

SUMMER 2013

# vajrabell

*keeping sangha connected*

*The History of*

## Triratna in America

Also in  
this issue:

Sustaining Faith  
by Barry Timmerman

Aryaloka's Visit with  
Dhardo Tulku Rinpoche



What does it mean to be an American Buddhist? Is it any different than being any other kind of Buddhist? Is there something unique about practicing in our culture? Does

being a Buddhist here present any special challenges, or offer any advantages? And what does that all mean in regards to the Triratna tradition that we practice in? Over this last month, questions like this have been in the forefront of my mind.

Over on The Buddhist Center Online we've just celebrated America Week, highlighting the sanghas and centers that are part of the Triratna Movement in the states. If you've missed that, it's still online and definitely well worth a look. There is a cornucopia of video, audio, interviews, photos and more from Order members and other friends you're certain to recognize.

The Portsmouth Buddhist Center has also been holding a class entitled *Buddhism and the American Dream*, exploring identity and conditionality, which I've been fortunate to be a part of as well. It's been as fascinating to prepare for the class as it has been to be there for the discussions. Doing the research and mulling over the topics has called into question some very fundamental assumptions about identity. I've found my views gently moved further and further into a middle ground that holds both a sense of joy and (dare I say it?) pride about my country of origin, and also a loosened sense of identity with a wider perspective that includes all beings.

In this issue you'll find a spectacular tour-de-force written by Viriyalila on the history of the Triratna Movement in the U.S. We thank her deeply for putting to paper such a detailed account of how Sangharakshita's teachings, through the Herculean efforts of so many, have made their way to us. It will undoubtedly be a resource for generations to come.

It's often said that everywhere the

Dharma has gone it has adapted to the culture it comes into contact with, and though it's early days yet, I believe this is also true for its contact with America. Of course, how can we possibly know what direction this will take in ten, twenty, fifty, a hundred years from now? One can only speculate.

My optimistic American guess is that Buddhist practice will grow and deepen, and will become important in a pivotal way for many. Not because I'd like to see everyone become Buddhist, but because I see Buddhist practice as serving a growing need, providing necessary tools for the cultural and global challenges - and opportunities - we're likely to face.

One need only consider consumer culture, for example - one of our most conspicuous American challenges. Think of how much this could be shifted through a real understanding of the fundamental Buddhist practices of mindfulness, simplicity, non-harm, and an end to looking for satisfaction and security in the objects around us and in a fixed identity.

Rooted deeply in the earth of our culture, sometimes hard to discern but always present, are principles that align well with what we're doing on the cushion. "With liberty and justice for all," "I have a dream," "We hold these truths to be self-evident, that all men are created equal" - these are phrases that are embedded within each of us at our core. Rock solid, yet flexible enough to change with every era because they echo a sentiment that is felt also at the core of the human experience. They are not American dreams alone, they are the dreams of all beings. And the Buddha, a physician whose concern was to diagnose and cure suffering, laid out a path 2,600 years ago for us to realize these dreams.

How would it be if we celebrated that on this Independence Day? We are indeed blessed to have been born in this country. We should value that and all it has to offer. We must remember though, that there's a difference between patriotism and nationalism. We belong first to a great ocean of all beings - interdependent, without borders or identity - and for that we owe our greatest gratitude. ♦♦

# vajrabell

[www.aryaloka.org/category/vajra-bell](http://www.aryaloka.org/category/vajra-bell)

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Would you like to contribute to Vajra Bell, or do you have feedback?

*We'd love to hear from you!*

Please contact any of our kula members listed in the box to the right.

## musings from the chair || Dh. Dayalocana



In June, Dhardo Tulku Rinpoche visited Aryaloka from his monastery in India. It was his first trip to America. Our sangha was most fortunate to have time with him. He

was accompanied by Serseng, his attendant for the past fourteen years.

In 1994 Dhardo Tulku was chosen as the successor to Dhardo Rinpoche, who died in 1990 in Kalimpong, India where he had founded an orphanage and school for Tibetan refugees. He was one of the key

teachers of Sangharakshita, the founder of the Triratna Buddhist Community and Order. Dhardo Rinpoche's disciples spoke often of his qualities of selflessness, generosity, kindness, and mindfulness. When asked how to identify his tulku, or incarnation, he said he must possess maïtri - friendliness.

The qualities of friendliness, kindness, generosity, and wisdom were apparent in Dhardo Tulku during his visit at Aryaloka. Like his predecessor, he urged us to realize that if we choose to develop wisdom and act with compassion we will become a being filled with kindness and less ego-centeredness.

During his visit, Dhardo Tulku performed a ceremony to prepare the land for the stupa that will be built to hold the relics of his predecessor along with two other relics he had chosen especially for Aryaloka. He gave a public talk that inspired and humbled the people who filled the Center that evening. And he offered a Tara puja for the well being of Aryaloka. Many sangha members were able to meet individually with Dhardo Tulku. They experienced the depth of his kindness, devotion, and wisdom. With hearts open, we continue to let the effects of his visit influence and guide our thoughts and actions. ♦♦

## from the council || Dh. Vihanasari



The Council has dealt with a lot of organizational details during the last three months!

- ♦ The Meditation Marathon has come and gone with a somewhat smaller -

but very enthusiastic! - group of meditators than last year. Many thanks to all those who participated: meditators, pledgers, meditation leaders, prize donors, potluck cooks, the dynamic marathon kula who put it all together, and the talented D.J. who cued up the music for the energetic entrance of Rocky Balboa at the kickoff!

- ♦ Aryaloka has received a grant from the Triratna Growth Fund in the UK to fund the design and production of outside publicity brochures. Thank you, Akashavanda, for all your work on this!

- ♦ It was decided by the Council that for safety it would be best to have the center locked during the daytime when visitors can't be supervised. A bell will be installed that will alert office staff to any guests.

- ♦ The Council agreed to fund travel and meeting costs for Dayalocana to attend the International Chairs Meeting

in the UK this August. She will be one of a number of representatives from outside the UK who share their ideas and perspectives with the wider Triratna Order and Community.

- ♦ At the request of the Council, Akashavanda, in her role as co-treasurer, has refinanced Aryaloka's mortgage with Optima Bank & Trust for \$215,000. The loan is for 20 years with a current interest rate of 4.25% for five years, to be adjusted every five years to 2.9% above the then FHLPP rate.

- ♦ It was decided to ask all mitras, including Foundation year folks, to pay mitra fees at the beginning of each new series. The current fee is \$8 times the number of weeks that each series runs. Special consideration is always given to those for whom this would be a financial hardship.

- ♦ The May work days were a huge success. Many thanks and appreciation to those who provided food, served and cleaned up, and, of course, the many sangha members (with family and friends) who generously and energetically worked so hard on those two days, even if only for a short time. Sadhu!!

- ♦ Also over the last several months,

the Council discussed a number of new projects and repairs that have been carried out - and planned for the near future - at the center.

PSNH has repaired the electrical wiring coming into the building, Phipps Landscaping put in a sturdy new walkway to the front door, the refrigerator has been repaired, Comcast will install service to the building during the first week in July, a new compact printer/copier has arrived to take the place of the large copier and two printers in the office, and work is starting on many projects around the buildings and grounds. Stay tuned for more!

- ♦ Finally, the Council recently held a day-long meeting to begin the work of exploring and solidifying a vision for the future of Aryaloka that will help us continue to exist, grow, and offer the gift of the Dharma to those who come to us. With skillful facilitation by Jean Corson, we ended the day with a framework of ideas and goals (on twelve pieces of chart paper!) to implement over the next several years.

- ♦ The Council welcomes sangha members to our meetings. Please just let Dayalocana know when you'd like to come.

♦♦

Please be sure Aryaloka's windows stay closed in winter and remember to close them when leaving the center in warmer months. Thank you!

## sangha notes

### ARYALOKA SANGHA (NEWMARKET, NH)

The community at Aryaloka continues to grow and thrive. Are you seeking spiritual friendship, a place for silence and reflection, or meaningful discussions about how to live a more mindful and compassionate life? Aryaloka is chock full of opportunities for people of all ages and interests. Friends' Night on Tuesdays continues to be a place of study, calm, and friendship development. Both guided meditations and silent meditations offer each individual a time to be still, reflect, and just breathe. We are grateful for our wonderful teachers - Arjava, Barry, Akashavanda, Lilasiddhi, Amala, and Satyada - who share their knowledge and teaching skills with our sangha. During the past few months, the following classes have been full of engaged discussion on Friends' Nights:

- Beginning Buddhism
- Mindfulness
- Disciples of the Buddha

Amala has also been teaching a Wednesday night group called *Taking Your Meditation to the Next Level*.

During the summer the discussion groups will continue to focus on Beginning Buddhism and Mindfulness. Please

come and participate! You will always be welcomed with kindness and compassion.

Have you noticed the beautiful gardens outside our doors? Everything is starting to come into bloom, thanks to the wonderful efforts of the gardening kula, led by Kavyadrishti. Many thanks to all our kula folks with green thumbs! It is wonderful to be able to get out into the beauty of nature!

Our entryway also has had a facelift. The lobby has been painted with welcoming and inviting colors, and to those who participated in all of the work to maintain the beauty of our spiritual home during our recent work days, we give our appreciation. Without the volunteer efforts of our members and friends, we would not be able to maintain our beautiful facility. Thanks to all who have contributed. Many hands make light work!

Other activities that have enriched our home away from home include:

- A wonderful acoustic concert by Heather Maloney, friend and talented singer-songwriter
- Monthly full-moon pujas on the Friday night closest to the full-moon (come experience the chanting, meditation, and devotional experience of puja during the upcoming months!)
- A Buddha Day celebration and

discussion about the Buddha's enlightenment

- A men's retreat entitled *A Smorgasbord for the Whole Man*
- A classical piano and violin concert
- Aryaloka's open house - a chance to open our doors to all friends and neighbors who want to see and experience what we are all about
- The 2nd Annual Meditation Marathon - our largest fundraising and meditative event of the year
- Retreats, retreats, and more retreats!!!

