellow, the colour of sunlight, for the radiance of transcendental wisdom disperses the veils of ignorance and confused emotions which prevent us from seeing things as they really are, just like the sun's rays dispersing mist. He is often represented brandishing a flaming sword. This symbolizes insight into Reality, which goes beyond all dualistic conceptions, just as the two edges of the sword meet at the flaming tip.

Two of the figures most particularly associated with compassion are Avalokiteshvara and Tara. Avalokiteshvara's name can be translated as 'the lord who looks down', suggesting his constant awareness of the sufferings of the world. A startling form of this bodhisattva is one with a thousand arms. At first sight this figure may seem very strange. But when faced with any of these

figures we need to ask ourselves, 'What state of mind is being communicated here? Looking at a picture of this figure we see that virtually all the arms are reaching out, forming a great circle, like an aura of white light, and in the palm of each hand is an eye. This suggests a state of such overwhelming compassion that one feels that two arms are not enough to reach out to help overcome suffering. The eyes in the palms indicate that compassion must be combined with true awareness. 'Fools rush in', but if you want your efforts to be effective then you must have the awareness to see what will truly be of help.

Tara is a bodhisattva in female form, who is said to have been born from the tears of Avalokiteshvara as he looked out over the suffering world. Thus she represents the quintessence of compassion. There are many forms of this bodhisattva, of which the most common is probably the Green Tara. Her green colour associates her with nature, with calm, healing, and the absence of fears and worries—green is a very soothing colour. Her right leg is reaching downward symbolizing her readiness to come to the aid of any suffering living being. Like a mother protecting a child in danger she is prepared to reach out instantly to alleviate troubles and difficulties.

She is sixteen years old, showing that devotion to her leads to states of mind which are fresh and spontaneous, in which tired old habits have all been left behind. She is intensely beautiful, which suggests that the experience of transcendental compassion is delightful, that one could never tire of it. She is decked with jewels and silks, to indicate that transcendental compassion is generated through the practice of the perfections of the bodhisattva, such as generosity and ethical uprightness, and that through the development of these qualities one experiences a tremendous inner richness.

Each archetypal bodhisattva has at least one mantra associated with him or her. A mantra is a sound symbol, which embodies the qualities of Enlightenment in the same way as does the visual form and colour. The popular etymology of the word *mantra* is 'to protect the mind'. It is a string of sounds, often with little or no intelligible meaning. Through



# compassion



repetition, especially conjoined with visualization, the sounds become not just concentration-objects but tools for gaining insight into the nature of reality.

How can you begin interacting with the archetypal bodhisattvas? First of all you need to familiarize yourself with a few of the most common figures: their forms, colour, emblems, and so forth, and to gain a general idea of what they represent. From among these various forms you may well find one which

particularly draws you. It may be that you are attracted to a certain spiritual quality, or to their colour or emblem. You may not be able to explain why you feel a link with one figure rather than another, but that does not matter. The important thing is that you feel an emotional connection with that bodhisattva.

Having selected a figure it is very helpful to obtain a picture or image of them which you find pleasing to look at. You may then want to make the picture

or image the centrepiece of a small shrine in front of which to meditate. You can offer flowers, candles, or incense to the picture or image, recite mantras or devotional verses, or just dwell on the form. Through doing these things over a period of time your link with the figure will deepen. It becomes a rich symbol of your potential, an ideal to aspire to, and a vehicle for activating helpful forces within your psyche.

Within the system of meditation practised within the FWBO, you generally do not take up the formal visualization practice of Buddhas and bodhisattvas until you have laid down a strong foundation in meditation through the practice of the Mindfulness of Breathing and Metta Bhavana, and explicitly committed yourself to the path to Enlightenment through Going for Refuge. These meditations take many forms, though there are elements which are common to nearly all of them. Sometimes you visualize the archetypal bodhisattva in front of yourself in the sky; sometimes you see yourself as the bodhisattva, identifying yourself with the qualities of Enlightenment. When visualized in meditation these figures all emerge from the blue sky, symbol of *shunyata*, the essenceless nature of all things. Their forms are not solid but made of light, beautiful but ungraspable, potent reminders of the nature of reality.

Though the archetypal bodhisattvas are 13 essenceless and ungraspable they can definitely produce effects. Their influence may be experienced even in the world of 'public reality'. From a Buddhist viewpoint this is not surprising. It is a fundamental Buddhist insight, particularly stressed by the Yogachara school of Mahayana Buddhism, that mind and matter are not fundamentally separate or separable. Hence it may be possible for strongly concentrated mental states to have effects in the so-called 'material world'. These happenings may seem to us to be supernatural, because the happenings which we regard as normal are the products of average human states of consciousness.

Whether or not they have effects in the world of 'public reality' there is no doubt at all that meditation and devotion to these figures can bring about profound

## Avalokiteshvara

developments in consciousness. This has been proved by thousands of Buddhist meditators down through the centuries. If one is sincere in wanting to follow the Bodhisattva Ideal—not just on some vague abstract level, but concretely in one's thoughts, speech, and actions—then to make a connection with one of these archetypal bodhisattvas and to devote oneself to them is an extremely effective way of developing states of wisdom and compassion. □



# the latest from windhorse

essential reading for your meditation practice ... and memoirs from Sangharakshita

## METTA BHAVANA

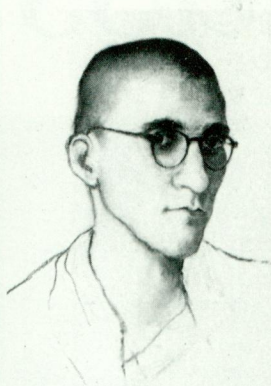
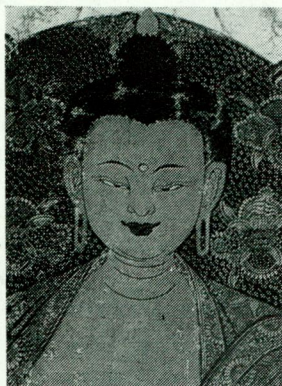
### *The Practice of Loving Kindness*

The Metta Bhavana is a traditional Buddhist meditation practice with the power to transform our emotional life, our communication with others, and our appreciation of the living world around us.

The Metta Bhavana can unearth and disentangle negative patterns, renew our human relationships, and help us embrace life from a basis of inner wealth.

A number of experienced meditators share their discoveries concerning the practice of Metta Bhavana. Full of instruction, advice, reflection, and insight, this booklet will help anyone who is new—and not so new—to this life-changing discipline.

Paperback price £1.95/\$3.95 / ISBN 0 904766 51 9



## FACING MOUNT KANCHENJUNGA

In a delightful volume of memoirs, glowing with affection and humour, Sangharakshita shares the incidents, encounters, and insights of his early years in Kalimpong. These include a brush with the Bombay film industry—and several more with the Buddhist 'establishment', a tour with the relics of the Buddha's chief disciples, a meeting with the 'Untouchables' saviour, Dr

B.R. Ambedkar, the discovery of a spiritual kinship with Lama Anagarika Govinda, and much, much more. Behind the events we witness the transformation of a rather eccentric young man—as he must surely have appeared to his fellow expatriates—into a unique and confident individual, completely at home in his adopted world and increasingly effective as an interpreter of Buddhism for a new age.

Paperback price £11.95/\$24.00 / ISBN 0 904766 52 7

From bookshops or



136 Renfield Street, Glasgow, G2 3AU. Ask for our book list.

14



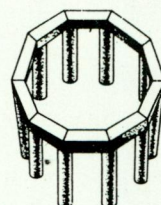
**13 YEARS OF  
BUDDHIST RIGHT LIVELIHOOD  
IN THE PRINTING TRADE**

Magazines, programmes, leaflets,  
letterheads and general stationery

Phone Vairocana for a quotation

**041 332 6332**

**136 RENFIELD ST, GLASGOW G2 3AU**



## SILA ACCOUNTANCY SERVICES

1 ALFRED STREET, HIGH STREET, OXFORD OX1 4EH TEL: 0865 798877

We can handle all your book keeping and  
accountancy problems, also tax and VAT.

