

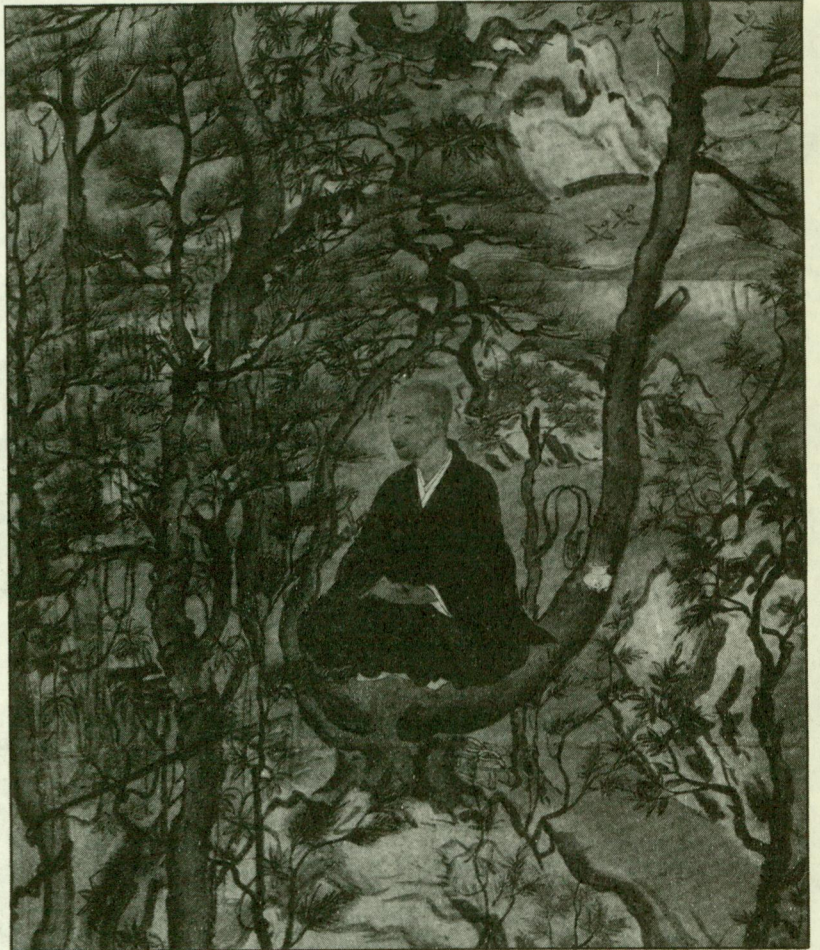
GOLDEN DRUM



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**BUDDHISTS
IN A TROUBLED
WORLD**

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BUDDHISTS IN A TROUBLED WORLD

‘**A**ctually, they’re beginning to get desperate. They’re going to pass all kinds of laws, soon, to try and cripple the unions. And they’re not going to mind using the army if it comes to that. But that’s exactly what we’re planning for. The working man’s not going to put up with them for long, and we’ll be there to help him. This time the confrontation’s going to come. It’s going to be big. And we’re going to win.’

I toyed with the remains of my cauliflower cheese and listened (there was nothing to do *but* listen) as the man spoke on. I had never met him before; we just happened to be sharing a table in the staff canteen. For an hour, after the briefest of introductions, he had been lecturing me on the delicate dynamics of a process which was now poised to bring chaos to our nation and, ‘in the very near future, actually’, herald the birth of a socialist Utopia.

We strolled through the corridors together and arrived at a lift-lobby: he to go up, me down. He suddenly realized that he had been doing all the talking.

‘Oh dear. I hope you haven’t minded me going on like this. Anyway . . . well . . . I mean, what do you think? You haven’t said what *you* believe in.’

With a metallic ping, an ‘UP’ arrow flashed green, and the lift door slid open. I laughed at the absurdity of trying to explain myself in the ten remaining seconds, but addressed his departing back all the same.

‘I’m a Buddhist. Maybe we could talk about that another —’

He broke me off with a laugh, and hurled summary judgement through the diminishing gap as the lift doors slid together. ‘Oh dear! You’re living in the realm of pure ideas!’

It was a big place: we never met again. But his remark stung. It stung because it is never pleasant to be judged by another human being so quickly, dismissively and, frankly, stupidly. It stung because I honestly believed that the path to individual and social change offered by Buddhism was more honest, realistic, and challenging than anything he had ranted about, even if it could not be communicated quickly and easily. And it stung

because, in 1973, one would have been hard put to propose the Friends of the Western Buddhist Order (FWBO) with its one rough-and-ready centre in North London as anyone’s answer to the world’s ills — much as those of us who frequented the place did care about them.

Today, the FWBO is a world-wide Movement. Through its Dharma-teaching activities it proclaims the Buddha’s message and offers instruction in practices that help people to become happier, clearer, more considerate, and energetic. Through its Right-Livelihood ventures, communities, and retreat centres it gives people the chance to pioneer and explore the day-to-day details of a life rooted in the highest human ideals. Through Aid For India, Bahujan Hitay, and the Croydon Arts Centre, it is beginning to open up a few more obviously ‘social’ channels of contact with the world beyond. As the ‘news’ pages of this magazine suggest, ours is now a very active Movement, and a very busy one.

Of course, our contribution to the world’s welfare must seem awfully puny to those who earnestly plan the big, dramatic revolution: the sudden, once-and-for-all transformation; who long — understandably enough — for short cuts to a world without war, without famine, without injustice or exploitation. . . . And yet, how will we change the world unless we are prepared to change ourselves? How will we bring about an ideal society without making use of the means — and inspiration — required to make ourselves fit citizens of that society?

These are old questions, of course, but they still deserve an answer — perhaps now more than ever before, as terrorists’ bombs hack planes out of the sky and fill city streets with the howl of ambulances: as the forces in the world grow ever more polarized, and heartlessly entrenched.

Buddhism urges us to change. It asks us to become better people, and it offers the tools which make change possible. The Buddhist path to ‘revolution’ may be slow, but it is a sure one. And . . . actually . . . it has already begun.

Nagabodhi

cultivating the **BODHISATTVA SPIRIT**

The great flowering of Mahayana Buddhism is the Bodhisattva ideal. Abhaya sees it as the foundation of our involvement with social action, and as the chief inspiration for the shifting of the centre of gravity of our spiritual life from 'self' to 'other'.

Who could deny that there's not enough love in the world? By love I refer not to the stuff that you hear people wailing about nearly every time you turn on the radio, but to a genuinely selfless concern, a caring for others which does not alter 'when it alteration finds'. It is rare, but by no means unheard of. It sometimes emerges in times of crisis. I remember reading somewhere of Marines in the Falklands war who readily sacrificed their lives for the sake of their fellow men. The crucial situation can bring out the best in us. The all-clear situation, on the other hand, often does not. Then we only too easily revert to our self-obsession.

Nor can we console ourselves with the thought that, whatever may or may not be going on in the world at large, the Buddhist world is altogether satisfactory in this respect. In the FWBO, for instance, we have come some way towards developing this caring for others and keeping it more in the forefront of our consciousness, but there is still a long way to go. The tendency to be overly concerned with our own personal development, even — at times — at the expense of others, still needs to be firmly counterbalanced. It is time for us to foster other-orientation as opposed to self-orientation, and give much greater space to fellow-feeling, to kindness. It is time to cultivate the Bodhisattva spirit.

The tension between regard for self and regard for others is one of the classic tensions of the spiritual life. The two often seem to conflict. But the dilemma of 'self' versus 'other' can only be solved by confronting both horns simultaneously. It is not possible to solve the problem of self without taking other into consideration, just as, for instance, it is not possible really to come to terms with life unless one also takes death into consideration. We may have read of the Bodhisattva 'holding the door to Nirvana open for all beings to enter, and entering himself only when the Samsara is emptied'. But we are not to take this too literalistically. It is not a question of altruism *as opposed to* self concern; the Bodhisattva does not save others at the expense of himself. Paradoxically, he saves himself by saving others. He treats others as self because he sees that, ultimately, there is no difference between them.

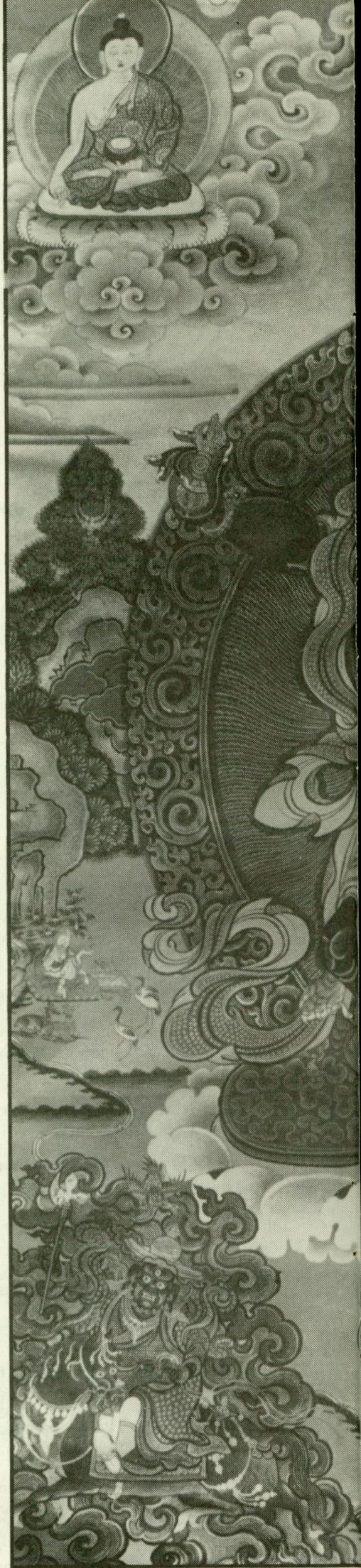
The Bodhisattva is the archetypal spiritual hero. He is the personification of

the spirit of altruism. The word 'Bodhisattva' literally means 'Enlightenment (*Bodhi*) Being (*sattva*)', one who has placed the attainment of Enlightenment at the very core of his life's aspiration, and not for himself alone, but for the sake of all sentient beings. In early Buddhism, the word (Pali: *Bodhisatta*) referred to the previous lives of the Buddha, lives in which he selflessly practised the Ten Perfections.

The Mahayana expanded the meaning of the term, so that it no longer denoted a historical individual; it came to signify the greatest ideal to which man can aspire, the ideal of Transcendental altruism, an ideal richly evoked in the poetic language of the Mahayana sutras and the noble iconography of the Vajrayana. We in the West are only just beginning to tap these inexhaustible sources of inspiration, which have the power to take us right out of ourselves and into a sympathetic understanding of our fellow men, into an empathy which leads eventually to the transcendence of the dichotomy between subject and object. That said, one has to remember that all of this stems originally from the living example of the historical Buddha, whose pre-eminent quality, according to his chief disciple and constant companion, Ananda, was kindness.

The subject-object tension outlined above can be mirrored in a much wider context, in the contrast between the Buddhist and the non-Buddhist world. In our concern to build a new Buddhist society, it is possible to neglect the needs of the world at large, forgetting that, beyond the existing boundaries of the Buddhist movement, in the 'world outside' can be found the potential, greatly expanded, Spiritual Community of the future; it is easy to lose sight of the simple truth that we share our humanity in common with everyone on earth and not just with those who participate in the world of Buddhism. That is just another way of becoming too subject-oriented. Fostering the Bodhisattva spirit not only amongst ourselves, we also need to strengthen our base in the world.

In the FWBO, we have already embarked, with varying success, on enterprises of social involvement by way of businesses, such as restaurants which provide a point of contact between the Movement and the world, and by way of direct social action, either in this country





**Vajrapani —
embodiment of Transcendental energy**

or in India. The spiritual driving force behind all such ventures is the Bodhisattva Ideal. We have learned from, and still need to be wary of, the mistake of premature (which in practice usually means immature) involvement. It is the old question of being in the world but not of the world, of being wholeheartedly and effectively involved with people outside the immediate sphere of the Spiritual Community, without becoming entangled in views and sentiments which have nothing to do with spiritual values.

This requires that we develop qualities of sympathetic understanding, clarity and vision, and energy — energy, that is, 'in pursuit of the good'. To this end we may invoke the 'protection' of the Bodhisattvas of the Path, the great archetypal personifications of the Bodhisattva principle. The three most relevant are known as the Three Protectors: the Bodhisattva Avalokiteshvara, the Bodhisattva of Compassion, Manjushri (also known as Manjugosha), the Bodhisattva of Wisdom, and Vajrapani, the Bodhisattva of Energy or Power.

Having entered into a relationship with them through spiritual practices such as visualization meditation and puja, we can then, if we so wish, invoke their protection in our various enterprises. With the 'aid' of Avalokiteshvara ('He who looks down on the sorrows of the world'), we can experience more deeply that imaginative empathy with others which is the essential foundation of Compassion. If we are suffering from confusion and need to develop clarity of thought and vision, we invoke the aid of Manjugosha, who holds the book of Wisdom close to his heart. If we lack initiative and feel reluctant to enter the spiritual arena, then Vajrapani can come to our aid. Wielding his diamond thunderbolt, he galvanizes us into breaking down the barrier of our own apathy, which is one of the barriers between self and other.

With the Bodhisattva Ideal as our driving force, there is no end of things we can do, no social area we cannot be effective in. We have already made a start. In ten years time someone should be writing in these pages about all the areas of social action in which we shall be effective, such as education, medical and psychological care, community projects, and many more. All being well, our sphere of influence will be continually expanding, thriving on the true Bodhisattva spirit.



SHARED EFFORTS: SHARED IDEALS

Bahujan Hitay — meaning 'For the welfare of the many' — represents our Movement's most direct venture into the field of social action. Virabhadra, who has just returned to England after four years in India, explains the background to Bahujan Hitay, and outlines some early achievements.