We offer an abundance of activities for each person to consider as his/her spiritual journey unfolds. Please come and participate in whatever way may be meaningful to you. Upcoming community events (open to everyone!) will include:

- Sangha Picnic - July 14
- Sangha Hike at Northwood Meadows - July 28
- Dharma Day - July 26

Our community is a melting pot full of kind, generous, and wonderful individuals, all striving to become more generous, loving, and content. We welcome everyone to our oasis in Newmarket and look forward to building a stronger, even more vibrant community of care and compassion. It's indescribable... so come and join the experience! ~ Pam White

## Meditation Marathon Finishes with the Gold!

Aryaloka's second annual Meditation Marathon ran to a successful conclusion in early June after a week of meditation and fund-raising. The event, which is our principal fundraiser for the year, raised over \$3,400 for Aryaloka and spread energy and enthusiasm far and wide.

The Marathon was designed to unite the sangha around meditation, while generating awareness of Aryaloka across the broader community of friends and family. Every sangha member was invited to participate, and to ask others to sponsor their meditation for the week of June 9<sup>th</sup> with a financial contribution to Aryaloka. Marathoners were able to create customized web pages in order to solicit donations and report on progress, which made it easy to connect via Facebook and other online communities. And good, old-

fashioned paper forms were available for those who preferred the personal touch.

"While much was the same, this year we made some important changes," said Barry Timmerman of the Meditation Marathon organizing committee, "Our week featured three guided meditations, led by expert meditators, which explored practices we don't often use here at Aryaloka. These were a neat way to build our meditation repertoire, and were really well-attended."

The Marathon began on June 9<sup>th</sup> with a welcome ceremony, a kickoff group meditation, and wonderful food. More group meditations occurred throughout the week, and on Saturday evening everyone gathered for a celebration dinner. Awards were presented for the most donors, the largest total contributions, and the most meditation. Fabulous prizes featuring

donations from the Aryaloka community were raffled off, including meditation CDs, rupas and even a personal massage. Best of all, we celebrated the fact that over seventy donors helped a dozen meditators raise over \$3,400 for Aryaloka!

"This was a fabulous week of meditation," said Elizabeth Hellard, "Pulling together as a supportive community encouraged each and every one of us to recommit to our meditation practice. The positive energy was palpable!"

If you didn't get a chance to participate, and want to support the Marathon, here's how you still can: attractive Meditation Marathon t-shirts are on sale in the bookstore for a limited time. Thanks to everyone for your support, and sadhu!

~ Tom Gaillard

# Retreat Nourishes with a Smorgasbord for Men

On a weekend straddling May and June, men gathered at Aryaloka for a retreat to celebrate spiritual friendship and to strengthen relationships within the sangha. The retreat was led jointly by Narottama and Satyada. Here's what they have to say about the retreat:

## Narottama:

“By making a commitment to attend and be involved in something out of the ordinary, ten men from Massachusetts, New Hampshire, and Maine saw the fruits of their efforts unfold in harmony and comfortable company. A relaxing minimal schedule was provided with several options for the weekend including “doing nothing,” and no kitchen rota. When you saw a chance to be helpful toward the retreat collective, you could just jump in. A small garden project kept some of us occupied on Saturday morning, while others attended a reflection period, and others confessed to taking naps - something they had not done for years.

On Sunday we heard Padmavajra's recorded talk on *The Way of the Warrior*. One point from his talk and the live question and answer segment that followed was, “If we are serious about our spiritual development we must act in our everyday lives with mindfulness and metta, connected with courage of standing up to the power of The Group wherever it hides



and emanates.”

This retreat was a reminder of our deeper connections at Aryaloka, knowing we are practicing with brothers and sisters all over the world. A hearty thanks to Satyada, whom I appreciate and enjoying playing with as we all deepen our connections.”

## Satyada adds:

“While some of the motivation for this retreat was to explore how we could create supportive conditions that would lead to

greater participation in the men's sangha, as the retreat unfolded the closeness between retreatants became the core of a vibrant spiritual experience that suggested that everything we needed was already there. For me, the weekend was a reflection of my friendship with Narottama, which has been growing over the years and that forms an important part of my spiritual life. Planning and executing the retreat together was a constant source of joy - a gift that truly keeps on giving. I'm looking forward to more projects like this.” ~ Dh. Satyada

## How Can You Contribute to the Vajra Bell?

As a sangha, one of the most important things we do is to share our individual experiences of the spiritual life. By contributing our own stories to the richly-flavored stew of Dharma life that surrounds our center, we create strong connections among each other and strengthen each others' practices, sometimes without even knowing it.

Just by telling another person about something you know or an experience you've had, you may provide the missing part to a puzzle that has been unfinished in their mind. You may bring them peace, simply in the knowledge that they are not the only one struggling with an issue. You might say the right word at just the right moment that will alter their lives forever.

With this in mind, if you've ever been interested in contributing to the Vajra Bell, this is the time to do it! Have you taken an amazing photo lately? We can use one! Trying your hand at poetry? We're eager to share one of your poems. If you've attended a retreat or event at an Triratna center, we would love to have you write something about it for us. If you have a great website to share, a Dharma movie you're eager to talk about, or a page-turner of a Buddhist book that you have to let everyone know about, let us know!

There are so many ways that you can enrich the pages of the Vajra Bell - let your imaginations run wild!

So, you say that you're not a great writ-

er? Well, now is the chance to challenge that self-view. The Vajra Bell kula has among its volunteers an excellent set of editors to help you on your way. Have an idea, but you're not sure if it's prime-time material? Let us know what you're thinking - it may grow from a seedling thought into a solid story.

The important thing is to take the leap. You never know what will happen unless you give it a shot, and there may be someone out there just waiting for what you have to say.

To contribute, or to suggest an idea for a future issue of the Vajra Bell, you can contact any of the kula volunteers, listed in the contact column on page two of this issue, by email or in person. ♦♦



# Upcoming Aryaloka Event Highlights

**Truckloads of Dung and Other Fertile Buddhist Stories**  
August 10, September 28, November 16  
*Led by Arjava*



You have just returned from a day at the beach to discover that someone has left a truckload of dung on your front doorstep. You didn't order it, no one you

know can take it away (no matter how much you'd like them to), and it's starting to smell.

Now what?

In a series of three Saturday workshops, Arjava will lead informal discussions on the Dharma as it arises out of stories such as this. These workshops are an outgrowth of a lively sixteen-week Friends' Night series led by Arjava and Barry Timmerman.

Many such stories are found Ajahn Brahm's collection of myths, jokes, personal recollections, and essays entitled *Who Ordered this Truckload of Dung?: Inspiring Stories for Welcoming Life's Difficulties*. Though many Buddhist writers discuss the transformation that can occur when we mindfully confront difficulties, Brahm's

stories provide concrete examples of the gifts of the Dharma in the lives of ordinary and extraordinary people. The stories are fun to read aloud, brief, funny, and insightful.

More importantly, most of us can identify episodes in our own lives that parallel events in the stories, prompting us to consider the teachings in a very personal way. The informal setting of the workshops allows for participants to share their reflections with the group and examine their lives more closely from a Buddhist perspective.

The workshops will be held from 9:00 a.m. to 1:00 p.m. In each workshop we'll read and discuss different stories. Participants can attend one, two, or all three workshops.

**A Mindfulness Practice:  
Yoga and Buddhism**  
September 27-29  
*Led by Lily Sibley*

Yoga and Buddhism may be described as complex spiritual traditions, each teaching us about ourselves and our way in the world. Both traditions, while drawing upon mind and body practices, turn our attention inward, paving the way to a path



of awareness and awakening.

In this retreat there will be a weaving together of the similarities and differences of these practices. There will

be an invitation to explore how the practices of Yoga and Buddhism can foster mindfulness, calmness, wisdom, kindness, and compassion.

Although not required, some experience with yoga postures and Buddhist traditions will be helpful. The retreat will be experiential, with appropriate times of silence, delicious vegetarian meals, and rest.

Lily Sibley, owner of Ocean Spirit Yoga, has been teaching yoga in Portsmouth, New Hampshire - as well as in Kittery, Exeter, Rye and Newburyport - since 2002. Lily has advanced certification as a Classical Yoga teacher, is a certified Reiki Master and a licensed teacher of Healthy Steps, a movement therapy program for breast cancer survivors and chronic illness.

Currently, Lily is a senior teacher in the YogaLife Institute of NH yoga teacher-training program, a program born from the Yoga Institute of Mumbai, India.

*~ David Watt*

## Policy for Retreat Deposits

### RETREATS/CLASSES/SOLITARIES

Those registering for retreats (including solitaries) and classes of any length will be asked to pay a minimum deposit of one-half of the total cost to finalize registration. If a registrant cancels two weeks or more before the retreat, s/he will receive a credit of the full amount toward another event. If the cancellation is received less than two weeks before the event, the registrant forfeits half of the retreat fee, and the remainder may be credited toward another event.

### YOGA RETREATS

Those registering for yoga retreats will be asked to pay the full cost in advance in order to finalize the registration. If a registrant cancels two weeks or more before the retreat, s/he will receive a credit of the full amount toward another event. If the cancellation is received less than two weeks before the event, the registrant forfeits half of the retreat fee, and the remainder may be credited toward another event.

*Note: In all situations, special circumstances will be taken into consideration.*

# Sustaining Faith on the Spiral Path

By Barry Timmerman

We are all prone to having our faith waiver. Many conditions in our lives can erode even the strongest faith - the loss of a loved one, loss of a job, symptoms of depression, anxiety or trauma, sickness, uncertainty, anger, rejection, and all the violence and inhumanity in the world - the list goes on. We often wonder what difference we are making. We dream big dreams of being part of sweeping social change. We put lots of energy into skillful actions to better the world and often wonder what difference we are actually making. Whether we are teachers, doctors, counselors, clergy, social activists, protectors, farmers, writers, musicians, artists, parents, or other human beings, we all lose our faith and our moral compass at times. What do we do when we have a crisis of faith? How do we regain our equilibrium? How do we reconnect with the flow that carries us along the spiral path?

When I first began to meditate in earnest, the initial feelings were ones of expectation and excitement about committing to a meditation practice and to Buddhism as it is practiced in the Triratna community. As the meditation practice continued over days, months, and years, the initial feelings of hope and expectancy evolved into increasingly intense present-moment awareness. I began to encounter, in all its rawness, the constant flow of thoughts, feelings and sensations the body and mind produce. I was encouraged to “keep sitting.” I was assured the evolution to more refined and subtle states of concentration and equanimity would occur.