We also run the Right Livelihood register for  
all those looking to start or join a Right  
Livelihood business. Talk to John on

**0865 798877**



# FIRE AND FOG

## The Principal Teachings of Buddhism

by Tsongkapa  
with a commentary by  
Pabongka Rinpoche  
translated by Geshe Lobsang  
Tharchin and Michael Roach  
Published by The Mahayana  
Sutra and Tantra Press, New  
Jersey  
pp.209, paperback, £4.99

This volume contains a new translation and commentary upon a short text by Tsongkapa which deals with the Three Principal Paths. Tsongkapa was the fourteenth century founder of the famous *Gelugpa* school of Tibetan Buddhism. The subject of this book is an important teaching which provides a comprehensive framework for all aspects of the path to Buddhahood. As such it has become an important teaching tool within the Tibetan Buddhist tradition, and it has been commented upon on a number of occasions. Readers may already be familiar with Tenbay Nyima's commentary published in the *The Door of Liberation*. The commentary in the present volume is based upon the teachings of Pabongka Rinpoche, a famous Tibetan teacher of the early part of this century who had many disciples who are still alive today, and who are now teachers in their own right. The commentary presented here was not written by him, however, but has been compiled from the notes taken by a number of these pupils on occasions when they heard him teach upon this text. Foremost amongst these pupils was Lobsang Tharchin, the co-translator and compiler of this book.

The main sections of the book are devoted of course to the Three Principal Paths: Renunciation (or Going Forth); the wish to achieve Enlightenment for every

living being (i.e. the arising of the *bodhichitta*); and Correct View. As with so many Tibetan texts, the issues are treated with characteristic bluntness and brevity, though as is so often the case the latter is achieved by constant passing reference to formulations of the Dharma well known within the monastic university context, but needing further explication for the non-Tibetan-trained Buddhist. The compilers of this book have tried to moderate this weakness by providing extensive end-notes in which each such reference is expanded and explained. Though excellent and informative in themselves, they tend to make the book cumbersome to read, necessitating continual leafing through to the end, trying to find the correct note and usually disrupting the flow and hence the impact of what one is reading in the main text. This is not to say that Pabongka's text fails to make its mark; for example his discussion of the eight worldly winds is especially powerful. (Incidentally, his emphasis on the evils of fame-seeking makes one wonder at the extent to which this must have been rife among the old Tibetan clerisy.)

Yet the rationale for this layout is not clear. The commentary is not a single coherent piece of work in the first place, having been patched together from pupils' notes, and it seems purposely obfuscating not to have included this explanatory material within the body of the text itself. Perhaps the answer lies in the sometimes overbearing weight given to the words of the guru in the Tibetan traditions. In their attempt to preserve the 'words' of this great teacher, the editors have to some extent impeded their impact, producing a



text that in places reads like a dry 'school-book', or catechism, and does little to communicate the inspiration of Pabongka Rinpoche's teachings. Having said this, the commentary is an impressive example of the way in which a traditional teacher would 'unpack' such a concise teaching; in this case, Tsongkapa's text consists of but fourteen verses, yet justifies a commentary of over one hundred pages.

Another cause of regret is the lack of emphasis given to the vital principal of Going for Refuge. The first path, that of Renunciation or Going Forth, is clearly the negative counterpart of the positive thrust toward the goal which is embodied in the Going for Refuge, yet the latter is dealt with only cursorily by reference to another work. While one cannot dispute that the spiritual life has to involve a fundamental renunciation of worldly activities and concerns, one ignores the positive counterpart of this at one's peril. At some point one has to engage the energies of a passionate 'will towards', to augment the repugnant 'thrust away'. Of course this passionate 'will towards' is embodied in the arising of the *bodhichitta*, the second of the paths, but the emphasis upon the altruistic here obscures the significance of Going for Refuge to the Buddha, Dharma, and Sangha, and the significance of this

## Tsongkapa

fundamental act of re-orientation for the individual's own spiritual life.

Together these points may seem overwhelmingly critical, but they arise from a frustration at the way in which the precious jewels of Tibetan Buddhist spirituality can be dulled by unimaginative, tradition-bound presentation. The teachings in this book are like 15 incandescent torches, lighting the path to spiritual fulfilment for all beings; yet at times one sees them sputter in a fog of traditionalism.

The liveliest section of this book is the foreword by Lobsang Tharchin. Partly autobiographical, it includes personal reminiscences of Pabongka Rinpoche, and communicates vividly and directly some of the qualities of the traditional Tibetan Buddhist life-style prior to the Chinese invasion. If only the vivacity of this foreword could have been preserved throughout the book one could have offered a stronger recommendation. As it is the text presumes a context of practice (no problem in itself), and is not really suitable reading for beginners. But it certainly gives some idea of the Tibetan Buddhist approach—both in its positive and negative aspects—and could certainly be taken up by those who would like to get some idea of its flavour. □

Shiramati



# AUTOBIOGRAPHY AS SPIRITUAL PRACTICE

**Facing Mount Kanchenjunga**  
by Sangharakshita  
Published by Windhorse  
pp.512, paperback, £11.95

**T**his third published volume of memoirs from Sangharakshita is very much in the style of his previous one, *The Thousand-Petalled Lotus*. *Facing Mount Kanchenjunga* starts exactly where the previous volume left off, with scarcely a break in style or narrative. We find Sangharakshita left in March 1950 at the side of the road in the Himalayan township of Kalimpong with the words of his teacher ringing in his ears: 'Stay here and work for the good of Buddhism'. Sangharakshita, while gently nudging the narrative along, skilfully fills us in on what has happened so far—one is not left wondering *why* he is facing Mount Kanchenjunga.

In the first few chapters we are treated to a detailed account of his first few months in Kalimpong, with innumerable pen-sketches of characters with whom he had fascinating encounters: Springheel Jack, Miss Long and Miss Short, the Long-Lived Deva, and Mr Emptiness, to mention but a few. Take the abbot of Tharpa Choling Gumpa, who 'with his bald head and sunken cheeks, and his prominent, strongly aquiline nose, looked for all the world like a weather-beaten old eagle ... "What is the cause of Sunyata?" he abruptly demanded.'

Those connected with the FWBO, or involved in teaching the Dharma, will find much of interest, especially in Sangharakshita's efforts to set up a base from which to teach. In his creation of the 'Young Men's Buddhist Association' we have Sangharakshita as the original exemplar for the Order member who seeks to start a new FWBO Dharma centre. Though Sangharakshita was

on his own in a way in which we have never been, there are many parallels from which, even forty years on, we can learn much.

His account of traditional Buddhism as he encountered it includes some astonishing examples of rigid formalism, literal-mindedness, and spiritual individualism. But there are also marvellous examples of generosity and spiritual aspiration to which the young *bhikshu* responds with an open and welcoming heart. Most notable are the generosity of Burma Raja, who rescues him from a malicious *bhikshu*, the inspiration received from his contact with Lama Govinda, and the obvious nourishment he derives from his friendship with a few devoted students.

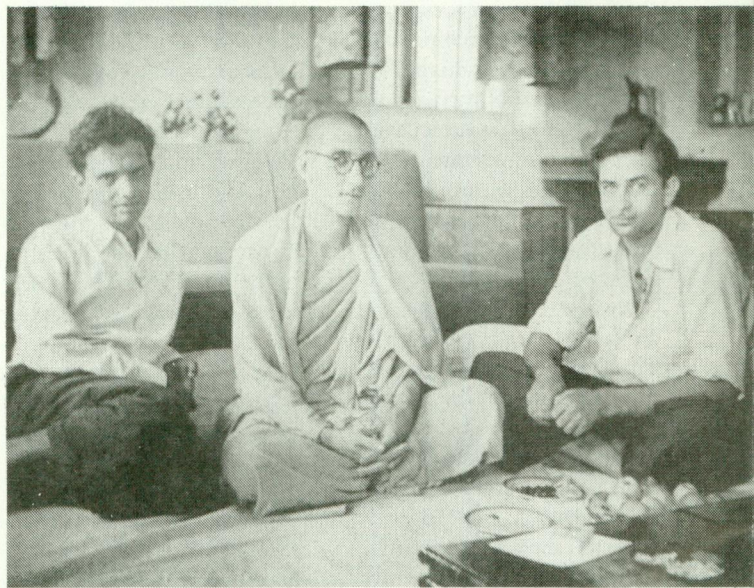
The volume is not replete with spectacular insights of the 'road to Damascus' type. Sangharakshita's life, while at times not following the usual patterns, emerges as very human, and one therefore finds oneself identifying strongly with the character portrayed. Moreover, he steers clear of that repulsive aspect of 'spiritual' autobiography where the writer makes claim to what can never be substantiated, let alone believed. It is clearly not his intention to give the impression that here is a guru-in-the-making, nor is he building up an image of an equally false humble piety. Sangharakshita sets down his memories in as aesthetic, poetic, and truthful a fashion as possible.