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Our bookshelves are full of Buddhist canonical texts; our local centre has a full stock of taped lectures and videos. . . For many of us in the West, the barriers to practising the Dharma are internal: our own involvements with mundane pursuits, lack of energy or interest, or the operation of hindrances when we try to meditate. But for many of the world's Buddhists the barriers take more concrete form. For many, the realities of daily life mean that the chance to hear the Dharma arises rarely if at all.

Sickness, illiteracy, difficult working and living conditions mean that many people have no time or energy for the Dharma. A minimum level of material well-being is necessary to provide the conditions for spiritual practice, or simply the conditions for a decent way of life in which ethical values can have a place.

Bahujan Hitay arose as an aspect of the Buddhist movement in India: a social programme prompted by the Buddha's injunction to 'go forth for the welfare of the many, for the happiness of the many'. We launched our first project in 1982, in the slums of Poona, our aim being to provide educational and health services for slum-dwellers who have

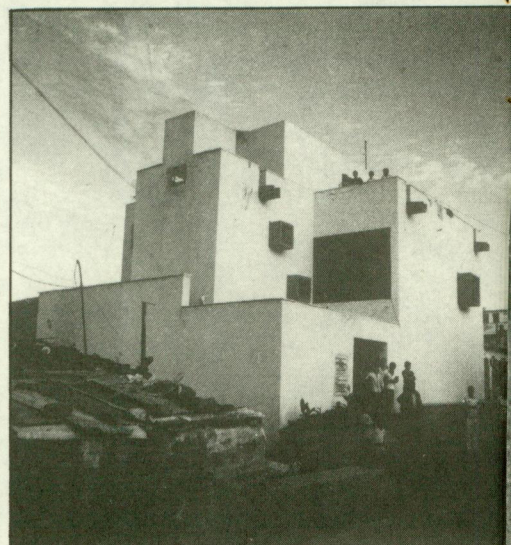
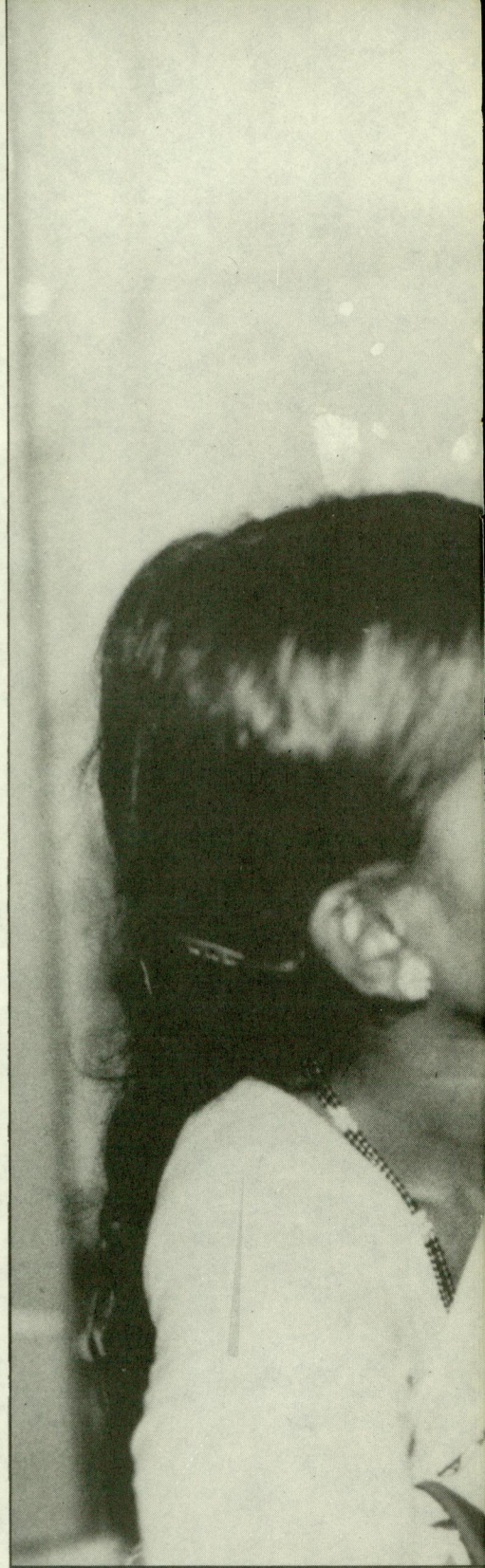
Checking for signs of malnutrition



migrated to the city in search of work.

Although living in close contact with sophisticated urban society, slum dwellers do not benefit from the facilities of the city: their children go malnourished, unvaccinated, and uncared for, since their parents have to go out to work. These children tend not to go to school; if they do, they perform badly and have a high drop-out rate.

Poor water supply and sanitation mean that families are afflicted by disease, yet traditional attitudes often prevent them from making use of whatever free health facilities may be available. We therefore set out to establish a network of locality-based facilities for mothers and children, including child-weighing and vaccination, nutrition education, training in the use of oral rehydration solution for



The Lohagaon Hostel



diarrhoea, and treatment for anaemia, worm infestation, and night blindness. We also established pre-primary, adult literacy, and non-formal classes for girls in an effort to overcome the problems of illiteracy and school failure. We also organized sewing classes and a small scale manufacturing unit, to help women increase their income.

The project was entirely 'locality-based' until 1985, when a purpose-built health and community centre was opened. This now acts as a referral centre for the locality health workers, and has a daily mother-and-child clinic where family planning services are offered, as well as a laboratory, children's library, a creche for working mothers, and cultural activities for children. Pre-primary teachers' training courses and

adult literacy camps are also held there.

These activities are funded from the UK by the charity Aid For India; however, efforts are constantly under way to secure grants locally, so that AFI resources can be re-invested in new capital projects. This policy has worked very well in the case of the second major Bahujan Hitay project, a string of hostels for children in secondary school. Our aim here is to provide cheap or free residential facilities so that poor rural children can attend school.

These hostels are now established at Lohagaon (Poona), Ulhasnagar (near Bombay), and Aurangabad. They have been so successful that the managing committees now find themselves under pressure from better-off parents who want their children to join the hostels!

At the Dapodi clinic

But Bahujan Hitay goes to great lengths to make sure that those really in need benefit from the facilities. Part of the success of the hostels must be attributed to an early policy decision to limit the size to around forty children in order to allow for an intimate family atmosphere.

Aid For India funds are used to establish a hostel and to run it for a year; after this period it becomes eligible for a government grant to help with running costs. Some local fundraising will always be needed, however, as the grants received are never quite enough to support all the children. Bahujan Hitay is already using up AFI funds for building new hostels faster than they can be raised in the UK. New hostels are planned in Ahmedabad (Gujarat), Hyderabad (Andhra Pradesh), and Wardha (Maharashtra) as well as a girls' hostel at Dapodi.

Running a comprehensive slum project that is spread over a number of areas is quite a complex undertaking, but our project has already made an impact on the wider community. Many visitors have been inspired to start similar activities in their own area, be it an adult literacy class, a kindergarten, or a vaccination programme. The Dapodi project is increasingly acting as a resource and information centre for such voluntary efforts. The future is likely to see a variety of new projects in new locations as the Buddhist movement becomes more organized for undertaking constructive work.

Bahujan Hitay does not exist in order to propagate Buddhism. Even so, the Buddhist influence is felt in the type of projects that Bahujan Hitay undertakes: projects whose aim is to foster self-reliance and independence among the beneficiaries. It is felt in the spirit with which funds are transferred to Bahujan Hitay from Aid For India: not as patronizing 'charity' but as a shared effort for good by people with shared ideals.

There is certainly strong evidence of idealism among those who work for Bahujan Hitay. Many of them have left secure jobs in Government service to join what was, until quite recently, a small, new voluntary organization with limited resources and no long term security. There is no 'social security' system in India; those who have taken this step have burned their boats and expressed their faith in the Buddhist movement in general, and in Bahujan Hitay in particular.

As a field worker with Bahujan Hitay projects, the Dharma provided my initial link with the people. Through shared ideals one can overcome the differences in language, culture, and education, and develop real empathy and understanding. Through such understanding one comes a little closer to realizing the universality of the Buddha's teaching, and the potential for the expression of the compassion principle through its application.



BUDDHISM AS SOCIAL ACTION

Surrounded by poverty and disease, Padmashuri abandoned nursing to teach Buddhism to slum-dwellers. Has she got her priorities wrong? She thinks not.

Children dying of malnutrition; women looking haggard in their mid-twenties after numerous pregnancies; men turning to illicit liquor; families of ten or more living in stifling tin huts on urban wastelands; hundreds of similar huts bunched together in shanty towns criss-crossed by open gutters; toil, sweat, poverty and disease. . . It was into such a world that I stepped some four years ago.

Trained as a nurse I had an obviously useful skill to offer, and so went to help Virabhadra set up Bahujan Hitay's 'Poona Project' in Maharashtra, India. For three years my main involvement was with medical work, through which I began to understand something of the Indian people and their culture. I made friends and, despite the dire living conditions of others, often experienced a warmth and positivity that left me astounded.

Although the medical work continues to thrive and expand, I am no longer working as a nurse, and instead spend my time teaching Buddhism, mostly to ex-Untouchable women who live in city slums. I take classes and study groups, organize and lead retreats, and I am invited to give talks in cities and villages all over Maharashtra.

The Buddha's teachings are a path to freedom. In a reply to Mahaprajapati Gotami's searching question 'What is your Dhamma?' the Buddha stated that it is whatever helps man to evolve: 'Whatever in practice conduces to peace of mind, purity, seclusion, stillness of desire, detachment of the world, the transcendental. . .' But how does this work out in detail and in practice?

Buddhist practice rests on the foundation of ethical behaviour. All Buddhists undertake to observe five ethical precepts, or 'training principles', thus trying to cultivate loving-kindness (*metta*), generosity, sexual contentment, truthful communication, and clarity of mind. In the cramped, oppressive conditions of city slums, where atrocities such as wife-beating, communal violence, and child labour are common, these simple precepts can have a dramatic effect. The 'evil' of liquor is a common cause of the worst excesses, hence the fifth precept — of abstention from all intoxicants that cloud the mind — is taken very literally by Indian Buddhists.

Buddhism is in accord with reason. It has nothing to do with the kind of blind beliefs that prevent one from taking responsibility for one's own — and others' — welfare. I have known children to die unnecessarily from measles, because outside intervention during illness was considered to bring 'bad luck'.

Buddhism encourages the highest values in man and society, and offers practical methods for their development. Meditation, for example, is a tool for the systematic cultivation of clearer, happier states of mind. Through meditation,

people gain a vision of a more creative way of 'being', both in themselves and in relation to others. Of course, meditation alone won't improve the society in which one lives, so Buddhists are encouraged to work together on 'Right Livelihood' projects, emphasizing co-operation on the basis of common ideals.

Buddhism can be practised by men and women, young and old, by people of any race, class, or colour. Whether you are living in a Bombay slum or in a luxury Manhattan apartment you can, if you choose, practise the Dharma. It is a universal religion, which has no place for notions of social inequality.

The Dhamma is a means of self development, and the more an individual 'grows' the more of an impact he or she will have on society. It is not



that 'social' work is not needed; you don't teach a starving man to meditate; first you give him food. But solely tackling socio-economic problems in terms of providing resources, passing on skills, giving education, and so on, doesn't go far enough. It is by no means necessarily the case that material suffering has exclusively material causes. I know several families who have managed to get education and jobs, who have moved out of the slums, turning their backs on their less fortunate brothers and sisters, preferring the material and social benefits of their new found status, who continue to 'suffer' through their greed, ignorance, and hatred. Conversely, I know of people who have never had such opportunities, who through their practice of the

Dhamma have made far more dramatic changes within themselves.

One such example is a friend of mine, Rukhminibai Pewar. She was born an Untouchable in village India in 1938. Her mother had to go out begging to support the family. She was married to a man twenty years her senior at the age of eleven. There was much caste prejudice in the village. The Untouchables had to draw water from separate wells; when their well dried up they had to wait beside the Caste Hindu well in the hope that somebody would take pity on them and fill their pots. They could not draw the water themselves as their touch would 'pollute' the water for others. If nobody took pity, they went without.

Rukhminibai had four children, one died in childhood. Her husband

Rukhminibai Pewar

contracted typhoid and died the day before her fifth child, a daughter, was born. Widowed and penniless in a caste-ridden, patriarchal society she moved to a Bombay slum. She laboured on a building site to buy food for the family, and built her own house out of tin cans and plastic sheeting. Queuing at the water tap for hours, labouring all day, cooking, washing, rearing children amidst poverty and squalor, she lived only for basic survival.

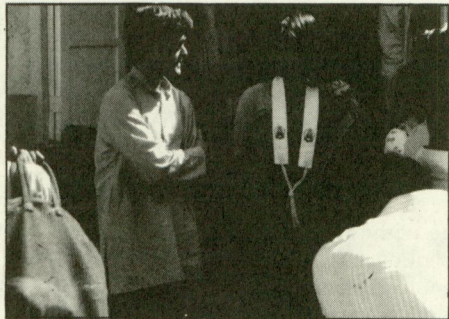
Rukhminibai upheld traditional beliefs. When her sixteen year old son contracted cancer of the neck she prayed to the gods to save him. He died. Had he taken medical treatment he may well have been saved.

After Dr Ambedkar's conversion to Buddhism, she and her family considered themselves Buddhist, though in the twenty five years that followed she received no practical guidance in the Dharma. However, just a few years ago, her brother-in-law attended a TBMSG retreat and encouraged her to go along to Dharma classes. At first she thought him mad, but she did go along to a class led by Dhammachari Chandrasila, who had started activities in her locality, and then went on retreat. Soon after, she went to adult literacy classes and learned to read and write, particularly wanting to read Dharma books. Now, four years later, at the age of fifty six, she reads fluently.