In short, things got worse before they got better. The first time I tried a three-day silent solo meditation retreat, it was a disaster. I was totally unprepared for what arose and how much aversion I had to it all. I continued to go on retreats and to meditate on a daily basis. I had the support of the sangha. As I looked back on where I had been in terms of my actions and how I was feeling about those things that life throws at us all, the realization dawned that the “I” was not fixed and the equanimity I sought

was growing.

The man who used to curse, use sarcasm on a daily basis, who would make jokes at another’s expense, who would flip off other drivers who had the nerve to cut off the almighty Me, had undergone significant changes. There was no longer the daily ego-driven need to impress others, to always be right, to be the center of attention (only every *other* day). There was more contentment. It was much less about me



and much more about us. There was a second try at a silent meditation retreat. This time, in the company of others, I went with trepidation and came out of with a much deeper meditation practice. I had confronted that fear of a repeat negative experience. I had endured and not judged the “internal noise,” reached a place of quieter mind, and had embraced the silence.

We get sick, we get discouraged, and we get scared. We feel self righteous anger towards the unskillfulness that runs rampant in the world. Remember the Dharma - hatred does not cease by hatred... but only by love. The words of the Buddha resound. I regain my faith, a faith that is informed by a growing awareness and a shrinking ego. This is not an easy path. It is not a path for those who are seeking shortcuts or an easier, softer way. This path calls for Right Effort. When we bring intentionality to our efforts, we can reap happiness. The wisdom is in knowing where to put our effort. The following tale from the Native American tradition illustrates this wisdom.

The elderly Native American was teaching his grandchildren about life. He said to

them, “A fight is going on inside me, it is a terrible fight and it is between two wolves. One wolf is evil. He is fear, anger, envy, sorrow, regret, greed, arrogance, boredom, self-pity, guilt, resentment, inferiority, lies, false pride, competition, superiority, and ego.

“The other wolf is good. He is joy, peace, love, hope, sharing, serenity, humility, kindness, benevolence, friendship, empathy, generosity, truth, compassion, acceptance and faith. This same fight is going on inside you, and inside every other person, too.”

They thought about it for a minute and then one child asked his grandfather, “Which wolf will win?” The old Cherokee simply replied, “The one you feed.”

The spiral path is informed by mindfulness, ethics, and wisdom. This is a transformational combination. When I lose sight of the path, when the mind creates all those fantasies and distractions, when the hindrances assail us during meditation, we can remember where things were at the beginning

of this journey and what has transpired along the way. Looking to and acknowledging the positive changes are the fuel that propels the vehicle of effort to continue. When it is difficult to acknowledge those positive changes, there are many supporters in the sangha who provide encouragement and reminders. We are all in this together.

Conditionality, a basic Dharma teaching, tells us that “this leads to that.” Negative mental states lead to more negative mental states. Unskillful actions lead to more unskillful actions. Positive mental states lead to more positive mental states. Skillful actions lead to more skillful actions. This is the law of karma.

Sustaining faith is supported by understanding and practicing this law. Through the practice of present-moment awareness, a gap opens up between what happens in our lives and our automatic negative reactions. In the gap, we have choices about which wolf we feed. When we make choices informed by ethics and wisdom, the outcome is compassion, skillful actions, and generosity. When we practice and realize this truth, our faith is sustained. ♦♦



# Dhardo Tulku Rinpoche Visits Aryaloka

By Dh. Viriyagita

In June, Aryaloka had the honor of hosting Tibetan monk Dhardo Tulku Rinpoche, the 14th holder of the Dhardo lineage, the tulku of the late Dhardo Rinpoche. In the Tibetan tradition, a tulku is the recognized rebirth of a deceased lama. The extraordinary, self-possessed, warm 21-year-old who speaks perfect English gave a public talk at Aryaloka during his visit. You can view his talk at <http://www.aryaloka.org/about/media> and gain a sense of his wisdom, kindness and humility.

The late Dhardo Rinpoche was one of the eight spiritual teachers of Sangharakshita, the founder of the Triratna Buddhist Order. He was considered by Sangharakshita and many others to be a living Bodhisattva, one who strives for Enlightenment for the sake of all sentient beings. Many people involved in the Triratna Buddhist Community like myself feel a special connection to him, and some have met him, either personally or in meditation.

During his visit, the present Dhardo Rinpoche dedicated a site on the Aryaloka grounds for the building of a stupa to hold the relics of the late Dhardo and to be a symbol of Enlightenment and a focal site for practice. Here is my account of his visit along with background on the previous Dhardo Rinpoche, my connection to him, and his relationship to Sangharakshita.

## The Late Dhardo Rinpoche

Dhardo Rinpoche was born in the town of Dhartsendo in eastern Tibet and was recognized at a very early age as a tulku of the abbot of Drepung Monastery in central Tibet. In the Tibetan tradition, a great lama may direct his rebirth so as to continue his benevolent works.

When the State Oracles and the Dalai Lama initially looked for the abbot's tulku, they found another boy in Dhartsendo who died soon after. Since a tulku can be born in three separate bodies, they continued searching. Eventually, they heard of another boy who had told his mother that he had monasteries far away that he needed to get to. When the monks approached where he was living, he said, "Here come my servants!" He answered their Dharma questions and identified objects used by the previous Dhardo Rinpoche. When asked in a later interview by a Triratna Order member if he considered himself to be a tulku, he answered, "I don't know, but I have acted as if I am."

He was educated within the classical Tibetan monastic system of the Gelugpa school. He was the second incarnation in the Gelugpa tradition (the school also of the Dalai Lamas) and the 13th –

*continued on page 9*

## dhardo tulku

*Continued from Page 8*

counting the previous incarnations – in the Nyingmapa school, one of the oldest in Tibet. His training was strict and at the same time he was the focus of a lot of devotion by the Tibetan people.

This combination shaped his strong, outspoken, kind and responsible character. Yeshe Lhundup, his tutor, gave him a broad education which later served to support his preservation of the Tibetan culture. He received his geshe degree and in 1941 the full ordination.

The Dalai Lama asked him in 1949 to travel to Bodhgaya, India, to become the abbot of the Tibetan monastery there. He did so even though he did not favor the extreme heat. It was in Bodhgaya that he got his first glimpse of Sangharakshita and said, “Look, the Dharma has gone as far as the West.”

Even though he was a high-ranking lama, most of his life was spent in Kalimpong in Northern India where he dedicated his life to the benefit of others. He was the abbot of Yiga Choeling monastery in Ghoom and he founded the Indo-Tibetan Buddhist Cultural Institute (ITBCI) in Kalimpong. This labor of love provided a basic education to poor Tibetan refugees and preserved the Tibetan language, culture and religion. He dearly loved his pupils, giving them an important message: “Cherish the Doctrine. Live united. Radiate love.”

Sangharakshita moved to Kalimpong in 1950. It was there that he and Dhardo Rinpoche became spiritual friends. Sangharakshita took his Bodhisattva vows from Dhardo Rinpoche and one can see how the founding of the Triratna Buddhist Community was as an enactment of that vow. As a result of their friendship, Sangharakshita realized the transformative and transcendental nature of spiritual friendship. Kalyana mitrata (spiritual friendship) is one of the key practices of the Triratna Buddhist Community.

### My Connection to Dhardo Rinpoche

I have a strong connection to the previous Dhardo Rinpoche even though I never met him. Following his death in 1990, I was part of a women’s group honoring his memory with a Metta Bhavana (loving-kindness) meditation directed to him. When I experienced my heartfelt metta for him and imag-



ined sending it to him, a tidal wave of his loving-kindness showered upon me. Never before had I experienced such a direct and powerful offering of loving-kindness. With this experience I naturally felt strongly connected to him. I wanted to celebrate March 24th each year to mark his passing. Bodhilocana, an Order member who died in 2011, Kiranada, and I talked about putting together such a celebration day so that others also could connect with him.

When preparing for this day, Bodhilocana said her dream was to see a Dhardo Rinpoche stupa on the grounds of Aryaloka that would contain some of his ashes and serve as place for devotional practice and transformation. When the New Zealand sangha built their Dhardo Rinpoche stupa, Sangharakshita said, “the whole project will be like one great puja from beginning to end.” As we envisaged the stupa, it seemed increasingly important as a focus of spiritual practice. We were told there were no more ashes, but Bodhilocana was undeterred. She, Kiranada, Amala, and I met as a stupa kula, gathering information and establishing our core values. Sorrowfully, Bodhilocana will not be with us in her bodily form to see the stupa completed, but joyfully we continue to bring her dream into reality.

Last year Jampel Kaldhen entrusted some of Rinpoche’s ashes encased in tsatsas to Sujajra to transport to the UK. From there, Candradasa carried them to the United States. At an Order Day at the Portsmouth Buddhist Center, the ashes were ritually transferred to the stupa kula. As I held them, I started to tremble and had this incredible and very positive sense of unworthiness. I felt humility in the face of great

compassion and wisdom coming from someone far more spiritually developed than I. I felt the desire to dedicate my actions more fully to the Bodhisattva path to be worthy of having the great honor of being in his presence. I can think of nothing more valuable than to live my life trying to become worthy of service to him, to emulate him in both small and large ways.

The stupa project has gone through many phases, and the kula continues to grow. You can read more about the project on the Aryaloka website at <http://www.aryaloka.org/get-involved/the-stupa-project/>.

### Our Pilgrimage to Kalimpong

Kalimpong - the tiny hillstation at the foot of Mt. Kachenjunga. Kalimpong - the place where Sangharakshita met the 13th Dhardo Rinpoche. Kalimpong - the site of the ITBCI, the school and orphanage for poor Tibetan refugees founded by Dhardo Rinpoche. Kalimpong: the place where Sangharakshita and Dhardo Rinpoche developed a strong spiritual friendship. Kalimpong - the place where Dhardo Rinpoche suffered a stroke and died in 1990. Kalimpong - the home of the present 14th Dhardo Tulku Rinpoche. For eight years I had dreamed of making a pilgrimage to this sacred spot, because of my strong connection to late Dhardo Rinpoche.