But what is Sangharakshita's purpose in writing these memoirs at all? For him, writing would appear to be not so much a literary exercise as a spiritual practice,

a means of understanding and unravelling himself to himself. It might be objected that the pages of a book are hardly the place for this. On the contrary, it is just the place. Sangharakshita is guide and exemplar to many thousands of Buddhists the world over. The process of self-understanding is a crucial one for Buddhists, and if others can learn from Sangharakshita's Dharma practice so much the better. If one is to change oneself from the imperfect to the perfect, one must fully understand oneself as a human being—with emotions, inspirations, reactions, feelings, thoughts, moods, and desires. One

cannot do this without seeing the dynamic forces and their results, working throughout one's life, or without understanding how to apply the Buddha's teaching successfully. One therefore needs to see what sort of person one is and review frequently, and in detail, with awareness and honesty, how successful one's practice of the Dharma has been. Sangharakshita shows us all this, and more, in his account. It is neither travelogue nor memoir in the sense of being written primarily for enjoyment. It is both lesson and instruction to himself and others.

A second and deeper strand



**Top: Sangharakshita with Raj Kapoor (right) and Arjundev Rashk (left) during discussions over the film *Ajanta*, 1953**

**Bottom: With Lama Govinda and YMBA members in Kalimpong, 1951**



# A TOUCH OF CH'AN

to the book lies at the very core of the writing process itself. Every writer encounters the difficulty of matching word to experience, and this leads to much hand-wringing. For the Buddhist this very difficulty can become a means of cultivating spiritual insight, of understanding the world. I once asked Sangharakshita why he took so long to write something. He replied that it was because he wanted to express himself as exactly as he could and it took a long time to find the closest word to match his experience. As Buddhists we know that experience ultimately transcends words and therefore no word fits exactly. But one must communicate: starting with the reality of one's experience and then finding the words to express it. One must also be keenly aware that the word is not the experience itself, but only an approximation to it.

Not much wonder then that this volume of memoirs has been over ten years in the writing. For Sangharakshita, the process of recounting the past in this manner has often required a quietness and freedom from distraction associated more commonly with meditation than with writing. As head of an ever-growing spiritual movement, these conditions have been rather wanting for him, especially in the last few years. All the more remarkable, then, that this volume of memoirs, written in fits and starts over the last decade, have a high degree of clarity and unity of style. The book would be accessible to anyone, but I especially recommend it to those practising the spiritual path. It is a subtle book through which we find Sangharakshita on many more levels than are immediately apparent. It is a book not so much *about* Sangharakshita—it is Sangharakshita in the making and remaking. □

Suvajra

## Catching a Feather on a Fan

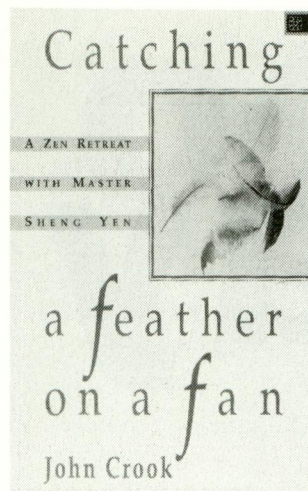
by John Crook  
Published by Element  
pp.126, paperback, £6.99

This is a slim book, overpriced and with much evidence of padding, but at its heart is a series of talks by Master Sheng Yen which make a good, readable, and pertinent introduction to Ch'an practice.

Ch'an is the Chinese version of Japanese Zen Buddhism, and Sheng Yen, around whom the book centres, is one of its leading contemporary teachers, the head of Buddhist organizations in Taiwan and New York. His only visit to Britain, from which this book emerged, took place in 1989 when he led a week long retreat in an old Welsh farmhouse. The book is subtitled *A Zen Retreat with Master Sheng Yen*, but this is not a descriptive account of what happened. And who knows what did happen? At the start the retreatants are told 'no talking ... no thinking ... no looking at others ... no looking about'.

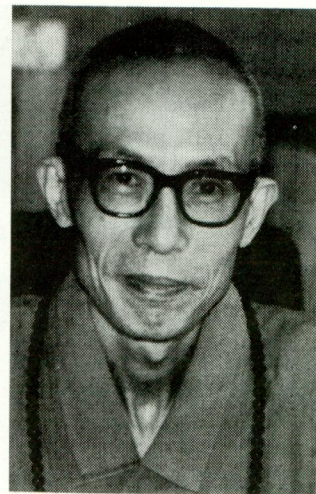
But they did at least have Sheng Yen's talks, three times a day for the seven days of the retreat. He welcomes people in, admonishes the flagging, and encourages the diligent; one gradually acquires a sense of him as a dignified, down-to-earth man, with a touch of humour and an unmistakable toughness.

Most of the talks are commentaries on a sixth century Ch'an poem, 'Calm the Mind', but Sheng Yen's comments are relevant to meditation practice in general, to daily life, and to the progress of the retreat. His teaching is not noticeably original, but it has a certain understated authority. He preaches persistence, detachment, and being in the present—all this expressed in rather roughly



translated prose and enlivened by the occasional striking anecdote or analogy. In this way Sheng Yen covers many issues arising from the practice of meditation in an eminently sensible, if rather dour, way: 'In whatever situation, you should know what your ability is. With the ability, you act; without it you do not. No mess, no fuss.' I rather enjoyed this bluntness, and this might be a good book to take on retreat as an antidote to self-aggrandizing fantasy, laziness, or distraction. What it seems to miss is an emphasis on awareness of emotion, and this is only partially offset by Sheng Yen's sense of the need for balanced effort and by an underlying warmth in his own voice.

But the teachings gain in their vividness by being placed in the context of a retreat, though there could well have been more in the book to suggest this context. Most of the brief personal accounts by the retreatants are distinctly unrevealing, and although the publishers give John Crook an author's status (when he is clearly a compiler/editor) he could have done much more to fill out his own account of what it was like to be there. Nonetheless, Sheng Yen's fairly comprehensive, if unsystematic, comments on practice, his straightforward style, and the retreat setting, place this book in the small group of works which give a sense of both theory and practice, allowing each to inform the other and evoking them in a way which should be accessible to almost anyone. □ Simon Blomfield



Master Sheng Yen

## ALSO RECEIVED

**Where is Tibet**  
Gina Halpern  
Snow Lion

**Liberation in the Palm of Your Hand**  
Pabonka Rinpoche  
Wisdom

**Discourse on the Inexhaustible Lamp**  
Torei Enji Zenji  
Zen Centre



# fwbo day

Dullwich College

(South London)

**Saturday 4 April**

11am

Admission Free

## festival of

## 25 years

# a celebration

a play

a choral work

talks

meditation

puja

stalls

exhibitions

workshops

creche





# Prisoners and Religious Freedom

Angulimala, the Buddhist Prison Chaplaincy Organization in the UK which was founded by the Venerable Ajahn Khemadhammo Bhikkhu and Yann Lovelock, brings

## Nobel Prize Winner Under Arrest

Another legally rightful leader of a traditionally Buddhist country has received the Nobel Peace Prize, for her non-violent struggle for democracy and human rights. Aung San Suu Kyi, whose political party, the NLD, won 80% of the votes in Burmese elections, is still under house arrest in Rangoon, held there by the military dictatorship which refuses to give up power after three decades of rule, despite having held elections to transfer power.

The military junta would like to see Suu Kyi in exile so that her influence might wane. She has escaped physical harm and torture only because of the prestige in Burma of her murdered father, Aung San, who negotiated independence from the British. Members of her party, as well as many other people, have been imprisoned, tortured, and killed by a vicious government which has a penchant for brutality. Suu Kyi has a strong belief in the eventual victory of democracy in Burma. Let us hope that this will come sooner rather than later, and that as few other Burmese as possible become victims of their government. □

together Buddhists of all traditions to provide Buddhist chaplaincy services for those who are detained in prison.

Increasingly, however, those involved with Angulimala have come to be concerned about what they see as limits on the freedom of religious enquiry for those in British prisons, and in September 1991 the Venerable Khemadhammo called a public meeting to discuss the issue more widely. More than a hundred Buddhists from all traditions, including a sizeable contingent from the FWBO, crowded into the Buddhist Society premises in London to attend the meeting, which was chaired by Lord Avebury.