She has now been on many retreats, meditates daily, and attends Dhamma classes regularly. There have been some dramatic changes in her life. She has developed the faith and confidence required to envisage a personal path and to follow it. She has given up blind faith. She now works in one of Bahujan Hitay's student hostels, cooking for the boys and acting as a mother to them. She also helps to run a food co-operative, the profits of which go to support some of the hostel boys. She has become an inspiration and a leading light amongst the women in her locality, showing them how they too can practise the Dharma, and thereby transform themselves.

There are thousands of people all over

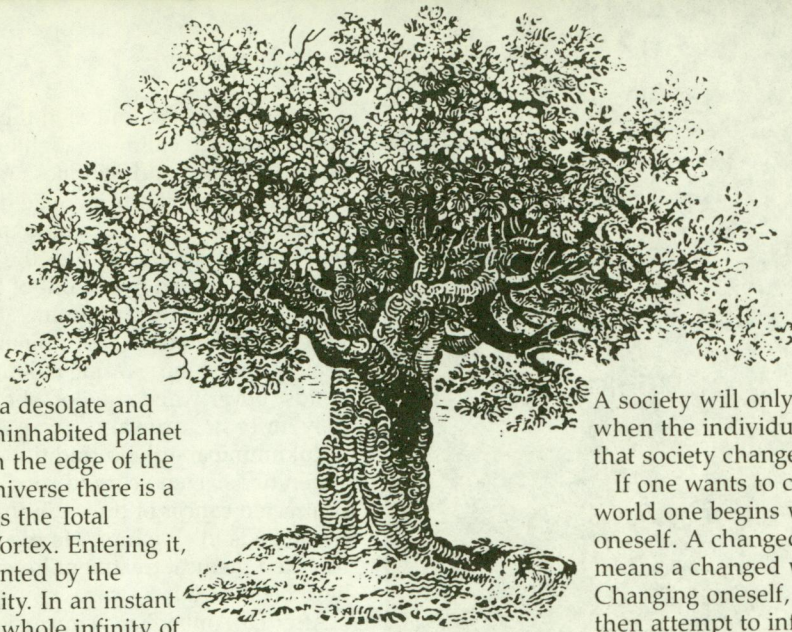
Padmashuri with Virabhadra



the world, not only those born into poverty, but those who bathe in the 'material luxury' of Manhattan too, who can benefit from the practice of Buddhism, and who will go on to have an effect on society. For them, and thus for the world, the Dharma holds the key to untold possibilities.

THE HIDDEN POWER OF THE INDIVIDUAL

Confronted by all of the world's ills, we may feel hopelessly impotent and give up even contemplating positive action. Vajraketu suggests that is just the easy way out.



On a desolate and uninhabited planet on the edge of the universe there is a large box. It is the Total Perspective Vortex. Entering it, one is confronted by the whole of reality. In an instant one sees the whole infinity of the cosmos and oneself in relation to it. All who enter it are driven mad by the experience of their own insignificance.

The lesson, according to the author of *The Restaurant at the End of the Universe*, is that if beings are going to exist in a universe this size 'the one thing they cannot afford to have is a sense of proportion'.

That is only a little science fiction, but it serves to illustrate a widespread phenomenon — the retreat into passivity in the face of a harsh world whose problems seem so much bigger than one's ability to do anything about them.

We read the papers. We seem so weak. Society appears to be out of control. What can we do about South Africa, about Ethiopia, about nuclear arms, about the manifold faults and injustices of society everywhere? Are we even very good at managing our own lives? Small wonder that people avoid the Total Perspective Vortex.

In America, the setter of trends, until recently the vogue was 'yuppie-ism' - young men and women, uncaring, economically ambitious, cultivating the signs of wealth and status. Now, one hears, the fashion is for a 'lite' approach to life, summed up in the phrase 'life without commitment or consequences'.

Life without commitment or consequences! Another attempt to avoid the horror of the Total Perspective Vortex, and a view of life that is the antithesis of Buddhism. It may be possible to get through life without commitment, but never without consequences.

According to Buddhist teaching we live in an ethical universe: skilful actions have

positive consequences, unskilful actions have negative consequences. Skilful actions require awareness and an ethical sense, unskilful actions arise when one of these two is absent.

The results may not always be immediately obvious — some very bad people appear to get away with terrible things — but each unskilful act shapes the being of that person, just as each of Dorian Gray's crimes subtly altered his portrait, making it ever more ugly.

One can go along buffeted this way and that by the influences of the world, like a leaf in the wind, or one can respond from an inner depth, mindful and alert, unperturbed but never indifferent. The Buddhist vision of human development involves a progressive shift away from the first and towards the second. The flimsy leaf becomes the majestic oak, unshakeable.

Buddhism is about the raising of human consciousness, about a conscious and progressive displacement of greed, hatred, and ignorance by generosity, love, and wisdom. These are not abstract concepts but constantly recurring mental states. The individual can influence, even choose, in which he dwells. If society is out of control, it is because the current trend is in the other direction.

Here we begin to see the role that the individual can play in society. After all, what is society, anyway? We talk of it as a homogenous entity, but really it is made up of a number of individuals. One cannot change society, or influence it, one can only affect the individuals within it.

A society will only change when the individuals within that society change.

If one wants to change the world one begins with oneself. A changed individual means a changed world. Changing oneself, one can then attempt to influence others, but one will only succeed to the extent that others respond and change themselves. The process of social change begins and ends with individuals.

This is not to say that social structures are irrelevant — obviously they are very important, which is why we in the FWBO put so much of our energy into our centres, co-operatives, and communities. But the structures have no value on their own, they are useful only so far as they encourage individual development.

A conscious element of this individual development is a growing awareness of the needs of others; and as one's awareness grows, so does one's ability to act constructively.

The passive person, the 'leaf', can have little positive influence on the world about him: he is led by others, does what they would have him do, thinks what they would have him think, buys what they want him to buy.

The creative person, the 'oak', alert and ethical, both helps and influences others; and the more alert and ethical he is, the more he will be able to help and influence those around him. The Pali texts constantly attest to the effect that the Buddha's presence had on people he met, and the skilful way in which he dealt with different people according to their needs.

I would not claim that Buddhists have a monopoly on positivity in the world. From Plato to Bob Geldof, individual men and women have had an effect on those around them. Many people do fine things without ever having heard of Buddhism. However, I would assert that no one can do any lasting

good unless their approach includes a shift in consciousness, from negative to positive, and a shift from the 'power mode' to the 'love mode'.

I don't know if a growing FWBO will have a significant impact on the current situation in South Africa, I don't know if we will affect the arms race, but I do believe that in a world of such complexity and negativity, the most constructive thing I can do is practise the Dharma as wholeheartedly as possible, and help and encourage others to do the same. It is, if you like, a long term strategy for building a world where such things as intolerance and famine do not happen.

Many people would say, 'But you are so small, the problems you face are so huge. You are wasting your time, you are beaten before you start.' I would reply that I am part of this world, not separate from it, I accept that the world's problems are my problems and I am going about sorting them out in the way I judge to be most propitious.

It may appear slow, but it is the only way forward. Any way of life that is not facing up to the problems of this burning world is escapism: A dilettante interest in politics, or an occasional donation to charity, is not enough. It is our world and we must do something in it and for it. That is what I am committed to, and I should like to encourage others to commit themselves as well.

And I am not afraid of the Total Perspective Vortex. A committed Buddhist, given even a glimpse of his position in relation to the Universe, would not go mad, would not even be dispirited. He would simply be inspired to redouble his efforts on behalf of the cosmos. If enough people could do this, take responsibility for themselves and for the world in which they live, then we would have a framework for solving all of the world's problems.

WHAT IF EVERYONE DID WHAT YOU DO?

Buried among trees, hills, and flocks of sheep, and vowed to a life of celibacy, Kamalashila spends his time meditating and writing. Here's his answer to the question:

I live a long way away from 'the world', physically and psychologically, in the community which runs Vajraloka meditation centre. These days I spend most of my time meditating and writing — I am writing a book about meditation. Now and again I lead retreats. Only occasionally do I go out to give talks in the outside world.

Some people will probably find my life unusual, even odd. If I add that I am an *anagarika*, vowed indefinitely to chastity, it does not surprise me to be asked the question quoted in my title. What can I possibly get out of it? It certainly doesn't sound like fun. And even if I do enjoy such an existence, can I really justify it, given the terrible state of the world?

What if everyone were to do as I do? Well, of course, the question is absurd: they would not: not in a million years! And, anyway, what if everyone did what *any* one person does — worked as a hairdresser or an accountant . . . sat in front of the television all day . . . knocked doors for charity? Society would immediately grind to a halt. No, I'm convinced of the value of my contribution to civilization, convinced that it needs me, and more like me.

To begin with, there is a need for meditation. That means that there is a need for the facilities that allow meditators to take their practice further. Meditation teachers are needed too, with deep experience. That quality of practice requires peace and quiet, away from distractions, and also time: probably years of practice. The facilities for all this at Vajraloka have been made possible only because I, and others like me, chose this way of life.

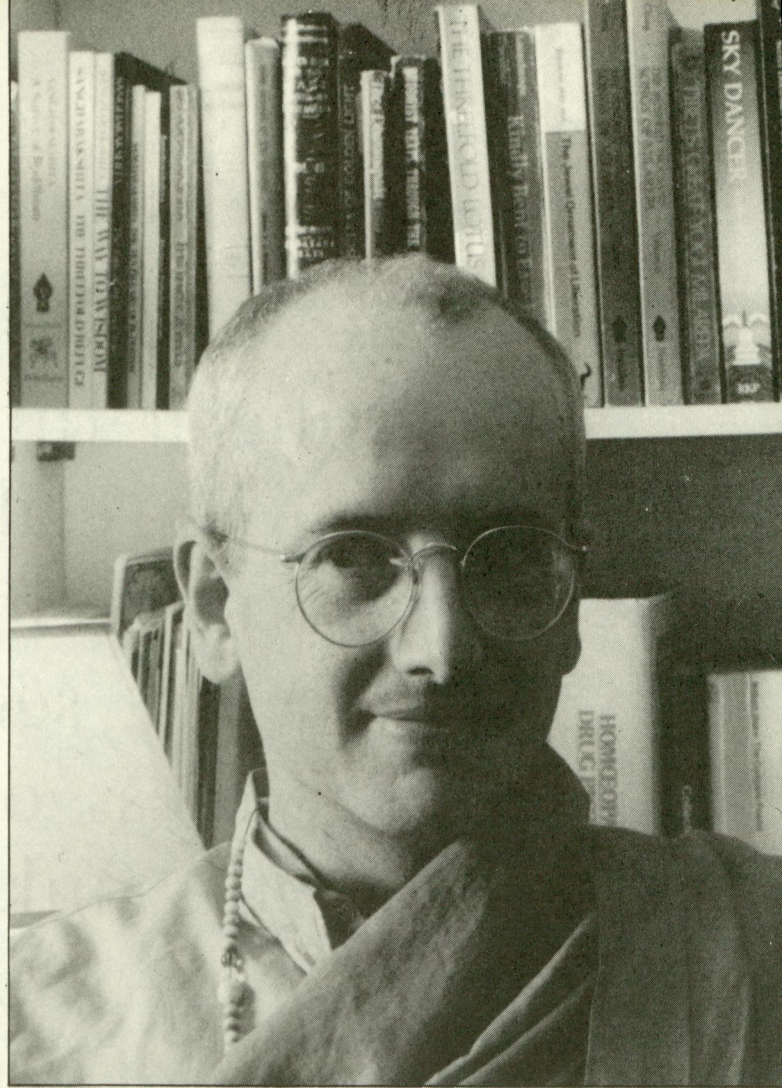
Then there is the question of example. Many of our guests express appreciation for the atmosphere of friendship within the community, as well as the clarity and the experience of some of its

members. We're by no means perfect, but to a certain extent we can and do demonstrate the value and effectiveness of the spiritual life. (This might sound a bit pretentious, but it is probably our very imperfections that convince people we are for real.) The Dharma needs to be demonstrated — not just through magazine articles, talks, and books, but in the lives of real Buddhists. People who meditate ought to look good — ought to be happy, clear, relatively free from the grosser negative emotions. It can be very encouraging to discover that, most of the time at least, they actually *are* like that!

But there is another, subtler, influence that we exert upon the world. There must be something good in a society which has people trying directly to develop themselves. The fact that there are people somewhere getting to grips with the depths of themselves, transforming themselves, and that people know that they are there, must surely make a difference.

There are some who regard my *anagarika* 'status' — if that's the right term — with suspicion. What pleasure can I possibly derive from it? A sense of holier-than-thou superiority, perhaps? After all, if everyone were celibate, well, eventually there wouldn't be anyone else! But, as before, the idea is absurd. As for me, I have my reasons. I chose to be celibate in rather the same way that someone else might choose to get married. People don't usually get married for altruistic reasons, but for their own sake. A major influence on their decision is that marriage (or its equivalent) is a good solution to the problem of channelling sexual desire. And, ideally at least, marriage avoids the emotional pain which promiscuous sex (the usual alternative) causes both oneself and others. It also furnishes some protection against loneliness.

In the context of monastic spiritual life, sexual desire is



Kamalashila

channelled and worked on through meditation. My personal sexual preference is very definitely for women, and there are no women where I live. That helps. With that advantage, meditation has a chance to refine and transform a powerful aspect of my nature. I believe that it is possible, through Buddhist practice, to learn to function outside the male/female dichotomy altogether, free of that inevitable emotional onesidedness. So far as I can see, it is going to take a long time for the transformation to be complete, but things *are* changing. Given the other two options, of promiscuity or marriage, I feel that only this one is appropriate for me at the moment.

Yes, I am trying to develop myself — I'm doing it in my own way, mainly for my own benefit. But the world of other people also gains something. My conscience would prick, I couldn't be happy, if all this were solely for my own enjoyment. For as Blake says in 'Eternity' . . .