Dharmasuri and I made this pilgrimage last year. As I excitedly looked for a place to stay while we were there, I found an ad for the Dhardo Retreat Center which provided lodging for tourists. While preparing for the trip, I communicated with Legden Bhutia, the gentleman who ran the Center. He was

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# Buddhist Roots in the



# The Wild West

## *The Story of How Triratna Came to the United States*



By Dh. Viriyalila

It's 1980 – PacMan, Rubik's Cube, and Nintendo dominate the marketplace. Just about everyone has a Walkman, a boombox, a VCR, or perhaps all three, and the beloved mullet haircut is everywhere. Ronald Reagan had been elected president. Mount St. Helens erupted in Washington, killing 57 people. The Berlin Wall came down. On the big screen, *E.T. the Extra-Terrestrial* took the lead at the box office, closely followed by *Return of the Jedi* and *The Empire Strikes Back*. Care Bears, the Transformers, and Cabbage Patch Kids brought joy to many young, and young-at-heart. John Lennon was assassinated. Personal computers exploded on the scene and the Internet slowly, but surely, made its way into the hearts and homes of people all over the world.

Meanwhile, an English monk was disseminating the Dharma in London, and had been bringing Buddhism to the West since the 1960s. Sangharakshita's teachings were inspiring young men and women to Go for Refuge to the Three Jewels and, in doing so, to create supportive conditions to live a Buddhist life. Weaving an interesting web of relationships, the Triratna Community has slowly, even tentatively, spread its seeds across America. This is just a glimpse into the history of Triratna in America. There are as many stories and perspectives as there are people who have helped shape the conditions of our growing sangha.

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## triratna in u.s.

In the late 70s, as centers were becoming established around the United Kingdom, a wave of excitement moved through the young community, urging it to expand beyond its borders. Sangharakshita encouraged people to reach beyond their comfort zones and move to places around the world to share his teachings. Often, two or three people would team up, pack up their things and go forth to a new country, seeing their exploration as an expression of the Bodhisattva Ideal. The first Order Member to move to America with the intention of setting up the Friends of the Western Buddhist Order in America (now the Triratna Buddhist Community) was an Englishman named Manjuvajra.

It was 1980. Manjuvajra settled in and began teaching classes from his apartment in Jamaica Plain, a suburb of Boston. A few years later, Bob Ebberson (later to be ordained as Thiradhamma) found himself drawn to attend a series of Saturday meditation workshops. He learned the Mindfulness of Breathing and the Metta Bhavana meditation practices from Manjuvajra in the living room of his Jamaica Plain apartment. Afterward, Bob continued to make the hour's drive every Friday night for a collective meditation session and Puja. Later that year, he became the first person to become a mitra on American soil. There was another mitra, Alan Brooks (now Gunopeta), living in northern Maine, but he had been living in England when he made this step in his spiritual journey.

Bob and Manjuvajra became friends - spiritual friends. They inspired each other with dreams of owning a country retreat place. They had different ideas about what this might look like, and whether it was even remotely possible. Bob was envisioning a quiet deserted cabin in the woods where two or three people could sit in peaceful meditation while Manjuvajra's ideas were a little bit grander - a house perhaps, where a residential community could live, practice and work together, with extra buildings and rooms to accommodate visitors for large retreats.

Conditions came together when a Property-For-Sale flier made it into Manjuvajra's mailbox. When conversation between these two friends turned once again to dreams of owning their own retreat center, Manjuvajra leapt up to retrieve the flier



**The first contact** that Triratna (then FWBO) had with America was in Dharma and meditation classes held in Manjuvajra's apartment in Jamaica Plain, a suburb of Boston.

that advertised a double-domed building for sale on several acres in southern New Hampshire.

"This is the place we want - big enough, close to Boston, quiet, and only a quarter of a million dollars!" They both laughed and then Bob, being an American, suggested that they actually go and look at the place. They did, and the dream they had been imagining slowly began taking shape in reality. Manjuvajra turned to his Buddhist friends in England, particularly Sangharakshita, his teacher, to ask for his guidance and support, which came with both funding and encouragement. The sale of the property went through with the help of the previous owners, and the first Triratna Buddhist Center in the United States was established in 1985.

The name Aryaloka Buddhist Center was chosen, which means "The Noble Realm." The word Arya refers to anything associated with the Buddha's Enlightenment. Since the center was to be a community, a teaching center, a retreat center, and possibly a place to host to a business or two to support Buddhist activities, they thought that the name should be a clear reminder that through all these many activities at the building, everything was ultimately directed towards helping individual men and women gain Enlightenment.

The name was also selected to mark a connection between the first center and the first American to join the Order. Aryadaka had been ordained a year before during a three-month retreat in Italy. Aryada-

ka was a world traveler, having spent time in India, Nepal, the Himalayas, Morocco, and Afghanistan. He became a Buddhist in his twenties, during a two-year prison term for a 1974 drug charge in Finland. He discovered Buddhism during his prison experience, when he "took meditation seriously and found dharma in his cell." He returned to the US in 1981 and began teaching meditation in his home.

While working as a land surveyor, welder, and sculptor, Aryadaka built up the Triratna Buddhist Community in Seattle, co-founding the Seattle Buddhist Center on Beacon Hill in 1987. He also worked as a volunteer and liaison between prisoners and their families. He was appointed to Washington's Religious Advisory Committee in 1998 and became the state's first paid Buddhist prison chaplain in 2000, illustrating a shift in how prison ministries reached out to less traditional religious traditions.

Aryadaka died in 2003 at the age of 55 from liver disease caused by the hepatitis C virus following a liver transplant four years earlier. The Seattle Sangha struggled for some years both before and after Aryadaka's death but has recently gained substantial ground after regular visits from friends in the Order, running regional retreats with Vancouver and Missoula, and most recently moving into a new location that provides a beautiful and engaging space in which to hold their classes and activities.

In 1987, in another part of the country, Manjuvajra and Nagabodhi, visiting from

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the UK, went to a Buddhist conference in Ann Arbor, Michigan. It was there that they met an academic by the name of Alan Sponberg, later ordained as Saramati, who taught at Stanford University in California. Alan, who was a Buddhist studies professor, invited Manjuvajra to give a talk and meditation workshop at Stanford. It was here that Carol Forest, later to be given the name Karunadevi, met the Triratna Community. She had been introduced to Alan a few months prior, and it turned out that they were neighbors. They, and Saramati's wife, Jean, (later to be ordained as Varasuri) were enjoying the beginning of what would become a life-long spiritual friendship centered around Buddhist ideals and practices. Together they laid the groundwork for the establishment of the San Francisco Buddhist Center, Triratna America's largest urban Buddhist center.

Following Manjuvajra's visit in 1988, the three friends decided to send a letter out to people who had attended his workshop to see if anyone was interested in meeting weekly for Dharma study and meditation. Eight people responded, resulting in a casual, yet intentional, gathering of Buddhist practitioners in Alan and Jean's living room. This gathering, it has been said, was the beginning of the Triratna Community in the San Francisco Bay area.

Karunadevi stayed in touch with Manjuvajra and was quite impressed with what she was hearing about Sangharakshita and the communities developing around his teachings. She had been a Buddhist for eight years, studying with Lama Govinda, but was not affiliated with any group or Sangha. She longed for deeper friendships that were centered in the Dharma along with a more formal meditation practice.

She described it as serendipitous that Manjuvajra appeared on her doorstep, quite literally. The first thing he told her was that her teacher, Lama Govinda, was friends with his teacher, Sangharakshita, back in India. They spoke about Kalyana mitrata, and the spiritual ideals woven into the fabric of the Triratna Buddhist Community.

Karunadevi was curious - the more she heard about Aryaloka and Triratna - with its radical spirit and emphasis on friendship, kalyana mitrata, the non-sectarian approach, decentralization, consensus de-



**Aryaloka** was the first retreat center established in the U.S. and an important step in rooting Triratna in the states. Shown above is the shrine room as it originally looked.

cision-making (so many values and principles that resonated with her) - the more she knew she needed to go to Aryaloka to see and experience for herself what Manjuvajra was exemplifying.

That summer, in 1988, a visitor's program was initiated at Aryaloka. The idea was to give people - especially those from other parts of the country - an opportunity to experience life in an ongoing community. Also, since the community was a men's community but the program was open to men and women, it enabled women to come and stay at Aryaloka for an extended period of time. So anyone who wanted to experience living in a Buddhist community was welcome. Karunadevi packed up her bags and with her sense of adventure went to live at Aryaloka for three weeks. At first she was just hanging around cleaning the place but then there was the summer retreat and eight Order members came from England. The retreat was mostly men with the exception of Karunadevi and Marilyn, later to be ordained as Viriyagita. The theme of the retreat was aptly chosen to be the Bodhisattava Ideal.

While sitting around waiting for the retreat to start, one of the Order members was playing an audio cassette of one of Sangharakshita's lectures titled *The Individual, The Group and The Spiritual Community*. Karunadevi sat and listened in awe to Bhante's words as a deep sense of conviction started to arise in her heart. During the retreat she found herself acting differently than she usually did - she was

sharing herself quite deeply. She participated her first puja on that retreat, and witnessed eight people becoming mitras. Aryaloka was really celebrating the emergence of their sangha and it was quite an exciting place to be.

Manjuvajra and Carol planned the first retreat to be held in California while she was at Aryaloka. Twenty-three people made their way that November to the first west coast Triratna retreat, held at a local Tibetan retreat center that November. Karunadevi, Varasuri and Saramati all asked to become mitras on that retreat. Mitra, for those of you unfamiliar with the term, is a way of expressing a level of commitment, a way of becoming a formal, intentional friend of the Triratna Community, committed to studying and practicing under Sangharakshita's teachings.

In 1990 Saramati and Varasuri moved to Missoula, MT, where Saramati began teaching at the local university. They launched the seedlings for Triratna activities at the very popular Nalanda West study retreat that brought together sangha members from all over the world. Strong friendships were forged on this retreat. Mitras who had limited exposure to the Order found themselves immersed in beautiful surroundings exploring the Dharma with many experienced practitioners and, from that retreat, deciding that they, too, wished to embark in training to join the Order.

The Nalanda Study retreat also drew several Triratna sangha members to settle

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## triratna in u.s.

in Missoula. Linda, later ordained as Varada, and her partner, Buddhapalita, moved there in the late 90s and co-founded with a third Order Member, Tipu's and Tipu's Tiger – an ambitious pair of restaurants serving authentic Indian cuisine. Today, the restaurants are no longer open, but Tipu's Chai made its debut on the open market in 2010 and is doing very well.

Bodhipaksa, founded Wildmind.org, a successful online meditation teaching facility, while studying for a Masters' degree at the University of Montana, having realized that at that time there was a very little reliable information about meditation on the web. The website was launched in November 2000, and in the spring of the following year Bodhipaksa began offering his first online meditation course. Since then Wildmind has continued to expand, and now offers a number of online courses and free instruction in a variety of languages.