Venerable Khemadhammo opened the meeting with a short history of Angulimala. He emphasized that its object was not to proselytize nor to convert. Nonetheless it had taken on the responsibility of making Buddhist teachings and practice available in a particularly neglected corner of society. Since prisoners have, by the nature of their circumstances, considerable opportunity for reflection, and are often brought up against themselves in ways

they might not previously have experienced, a custodial sentence offers some an opportunity to face up to themselves and turn towards a more skilful path. In this context they might want to enquire more deeply into the possibilities of a more religious life.

Under the current Prison Act, however, prisoners who are registered on reception as being of one faith often find that the system makes it very difficult, if not impossible, for them to get any information about other faiths. Those who are registered as being of 'nil' faith may find themselves denied the possibility of any religious guidance at all.

Lord Avebury suggested that the Home Office was moving towards a restriction of religious freedom in prisons. In its zeal to protect prisoners from intrusive proselytization it now risked the opposite extreme of eroding prisoners' freedom to seek religious guidance and inspiration.

The meeting unanimously passed a resolution calling upon the Secretary of State for the Home Office to introduce an amendment to the Prison Act in order to allow a prisoner to inquire

into any religion or faith, and entitling him or her to see any minister for that purpose.

The British Government has recently published a White Paper on the subject of prisons, and the issue is very much on the political agenda. Those concerned with this issue should therefore write to their MPs asking for their views on the matter. Many of our friends who have written so far have been fobbed off with a standard letter from the Home Office, quoting the current regulations which allow for the possibility of prisoners changing their religious status. These regulations are often observed more in the breach than the observance.

Prisoners ought not to have to change their religious status before they can see a minister of a different religion. The law must be changed, and those of us in the UK should lobby our MPs to take up the issue.

Anybody interested in helping Angulimala with this matter, or with its work in general, should contact: Angulimala, The Forest Hermitage, Lower Fulbrook, Warwick CV35 8AS; telephone: 0926 624385. □

19

## S P E A R H E A D

It is not necessarily easy to avoid Christian attempts at conversion. In Britain groups like the 'Jesus Army' descend in battle dress to occupy strategic parts of town centres, there to approach any likely looking passer-by and proselytize. Some parts of the world witness more aggressive conversion practices, such as the provision of medical treatment accompanied by strong emotional pressure to convert. 1991 saw the start of the Christian 'Decade of Evangelism', which has already aroused the fears of Jews and Muslims, some of the latter having established a 'Decade of Islamic Revivalism' in response.

One element in the Decade of Evangelism is the curiously named 'Spearhead'. This initiative, launched by Anglican churches, is aimed at 'lapsed Christians' and those who, so it has been said, 'in their search for God, have found

the Church irrelevant'. Muslim fears will not have been allayed by the appointment to lead the 'Spearhead' movement of Michael Marshall, director of the Anglican Institute in New York, who has been quoted as saying that 'the call to win Islam for Christ is on the agenda'.

Precisely what approach 'Spearhead' will adopt towards Buddhists is as yet unclear, but Bishop Marshall is also quoted as having said, in effect, that 'dialogue' with other faiths could be a good starting point for conversion. Genuine dialogue would indeed be an improvement over some traditional Christian approaches to conversion. Perhaps Bishop Marshall will care to engage in a public dialogue with a few Western Buddhists who have not 'lapsed' from Christianity but actively rejected it, and who have found not only the Church but also God irrelevant to a spiritual life. □



## GOING FOR REFUGE COMMUNITY FOR WOMEN

Five senior women Order members are moving to a house near Taraloka Retreat Centre in the spring to form a residential community which will be at the heart of the women's ordination process. In the longer term they want to find premises for a permanent retreat facility of their own which will house the ordination retreats.

In recent years, Dharmacharinis have taken over from Sangharakshita more and more of the responsibility for conducting the ordination of women into the Western Buddhist Order. There are now three women preceptors and, together with a team of senior Dharmacharinis, they lead retreats at Taraloka Retreat Centre which aim to help women prepare for ordination. Up to now, however, they have lived separately and have had many other commitments. During the 1991 ordination course the team concluded that they would have to make large changes in order for the ordination process to develop.

Samata moved to Taraloka in summer 1991, became secretary of the ordination process, and initiated fundraising; meanwhile, the other team members gradually freed themselves from their responsibilities. This spring Anoma, Anjali, Dhammadinna, and Vajrashuri will form a

community with Samata in a house near to Taraloka. For the time being, the team will continue to run retreats at Taraloka while guests will be able to stay in their house between retreats.

Dhammadinna comments 'For the time being, fundraising is obviously the crucial aspect of the project. We would like to be established in our own separate retreat facilities, preferably somewhere reasonably secluded, by 1994. Although we will be developing the ordination process over the next two years, we will have much more scope and freedom to take things further when we have our own base.'

Women have proved very willing to help a project whose progress has such a strong bearing on their own future and that of the women's wing of the Order. Contributions from Windhorse Trading's Christmas shops in Manchester and Glasgow, from Festive Flair (Taraloka's Christmas window-painting business), and from Sunday morning opening at the Cherry Orchard restaurant in London, along with donations from individuals, have so far raised £14,000.

Dhammadinna expects the new facilities to make a huge difference to the team's work. 'The new process will enable women who have asked for ordination to have much more



intensive and consistent contact with a number of experienced Dharmacharinis. On the other hand we will be able to see much more clearly what these women need to help them go for Refuge. Once we have our own premises, we want to run more Going for Refuge retreats and have longer ordination retreats. We also want to visit centres to see women on their home ground.'

Dhammadinna expects that in the long term a properly established women's ordination process will greatly speed the growth of the women's wing of the Order. And she thinks that such a development has significance for women throughout the Buddhist world. 'The WBO is perhaps unique in enabling women to go for Refuge by undertaking the same ordination as men, conferred by women preceptors.'

In forming a community, the women's ordination team are moving an important step closer to being fully responsible for the ordination of women into the WBO. 'Although this is a great responsibility, it is also an exciting challenge.' □

## ACTIVITIES IN SOUTH AFRICA

Christa Kunert, a mitra who became involved with the FWBO in England, recently moved to Johannesburg, South Africa. There she was quickly contacted by other South Africans who had come across Buddhism and the FWBO through the books of Sangharakshita and Subhuti. It seems that there is quite widespread interest in Buddhism in South Africa. The result is a weekly meditation class with a small but loyal attendance and a group which meets for meditation, study, and puja. Christa has recently been joined by Monique Chateau, a mitra from Auckland, New Zealand. □

Left: Sanghadevi (left) and Dayanandi (right) at Taraloka. Dayanandi has recently taken over from Sanghadevi as chairwoman of our main retreat centre for women.

Above: The team on the 1991 ordination retreat at Taraloka. Far right: On retreat at Kùhhude. Near right: An outdoor meal on Sangha Day in Johannesburg







## STEP FORWARD FOR FWBO GERMANY

The arrival from England of two more Dharmacharinis, Kulanandi and Jayachitta, was marked by the German Order members in December with a week-long retreat at Kühnude, our permanent retreat centre. Including Dayaraja and Anomaratī who are presently based at Croydon and Sona from Padmaloka as president of FWBO Germany, we had a total of eleven Order members participating in a week of simply getting to know each other more deeply as well as exploring a

common vision for the Essen Centre and FWBO Germany.

We spent the first half of the week giving our personal histories in the form of flipchart presentations. Not only was it moving and often funny, but this technique increased the harmony and understanding amongst us. This was followed by a detailed exploration of our vision for the Essen Centre, this time with the help of large pinboards and with Bodhimitra patiently moderating us.

This phase of our time

culminated in a discussion on the forthcoming European Buddhist Union congress in Berlin in September. Both its geographical proximity and the dynamic aliveness of the present FWBO Germany set-up will in the future be conducive to reaching out and contacting the neighbouring countries, particularly those in Eastern Europe. In response to the growing interest in Buddhism, Dhammaloka will be leading a week long retreat in Russia next summer, and we are also hoping to run an inexpensive introductory retreat just prior to the EBU Congress which should enable a broad range of people from many countries to join in. As Sangharakshita (who is among the speakers invited to the Congress) has agreed to be available for meeting people and giving question and answer sessions, this retreat will provide an extra incentive for people to come and contact the Dharma under auspicious circumstances.