*He who binds to himself a joy
Doth the winged life destroy;
If everyone began trying, in
their own way, to develop
themselves, the world would
be transformed overnight.*

“The nuclear threat is finally getting it through to people that we are all one family; it’s given us an incredible opportunity to see the interconnectedness of things. If the planet is nuked, then we are all going to be nuked together.



There were times, when I was sitting in demonstrations outside the air force base, when I felt like Padmasambhava, meditating in the cremation ground.”

The Earth is very sick, but...

Hovering somewhere between jet-fatigue and hyper-excitement, Auckland mitra Annie Maignot spent a few days in England this July. She spoke to Nagabodhi about her career of activism, and her struggle to balance outward concern with personal needs.

Annie Maignot's career of protest and activism began when she was sixteen. She joined an organization called Peace Media to campaign against atomic tests in the Pacific, and the presence of nuclear warships in Auckland Harbour. She joined CND too, and for years immersed herself in New Zealand's burgeoning world of anti-nuclear protest. In 1975, becoming incensed watching TV reports about the castaway refugees from Vietnam — popularly known as the 'Boat People' — she founded the Indo-Chinese Refugee Action Group, a 'snowball that turned into an avalanche'. A ship was bought and thousands of dollars raised and distributed.

More recently, she collaborated with some Auckland Order members to set up the Hundredth Monkey Network, and the Meditation Network for World Peace. She also worked for Le Groupe, an umbrella organization based around a coalition of Auckland peace groups — closely allied with Greenpeace — and organized a boycott of French goods and services to coincide with the departure of the Pacific Peace Flotilla for the French atomic testing grounds. When the flotilla's departure was delayed by the sabotage of its flagship, Rainbow Warrior, Annie worked day and night, organizing fundraising appeals, press-conferences, demonstrations...

Although still involved in the Meditation Network, Annie now lives a quieter life, studying homeopathy, catching up on her meditation and Dharma study, and giving more time to her thirteen year old daughter, Sisi. Although she has no regrets about her life of activism, she will admit to some mixed feelings.

'People in the peace movement are sincere, but they are under a lot of pressure. They work hard, day and night, go without meals and sleep, and then get run down, start living on coffee, cigarettes, and alcohol, just to keep themselves going. I admired the work they were doing, but it seemed such a shame they were destroying themselves in other ways.

'When you work in that world you are constantly exposing yourself to horrendous facts and figures. If you just sit down and think that even *one* of those weapons exists on the planet...

everything seems so urgent, and yet, at the same time, you can't help feeling impotent. A lot of people end up working from will-power, *against* things all the time, with little positive motivation at all. One girl I knew actually committed suicide.

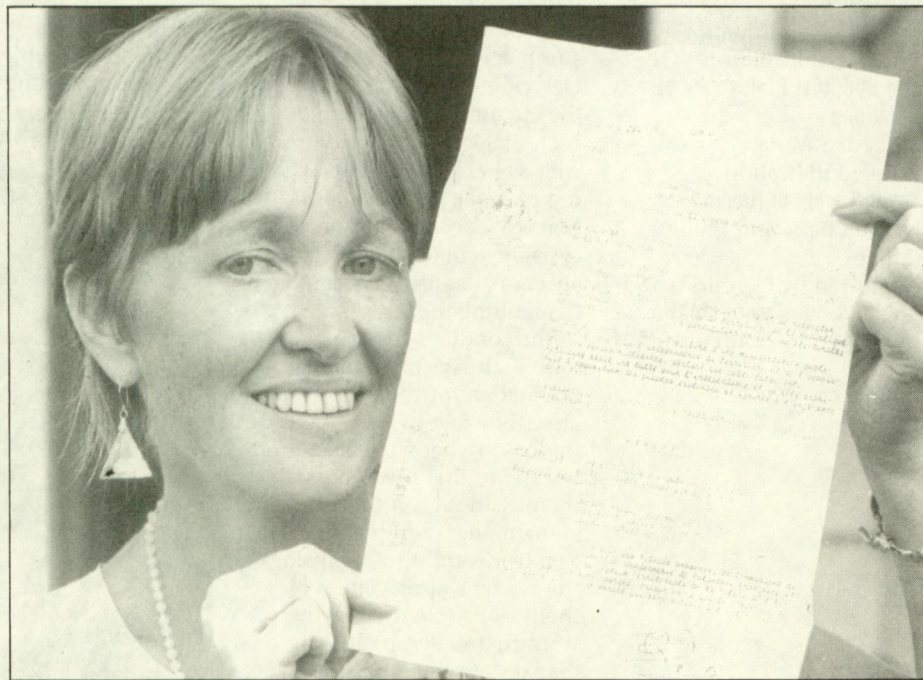
'After eight months working with the Boat People, I started to get run down. Sisi was suffering. It suddenly seemed that I was rushing around just putting bandages over pimples when, really, I had to get myself sorted out first — to stop the pimples coming up in the first place.'

For Annie, getting herself sorted out turned out to mean becoming involved with Buddhism and the FWBO: going to classes, then helping out with the administration and PR side of the Centre's work. She joined Le Groupe only when she felt strong enough to make a positive impact.

'People kept saying how calm I was, how healthy I stayed, how efficiently I worked... but I suppose it's all relative! I *was* working well. I was breaking through a lot of barriers — it took a lot of courage to give

a kind of airy-fairy religion. We hoped to "normalize" meditation, create a kind of Buddhism without labels. To an extent it's worked. Every other Friday, people come along and practise *metta bhavana*, and now talk about meditation quite openly as just one of their everyday activities. This is fair enough. But few of them are moving any further. I can't help thinking that if I was only stronger, more able to impress people with my substance, they would get more deeply involved.

'Obviously, meditation could help these people. It gives you energy, makes you more effective, more emotionally positive; and it keeps you in touch with a vision of why you're doing what you're doing. Although they're working for peace, I don't think I've ever spoken to anyone who knows what peace may be — as a positive end. After all, peace isn't something that's going to come zooming in from Andromeda and superimpose itself on an anxiety-ridden world! It's something we are going to have to make — create — between ourselves, something for which we are each going to have to take



Press photo of Annie in campaigning mood

TV and radio interviews. I was about the only person left working in the office when everyone else had "burned out". But it was too much for me in the end. I started to feel divided, fragmented. I was working for world peace, but getting into an incredibly anxious state. It seemed like a contradiction in terms. The earth is very sick. But it's no good rushing out and doing things in a panic.

'The Meditation Network was meant to be a way of drawing people from the Peace movement towards the Dharma. We reckoned that a lot of them would be interested in Buddhism if only they could get round their preconceptions about it as

responsibility.

'Meditation offers a real alternative — a way to become more than we are. There are billions of things you could get involved with, I suppose. But I've started to think that the best thing is to become a Buddha, or someone like him. If we can get enough people thinking that way, and taking responsibility in that sort of way, we'll have some kind of critical mass breakthrough. Imagine a world full of Platos or Buddhas!

'Well, maybe that's a hopeless dream. But it still works as a positive myth. It's a way of counteracting all the negativity.'

MIST AND WHOLENESS

ALSO RECEIVED

Difficult Beginnings — Three Works on the Bodhisattva Path

by Candragomin. Translated by Mark Tatz.

Published by Shambala.

Distrib. Element Books £17.95

Heart of Wisdom — A

Commentary on the Heart Sutra

by Geshe Kelsang Gyatso

Tharpa Publications £6.95

The Buddha and His Teachings

by Narada Maha Thera

Private Edition — Mr

Senanayake, Singapore.

The Confucian Way

Li Fu Chen. Translated by

Shih Shun Liu

Published by KPI Limited

£30.00

Last Talks at Saanen 1985

J. Krishnamurti

Published by Victor Gollancz

£9.95

The Therapeutic Action of Vipassana

by Dr P. Fleischman.

Wheel Publication

The Buddhist Philosophy of Relations

by Ledi Sayadaw.

Wheel Publication

Seven Levels of Healing

by Lilla Beck and Phillipa

Pullar

Published by Century £5.95

Crystal & the Way of Light

Published by Routledge £7.95

Dialogues with Scientists and Sages: the Search for Unity

By Renee Weber. Published by Routledge and Kegan Paul, price not given.

Renee Weber, an American philosophy professor, has collected here eleven transcriptions of conversations conducted with eminent scientists and sages over the last few years. The scientists are physicists David Bohm and Stephen Hawking, biologist Rupert Sheldrake, and chemist Ilya Prigogine. The sages, or 'mystics', as Renee Weber prefers to call them, are the late Lama Govinda, the Dalai Lama, Father Bede Griffiths, and the late Krishnamurti.

An excellent full-page photographic portrait of each participant opens a brief and readable life history, and a summary of his views. Describing in vivid language the circumstances in which each dialogue took place, as well as her personal impressions of her subjects, Renee Weber provides an engaging context for rapid surveys of some considerably demanding ideas.

She conducts the interviews with enthusiasm and a real fascination for the topics that arise. She is also very skilful in drawing her subjects out on the issues that mean most to them without, on the whole, allowing her own personality to intrude and thus eclipsing the reader's appreciation of them as people. Displaying warmth and sympathy, she manages to remain unruffled even when the great men offend her expectations or shock her by deviating from the message she wants the book to convey.

There is no space here to summarize what the scientists and sages have to say for themselves, but I would particularly recommend the dialogue with Govinda for its illuminating sharpness — with a hint of twinkling mischievousness — and that with Rupert Sheldrake. This latter provides a fairly painless introduction to his theory of

'morphogenetic fields'.

Why has Renee Weber gone to so much trouble to assemble the thoughts of so many thinkers in one book? She answers this question in an introductory essay, explaining that the 'search for unity' of her subtitle is a personal quest. She has an overwhelming wish to discover a unity or 'wholeness' between science and what she terms 'mysticism', and in her interviews she often seems to be gently demanding: 'Please say again how scientists and mystics are really pursuing the same quest.'

Insisting that the search for unity *is* the spiritual path (p. 13), she can reveal a one-sidedness that masks the genuine and specific contributions that some of the scientists and sages are making to deepening their own understanding (and our

general understanding) of humanity, nature, and the spiritual path.

Govinda seems to be warning her of this trap when he says:

'Oneness by itself is meaningless. It is like one big mush, featureless, without any differentiation.

Therefore, I say that the Buddhist *advaya* is quite different from [the Hindu] *advaita*. *Advaya* means "the not-twoness" whereas *advaita* means the one against the many — the one and not the many, or the denial of the many.

Everything is then the same. This idea nowadays really hampers India because whatever you discuss Indians will tell you, "Oh, that's all one; it's the same." Actually, it's useless even to discuss anything if a person doesn't understand the uniqueness



Lama Anagarika Govinda

VERSES OF UPLIFT

and the significance of different things.' (p. 64)

Because of Renee Weber's insistence on unity and agreement, one gets the impression that she avoids encouraging the growth of real clarity beyond a certain point. Clarity would reveal any differences of opinion and experience between the several scientists and sages, and thwart her yearning for reconciliation. (It may be that she confuses open disagreements on matters of practice, principle, and world-view with personal antagonism between the people involved.) An unconscious fear of clarity may account for the popularity of the term 'mystic' among some devotees of holism, with its connotations of mystery, and its echoes of mistiness. David Bohm, in the first *Dialogues*, shares my unease:

'What is mysticism? The word 'mysticism' is based on the word 'mystery', implying something hidden. Perhaps the ordinary mode of consciousness, which elaborately obscures its mode of functioning from itself and engages in self-deception might more appropriately be called 'mysticism.' (p. 44)

It is tempting to be led by similarities in their choice of metaphors into thinking that some modern theoretical scientists and philosophers of science are referring to experiences that they share with people deeply immersed in an Eastern spiritual discipline. Whether or not this is so is a judgement that must await a far more lucid and uncompromising investigation of the accounts of the two groups that *Dialogues with Scientists and Sages* is able to provide. Meanwhile, surely for a Buddhist at least, the useful distinction is between those who are committed to following a path of creatively transforming self and the world, and those who are not, whether they call themselves scientists, sages, both, or neither.

Ratnaprabha

**Conquering New Worlds —
Selected poems of Sangharakshita**
By Sangharakshita
Windhorse Publications. 62pp.
£3.95

Some of us who, earlier in the year, awaited the return of Halley's Comet, and were disappointed, will now be able to rejoice at the return into print — after a mere eight years — of a much finer comet: the poetry of Sangharakshita.

The poems in this volume have been selected by Dharmachari Abhaya on the grounds of 'those pieces which work best poetically', and provide those of us familiar with Sangharakshita's poetry with many old favourites, and a sprinkling of many hitherto unpublished new ones.

Rich in his range of styles, Sangharakshita conveys his varied vision of life to the reader with a clarity rare in

this day and age of obfuscation and obscurity. From the powerfully real — and harsh — truth presented in the second 'Sonnet' (p. 31), where the precision of Sangharakshita's imagery and thought carefully hide the exquisite craftsmanship behind the grand sculpture of a Miltonic form, through the light, tripping, and almost sing-song simplicity and joyous vision of 'New' (p. 42), to the more traditional, but sinisterly pertinent, 'The Ballad of Journeyman Death' (p. 48), Sangharakshita delights, instructs, and inspires with every page.

As if in emulation of their namesake (see 'The Song of the Windhorse', p. 50) Windhorse Publications have produced a very fine volume, one that should leap off bookshelves, and one which deserves to be read by a very wide public indeed.