Returning back now to the east coast in the 80s. Because of the slight difficulty of getting to Aryaloka, situated as it was in the woods, the Aryaloka team had decided to go out into various communities to teach meditation and Buddhism. Outreach efforts were made to build the sangha by providing classes in nearby cities and towns. By 1989, small groups were being run in Boston, Concord, Portsmouth, and Aryaloka in New Hampshire; and in Freeport and then in Portland, Maine.

Vajramati, who had moved to Aryaloka from England in 1988, had been wanting to move in order to take the Dharma beyond Aryaloka to a big city for a while but responsibilities at Aryaloka kept him there for some time longer. In 1992 there were Order members at Aryaloka and Seattle but nowhere else. In discussions amongst the Order here in the states and with Nagabodhi, Aryaloka's President and Kalyana Mitra of sorts, they decided that San Francisco would be the best place for Vajramati to go. Karunadevi had been coming out to Aryaloka every summer for seven years, had been on several retreats in England and had requested ordination. In London she met with Sangharakshita and asked him directly if he would consider ordaining her when he came to ordain Saramati, who it was already known, was going to be ordained in 1993. Bhante said yes, if the ordination team thought she was ready



**Bhante Sangharakshita** visits the newly-established San Francisco Buddhist Center.

then, yes, he would ordain her. She had an amazing retreat - floating along - and had a good connection with the ordination team at Aryaloka. She didn't know what would happen and it didn't really matter.

It so happened that two Order members from England, Paramanada and Paramabodhi, had written to Bhante suggesting they go to San Francisco at right about this time, which considerably strengthened the conditions for Karunadevi to be ordained that year. She and Saramati became the first two Americans ordained in an American Triratna Center at Aryaloka in 1993.

Meanwhile, as Vajramati was not going to move to San Francisco as he had planned, he started turning his attention to NYC – a place where he felt very much at home having been from London originally. However, in consultation with Sangharakshita and his local fellow Order members, Vajramati was encouraged to consider moving to Boston. Even though he didn't have the same personal connection with the capital of Massachusetts as he did with New York, he agreed to do it. Aryaloka was struggling financially and it was thought that a center in Boston would be close enough that some folks might make the journey northwards to attend retreats at Aryaloka.

Vajramati started going to Boston ev-

ery week, meeting in Ken's (later to become Suriyadhamma) apartment for a year or so before he was able to move down there. He eventually moved to Cambridge and ran classes around the city, one of the main ones being at Seven Stars Bookstore in Harvard Square where Manjuvajra had run classes more than a decade earlier. While living in Boston he used to teach three classes a week, sometimes four, and every Sunday he would travel back up to Aryaloka for the weekly Order chapter meeting.

Vajramati also started classes in Providence, Rhode Island after meeting a guy in a deli with whom he started talking to about Buddhism. Vajramati was going to Providence once a week for a little over two years. While he was going there, a mitra from the UK moved to Providence and they started meeting at his place which was much quieter than the students' shared house for meditation. That man is now Viryabodhi, the chair of the center in Stockholm, Sweden. One of the things that surprised Vajramati and others in the early Aryaloka community days is that people in Boston saw New Hampshire as being miles and miles away and showed little interest in going on retreat!

In 2001 Vajramati decided it was time for him to move on to New York. Sunada (formally Yuko) was ordained in 2004 and

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through the years she has helped run introductory and ongoing Sangha Night classes as well as retreats at Aryaloka. For several years her sangha group rented a space in Davis Square, Somerville, and have recently moved into a different space after major flooding pushed them out of their previous location. Rents are high in the Boston area, and there is much competition in the Buddhist community with many different groups and centers in the city, but there still seems to be a core group of people who come along to the center for sangha activities.

For the last twelve years Vajramati has been offering classes, courses and day retreats in Manhattan. He has pretty much been on his own, supporting the Sangha and sometimes find himself thinking "Is it a sign of madness to keep doing the same thing but expect different results?" But then he returns to his faith with the belief that "all you can do is practice and share that with others and it does not matter where you are - there will always be difficulties."

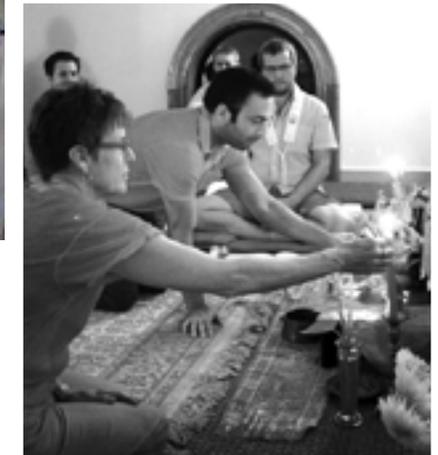
Last month, in the presence of twenty or so sangha members including visiting Order members from Portsmouth, Portland, and San Francisco, two women became mitras through a simple ceremony. Last year a new council was formed for Triratna NYC and changes were made to the way Vajramati was offering classes. They now combine their introductory class with the regular Sangha Night, meeting on the same evening in different rooms. It seems like it will work well in helping people transition from the introductory course to the regular group. According to Vajramati, it really seems to have enlivened both classes by involving more people in learning to lead classes and share the Dharma.

Sunada was the first person to become a mitra in the Boston sangha, and she continues to teach classes in support of the Boston Triratna Center. Sunada had been to a Buddhist temple in Japan. She came to that first Triratna meeting with a lot of leftover suspicion and doubt. This was before the days of much Internet and publicity was just a paper flier that she saw on a bulletin board in Cambridge with those little tear-off slips. But she went to the class. It was pretty small, four or five people. And here's this guy with a British accent,



**The Nagaloka Buddhist Center sangha** (top) in Portland, Maine, has recently purchased a beautiful space as a home for their sangha.

The new **Portsmouth Buddhist Center sangha** (right) has just celebrated the momentous occasion of their first mitra ceremonies.



sitting in a ratty old room above a bookstore, talking about Buddhist principles that were familiar to her. She had her suspicions but he seemed like a nice guy, and she appreciated what he had to say. She stayed for the whole class and then started going to the regular sangha night class, still feeling suspicious, but really interested in learning about Buddhism. Sunada and others like her became the second generational wave of American Triratna practitioners, as more people came into contact with Sangharakshita's teachings and developed friendships within the growing spiritual community.

When Dharmasuri first came along to the Portland Sangha in the early 90's a small group of individuals met weekly in a one room space that was subleased from a counselor for \$10 a week. The shrine items - a cigar box with a small Buddha enclosed, cushions, and mats - were stored in the corner of an office, to be pulled out each week and set up for meditation and Dharma discussion. Some of the same Order members from the UK who had established Aryaloka were integral to the start of the Portland sangha in the late eighties. Vajramati was one of those individuals, along with Vidyavati, a New Zealander who made her way to America in the late 80s to help establish the women's ordination training process.

The Portland Sangha died out in the late 90s but in April of 2002, Manapa led an Introduction to Meditation and Buddhism class in the same space they had rented before. Dharmasuri has been leading a growing and developing widening circle ever since. In 2004 they signed their first lease on a small one room space and established themselves as Nagaloka Buddhist Center. Today after outgrowing each of their spiritual homes and moving three times, the Portland center's accommodations include a spacious separate shrine room, a kitchen, two bathrooms, a library, a bookstore and a large multi-purpose room in a lovely brick building in Portland's Art District. They offer weekly meditation sessions, Wednesday Friends' Night, children story time and pujas, day retreats, regular introductory classes and fundraising musical performances. There are twelve mitras, two Order members and almost 400 individuals on the sangha emailing list.

In 1995, Bodhana (formally Dave Carr) was handed a letter that came to Aryaloka from an inmate and asked if he would be interested in corresponding with this man. Little did he know that this simple act would grow into a major part of his Dharma practice. Bodhana quickly began visiting the local county jail to meet with the

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# Open Your Eyes and See

*A Meditation and Drawing Workshop  
with Eric Ebbeson and Dh. Amala*

By Eric Ebbeson

I have been drawing almost as long as I remember. Although I was not one of those kids who could “naturally draw” I worked at it and gradually found a technique that worked for me. After I had graduated from college a book was published called *Drawing on the Right Side of the Brain* by Betty Edwards. When I read it I realized that what she was talking about was exactly what I had been doing all along. Armed with her analysis I began to teach drawing to children and adults as a right-brained activity.

Much later, when I discovered meditation, I began to realize that the state of one’s mind during meditation and drawing felt very similar. I also noticed that students in my drawing classes who had a meditation practice were able to “get” the idea of drawing as a right-brained activity much quicker and easier than those who didn’t.

Thus was born the idea of a workshop combining drawing and meditation, *Open Your Eyes and See* on Saturday, July 27, 9-4, led by Eric Ebbeson and Amala.

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## Heaven and Earth are Flowers: Reflections on Ikebana and Buddhism

### BOOK REVIEW

**Heaven and Earth are Flowers:  
Reflections on Ikebana  
and Buddhism**

by Joan D. Stamm

*Wisdom Publications, Boston, 2010*

“In this subtle arrangement of real life and ancient teachings, Joan Stamm shows how attention to a single flower reveals ageless wisdom. Heaven and Earth ‘is a loving tribute to a living art.’”

~ Karen Maezen Millar

Joan Stamm, of Orcas Island, Washington weaves two flowering stems into a whole: her love of Ikebana or Kado – the Japanese art of flower arranging - and the path of Buddhist study. In *Heaven and*

*Earth* she reports on her early travels in Japan, of learning the essentials of Ikebana, of visiting temples and sitting zazen, while also reflecting on her childhood on a Dakota farm and the earth that brought her on this unusual path, taking the simple concept of arranging flowers to a deeper plane of spiritual understanding.

We find Stamm among 25 Japanese Ikebana students, as she struggles through her first morning service at a Kyoto Shingon Temple, looking for the three mystic practices to achieve enlightenment: sacred body postures, faith cultivated through meditative concentration, and divine chanting... amid aching knees. Assuring us that she wants to adopt this healthy Japanese diet that she recently discovered at the temple, we find her rushing off for a Big Mac on her first day off from classes!