Despite the far-reaching implications of our discussions there was a wonderful sense of playfulness and fun in the air, and Sona's remark that this had been his best visit to FWBO Germany so far mirrored the fact that our Order gathering had indeed marked a big step forward for the FWBO in Germany. □

## GOING TO SAN FRANCISCO

Contemplating a visit to the Great West of the US in 1854, Victor Considerant wrote that 'if the nucleus of the new society were to be planted upon these soils, today a wilderness, and which tomorrow will be flooded with population, thousands of analogous organizations will arise as if by enchantment around the first specimens.' Today, in California, the people have long since arrived and there have been plenty of attempts at new societies.

Among the builders are Buddhists in abundance; if American Buddhism has a capital city, then it might well be San Francisco. It was a first stopping place

for a number of the Zen teachers who travelled east across the Pacific in the 1950s and 60s. And they have been joined by successive generations of teachers, seekers, and practitioners who have come to form a large, cosmopolitan, and frequently turbulent Buddhist scene in the city.

But up to now the FWBO's version of the new society has been largely absent. All the same, some West Coast Buddhists have started to look with increasing interest at the FWBO as a possible source of solutions to problems which they have independently encountered.

The germ of FWBO

activities in San Francisco came in 1987 when Manjuvajra and Nagabodhi met Alan Sponberg, then a lecturer at Stanford University. Visits followed and a meditation group emerged which now has a strong core of ten, with many others in occasional contact.

Sangharakshita hopes to visit San Francisco—possibly in 1993—and there is a general desire to see the presence of a resident Order member or two by then if not earlier. Meanwhile, both men and women are interested in forming communities and there is a substantial commitment to developing the work of the FWBO. □





# RESTRUCTURING AND REFORM AT THE LBC

As *Golden Drum* reported a year ago, the London Buddhist Centre recently experienced considerable financial difficulties and, to some extent, suffered a consequent loss of morale. A year on, the picture is considerably brighter; finances are under control and the Centre is clearly entering a new phase which seems to be characterized by growth and renewed enthusiasm.

Some hard decisions have had to be made. Additional costs and diminished income were starting to mean that the Centre's figures simply did not add up any more. So, after prolonged consideration, a series of measures was implemented to reduce costs, to use existing assets more efficiently, and to increase income. In order to save money at least two members of the Centre's administrative team had to leave while others took a pay-cut. The team now numbers just three men—even though at this level the Centre is arguably understaffed. The departure of Friends Foods to new premises had meant a loss of rent, but in a clever piece of reorganization a new community has been formed to occupy the space previously inhabited by the Centre offices—which have moved to the basement which Friends Foods had vacated.

If the impetus for this change was partly financial, the result is that the LBC has gained much better office facilities and a community for men new to community life.

The need to generate income also led to an appeal for donations from people around the Centre. This resulted in fifty covenants being made out, guaranteeing an income of many thousands of pounds over the coming years. Meanwhile Sukhavati community, which is owned by the LBC, was given a large rent rise.

Most positively, the LBC has tried to grow out of its financial problems and the last year has seen a significant expansion of Dharma activities. Two gifted



**Pat Rees serves in Friends Foods new shop and (below) Karmabandhu in one of the LBC's new offices**

teachers—Maitreyabandhu and Vimalachitta—have been employed full-time and they have each made initiatives in developing new areas of teaching. Maitreyabandhu has been running courses for gay men and for people with an interest in the visual arts, while

Vimalachitta has been running extra classes for women. In addition, the new Covent Garden Meditation Centre, which the LBC runs jointly with the West London Centre, now holds three meditation classes a day plus courses and weekend events. Together

these changes mean that the LBC can now be said to be on an even financial keel and is well set for further expansion.

In order for the LBC to be confident that such expansion can be sustained, people involved with it have had to spend time considering its



structure. By the standards of the FWBO's past experience it is now very large; there are several hundred people involved in LBC activities and it is no longer possible for everyone to know everyone else. This can make it difficult for a sense of collective purpose to develop and difficult for people coming into the LBC mandala to find their place; people who do not live in communities (and even some of those who do) can easily feel that they are on the periphery. The Tuesday 'Friends Night' class, for instance, can host up to one hundred people and newcomers easily feel lost.

Perhaps the most successful recent development has been an emphasis on smaller groups within the mandala; the Tuesday class is now based around study groups which meet regularly. In some of the communities and businesses people have started to place more emphasis on getting to know their colleagues and a little less on contacts outside. Friends Foods wholefood shop has consolidated its work-team and extended its activities, while the Cherry Orchard restaurant has concluded that the best way to combat its perennial staffing problems is to scale down. It is now closed in the evenings and run by a small but highly motivated team. Reflecting this trend towards smaller units, there are groups for gay men, for black women, and for people who are HIV positive, as well as a number of beginners'-level activities aimed specifically at women.

The consequence of these developments is a new sense of vitality tinged, perhaps, with relief. More people are now coming to the Centre, and there are up to thirty beginners' classes and courses a week. More people are involving themselves more deeply. Thirty people have asked to become mitras in the last twelve months and, in particular, the number of men becoming involved is increasing dramatically. Somewhere within all of the upheaval of the last year, something seems to have shifted in a very promising way. □

## WINDHORSE...

Windhorse Publications has made very considerable progress over the past year and the end of 1991 saw it a much more substantial entity than it had been at the beginning.

The last eighteen months have seen the publication of eight titles and the volume of sales has grown significantly. Three of these books have done particularly well. A *Guide to the Buddhist Path* is expected to sell out of its first print run by the end of 1992. The reprint of *The Three Jewels* has sold well both inside and outside the Movement; and *Facing Mount Kanchenjunga*, Sangharakshita's long-awaited volume of memoirs, covered its immediate production costs through initial orders from centres.

This success may be ascribed to rising production standards and the appearance of

some particularly popular titles; it may also be an indication of the growth of the FWBO. At the same time, new technology makes higher production standards more cheaply attainable.

The result is that Windhorse Publications has been able to take on extra staff and can feel more confident about future publications. Diane Quin recently moved from Auckland, New Zealand, to Glasgow to work with Rachel Lovering on the accounts, production, and marketing side of things. This development will enable Nagabodhi to concentrate more on literary and editorial matters. Meanwhile, Jinananda and Karen Stout are being supported as full-time editors, turning material from Sangharakshita's lectures and seminars into publishable form. □

## ... AND OTHER PUBLICATIONS

In the distant past, the world was young and the FWBO consisted principally of a group of North London hippies. Then people started to spread across the UK and the *FWBO Newsletter* was created to help them keep in touch. This later evolved into *Golden Drum*, but the FWBO, meanwhile, grew to a position where some of the individual centres are now far larger than the whole Movement was then.

As a consequence, there has recently been an efflorescence of magazines, journals, and newsletters across the Movement catering to particular centres, regions, or groups. First came *Dakini*, now well established as a magazine for women in the FWBO, published in a format roughly comparable to *Golden Drum* and probably the most substantial English-language magazine for Buddhist women in the world. Then came the *Order Journal*, publishing a scholarly standard of material written principally by

Order members.

More recent publications have taken one of two forms. *Jalaka* is an unedited and confidential monthly 'shared letter' to which men who have asked for ordination can write once a month, on the pattern of the Order's *Shabda*. People can write in a very personal way in the confidence that what they write will only be read by their fellow contributors. *Golden Zephyr* similarly includes reports from people involved with FWBO activities across the USA.

And in the UK some of the larger centres have started producing newsletters. The LBC newsletter is devoted to activities and issues in London while *Kalavinka* in Croydon and *Hum* in the Midlands additionally include details of forthcoming centre activities. There are plans for a poetry magazine and there is a great deal of scope for further ventures. □

## FWBO LIAISON OFFICE

At the FWBO has grown and has gradually assumed a more prominent position in the Buddhist world, so the need has grown for an Office which is concerned solely with Movement-wide issues and with the FWBO's external relations. In November 1991 Kulananda moved to Crouch End in North London to set up the FWBO Liaison Office whose aim is to develop this area.