Kovida

A VITAL NOTE OF SANITY

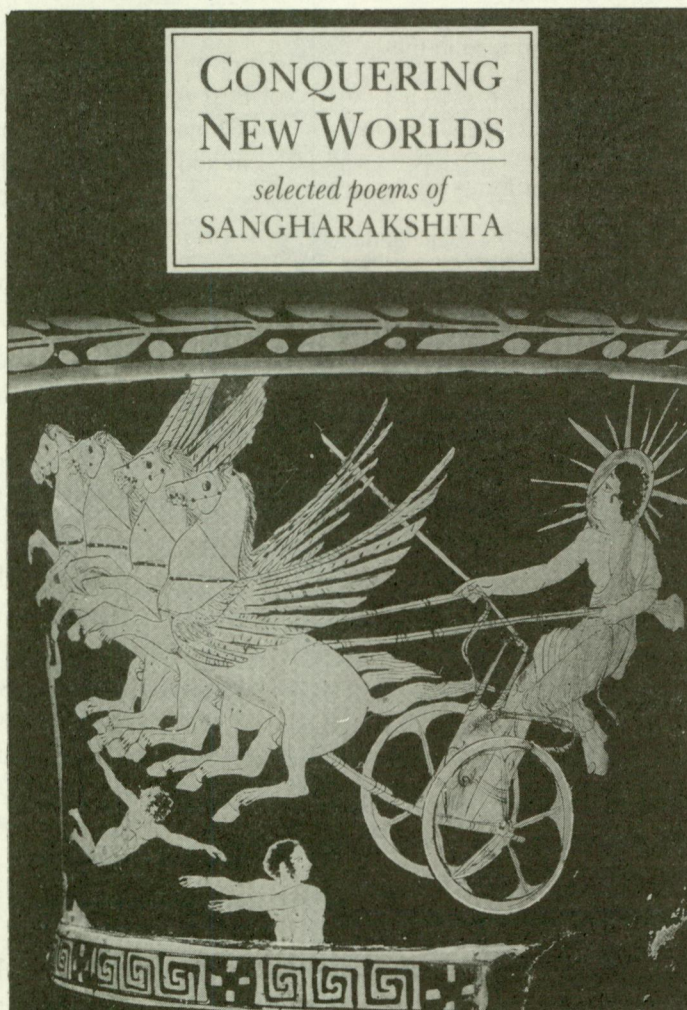
Buddhism and the Bombs
by Ken Jones. 26pp. £1.10
(+20p p&p) or £2.00 for
overseas orders. Published by
the Buddhist Peace Fellowship,
36 Victoria Parade, Preston,
Lancs. PR2 1DT

At a time when humanity seems to be galloping heedlessly, pell-mell towards race suicide, clear and constructive thinking which could result in effective *action* to alleviate this situation is urgently needed. 'Solutions' — especially political solutions — are invariably short-sighted, or one-sided. As often as not, they increase the very tensions they are intended to resolve.

Buddhism and the Bombs offers the troubled world a vital note of sanity, balance, and practicality: The usual 'solutions' — political manipulation, social engineering — are insufficient: 'This pamphlet suggests that to understand the present crisis in our civilization, we need to become more profoundly aware of *ourselves*. . . In the long run, fundamental change has to come through personal change of values, lifestyle, and personal relationships' (p. 9). Peace-making has to have an inner as well as an outer dimension.

From here, the pamphlet briefly outlines the Buddhist principles underlying fundamental change — personal *and* social. It then applies these principles to the area of 'activism': effective *work* in society towards an awareness of and solution to the problems — social, political, and ecological — with which humanity threatens itself.

While wholeheartedly concurring with — and applauding — the main 'drift' of this pamphlet, one or two issues do need to be raised. The author uses a fair amount of 'activist jargon'; references to 'sexism', 'egalitarianism', and so on, pepper the essay. This may perhaps be viewed as not altogether a bad thing, if intended as a 'skilful means' to attract non-Buddhist



'activists', steeped in this kind of language, to the viewpoint of the Dharma. Occasionally, however, in the use of this sort of terminology, the Three Jewels themselves are misrepresented, e.g.: 'the early *sangha* . . . offered a democratic, egalitarian, and decentralized model in an increasingly hierarchical world' (p. 15). While this may be music to the ears of many an 'activist', and is not untrue — on the superficial social-cum-organizational level of the Sangha — it completely begs the question of *spiritual* hierarchy, without which the Sangha would be ineffective and meaningless.

Also, one wonders about the viability of the excellent guidelines for 'Effective Peace Work', in Chapter 9, *outside the context of the Sangha*. Such demands of honesty, openness, and change would require, for their full realization, the clarity of purpose and thoroughgoingness of spiritual commitment, together with the support of spiritual friendship. These elements are only *fully* comprised in Going for Refuge — without which there is no effective Buddhism

— and yet the central importance of this is, unfortunately, not emphasized.

Mr Jones claims, in his very first paragraph, that this pamphlet 'is not written to convert readers to Buddhism, which is not a missionary religion anyway' (p. 7). However, the overall 'feel' of the pamphlet is distinctly 'missionary': the explanations of Buddhism seeming carefully angled to appeal to potentially sympathetic non-Buddhist 'activists'. *This approach is exactly what is needed: Buddhism has always been a missionary religion; its mission now is more vital than ever. Buddhists should make no bones about this: the Dharma can save humanity, by enabling humanity to grow up. We should, therefore, spread the Dharma by all possible means.* In this pamphlet, Ken Jones has made a valuable contribution. Hopefully, it will be widely distributed and read in the circles to which it is principally aimed, as well as by Buddhists who are keen to become involved in 'Peace Work', or other forms of 'activism'.

Tejananda

New and Recent Publications

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An investigation into two matters which to most readers will seem to be unconnected: the nature of the Buddha's enlightenment and the meaning of Buddhist symbolism. Its conclusion is that these two are in fact connected because both are ultimately concerned with meditative practices.

248 pp. Illustrated. £12.50. Cloth.

The Wisdom of Buddhism **Christmas Humphreys**

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The Sutta-Nipata **H. Saddhatissa**

The Sutta-Nipata is one of the oldest collections of Buddhist discourses in the Pali Canon, and by far one of the most popular as well as being the most important. A prime source work, it is here translated anew for today's reader.

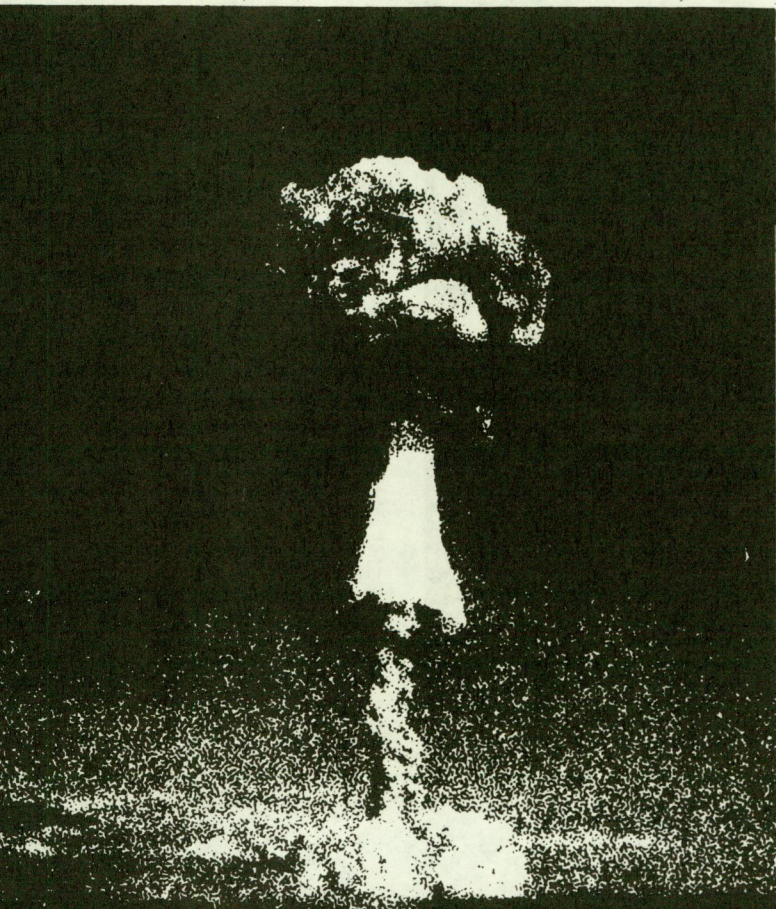
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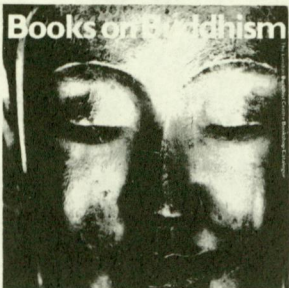


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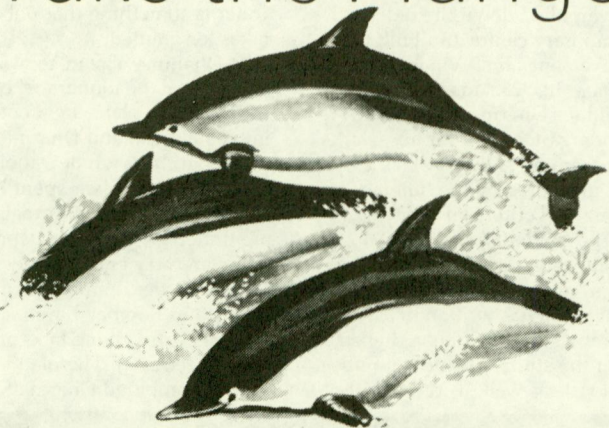
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AROUND THE WORLD

18

It should be clear to anyone who has read the foregoing articles that the emergence and development of a new Buddhist movement is, in itself, a phenomenon of considerable social significance — both actual and potential. A spiritual community, by existing and preserving the highest human ideals, has a relevance and value to society that cannot be measured simply in terms of 'good' deeds done, palpable acts of concern performed. All the same — as should also be clear by now — it would be surprising if a community of people dedicated to the cultivation of qualities such as kindness, generosity, compassion, and vigour, should not sooner or later feel motivated to make some obvious and tangible contribution to the comfort and happiness of those in the world around them.

In England, where the first FWBO centres were founded, such developments are only just beginning to gather strength. In the 'historical' context of the growth of Western Buddhism, of course, nineteen years is an almost negligible period; things have hardly begun. But it is satisfying all the same to see Aid For India firmly established, the Croydon Arts Centre gaining serious attention and acclaim, the movement's doctors contemplating a collective Buddhist practice and participating in The Hospice Project, and to hear that several centres are now offering free

classes to the unemployed, or that a number of Order members are participating in the Angulimala prison-visiting scheme. . .

Bahujan Hitay

In India, where the movement of mass-conversion founded by Dr Ambedkar has always had an inherently social dimension, it is not surprising that our own movement, TBMSG, should have involved itself with social welfare projects from its earliest days. In Dapodi, the Poona Project, as the AFI literature has it, is coming into flower. The Health Centre is in use seven days a week; 'Mother and Child Clinics' are in full swing, and the Pathology Laboratory has been functioning since April. Twenty-five toddlers now spend their days in the creche, while four kindergartens cater for their slightly senior fellows; still older children are making use of special coaching sessions and the Centre's growing library; literacy classes are offered to girls and to adults.

At Lohagaon, where Bahujan Hitay's first students' hostel was established a couple of years ago, the warden is happy to report that the boys achieved a ninety percent pass mark in recent exams. Bahujan Hitay is clearly making an impact in Lohagaon, for a local organization — the Shravasti Sangha — have just donated a building which will be used as a kindergarten.

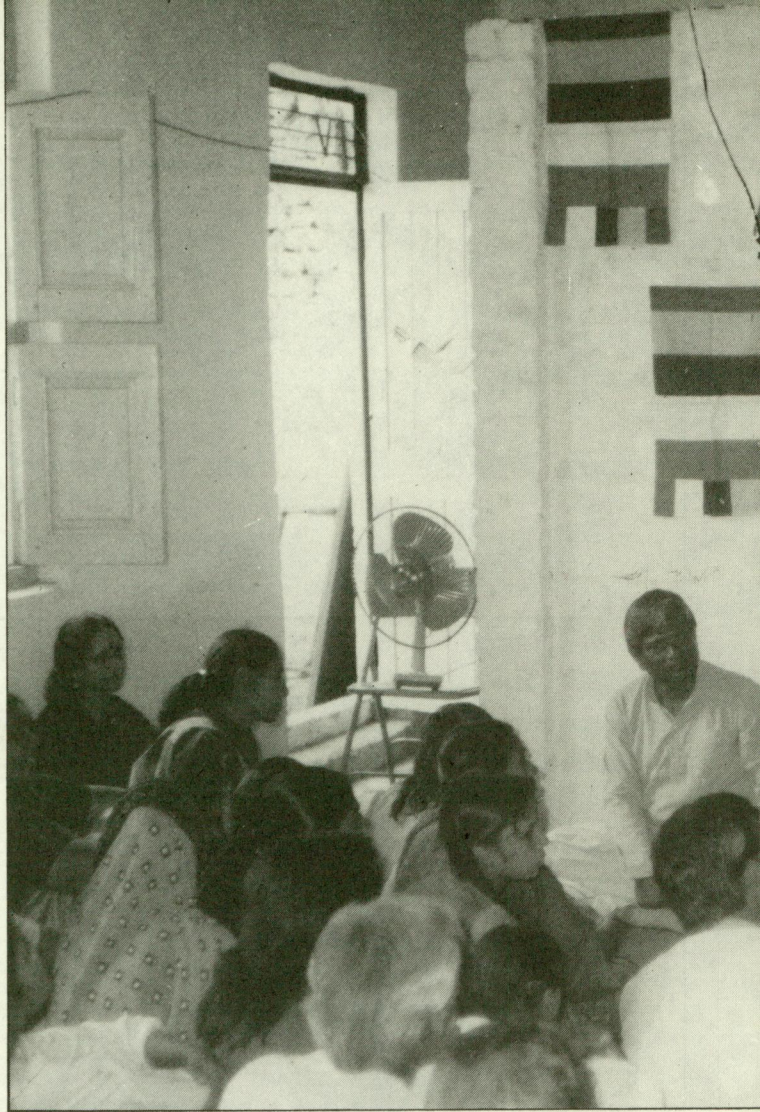
Another building was donated

in the 'Camp' area of Poona, which will house kindergarten sessions as well as Dharma events and classes. Just outside Poona, in the industrial suburb of Pimpri, Chandrabodhi reports that they have pulled down the old temporary centre and built the Movement's first 'Vihara': *Maitreya Vihara*. Its 525 square feet will be used for Dharma classes, a kindergarten, and for a programme of literacy classes — to be sponsored by the 'Literacy Wing' of Poona University.