She soon matures and begins to con-

nect the art of Ikebana (or living flowers), to Ka-do, the Way of Flowers; illuminating the “rules” of arrangement as connected to Buddhist Dharma. Stamm learns that Ikebana is often first viewed as a decorative art but it is also a symbolic art that incorporates Buddhist principles of impermanence and universal harmony in flower form. As a novice to flower arranging, I was most surprised to find one of our meditations, the Six-Element Practice of earth, water, fire, air, space and consciousness here representing the body and mind of Buddha Vairocana, in an eight foot flower arrangement by the head of the Saga School of Ikebana during his Seattle visit.

Stamm writes that, “Artistically we must find a balance between mass and space, light and dark, tall and short,

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# Land Series: Textile Works by Dh. Ashokashri on Exhibit in August

The next exhibit to be shown in our gallery at Aryaloka Buddhist Centre will be centered around works from renowned artist and Triratna Order member Ashokashri.

Ashokashri lives and works in the United Kingdom, and her artistic medium is textiles. Her body of work entitled *Land Series* will be on exhibit from August 15<sup>th</sup> through September 9<sup>th</sup>. Ashokashri shares a little bit about her work here:

“My starting point for these textile works is my reverence for the land and the way the elements interact.

“The first group of works are mainly quick sketches. *On the Way to Gairloch* was stitched directly from observation on a cold, windy hillside this April. These works explore stitch as mark-making - a simple line or dot suggesting the edge of a hill-

side, the scarred surface of a birch tree, or the rain.

“The second group marks a move from looking at landscape into exploring the geological structure of the land and how the elements fuse and erode - volcanoes erupting, rivers eroding, plates colliding - as well as the effects of human interaction. These are more visceral experimental works.

“I aim to work in the same way nature does and echo the process of nature as it interacts with objects. The action of iron deposits colouring water or seeping into rock is similar to the way I work with materials, building up layers of cloth, thread, iron, and adding vinegar to build textures. The act of stitching here tends to have a more utilitarian function of joining together. The work is a kind of ritual resolved in the physical interaction.” ♦♦

## open your eyes

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No artistic experience or ability necessary, but some familiarity with meditation would be helpful. Basic supplies will be provided, but if you have drawing materials of your own that you like to work with, please bring them.

No one is expecting anyone to become an artist in one day. The purpose of this workshop is to explore the relationship between art and meditation, and provide another way to take your meditation practice off the cushion. What happens on the paper is of secondary importance. What happens within you and how it changes the way you see the world around you is the main focus of the day.

We will be doing several unusual and fun drawing exercises that will help you to change your perception of things in ways that are unexpected and delightful. Over the years of working this way, many people change the way they do journaling to include visual work as well as writing. If you keep a daily journal or a travel journal this is a great way to not only illustrate it, but it also changes the way you see things so that the memory and the internal visual is much more intense and stays with

you much longer than any photograph can capture.

Don't worry about internal or external critics. No one will be asked to share their work unless they wish to. “What goes in the sketchbook stays in the sketchbook” and gets treated like a journal or a diary. There will be no professional critics in the class. We will also work on silencing the critic in your mind who sometimes shows up to tell you how bad you are at anything you do, not just in art. One of my mentors and a great artist herself, Jane Dwyer (who got more out of a pencil than anyone I ever knew), had the ability to find something wonderful in everyone's work and would bring it out to them in a sort of positive feedback loop. I try to also work that way.

Hopefully the weather will cooperate and we can go outside at some point. We will practice meditation to begin the day, to refresh our vision partway through, and to conclude the day, all led by Amala. Drawing will begin with some unusual exercises, followed at some point by going outside on the beautiful grounds of Aryaloka to draw the natural world, the Buddhas, whatever you like. I have gone drawing here several times and there is always something wonderful to discover and draw. ♦♦



*“Never Give Up” by Neil Harvey*

## Arts at Aryaloka Schedule of Events

Saturday, July 27 | 9 a.m. - 4 p.m.

**Open Your Eyes and See: Meditation and Drawing Workshop**

Sunday, August 11 | 10:30 a.m. - 4 p.m.

**Kado-The Way of Flowers Workshop**

August 15 - September 9

**Land Series: Textile Works by Dh. Ashokashri**

Open daily - mornings and some evenings. Call the office for the exhibition schedule or to schedule a special viewing at 603-659-5456.

October 7 - November 22

**Mind the Gap: Contemplative Paintings by Neil Harvey**

Open daily - mornings and some evenings. Call the office for the exhibition schedule or to schedule a special viewing at 603-659-5456.

November 10, Sunday 6-9 p.m.

**Arts Evening: A Night of Music, Poetry and Art.**

We will host a reception for our featured artist, Neil Harvey who will speak about his work in the *Mind the Gap: Contemplative Paintings* exhibition. A very special evening of contemplative arts.

Please visit the [Aryaloka website](#) for more information about these events.

# A Pilgrimage to Japan: An Artist's Tour for Buddhists, a Buddhist Tour for Artists

By Lois Sans

For two weeks in April, eight travelers and I become pilgrims, making a spiritual journey to Kyoto, Nara, and Mt. Koya, Japan. We are all Buddhists, some Triratna Order members, some Mitras, some beginning or renewing a practice. Three of us are from Aryaloka, three from Boston, two from Australia and one from the UK. In our own way, we use the art we find to enrich our devotional practice.

Here are some reflections from this trip:

We stop to wash our hands with ladles at the *tsukuba* (stone basin). Through large wooden gates, we view the immense structure of the Heian Jingu Shrine. Slipping through a gate, we take in the gardens around the complex. Paths twist through foliage so dense we cannot hear the city just outside the stone walls. A bridal party poses for pictures on this, a glorious sunny day.

We pile on all the clothes we brought on this chilly Wednesday and make our way under umbrellas to Daito, The Great Pavilion on sacred Mt. Koya-san. Slipping off our shoes, we step onto the smooth wooden floors. Vairocana, the Great Sun Buddha and patron of Shingon, welcomes us. The creaking of the floorboards and the soft rain are all we hear.

A walk among tombstones, cryptomeria trees, and what seems like miles of stupas, lead us to where Kobo Daishi, founder of the Shingon School of Buddhism, was enshrined. We splash water on awaiting rupas to honor deceased family members. We later meet with Yamaguchi-sensei, head priest at Hoon-in Temple where we stay, who explains the esoteric sect of Shingon Buddhism with its focus on mantras, mudras and mandalas.

The gardens at Daisen-in temple in the Daitokuji complex exemplify *kare-sansui*, dry gardens of sand and rock made to conjure up images of water. We sit on the open veranda, meditating on its simplicity. Earlier, we sat *zazen* meditation at Ryosen-an, the crisp morning air punctuated with bells, chants, and the snap of the *kyosaku* (correction stick).

Afterward, the Rinzai priest, Taiun



Matsunami, serves tea to us curious Western Buddhists. Rinzai, a form of Zen, employs *zazen*, koans, and methods to bring one quickly into awareness. In Soto, another Zen sect, one's true self is found through *shikantaza*; sitting in quiet and stillness - nothing more, nothing less.

A short hike up a steep hill to Basho's grave inspires some of us to write haiku that we share at dinner. We also share a daily meditation in shrines, or together at our hotel room, a harmonious sangha.

Stepping through the entranceway on an ordinary street, more like an alley, brings us to the artistry of a master. Kiranada's rozone mentor welcomes us with tea, a viewing of his latest folding screens and kimono made with meticulous care and devotion to his craft. Mr. Tange envelops

me in a silver kimono, like a silkworm in a sacred cocoon. Memories. Reflections.

And now, how do I keep the peace I found with our traveling sangha in that land of order and beauty? I think of the shadows of the trees on a moss-covered garden, cherry blossoms falling with grace on a temple walkway, the kind faces of those who pointed the way when I looked lost. I think of the shrine at Jodo-shu Temple, Honen-in, lovingly prepared for Amida by the abbot Shinso Kajita; thirty-one flower heads placed around the rupa with care, in all their transient beauty.

We are a group filled with gratitude to our organizer Kiranada. Her knowledge, research, guidance, and love made this unique trip possible. It was an honor to be part of it. ♦♦

## Paradise

By Kavyadrishti

When, when will the bird of paradise land in my back yard?  
Will I be at home that day, or out shopping for new shoes?  
So many times we miss the golden sunset, the cardinal in the snow  
when we are cutting toe nails or watching the Netflix film that arrived that morning.

And what will the bird of paradise bring, a gift, a warning, a reward, an end  
to all I struggle to escape? And if I miss him, will he return?  
How many times can I hope to escape the consequences of my foolishness?  
How can I now escape the pain of past consequences?

And why do I wait, that eternal waiting of Godot, when we even recognize that it is our own.  
To rise unbidden, to comfort unasked, to challenge in the midst fear,  
to find strength in impotence, to avoid hoping for praise, to step into what's unknown  
is to know we have wings, quite similar in color to those in Paradise.



## The Great Guru

By Kavyadrishti

Oh great guru Padmasambhava,  
I make you the symbol of my determination  
to awaken the goodness in my heart.  
In the thunder that surrounds your power  
I remember the man who brought us the Teachings.  
Words you gave us strike like lightning bolts  
to burn away the habitual views my ego binds me to.  
As you transformed the enemies of Dharma  
I would transform my mind,  
not to seek oblivion in nothingness  
but to see beyond to a different meaning.  
I seek to melt my pride in tears of compassion,  
to hear a voice in the silence different from my own,  
to find the strength to crumble my certainty and pride.  
I would do my work well and love others gently

without need for fame or reward,  
without need to avoid failure or blame,  
without my ego's need to choose.

May I remember always the great guru  
who took the Teachings to Tibet  
and those who brought them to this new land.  
May I see beyond my imaginings of flashing eyes  
to acknowledge my need for the protection of Dharma.  
May I give to sangha my acceptance of their gifts.  
May I stretch beyond my longing for the guru to appear  
and find strength in my own voice in the world.  
With a humble heart,  
desiring to give without recognition,  
may I always seek to know that great compassion  
that does not lie in your imagined fiery figure  
but in the terms hidden in all hearts.

## heaven and earth

Continued from Page 16

smooth and rough, straight and curved.  
Spiritually, we must reconcile with Heaven  
and Earth, and the middle way of harmonious living."