The Office is a new undertaking, but it will be responsible for some of the work previously carried out by the Order Office at

Padmaloka, where Kulananda was previously based. Its responsibilities will be threefold: to provide a central source of legal and financial services for the FWBO; to conduct the FWBO's external relations (for instance with other Buddhist groups and with representatives of other religions); and it will house the FWBO Press Office. Simon Blomfield is working with Kulananda as the new FWBO Press Officer. The office is housed at 18 Shanklin Road, London, N8 8TJ. □

## GETTING OURSELVES KNOWN

Even with the recent establishment of an FWBO Press Office, some of the most fruitful pieces of media coverage are the product of initiatives by individuals. In November 1991 Jill Crabbe, a mitra in London, wrote a substantial feature on meditation in *New Woman* magazine and Annette McLoughlin

from Croydon wrote an account of her first visit to Rivendell in the *Health Guardian* which is distributed free to UK health shops. Annette's article generated at least five hundred enquiries and has resulted in Rivendell organizing an additional set of retreats to accommodate the demand. □



# VIMALAKIRTI'S INDIA

The most important celebration for Indian Buddhists in the last year was the centenary of the birth of Dr Ambedkar which was celebrated on 12 April throughout the length and breadth of the Indian sub-continent in almost every one of its thousands of villages, towns, and cities.

I was invited to Raipur, an important commercial centre in Madhya Pradesh which is one of the 'backward States' in India. I was the chief guest at an event which was organized by the city to celebrate the anniversary.

The atmosphere was charged with unusual enthusiasm; the faces of the otherwise wretched, poor untouchables were beaming with brightness expressing self-confidence and joy. Colourful processions set out from different parts of the

city and finally merged around the statue of Dr Ambedkar in the middle of the city. A huge crowd gathered there and the meeting did not end until midnight. A couple of very forceful talks were given and I spoke in the same spirit. I appealed to the people not just to be content with a beautiful celebration, but to take active steps towards becoming Buddhists. I told them that this was the only path chosen by Dr Ambedkar for whom they have so much respect, love, and admiration.

As I descended from the platform, a group of young men besieged me. Once we were settled on some empty chairs, they told me their story:

In 1977, excavations were being carried out in the ancient site of Sirpur, in



Vimalakirti

Chattisgarh district, on the banks of Mahavadi ('the Great River') about fifty kilometres from Raipur. In the course of the dig a Buddha rupa was unearthed. A lot of villages in the region are inhabited by members of the *Chamar*, or cobbler, community who are ex-Untouchables, and a wave of surprise passed through them. Taking the statue as evidence that their forefathers had been Buddhists, they were suddenly convinced by Dr Ambedkar's vision and his advice that they should become Buddhists. Ten thousand people therefore embraced Buddhism *en masse*.

The new converts contacted the leaders of Buddhist communities at Nagpur, Vilaspur, and other places—but in vain. No *bhikkhu*, no layman, no Buddhist of whatsoever rank or persuasion had responded to their call right up to the present day. However, Christian missionaries had been prompt enough to respond. A few years after the conversion they built a church, opened a dispensary, and started appealing to people to become Christians as they were the only people who would help them in their current predicament. Some of the new Buddhists did indeed become Christians, while others spent the years anxiously waiting for help. Many of the new Buddhists could not understand their difficulties—which were social, economic, and communal—and chose to reconvert to Hinduism, rejoining their past caste. Now only a handful of Buddhists remained, scattered around different

villages.

The young men concluded their story with an earnest appeal that something should be done to help the Buddhists and to engineer new conversions as people were already very willing. My immediate response was to arrange a visit within the next four weeks.

So I returned in May and organized visits to some of the villages. Although my visit was cut short because of the assassination of Rajiv Gandhi, I was very moved by the conversations I had with people there. One woman I spoke to was poor and illiterate. When I asked what she was going to do she replied in her own dialect:

'Brother, we have become Buddhists by our own choice. We are poor and work in the fields for our living. We are illiterate, but we are attracted to Buddhism. Our great leader, Dr Ambedkar, wanted us to be Buddhists. We did not understand it before because we were too young and ignorant. But now that we have embraced Buddhism we will not go back.'

'Our community pressurizes us constantly. They threaten us with social boycott and excommunication. They say that they would not accept our daughters or give their daughters in marriage. I told them that when our daughters grow up we will accept any man of whatever caste or community he may be as our son-in-law. The Buddha told us not to discriminate.'

'If we don't get any more knowledge of Buddhism, it is sufficient to know that we are human beings and must live as such. So we do not need more if it is not to come. But we shall live and die as Buddhists.'

To listen to such words from the mouth of an illiterate village woman was an enthralling experience. I feel so happy to be able to meet such people □.

Vimalakirti

24

## WELLINGTON VISIT

12,000 miles from Britain, and 400 from its nearest FWBO neighbour, the city of Wellington, New Zealand, hosts the FWBO's most isolated outpost. Even so, activities have been maintained there continuously since 1976.

In a venture which is a first within the FWBO, the Wellington Buddhist Centre set out in 1990 to 'import' and support an Order member from Britain for a prolonged visit.

Ratnavira, former chairman of the West London Buddhist Centre, has just returned from ten very active months down under. As well as helping to run classes, courses, retreats, and other Centre events, Ratnavira (pictured below in Wellington) spent a good deal of time getting to know the people involved with the FWBO. By all accounts his stay was a success, and it is hoped that the experiment will be repeated. □





# SANGHARAKSHITA DIARY

On 1 October Sangharakshita left Padmaloka, where he was devoting a week to personal interviews and some business, and went to Cambridge. There he visited Windhorse Trading's 'Evolution' shop, run by a team of women Order members and mitras, had dinner with the Cambridge Dharmacharis, and met a number of people individually.

On his return to London, he attended the private viewing of 'Angels and other Figures', an exhibition of paintings by Hugh Mendes (Paramabodhi) at the Crypt Gallery, St Georges Church, Bloomsbury.

On 31 October he gave a talk on 'Impressions of America' and led a Sevenfold Puja at the West London Centre, which was attended by more than a hundred people.

Sangharakshita returned to Padmaloka at the beginning of November for the men's national Order Weekend, during which he gave some more personal interviews.

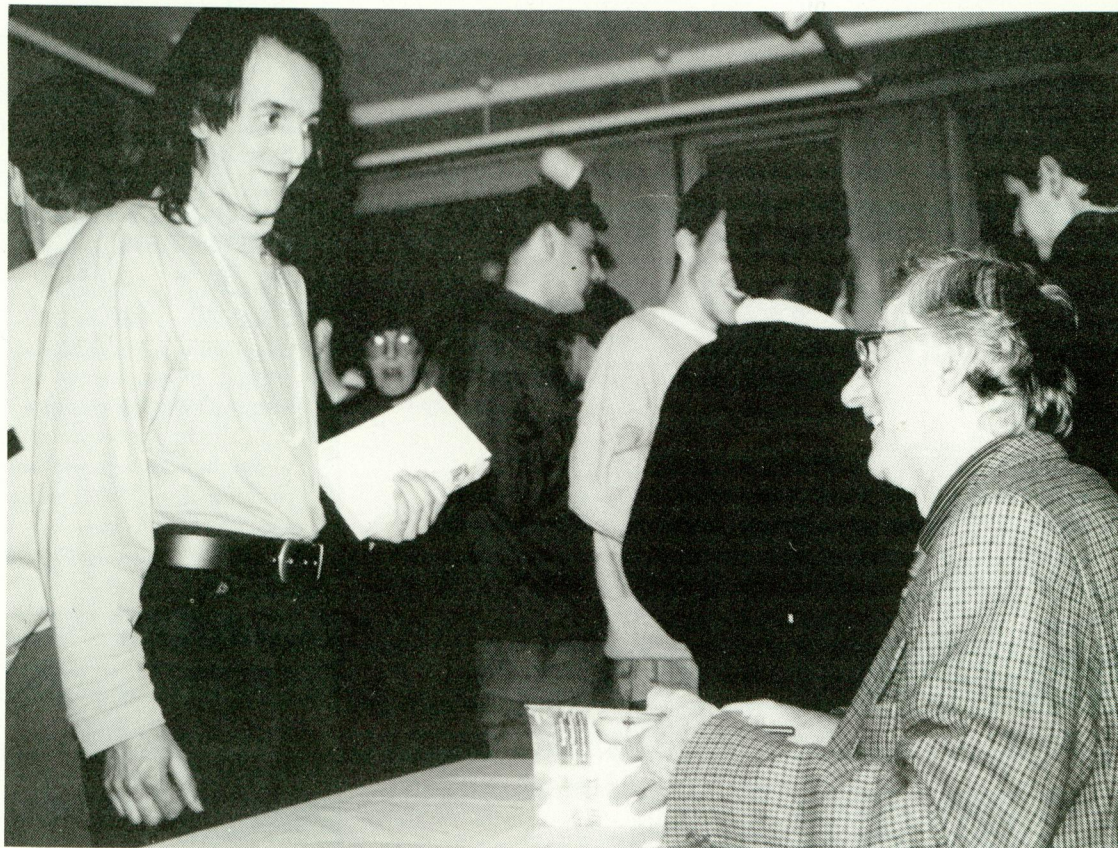
During November Sangharakshita visited five cities in the UK for the launching of his new book of memoirs *Facing Mount Kanchenjunga*. The launches took place in London on the 12th, Manchester on the 14th, Glasgow on the 18th, Brighton on the 21st, and Croydon on the 28th. Nagabodhi actually unveiled the book on the first three occasions, with Vessantara and Manjunatha taking over this enjoyable task in Brighton and Croydon. Sangharakshita himself read from the new volume, which covers his first three years in Kalimpong (1950-1953), and read some of the poems that he wrote during this period. At the conclusion of each evening a book-stacked table was uncovered, and long queues formed. In all, Sangharakshita signed about 500 newly purchased copies. Because of the numbers attending it was necessary to