The Students' Hostel in Aurangabad does not have any exam results to relay, but Nagasena has written to say that a borehole has now been dug so that the students (and a number of locals as well, if well-use at

Bhaja and Lohagaon is anything to go by) will have a plentiful supply of good water. This is no small matter in an area where droughts are a frequent occurrence, and in a nation where water is something that nobody takes for granted.

At Dhammavijay in Yerawada, the original 'headquarters' of our Indian wing, plans are afoot to initiate a social and Dharma project in the town of Dapoli, where Dr Ambedkar spent his childhood. Purchase formalities are under way and the Dapoli locals are very enthusiastic (several Order members from Poona and Bombay have been there recently giving talks and leading retreats). The plan is to build a combined Dharma/Social



The new shrine room at Bhaja



welfare centre. Meanwhile, at Dhammavijay itself, a Right Livelihood project is off to a good start. The team there have set up a home-delivery service for foodstuffs and are now hoping to buy a small shop in Nagpur Chawl which will be a general store and stationary shop.

Behind each new development in this process of expansion lie incalculable hours of travel and Dharma teaching, for it is the outward-going Dharma activity that is winning TBMSG its friends, contacts, and property offers in Maharashtra, Andhra Pradesh, and in Gujerat (land purchase formalities are now complete in Ahmedabad and a kindergarten is already running). Just a list of all the talks, courses, and retreats organized and given in India over the last three months would fill several pages in *Golden Drum* — and no doubt does fill many pages in *Buddhayana*, the Marathi magazine published there. Although several thousand copies of *Buddhayana* are sold each quarter, a drive is currently under way to find more readers and subscribers.

Financial fuel

While social projects in India are funded by Aid For India in the UK, as well as by local Right Livelihood ventures and grants, the Dharma work, which provides the indispensable basis for everything we are doing there is still under-financed. The potential

for Dharma projects is almost limitless, so there is a corresponding need for financial fuel to build centres, to support Dharma workers, to equip retreat centres, and to subsidize retreatants who have little or no money spare for Dharma activities. Book sales continue to be a good source of funds — the Bombay team sold 3000 rupees worth on 14 April alone. In Pimpri the money required to complete the new vihara is being raised locally. Some Friends have decided to follow Ambedkar's advice and donate five percent of their income to Dharma activities. They are also hiring out their facilities for weddings and the like.

Six thousand miles away, Padmashuri — who will soon be back in India on another six-month teaching visit — has been continuing her tour of FWBO and non-FWBO Buddhist centres, such as the Buddhapadipa Temple, Amaravati, and the London Buddhist Vihara. Her talk and slide show has been a resounding success, and when she returns to India she will be able to tell her friends that since they last saw her she has raised about £60,000 for Dharma work in India. That is an awful lot of rupees and will doubtless make a number of valuable projects feasible. Thanks are due to all those who have given cash or made out covenants. Next year she is hoping to take her show, or one like it, to

America.

The secret of TBMSG's success — and of Padmashuri's tour too — must surely lie in the word 'teamwork'. A great many people are working together to make these marvels possible. But even the 'loners', those solitary Order members who are trying to establish a beach-head for the FWBO in a new town, or even in a new country, have progress to report.

Ashvajit has been in Sri Lanka for about a year now, based at Samma Ajiva, the wholefood restaurant and hotel run by mitra Siri Goonasakara. In the past few months he and Siri (who translates for him) have given no less than fifty-seven public talks, and arranged ten retreats. Interest is being shown by Sri Lankans and by many European travellers who pass by. Some kind of centre would seem to be the next step, and Ashvajit is thinking of setting up an association so that funds can be raised for this purpose. The FWBO is still hardly known in Sri Lanka, but as Ashvajit and Siri contact ever more temples, schools, colleges, and Buddhist groups, give radio and newspaper interviews, and offer more regular events — such as the ten week course in Galle scheduled to begin in October, the word will surely get around.

Baladitya is having a tougher time in Vancouver, where all the posters for his first-ever class (on 4 August) were 'systematically removed'. He is hoping to find a permanent base soon, but before beginning his property search he travelled down to Vancouver to join another loner, Aryadaka, in Seattle. The two of them, who try to meet as often as possible to exchange ideas and inspiration, led a summer retreat at the Chinook Learning Centre from 25 August to 2 September. Aryadaka reports that his work in Seattle has been a bit of a 'plod', though he feels optimistic about the coming months. His wife Sandra has been putting a great deal of energy into publicity, and he has been making a dragon (he is a wrought-iron craftsman), which has had an energizing effect. . .

In Penang, Malaysia, Jayapushpa is busier than ever, now conducting five classes a week at the community where she lives, at the University, at a teachers' training college, and at the Buddhist Association. From 6 — 11 October she and her friends are organizing a retreat up in the Cameron Highlands. Jayapushpa is a prolific letter-writer, and keeps her Order brothers and sisters around the world in touch with everything she is doing. The consequence of this is that Malaysia is now well established as a port of call for travelling Dharmacharis and Dharmacharinis. In a few months Jayaprabha — who has been running the London Buddhist Centre bookshop for two years — will be spending a few months with her.

Getting around

Global centre-hopping seems to be turning into something of a trend. Kulananda and Vajraketu from Windhorse Trading — and now based in Cambridge — recently spent a week at Aryaloka in New Hampshire while visiting the States for a trade show. Kuladitya, also from Windhorse Trading, went to Finland for a solitary retreat, and then joined the summer retreat there. Amoghachitta has also been spending time at Aryaloka 'on his way' from London to Sydney where he hopes to spend a few months helping out with centre activities. Siddhiratna has now left Sydney, and is in Auckland — to where Dayanandi has returned after visiting England and 'becoming' Dayanandi (see *last issue*). Yuvaraj - originally from Glasgow — is now in Wellington, and Vajragita left Holland for the month of July to attend the women's pre-ordination course at Rivendell. During August Shrimala spent some weeks in Stockholm, leading study for the women there. Devamitra, the Movement's Convenor of Mitras, paid his first visit to Stockholm in September, then, a little later on in September, Shridevi also began a seven week sojourn in Stockholm.



Jayapushpa teaching at the Teachers' Training College

To some of us it does not seem very long ago that the first centres were being established outside the UK. We used to joke in those days about the possibility of travelling the world without ever having to spend money on hotel bills, or — more seriously — without ever having to leave the 'FWBO environment'. Such a possibility is no longer something to joke about: it is almost upon us, and an increasing number of people, from Britain, Sweden, New Zealand, America, India . . . are meeting Order members and Friends from other countries and cultures, and discovering for themselves how the factors which Buddhists have in common really do transcend and override the 'conditioned accretions' which would in the normal run of things seem to divide them — and which cause so much trouble in the world around us.

As ever, there has been a fair amount of inter-centre travel going on in Britain too. A number of Order members have been visiting the Croydon Centre, mainly to give public talks, either on the theme of 'Buddhism in Society' or 'Why I am a Buddhist'. The Croydon Centre played an active role in a recent local Peace Festival, contributing talks, Yoga demonstrations and classes, meditation sessions, and a video presentation of Sangharakshita's lecture, 'Buddhism, World Peace and Nuclear War'. Like many UK centres, Croydon hosted a visit from some members of Vajraloka community. These men, who normally run the meditation centre in Wales, have been getting around quite a bit lately, leading meditation workshops and courses, and sometimes taking over normal centre classes for a while. Their posture-correction sessions seem to be particularly appreciated, as is their experimental practice of 'talking people through' meditations — giving extended instruction and occasionally 'bringing meditators back' to the object of their practice.

Although Sanghadevi was interviewed by Shropshire Radio, and although Ratnashuri made a brief visit to Padmaloka to take the anagarika vows, this has not been a particularly peripatetic time for the women who live at Taraloka Retreat Centre. A phase of intense building work was followed by a summer retreat and a series of study seminars on the *Udana*. Dayanandi has recently joined the community but a number of women have ended their three-month periods of work and retreats. Now, although there is still a good deal of building work to be done — preparing the main dining room to begin with — the coming months will be a time of consolidation for the permanent community — and also a period of fund-raising. There is still much to be done: dormitories to be built,

facilities to be improved, but there is no doubt that Taraloka is proving itself a valuable asset to the movement's women, and to women in the immediate area who are showing a great deal of interest in meditation and Yoga classes held there.

There have been two important ceremonies at Saddhamma Pradeep, our retreat centre at Bhaja, in India. Once the new building was complete, the Buddha image was carried across the fields from the old shrine room to its new temporary home. Although this latest addition to the complex will eventually be a dormitory, for the time being it is to be used as the main shrine room. There is room for seventy people to meditate in comfort — so it is almost big enough to cater for the numbers that attend retreats in India. On 5 June retreatants piled stones onto a cairn, to commemorate the first anniversary of Mahadhammavir's

Hampshire where, between working very hard to fund their Centre's running costs and receiving international visitors, the community at Aryaloka have now held their first eight-day training course (see separate article).

With or without retreat centres, all our public centres have organized retreats in the past months. Especially worthy of note was a retreat organized from the Wellington Centre, in New Zealand. It was specifically aimed at students of the Massey University Buddhist Association, and most of the participants were of Chinese, Malaysian, or Indonesian origin.

Looking East

Clearly, some kind of 'Oriental connection' is gathering momentum in the Movement. Devaraja has been giving a spectacular talk and slide show about his recent trip to China, and Sagaramati is now there on a visit.

thousand smaller temples, and ten million followers. Clearly we still have some way to go!

All the same, despite the summer 'slump' at some centres in the Northern hemisphere, when centre activities function at low key — because regulars are either on retreat or caught up in national summer migration patterns — the picture looks strong, and a few more 'temples' are coming into view. In Britain, a team has moved from Glasgow to start activities in Edinburgh; the Midlands team have found a suitable property for their centre, and the Bristol team likewise. Aid For India is soon to move to Oxford where it will mastermind UK fundraising activities and — personnel permitting — initiate Dharma activities. Further afield, Sona reports that a house suitable for retreats has been acquired a couple of hours out of Stockholm, and the Auckland team have now raised enough money to begin



Dharma Day at the London Buddhist Centre

death. In time there will be a stupa at Saddhamma Pradeep to commemorate him, and other Order members who have died. (Profits from sales of Sangharakshita's poem *The Caves of Bhaja* are being donated to this project, so please buy a copy if you don't already own one.)

The rainy season makes it hard for people to get to Bhaja, but an Order retreat and an Order-mitra retreat were held there all the same. In May, before the rains began, came the one month Mitra Retreat. There will be another such retreat early next year, by the end of which there will doubtless be a number of people ready for ordination.

Rains are no problem in New

Sangharakshita has recently hinted that it is perhaps time we initiated some kind of Order presence in that vast, exciting land. Of course, Jayapushpa is mainly engaged in teaching Chinese-Malaysian people — and recently participated in the Chinese *Ullambana* festival. The Helsinki Centre also received a visit from a lady representing the Jodo Shin Shu school in Japan. She donated a set of Pure Land texts to the Centre and was given in return copies of *Golden Drum*, *The Eternal Legacy*, and *The Ten Pillars of Buddhism*. She came from the head temple of her sect and, speaking through Vajrabodhi who acted as interpreter, reported that the Jodo Shin Shu school has ten

their centre-search in earnest.

For some time, no doubt, the majority of our practical work and 'wealth' will go towards establishing urban centres, retreat centres, communities, and co-operatives: facilities which allow people to discover, practise, and live the Dharma in the challenging conditions of the modern world. But with each new class, each new building or facility, our 'New Society' becomes a little stronger, a little more real. In time, the society we are creating will become a significant force in the world at large, able to exert an ever more powerful influence on individuals in the surrounding world, and therefore on the world itself.



PADMALOKA notebook

The fascinating prospect of Sangharakshita delivering a sermon in King's College Chapel was not to be missed. Therefore, one Sunday morning in June, the congregation was swollen by carloads of Buddhists, in addition to the regulars and crowds of visitors to the famous chapel.

This splendid Gothic edifice, designed by King Henry VI, is considered by some to be the most outstanding building in Britain. It is also a cornerstone of the High Church. Only a few years ago, the idea of a Buddhist giving a sermon there would have been inconceivable. Not only was it a 'first', therefore, for the chapel: it was also the first sermon Sangharakshita had ever given, though, as he wryly remarked later, someone had once compared a few of his earlier lectures to sermons! In fact there was little to distinguish this sermon from his other lectures, apart from the occasion itself, and the absence of the familiar opening, 'Mr Chairman and Friends. . .'

The theme of this sermon was provided by the parable of the 'Jewel in the robe' from *The White Lotus Sutra*. Sangharakshita emphasised that spiritual individualism is not so much a separate goal to spiritual altruism, as a 'lesser' one. The text of this excellent sermon will hopefully be published soon. After the service, Sangharakshita had lunch with his host, the Rev. Coles, and a group of his friends. At least two of these were also Buddhists, and a wide-ranging conversation ensued.

Whilst in Cambridge, Sangharakshita stayed at the new FWBO community occupied by Windhorse Trading. While there, he dedicated their shrine room and led a puja.

In addition to the Cambridge visit, Sangharakshita spent two weeks during August in the

Sussex countryside, at Rivendell retreat centre. This was the culmination of the first Pre-Ordination Course for women, along the lines of the men's Tuscany courses. There were two ordinations: Terttu from Finland became Dayashri, and Christina Robertson from West London became Dayanandi.

Sangharakshita also led question-and-answer sessions, mainly on the *Going For Refuge* booklet, and six small discussion groups. According to Sangharakshita, Rivendell is a very good facility, and has a particularly quiet shrine-room at the rear.