In a later section, she considers ikebana as a "healing art" traveling to a suburban nursing home to work in a light and graceful way, teaching the way of flowers to people with dementia and severe Parkinson's disease. We find her honoring the passing of her teacher and her mother, learning to be honest with herself and witnessing the blooming of life and its passing away through the eyes of a lover of

beauty, a lover of flowers.

After twelve years of study and practice, the author, Joan Stamm received shihan, formal authorization to teach from her Saga School of Ikebana, headquartered in Kyoto.

Her writing on this personal path has been published in Tricycle Magazine as well as Utne Reader and was chosen for the Best Spiritual Writing volume in 2001. *Heaven and Earth are Flowers* has been called an "elegant dip into the heart of a Japanese art and its real base as honoring the Buddha as a way to awakening."

This engaging book was passed to me by our visiting Ikebana teacher, Antoinette Drouart who studied Ikebana in Japan

starting in 1986 with the Shogetsu School. A limited number of copies of *Heaven and Earth* are available in the Aryaloka bookstore, and hopefully a copy will soon be in the library for borrowing. It is highly recommended for those who look for background information before joining our *Kado: Way of Flowers Workshop* on Sunday, August 11, from 10:30 a.m. to 4 p.m.

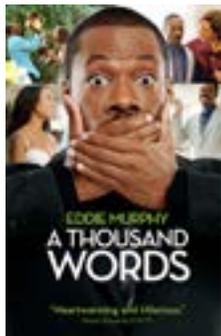
Please remember that because of its transient nature and the living beings involved, PRE-REGISTRATION for this workshop is required by July 31. Please call the office at 603-659-5456 or register on-line. Don't miss it!

~ Dh. Kiranada

## movie review || Eddie Murphy, a Magical Tree, and the Eightfold Path

*A Thousand Words*  
(2012), 91 minutes, PG-13  
Available on Netflix

This movie review requires a brief introduction. I have a housemate who is a wonderful person although we have very different tastes in movies, music, food...



just about everything. A few weeks ago he had a difficult day and needed some perking up. We went for a walk and later he mentioned that he wanted to watch a movie. Moments later we stood gazing into the screen

of our local Red Box. Knowing that we don't enjoy the same movies, I decided ahead of time that I would watch whatever he wanted, no matter what. Naturally as soon as he got excited about Eddie Murphy's new film, *One Thousand Words*, a little voice in my head cried out, "No! Not that! Please, don't make me watch that!"

Thankfully, my meditation practice paid off, and I was able to recognize my negative mental state and allow it to float away like a cloud in an otherwise clear blue sky. "Yes," I said, "If you want to watch it, let's get it." Truthful communication prevents me from telling you that this is a wonderful movie. In fact, the New York Times review is being fair when it states, "In the simplicity of its premise it embodies the notion of high-concept entertainment. In its execution it demonstrates how technical efficiency can drain

the life from a story." And yet, I liked it. In fact, I liked it much more than my Eddie-Murphy-movie-loving housemate. In fact, I liked it so much, I'm recommending to anyone who wants a gentle lighthearted teaching on Right Livelihood and Right Speech.

At its core, *A Thousand Words* is a refreshingly comical take on certain branches of the Eightfold Path. Here's the synopsis taken from the film's home page:

"Fast-talking Jack McCall (Eddie Murphy) says whatever it takes to close a deal. But after stretching the truth with a spiritual guru, he suddenly finds his life depending on a magical tree with 1,000 leaves... one for every word he has left." Jack McCall is a literary agent whose only

motivations for work are materialistic. He uses language as a means to get what he wants and his interpersonal relationships are a bit strained as a result. McCall is forced to confront how he uses language and his career and the effects that ripple outward from his choices.

Even though *One Thousand Words* is not ground breaking high cinematic art, it is extremely accable and does a lovely job opening the door for discussion on the topics of Right Speech and Right Livelihood in the Buddhist sense without reliance on doctrinalism that can sometimes be an obstacle to those exploring these ideas for the first time.

~ Jaime Grady



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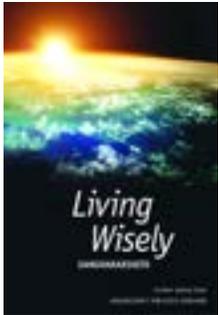
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## buddhaworks || New additions to the bookstore

By Steve Cardwell

Greetings everyone and best wishes from Buddhaworks. We are very excited to have some new books for you in the bookstore.

### Living Wisely: Further Advice from Nagarjuna's Precious Garland by Sangharakshita



“How do we live wisely? Sangharakshita outlines how in this companion volume of commentary on Nagarjuna's Precious Garland, showing us how to use our positive ethical position, our momentum in

goodness, to develop a deep understanding of the nature of life.

In the companion volume, Living Ethically, Sangharakshita showed us that to live a Buddhist life we need to develop an ethical foundation. Ethical living means being motivated increasingly by love, con-

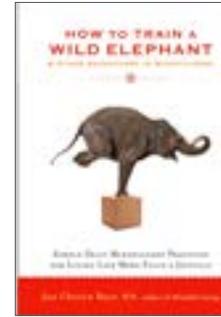
tentment, and awareness. However, from a Buddhist viewpoint, this “being good” is not good enough. We become good in order to be wise.

Although ultimately the most satisfying of all human endeavors, here we learn that the development of wisdom is also not an easy task. The truth of things is elusive, subtle, and even frightening. So we need to get to it by developing both a more non-literal and reflective intelligence, and greater maturity and courage.” ~ *Windhorse Publications*

“Sangharakshita is one of the most significant Buddhist pioneers in the West... I have always looked to his books for inspiration and ideas on how to better translate the principles and practices of Buddhism for western audiences and practitioners today...” ~ *Lama Surya Das*

### How to Train a Wild Elephant: And Other Adventures in Mindfulness by Jan Chozen Bays

“Among the current spate of books on mindfulness, Bays's distinguishes itself with 53 simple practices tested through 20



years at the Great Vow Monastery in Oregon. [She] brings gentle compassion to the task of integrating mindfulness into a busy life.” ~ *Publishers Weekly*

“With simple exercises designed to bring mindfulness into daily life and with gentle ways to remind ourselves to practice, the author leads practitioners to the discoveries and deeper lessons that each exercise can reveal. With [Jan Chozen Bays's] help, mindfulness practice becomes a powerful yet delightful gateway to the inner peace that is within reach of us all.” ~ *Spirituality & Health*

“In a brilliant, practical, and elegant way, Bays has answered the question most frequently asked by students of meditation, ‘How do I bring this practice into my daily life?’ Here is a jewel box of insightful, wise, beautiful, and compassionate ways to do so.” ~ *Jack Kornfield*

*continued on page 22*

## online insight || Online Reading Apps as Skillful Means

By Dh. Satyada

First, while this column has often highlighted an online website, this time I'm suggesting a new way of learning the Dharma. So I'd like to admit that, perhaps often to the point of distraction, I'm enthralled by technological devices. But here's one case where technology can be employed as skillful means. Here, of course, I'm talking about using some variety of e-Reader. In my own case that consists of a number of applications running on my Google Nexus 7 tablet, but they could just as easily be run on an Amazon Fire or Kindle, Barnes & Noble's Nook, or Apple's iPad or equivalent.

Once you've chosen a device, then you will need an app (or application) to display your e-Content on your device. All of the devices above come with their own default applications to handle content, but my experience is that there are often far superi-

or applications that do the job better for low or no cost. First a word about formats, and then my suggestions for apps to handle each format. There are three major formats that are used by content providers as containers for the material presented (at least three open formats as well as a host of proprietary ones that only work on the provider's platform). These are Adobe's pdf format (intended to be device agnostic, but can in practice be problematic on many devices), the ePub format that supports many devices, and the mobi format which is aimed at Kindles and other devices running the Kindle app.

So which apps should you use? My suggestions are based on my own experience with the Nexus tablet and would work equally well on any up-to-date Android device. Both the Apple and Amazon devices are what I like to call a “walled garden,” that is, it's quite pleasant in the “garden” if you're happy doing things their way, but

hard (as in a high wall) if you want to do things in a way that they don't support. So there may be versions of the apps I'm recommending that will run on these platforms, or similar apps that work just as well - I just can't offer advice on them since I haven't used them.

For pdf files I use ezPDF Reader, available from the Play Store. It's free to try and inexpensive to own. What I especially like about it is the number of different options that it has to display text in just the way you prefer. One of the best things about an eReader is that you can adjust the text size to match your eyes (in my case larger text allows me to read without my glasses). EzPDF Reader also supports TTS (Text to Sound) which means it can read you the book, a very handy feature that allows you to listen to books when on a long ride.

For ePub books I like Cool Reader (also in the Play Store). Like ezPDF reader, Cool

*continued on page 22*

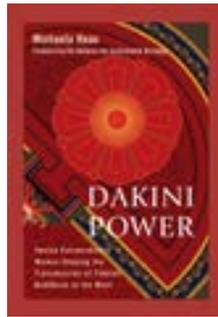
## buddhaworks

Continued from Page 21

### Dakini Power: Twelve Extraordinary Women Shaping the Transmission of Tibetan Buddhism in the West

by Michaela Haas

“The twelve women profiled in Michaela Haas’s book form a circle that radiates in countless ways. Taken as a whole, their lives document both the continuing emergence of Tibetan Buddhism in the West



conversation.”

~ Sharon Salzberg, author of *Loving-*

and the concurrent work towards women’s inclusion in arenas of practice and leadership where they have historically been marginalized and excluded. *Dakini Power* is an inspiring contribution to the ongoing

*kindness and Real Happiness*

“What a moving and powerful book! With passion and verve, these remarkable women bear witness to the fact that the buddhadharma has put down firm roots in the West. Michaela Haas has done a superb job of presenting their struggles and their realization in a way that makes them an inspiration to men and women alike.”

~ B. Alan Wallace, author of *Boundless Heart and Choosing Reality*



## online insight

Continued from Page 21

Reader supports a variety of display modes and can read material using TTS. Books in mobi format (as well as books you buy from Amazon) require the Kindle reader ap. Unfortunately the Kindle app is much more limited and can’t use TTS.

So what about content? Isn’t this article supposed to be about learning the Dharma? In my experience there are many, many sources of free eBooks on the internet. A Google search of “buddha epub” turned up over 600,000 sites. And the beauty of eBooks is that you can store many of them on your device and have a

full library at your fingertips without having to break your back lifting them (my device is about ten ounces).