rent the local Quaker meeting houses for the functions in Manchester and Glasgow.

Before taking part in the launch in Glasgow, Sangharakshita attended a

taught Buddhist studies at a number of American universities including Princeton and Stanford, and is a key figure in the formation of an FWBO group in the San Francisco Bay

spent another week at Padmaloka, where he had four prolonged discussions with Subhuti who is, among many other things, gathering material for a biography of Sangharakshita. □



weekend retreat for men at Skirling House where he gave personal interviews and hosted a session of questions and answers. After the retreat, on the evening of Sunday 17 November, he met with the Order members from the Scottish Region for a general discussion at the Glasgow Buddhist Centre.

From 3 to 6 December, Sangharakshita attended an Amitabha Sadhana Kula retreat at Water Hall. Twenty Order members attended this event, at which Sangharakshita led all the activities—study, puja, and guided meditations.

On 8 December he chaired a talk by Professor Alan Sponberg given at the men's East London Regional Order Weekend on 'American Buddhism and the Friends of the Western Buddhist Order'. Alan Sponberg, a mitra from Missoula in the USA, has

Area. He is currently researching chapters on TBMSG and the FWBO for two forthcoming academic volumes, one on 'Buddhist Liberation Movements in Asia' and the other on 'Contemporary Buddhist Movements in the West'. He had seven interviews with Sangharakshita, and a number of others with various Order members in this connection.

Sangharakshita has also continued his working sessions with Denis Aleksandrovich, who has now completed a translation of *A Guide to the Buddhist Path* into Russian.

Throughout this period Sangharakshita has continued with his literary work and has given interviews to many people from different parts of the Movement.

Before leaving for India, on 1 January, Sangharakshita

**Sangharakshita signs copies of his new book at the LBC**  
**Below: The FWBO's main premises in Croydon has recently been completely rearranged. The Buddhist Centre is now upstairs, while Hockneys Restaurant is downstairs and diners can now eat in the garden**





## ■ FWBO DAY

1992 marks the twenty-fifth anniversary of the founding of the FWBO. Celebrations to mark the occasion will start on FWBO Day, on 4 April, at Dulwich College in South London. The day will focus on the FWBO's successes—there will be presentations on Windhorse Trading and the Karuna Trust, and an illustrated history of the Movement. As well as this there will be entertainment, the highlight of which will be

an oratorio entitled *Carpe Diem* composed by Bodhivajra. The day will be free of charge in order to encourage as many people as possible to attend, though *dana* contributions will be raised beforehand.

## ■ 25TH ANNIVERSARY

FWBO Day will be the start of a year of celebrations. For instance, Pramodana is hoping to organize a year-round meditation—at every

point in the day, throughout the year, someone somewhere in the world will be doing the Metta Bhavana. Pramodana and Virachitta will also be leading an expedition to climb Scafell, Ben Nevis, and Snowdon—the highest peaks in England, Scotland, and Wales respectively. Anybody interested in joining them should contact Pramodana.

Most FWBO centres will be running special events throughout the year. Please contact your local centre for more details.

## ■ PROFESSIONAL REGISTER

Pramodana, who runs the office of the FWBO, will be establishing a 'professional register' of people involved with the FWBO. If you have skills and might be prepared to use them to help with the running of the FWBO please contact him c/o the Lancashire Buddhist Centre.

## ■ RAISING THE ROOF

In June 1992 Vajraloka will be undertaking a major development in the shape of the Upper Barn Project which Ashvajit describes as their 'biggest development ever'. In four weeks the old roof will be taken off, the walls raised, and a new, prefabricated roof installed. The aim is to create six new bedrooms, as well as a toilet suitable for guests who use wheelchairs. The project is expected to cost £20,000, and both cash and volunteers to help with the work are needed urgently.

## ■ ERRATUM

A photo caption on page 22 of our last issue may have caused some confusion.

The caption read: 'Bhante ordains Dharmaghosha as an anagarika.' In fact, Bhante (Sangharakshita) was leading the puja during which Dharmaghosha took the anagarika precepts.

There is really only one ordination, the Going for Refuge, in which a Buddhist commits him- or herself privately and publicly to the ideals and practices of

Buddhism. While the taking of the anagarika precepts represents an undertaking to apply that commitment within the context of a certain lifestyle—a life of chastity—it does not and cannot involve or represent another *ordination* or level of ordination.

## ■ NEWS PLEASE

*Golden Drum* relies for its news on submissions from around the FWBO. If you are aware of a story at your centre please contact Simon Blomfield at the FWBO Liaison Office, 18 Shanklin Road, London, N8 8TJ marking correspondence 'For *Golden Drum* News'.

## ■ MISTAKEN IDENTITY

We have recently heard that some people in Malaysia and Singapore have come to confuse the Community of Dharmafarers and/or the Friends of Buddhism Malaysia with the Friends of the Western Buddhist Order. This is because the former two organizations have adopted structures and terminologies similar to those used by the FWBO.

In order to prevent misunderstanding, therefore, we wish to make it clear that neither the Community of Dharmafarers, founded by the venerable Piyasilo in Malaysia, nor the Friends of Buddhism Malaysia have any institutional connection with the Friends of the Western Buddhist Order which was founded by Sangharakshita.

The FWBO is, of course, happy to maintain friendly communication with all Buddhist groups everywhere.

# design all your print media with the new windhorse team

we design Golden Drum, Dakini  
Taraloka's programme and posters—on Apple Mac  
why not your advertisements • booklets  
books • brochures • cards • letterheads • posters • pamphlets  
call Diane or Rachel

ph 041 332 6332 or fax 041 332 1018

or post your ideas for a free quote to  
windhorse publications, 136 Renfield st, Glasgow G2 3AU

## Buddhist Ceremonies and Chanting Cassettes from Dharmachakra

- 38 Sevenfold Puja, Led by Sangharakshita
- 39 Ordination Ceremony, led by Sangharakshita
- 400 Chandrabodhi: Traditional Buddhist chanting of Suttas and devotional verses, in Indian style, mainly in Pali.
- 401 Kamalavir: Heart Sutra sung in Sanskrit, plus Ambedkaritesongs. Beautiful classical-style singing.

£4.95 each. Postage included. Proceeds from 400 & 401 go to India. Send for free catalogue of Sangharakshita's lectures on Buddhism.