On the way to Rivendell, Sangharakshita called at his mother's house in Essex and spent the afternoon with her. Mrs Wiltshire is nearly 89, and regrets not being able to leave the house as much as she used to, so she was very keen for us to take her for a drive. Southend is quite near, and we therefore drove her along the esplanade — she found the sea-air and her son's visit very refreshing.

Sangharakshita not only performed two Dharmacharini ordinations this quarter, but also conducted two anagarika ceremonies. The anagarika ceremony is not to be confused with an ordination, for one is still within the same Order afterwards, nor is it a 'higher' ordination. It is more a 'vow-taking' ceremony, in which the third precept of abstention from sexual misconduct is changed to one of celibacy. Externally this is shown by the wearing of yellow robes or a kesa or 'stole' of yellow silk.

The distinction between an Order member and an Anagarika is not one of lifestyle — after all, both can be living in the same single-sex community. However, unless one has taken a precept of celibacy one is still at least partly open to the possibility of action which could lead to a family and

its commitments. Not even a sterilization operation is one hundred point zero, zero percent guarantee against the possibility of 'accidental' entry into the householder's life!

For this and other reasons it is therefore significant that we now have five Anagarikas in the WBO. Ratnashuri became our first female Anagarika on 9 August, and will continue to live at Taraloka, the women's retreat centre in Shropshire. Padmavajra, from Croydon, became an Anagarika on 29 August, at the end of an Order/mitra retreat he led at Padmaloka. Later this year he will be doing Dharma-work at our centre in Bombay, a city with a huge Buddhist population, many of whom live in great poverty.

After Rivendell, Sangharakshita returned to Padmaloka to finish a book on Dr Ambedkar and Buddhism. He did however manage to attend the Chairmen's Event (see separate report). His last major activity before heading off to Tuscany, on 10 September, was to take eight evening sessions for the Study Leaders' Retreat, on 'Aspects of Buddhist Psychology'. This year's Ordination Course, incidentally, will be the last in Italy, as next year's will be held at our new retreat centre in Spain. Sangharakshita will return to the UK on 26 November, and soon after will attend his book-launch in London.

Three members of the Order Office have appeared on television recently. Sangharakshita gave seven short 'Night Thoughts' talks on Thames TV in June; Nagabodhi was interviewed in connection with the Padmaloka Open Day in July by both Anglia and BBC TV. Most recently, Subhuti made a brief appearance on BBC-1 in a programme called 'Choices', and spoke briefly about Buddhist attitudes to death. Other news from the Order Office is that Nagabodhi has now finished his

book on the 'Dhamma Revolution' in India, and Dharmadhara has just returned from doctoring in London where he had a month in general practice.

In the last three months, Sangharakshita has seen more than a hundred people in personal interviews. One visitor was Peggy Morgan, a Christian educationalist who has written a short book on Buddhism for schools. She is preparing a paper on Buddhist Movements and Jesus, and so spent a couple of interesting hours with Sangharakshita. Another was Mandy Boursicot, a Friend from Hong Kong, on her way back there. There was also a visit from the Rev. Pattison, a Suffolk clergyman who has contributed to the *British Journal of Aesthetics*. He had read Sangharakshita's 'The Religion of Art', and made contact as a result. Last but by no means least was a senior member of the Buddhist Society, Ray Percheron, who came up to present Sangharakshita with a beautiful silver medallion: the 1986 Christmas Humphreys Book Prize, won by *The Eternal Legacy*.

Finally, 26 August was Sangharakshita's sixty-first birthday. The day began with a phone-call from Order members in New Zealand, and he received many cards from around the world. To mark the day, a chocolate stupa birthday-cake was made. Perhaps even more to Sangharakshita's taste, was a 'present' from Nagabodhi: the first copy of *Conquering New Worlds* to come off the press (see separate article). There was also live entertainment: some classical keyboard music from Bodhivajra and, from Steven Whinnery, a one-man show about God — a rather scatty gentleman — and his shifty cherubs! In all, a very enjoyable celebration for a very remarkable man.

GUHYALOKA

With temperatures up in the 90s, it can't be much fun filling nylon sacks with earth and then piling them up to make walls — and thus simple, igloo-like huts. But that is the main work currently occupying the team of eleven men who have joined Subhuti at the new retreat centre in southern Spain. When this phase of the work comes to an end, later in the year, they hope to have created accommodation for forty retreatants, and to have prepared the one ready-built house on the land as a base for Sangharakshita's literary work.

Purchase negotiations are still under way, for there remains just one small section of land to be bought, which will make our plot complete. Already, the total ground area is so extensive that some corners have yet to be properly explored. Two

diviners have pronounced that there is plenty of water beneath the land — about ninety metres down — and a borehole will soon be dug.

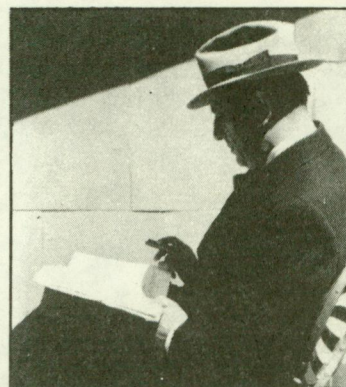
Soon after the Centre's 'dedication and purification ceremony' the first almond harvest got underway. Subhuti is hoping that Guhyaloka's trees will yield at least a ton of nuts. These will be sold, either in Spain or in England, in order to raise much needed funds for the project. Money is now running low, and the team would welcome all gifts and donations — which can be sent to the Order Office at Padmaloka.

In September, Subhuti took a brief break from supervising work at Guhyaloka in order to attend a European Buddhist Union Conference in Barcelona, and to lead another retreat a few miles across the hills from Guhyaloka, at El Bloque.

A MAN OF VISION

A series of films and lectures celebrating H.G. Wells and his vision of the future is the main theme at the Arts Centre this autumn. Wells, born in the same year that Nobel invented dynamite, and dying on the first anniversary of Hiroshima, looked on human life as 'a race between education and catastrophe'.

1986 is the fortieth anniversary of Wells's death, and in a lecture given in August, Wells's biographer Norman MacKenzie declared Wells's view of human life to be 'more topical than ever'. Through all his books, said Mr MacKenzie, Wells was asking how man could escape from the evolutionary fate which had overtaken the earlier dominant species — how, in religious terms, mankind could achieve salvation. His unfaltering answer was: Education. Only by psychic evolution could man avert



Ernst Lubitsch a 'Stranger in Paradise'

disaster both to his own race and to the planet it inhabits. And in a lecture at the Arts Centre in September, George Orwell's biographer Bernard Crick showed how Wells and Orwell used the novel as an instrument of education.

The theme of *H. G. Wells's Vision of the Future: Education or Catastrophe* can be seen very much as a secular expression of Sangharakshita's teaching on the 'Higher Evolution of Man',

ANNUAL OVERVIEW

On Sunday 3 August, nineteen Order members arrived at Padmaloka for the Annual General Meeting of FWBO Chairmen. Each AGM has had its own particular flavour, its prime purpose being to allow centre chairmen to gather for an extended period. Sometimes the emphasis is on developing personal communication, and sometimes it is on study, as was the case last year. On other occasions, more time is given over to meditation and puja, or to discussion of the Movement's many aspects.

This year the first ten mornings were given over to an overview of the Movement, covering areas such as ritual, Right Livelihood, communicating the Dharma, meditation, helping people to prepare for ordination, and the growth and development of the Movement as a whole.

If these discussions are to be as fruitful as they could be, it was felt, more thorough preparation needs to be made, and to this end it was agreed that in future papers on the topics to be discussed should be prepared in advance.

Even so, there were some good discussions, and some useful proposals did emerge. One of these was the idea of arranging conferences and workshops for those interested in specific topics, which could explore particular areas in depth and present proposals as to how they could be improved. In consequence, two conferences and one workshop have been scheduled for the future. It is perhaps worth pointing out that while the Chairmen's meeting is at liberty to make proposals, whether or not they will be implemented rests with the individual centres and Order chapters. The Chairmen's meeting is not a decision making body, and has no 'powers' of its own.

The evenings too were rich and varied, and included three life stories, 'positive feedback' sessions, and two question and answer sessions with Sangharakshita. We were also treated to a first public reading, by Sangharakshita, of his new poem, 'Hercules and the Birds', as well as to lengthy extracts from books currently being written by Abhaya and Nagabodhi.

COURSES AT ARYALOKA

Every retreat centre in the FWBO has its own 'flavour' although it may take some time for that flavour to develop. In recent months, Aryaloka's particular contribution to the range of FWBO centres has become more identifiable.

Weekly classes offer an introduction to meditation and Buddhism, and provide a point of contact for local Friends. We run weekend courses, and recently we have introduced a monthly eight-day course. Such events inform participants about Buddhism and give a taste of the Buddhist spiritual life. However, to make that taste into a living reality, Aryaloka is providing a full training programme.

The training programme can be entered in two ways. By joining the 'Work Study Programme', for a week or more, students live in the community, and follow a daily schedule centred on spiritual practice generally and spiritual friendship in particular; they help with the general running

and support of Aryaloka, to provide not only for their own well being but also for the benefit of others who use the centre; and they gain partial or complete scholarships for the courses run at Aryaloka. The standard one month 'Work Study Programme' for which there is no course fee, will provide participants with an eight day intensive course, and three weeks of practical training.

Longer term training as a 'community member' will be available to certain students after the successful completion for up to seven days, on payment of the usual daily rate.

At the moment the 'Work Study' and 'Community Member' programmes are only available for men, but we hope that a similar programme for women will be established in the not too distant future.

For more information about these programmes please contact Aryaloka. Travel scholarships for foreign students may be available in certain cases.

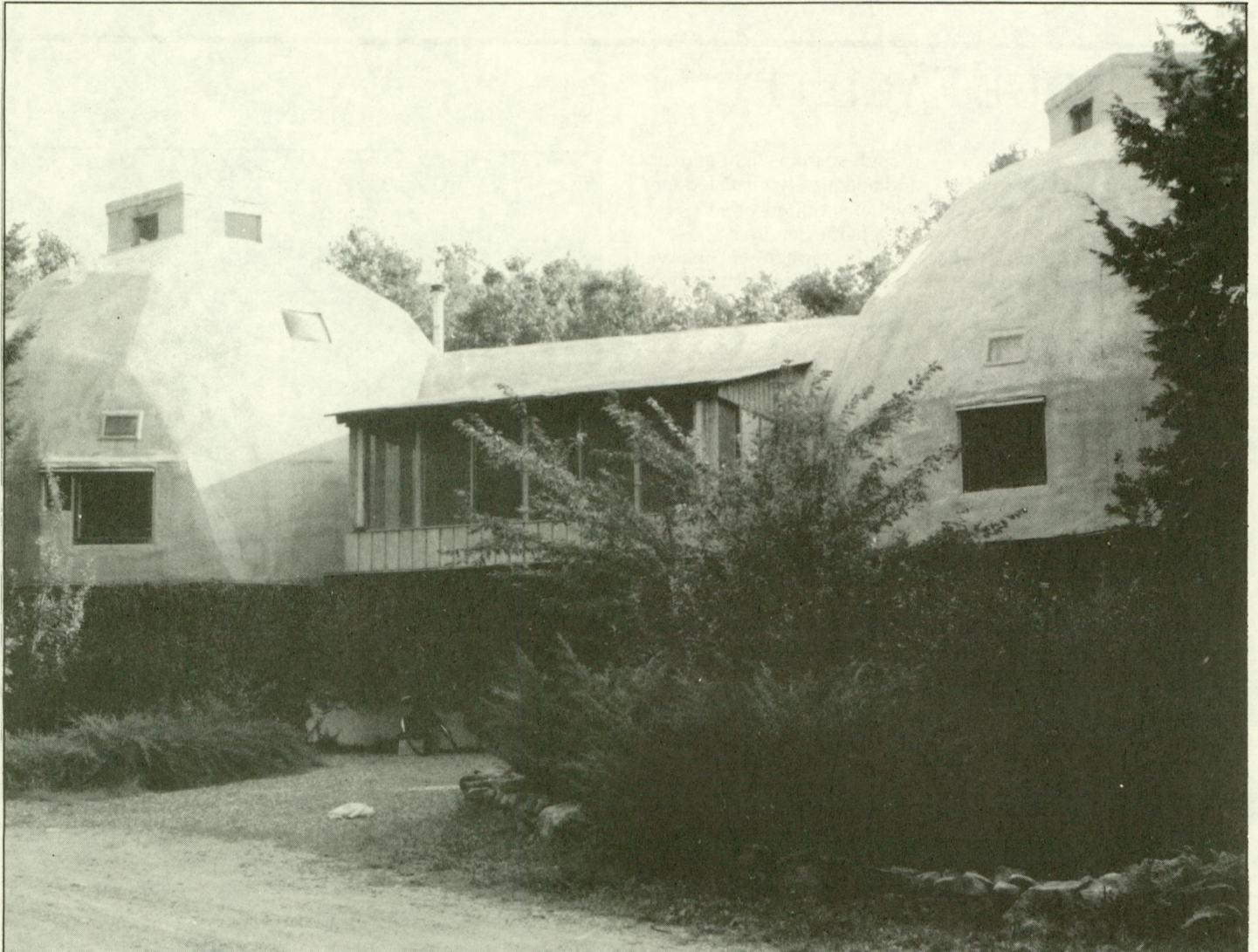


H. G. Wells

and as such underlines the fact that the Arts Centre is a *Buddhist Arts Centre*. As the Arts Centre's manifesto states, the Centre and its activities 'are expressions of our belief as Buddhists in the propagation of human values: we believe that the arts can communicate to people a sense of values that can radically improve the quality of their lives.'

In November and December the theme changes to *Strangers in Paradise*, a season of films and lectures looking at the extraordinary convergence of cultures that took place in Hollywood in the 'thirties and 'forties, when so many talented Europeans of various nationalities fled to America from Nazism and war.