Here are some of my favorite sites (with links):

**Access to Insight:** <http://www.accesstoinsight.org/outsources/e-books.html>

**dhammatalks.org (Thanissaro Bhikkhu):** [http://www.dhammatalks.org/ebook\\_index.html](http://www.dhammatalks.org/ebook_index.html)

**urbandharma.org:** <http://www.urbandharma.org/udharma5/ebooks.html>

**BuddhaNet:** <http://www.buddhanet.net/>

[ebooks.htm](#)

**Ancient Buddhist Texts:** <http://www.ancient-buddhist-texts.net/Ebooks/EB-index.htm>

**Pali Text Society:** [http://store.pariyatti.org/Free-Products\\_c\\_421.html](http://store.pariyatti.org/Free-Products_c_421.html)

There are many more. And you can download the entire Access to Insight site (translations of much of the Pali Canon) for offline viewing.

So using technology can be skillful means. I hope this has whetted your appetite to harness the power of technology in search of the good. ♦♦

## For Your Information...

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## triratna in u.s.

*Continued from Page 15*

inmates and offered to help them deal with the stress of being incarcerated by teaching them meditation. Very quickly the men attending the class expressed interest in learning more about the teachings of the Buddha, and in no time at all a second weekly class was established to explore the Dharma.

After several years of volunteering at the city jail close to his home, Bodhana was then asked to consider teaching a meditation course at the New Hampshire State Prison for Men in Concord, NH. Not sur-

prisingly, momentum was quickly generated and the initial introductory course became an ongoing weekly class from which the Concord prison sangha was established. This class continues to grow and benefit many beings inside the walls of the New Hampshire State Prison for Men and beyond.

And lastly, a new center has been formed in Portsmouth, NH. With a long history of classes having been offered in the culturally rich Port City, a group of six sangha members – Suddhayu, Candradasa, Danakamala, Narottama, Suzanne and myself - thought they had been dreaming of opening a center there long enough and in

2010 set themselves up in a donated space along the Piscataqua River. With twenty or so people coming each week to hear about the Dharma, they are currently looking for a new home in the downtown area to create stronger conditions for people to deepen their Going for Refuge to the Three Jewels.

Moving into our fourth decade of creating conditions to develop the Triratna Buddhist Community in America, we have a sangha that is filled with gratitude for our early pioneers. May the circle of friendships continue to flourish in the light of Buddha and the nourishment of the Dharma. ♦♦

## dhardo tulku

*Continued from Page 9*

pleasant and gracious, and we looked forward to meeting him. Little did we know – until after we met him – that he was the father of the present Dhardo Rinpoche.

At one point I asked him if he thought the present Dhardo would be in Kalimpong during our visit. Much to our surprise, Rinpoche would be on a break from his studies at the monastery in southern India and would likely be in Kalimpong. When we arrived at the Center, Legden Bhutia welcomed us warmly, showed us around and shared with us his personal family pictures. We were amazed and thrilled to discover that he was Dhardo Tulku Rinpoche's father and that his wife, the mother of Rinpoche, was Zenden Lhamo, the daughter of Jampel Kaldhen, the principal of IT-BCI.

He told us that he and his wife had not wanted their son, born in December 1991, to go off to the monastery when he was first recognized by the 99th Ganden Tripa, the representative of Tsongkhapa, the founder of the Gelugpa school. His mother wanted him to live a normal life. His enthronement ceremony was held on April 25th, 1996 at the school and a week later another one was held at the monastery in Ghoom. He remained at home and studied until he was ten. His parents were still reluctant to see him go. They agreed after conferring with the Dalai Lama who was concerned that waiting longer would hinder the boy's development and that it would be unfortunate to break the lineage of such a great lama. Dhardo Rinpoche then went to a Gelugpa monastery in southern India where he still

studies and has almost completed his geshe degree.

His father introduced us to Dhardo's grandmother, Legden's mother, and invited us to attend the second anniversary puja of her husband's death. We accompanied the family to the Bhutanese temple in Kalimpong to participate in the puja. We then went to the school, met Jampel Kaldhen and had an audience with Dhardo Rinpoche. I was so moved and immediately felt a connection and the warmth of his kindness. His mindfulness and intuitive responses to our awkwardness was moving. I was afraid I would be so overwhelmed that I would be speechless, but that was not the case. I felt innocent, pure, and totally outside of my usual self-reference. It wouldn't have mattered if I had said nothing as I was content to just watch and listen.

Upon my return I was inspired to move the stupa project along. The kula met and decided to invite Dhardo Rinpoche to Aryaloka with the hope of sharing his presence with the sangha. My heart leapt when he replied he would be happy to come and that the best time would be June during his first visit to the United States.

### Visit to Aryaloka

On Tuesday, June 18th Bettye Pruitt and I met Dhardo Tulku and his attendant Sersang at the Portland airport. As we drove along I-95 he asked, "Where are the people? Where are all the animals?" We left the interstate for a short period, but still no people. Such a contrast to their lives in India! During their visit, many modern conveniences fascinated them. I watched Ser-

sang as he inspected the washing machine and dryer from all angles and demonstrated how people pound and stomp on their clothes in India. Sersang expressed his thankfulness repeatedly for the experience of Aryaloka as it reminded him of Dhartsendo, Tibet, where he was raised. He appreciated the tall trees, the beautiful weather, the clean air and the peaceful, quiet atmosphere so conducive to meditation.

The next day, Dhardo Tulku met with the stupa kula. To our surprise, he presented us with relics that had been part of the late Dhardo Rinpoche's collection. As he was showing us these precious objects we were in tears at the magnitude of his gift. He then performed a puja for the land on which the stupa is to be built. That evening he gave a talk to the Aryaloka community with some 80 people attending.

While here, he met individually with some sangha members including Vihansari's small dog. Vidhuma stayed with them overnight when we realized that they needed direction for many aspects of their living arrangements even though Singhatara had generously prepared all their food. Some of the men joined them for supper Thursday before the Tara puja. Friday morning their visit concluded with an interview with Candradasa for Triratna in America before they departed with Dharmasuri and me to catch their flight out of Boston.

We were sad to see them go. In such a short time, we developed a strong heart connection. They generously gave of themselves. I believe that the positive benefits of this visit will be felt here and all over the world for many years to come. May all beings benefit! ♦♦

## upcoming events

(All events are subject to change. For the latest, up-to-date information, check our web site at <http://www.aryaloka.org> or call the office at 603-659-5456.)

*Events in italics held at Akasaloka.* Mitra classes & Order days not included.

### JULY

- 1-2 Noble Silence Retreat – ends at noon on Tues.
- 3 Drop-In meditation – Mindfulness of Breathing, 7-9 p.m. – Vihanasari
- 10 Drop-In meditation – Metta Bhavana (Loving-Kindness), 7-9 p.m.- Dayalocana
- 13 Bahiya Sutta Study, 9 a.m. – 1 p.m., Dayalocana
- 14 SANGHA PICNIC, Great Island Common, potluck, 3 to 9 p.m.
- 17 Drop-In meditation – Mindfulness of Breathing, 7-9 p.m., leader Vihanasari
- 20 *Men's Practice Day – all men are welcome*
- 24 Drop-In meditation – Metta Bhavana (Loving-Kindness), 7-9 p.m. – Khemavassika
- 26 DHARMA DAY – Satyada, 7-9 p.m. – all are welcome
- 27 Open Your Eyes and See: Meditation and Drawing Workshop – 9 a.m. to 4 p.m., Eric Ebbeson and Amala
- 28 SANGHA HIKE meet at the trailhead at 10 a.m.
- 31 Drop-In meditation – Mindfulness of Breathing, 7-9 p.m. – Amala

### AUGUST

- 2-9 Rental – center closed
- 10 Truckload of Dung and Other Fertile Buddhist Stories, 9 a.m. to 1 p.m. – Arjava
- 11 Kado: The Way of Flowers (Japanese flower arranging) 10:30-4, Antoinette Duart
- 14-16 *Women's GFR Pre-Retreat*
- 16-27 Women's GFR Retreat – center closed

- 28-30 *GFR Women's post-retreat*
- 30-9/3 Women's Order Retreat – may need to use both buildings

### SEPTEMBER

- 1-3 Women's Order Retreat continues
- 4-6 *Preceptors' Retreat*
- 6-15 Men's GFR Retreat
- 13-14 Retreat at Concord State Prison for Men – contact Satyada for info.
- 18 Intro to Meditation and Buddhism, 7-9 p.m., leader TBA
- 20 *Full-Moon Puja and Meditation, 7-9*
- 20-22 Rental – domes closed
- 25 Intro to Meditation and Buddhism, 7-9 p.m., leader TBA
- 27-29 Yoga Retreat with Lily Sibley
- 28 *Truckload of Dung and Other Fertile Buddhist Stories, 9 a.m. to 1 p.m. – Arjava*
- 29 Introduction to Meditation, 9 a.m. to 1 p.m. – Loving-kindness meditation

**Please Note:** Tuesday Friends' Nights will be held on an irregular schedule from July through September. Please check the Aryaloka website for more details at <http://www.aryaloka.org>.

## ongoing events

### Sangha Night At Aryaloka

Every Tuesday evening, 6:45-9:15 p.m.

- Led by Arjava, Akashavanda, Amala, Satyada, and other sangha members.
- Open to all
- Fee: Suggested donation \$10 per class
- No registration necessary

Typically, our Tuesday night activities include:

- 6:45 - Gathering, tea, and announcements
- 7:15 - Meditation and shrine room activity
- 8:00 - Study, discussion, or a talk on the evening's topic
- 9:15 - End

With any of these activities, you are free to participate or to just sit and listen. Nothing is compulsory. If you have any questions, please ask!

### Full Moon Puja

**Friday evenings as scheduled (unless noted).** See the Aryaloka website or *Vajra Bell* events schedule for dates and locations. 7:00 p.m. meditation, followed by puja.

The rich devotional practice of meditation and puja is shared on these special Friday nights by those who find devotion an important part of their practice.

*When we celebrate the Sevenfold Puja, which combines faith and devotion with poetry and sometimes an element of visual beauty, we find that our emotional energies are to some extent refined. When this happens, it becomes possible for the vision and insight of the higher thinking center to act through these refined, sublimated emotional centers directly on the moving center. In this way, the whole of life is completely transformed.*

Sangharakshita ~ *Ritual and Devotion*