**Dharmachakra**

PO Box 50

Cambridge, CB1 3BG

## TEXTILE TOUCH

(Marlies Hyman)

72 Maldon Road

Brighton BN1 5BE

☎ 0273 562608

Professionally Handmade

MEDITATION CUSHIONS AND ADJUSTERS

Available in many different colours

Stuffed with natural Vegetable Fibre/Kapok

Please write or telephone for more information



Further details from The Secretary, *tārāloka*

Cornhill Farm

Bettisfield

Nr Whitchurch

North Shropshire

SY13 2LV

094 875 646



## VAJRALOKA

Jan 18th–Mar 28th **Rainy Season Retreat**  
For men Order Members

Mar 28th–Apr 4th **Green Tara Sadhana Retreat**  
For men Order Members

Apr 6th–Apr 18th **Five Spiritual Faculties**

Apr 18th–May 1st **Brahmaviharas Retreat**

May 5th–May 16th **'The Next Step'**

May 16th–May 30th **Mindfulness Retreat**

May 31st **Open Day**

Jun 2nd–Jul 3rd **Building Project '92**

Jul 6th–Jul 17th **'Beginners' Mind' Retreat**

Jul 17th–Jul 31st **Meditation and Insight Retreat**

Aug 4th–Aug 15th **Teachers' Retreat**  
For men Order Members

Aug 15th–Aug 29th **Order/Mitra Retreat**  
For men Mitras and Order Members

Sep 7th–Sep 18th **Meditation Refresher Retreat**

Sep 18th–Oct 1st **Women's Vipassana Retreat**  
For women Order Members

Oct 9th–Oct 23rd **Brahmaviharas Retreat**

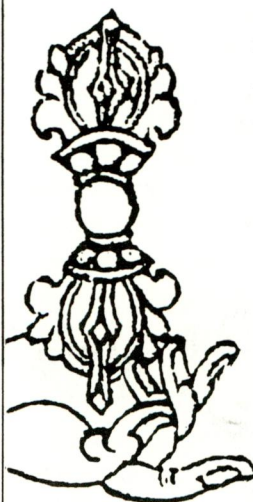
Oct 23rd–Nov 6th **Mindfulness Retreat**

Nov 10th–Nov 21st **Meditation and Insight Retreat**

Nov 21st–Dec 5th **Men's Vipassana Retreat**  
For men Order Members

Dec 8th–Dec 19th **Sesshin**

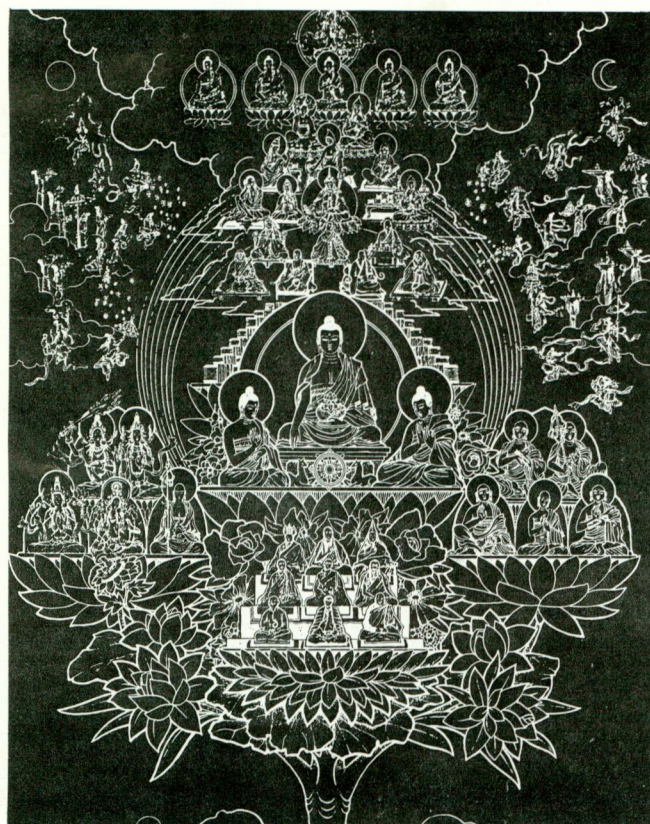
Dec 19th–Jan 2nd **Mitra Winter Retreat**



92

BUDDHIST MEDITATION  
CENTRE FOR MEN

27



## Padmaloka

BUDDHIST RETREAT CENTRE FOR MEN  
Surlingham, Norfolk NR14 7AL • (05088) 8112

Going  Solitary  
Retreat?



Discover the delights of a hidden world. Guhyaloka, a secluded 200-acre limestone valley high in the Spanish mountains near Alicante, provides a breath-taking and peaceful setting for meditation and relaxation. We have a number of chalets available for men set amidst the wild beauty and tranquillity of this valley. For more information and bookings contact The Retreat Organiser at Padmaloka.

## Guhyaloka

Padmaloka · Surlingham · Norfolk NR14 7AL ☎ (05088) 8112



# Where to find us

## MAIN CENTRES OF THE FRIENDS OF THE WESTERN BUDDHIST ORDER

**London Buddhist Centre**, 51 Roman Road, London E2 0HU. Tel: 081-981 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: 081-688 8624

**Glasgow Buddhist Centre**, 329 Sauchiehall 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: 071-727 9382

**FWBO Germany**, Buddhistisches Zentrum Essen, Herkulesstr. 13, 4300 Essen 1, West Germany. Tel: 0201 230155

**Helsingin Buddhalainen Koskus**, PL 288, SF-00121, Helsinki 12, Finland

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

**Västerländska Buddhistordens Vänner**, Södermannagatan 58, S-116 65 Stockholm, Sweden. Tel: 08 418849

**TBMSG Ahmedabad**, Triyana Vardhana Vihara, Vijayanagar Society, Kankaria Road, Ahmedabad 380002, India. Tel: 0272 50580

**TBMSG Aurangabad**, Bhim Nagar, Bhausingpura, Aurangabad 431001, India

**Bhaja Retreat Centre**, c/o Dhammachakra Pravartan Mahavihar, Raja Harishchandra Road, Dapodi, Poona 411012, India

**TBMSG Bombay**, 25 Bhimprerna, Tapodhan Nagar, Bandra (E), Bombay 400051, India. Tel: 022 6441156

**TBMSG Pimpri**, Maitreya Vihar, Gautam Nagar, Pimpri, Poona 411018, India

**TBMSG Poona**, Dhammachakra Pravartan Mahavihar, Raja Harishchandra Road, Dapodi, Poona 411012, India. Tel: 0212 58403

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

**Bahujan Hitay**, Dhammachakra Pravartan Mahavihar, Raja Harishchandra Road, Dapodi, Poona 411012, India. Tel: 0212 58403

**TBMSG Wardha**, Bhim Nagar, Wardha 442001, India. Tel: 07152 2178

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

**TBMSS Sri Lanka**, 10 Somananda Road, Nikepe, Dehiwala, Colombo, Sri Lanka

**Auckland Buddhist Centre**, P.O. Box 68-453, Newton, Auckland, New Zealand. Tel: 09 789320/892412

**Wellington Buddhist Centre**, P.O. Box 12-311, Wellington North, New Zealand. Tel: 04 787940

**Melbourne Buddhist Centre**, 34 Bishop Street, Brunswick, Victoria 3056, Australia

**Sydney Buddhist Centre**, 806 George Street, Sydney, Australia

**Aryaloka Retreat Centre**, Heartwood Circle, Newmarket, New Hampshire 03857, USA Tel: 603-659 5456

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

**Kathmandu Buddhist Centre (October-April)**, PO Box 4429, Hotel Asia, Thamel, Kathmandu, Nepal

**Padmaloka Retreat Centre**, Lesingham House, Surlingham, Norwich, NR14 7AL. Tel: 05088 8112

**Rivendell Retreat Centre**, Chillies Lane, High Hurstwood, Nr Uckfield, Sussex, TN22 4AA. Tel: 081-688 8624

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

**Water Hall Retreat Centre**, Great Ashfield, Bury St. Edmunds, Suffolk, IP31 3HP. Tel: 0359 42130

**Vajraloka Meditation Centre**, Tyn-y-Ddol, Treddol, Nr Corwen, Clwyd, LL21 0EN. Tel: 049081 406

**Guhyaloka Retreat Centre (Spain)**, c/o Lesingham House, Surlingham, Norwich, NR14 7AL. Tel: 05088 8112

**The Office of the Western Buddhist Order**, Padmaloka, Lesingham House, Surlingham, Norwich, NR14 7AL. Tel: 05088 310

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

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

**Clear Vision (videos and prints)**, 538 Wilbraham Road, Chorlton-cum-Hardy, Manchester M21 1LD. Tel: 061-881 0438

**Windhorse Publications (editorial office)**, 354 Crookesmoor Road, Sheffield, S10 1BH. Tel: 0742 684775

**Windhorse Publications (orders and accounts office)**, 136 Renfield Street, Glasgow, G2 3AU

*Activities are also conducted in many other towns. Please contact your nearest centre for details.*