On Tuesday 4 November there will be a special event, this year's 'Fireworks Night Lecture': *A. J. A. Symons: His Life and Speculations*, given by his brother, the eminent writer and critic Julian Symons.



Aryaloka

GLOBAL PRAYERS

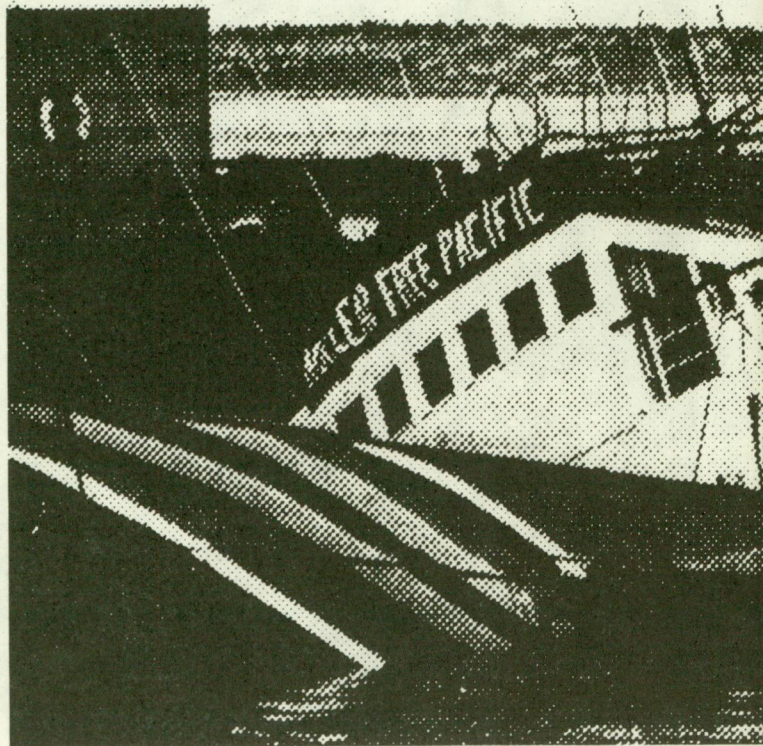
For three years, the Japan-based Society of Prayer for World Peace has been sponsoring an event called the World Peace Ceremony. This provides an opportunity for all people concerned with global peace, regardless of race and creed, to come together, in body or in spirit, to 'wish and pray for the peace, happiness, and divine missions of each and every nation in the world'. Their last event fell on 25 May.

The literature which accompanied the Society's letter of invitation to participate in this event included two examples of a prayer that was to be recited 167 times, so as to include, by turn, every nation in the world: 'I pray for the happiness of the people of Japan. May peace be in Japan. May Japan's mission be accomplished.'

The idea of a sort of 'global

metta bhavana', as this surely was, seems like a very good one, reminiscent of the worldwide *metta bhavana* that Order members perform at exactly 7 p.m. on the first Sunday of every month.

There was, however, some (accidental) irony in the Society's choice of France as the object of its second prayer example. No one of good heart, surely, would hope for anything less than '*le bonheur du peuple de la France*', and all good folk will doubtless pray that peace continues to reign there. But in the light of France's continuing nuclear test programme in the South Pacific, the Rainbow Warrior outrage, and the use of economic blackmail as a lever to free the Greenpeace terrorists, it is hard to believe that the 'mission of France', these days, is something worthy of being accomplished.



The Rainbow Warrior

24

A UNIQUE FACILITY

Anyone seriously wishing to pursue their meditation practice will want to go off at some point and spend some time in solitude. A problem faced by British Buddhists, and probably by those in other countries too, is that it can be quite difficult to find a place where the conditions are suitable for a solitary retreat.

For some time now, friends and members of the Western Buddhist Order have been going to southern Spain — to 'O Sel Ling' near Bubion. O Sel Ling retreat centre, which is associated with the Foundation for the Preservation of the Mahayana Tradition, is renowned as a place of calm and quiet, and for the caring attention which its resident community pays to solitary retreatants on their mountainside.

High in the rugged Sierra Nevada, and quite undisturbed by traffic or noise, the centre offers facilities — in huts or caves — for up to seven solitary retreatants. Accommodation,

though spare, is light and airy, and adequately insulated for the hot summers or snowy winters they enjoy.

Food is brought to solitary retreatants once a day, and this is prepared with care and kindness. The resident community go to great lengths to ensure that their guests are undisturbed and that the conditions are as favourable as they can be.

We rejoice in the good work being done by the O Sel Ling community in providing such a valuable service.

STOP PRESS

Just as we were going to press we heard reports of a bush fire that swept through the valley where O Sel Ling is situated. Community members and retreatants had to flee as flames engulfed the land and buildings. A major restoration task now confronts the community, who will no doubt welcome help, encouragement, and donations.

Their address is O Sel Ling, Centro de Retiros, Bubion, Granada, Spain.



O Sel Ling

DIVINE MYSTERIES

It says in the Book of Revelation (chapter 8, verses 10 – 11):

'Then the third angel blew his trumpet; and a great star shot from the sky, flaming like a torch; and it fell on a third of the rivers and springs.

'The name of the star was Wormwood; and a third of the water turned to wormwood, and men in great numbers died of the water because it had been poisoned.'

According to the *Daily Telegraph* (28 July), the Russian word for 'wormwood' is 'chernobyl', and many Christians must be quietly rejoicing over this new demonstration of the Bible's prophetic value (not that it can be all that easy to rejoice in an event that has brought death, sickness, or economic hardships to thousands — and which, after all, is believed to presage the end of the world).

Clearly, the Lord's ways are as mysterious as ever. Isn't it rather remarkable that he should have chosen to manifest his might, his ability to work through the medium of science and technology, and the reliability of his book, among the godless Russians?



Had the good Lord chosen the American state of Louisiana for his cruel display, he might have found a more appreciative audience among the Christian fundamentalists who are trying to get a law passed that will require schools in that state to teach 'Creation Science' as well as evolution.

Although the first amendment to the US Constitution forbids the 'establishment' of a religion and, therefore, the favouring of any one religion over another, there is a fair chance the law will be passed. Now, a community of 72 scientists — many of them Nobel Prize winners — has entered the fray and are urging the Supreme Court to dismiss the fundamentalists' case.



Before passing judgement, the Supreme Justices will probably cast an anxious eye on the health and fitness of Justice William Brennan. He is a firm believer in the right of women to have abortions and, along with four other members of the Supreme Bench, ruled in June that the practice of abortion should not be outlawed.

Four other members of the bench opposed this ruling, so the decision was close. Now, according to *The Times* (15 June), some fundamentalist Christian leaders are literally praying for the death of William Brennan. As an eighty-

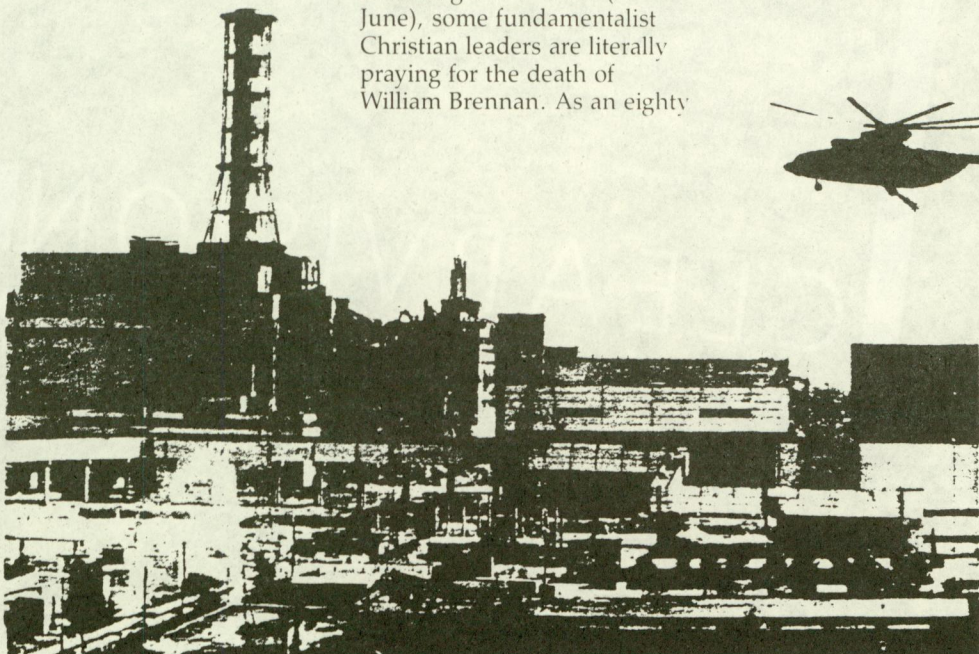
year old, they presumably reason that his death should tax his maker's powers less than that of the younger men. More ambitious (and perhaps more faithful?) fundamentalists, however, are praying for the death of all five pro-abortion Justices. Apparently, the fundamentalist brigade refer to themselves as the 'Pro-Life' lobby.



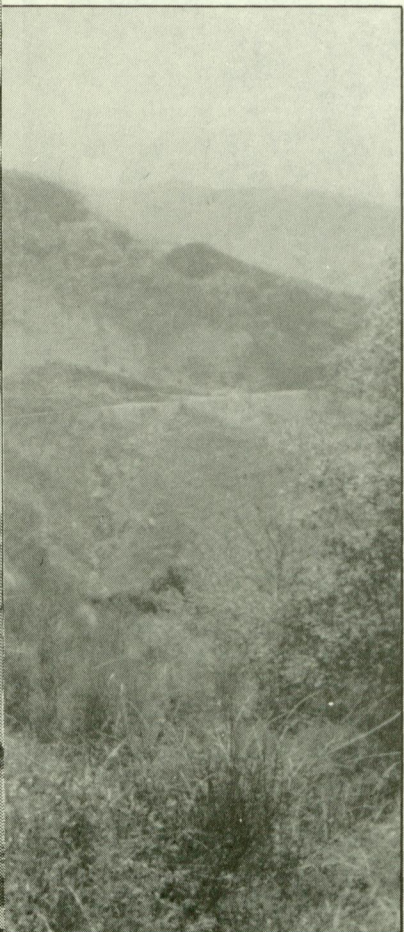
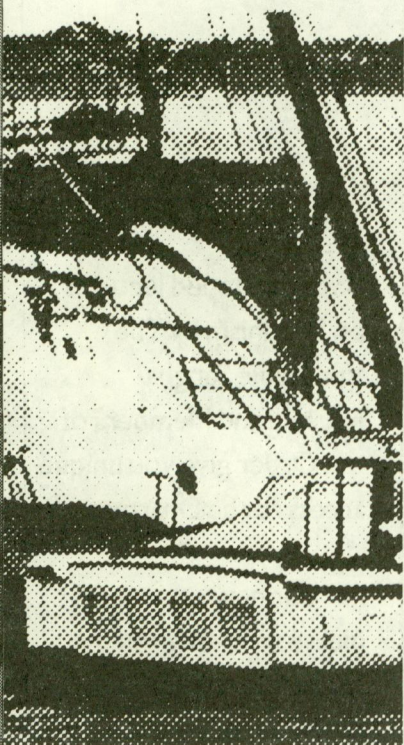
Imagine, then, the surprise and justifiable alarm of David Hartman, a citizen of South Africa and a Buddhist, who tried to register himself with the Religious Objections Board as a conscientious objector and thus opt out of his period of compulsory military service. His appeal was turned down by the Supreme Court of the Orange Free State on the grounds that his religion did not recognize or encourage the worship of a deity.



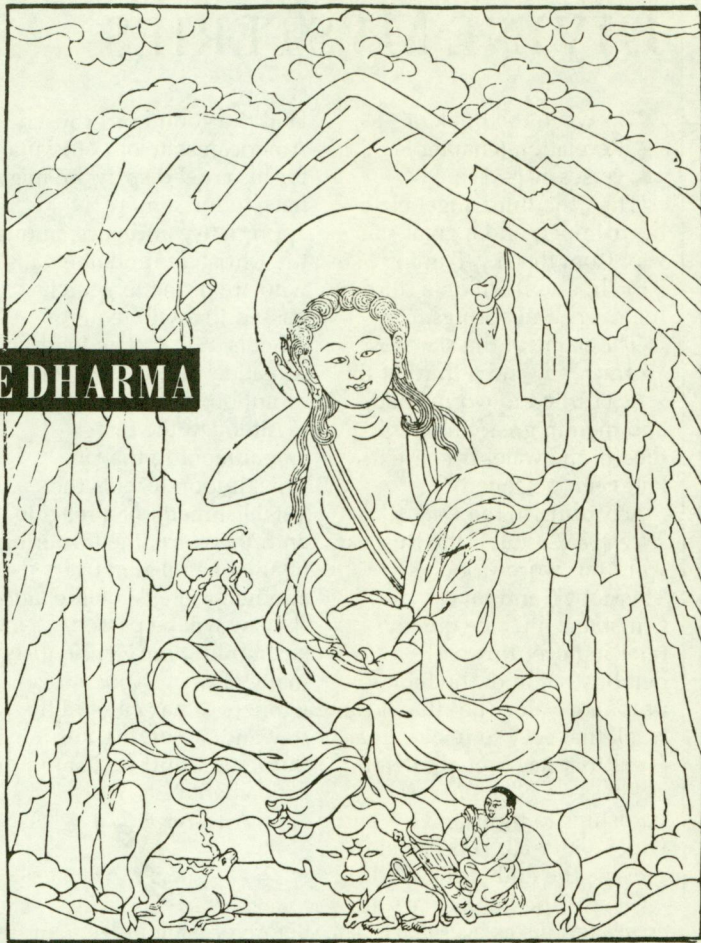
According to Alice Miller in her book *For Your Own Good*, statistics indicate that '60 percent of German terrorists in recent years have been the children of Protestant ministers.'



Chernobyl



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