

Honour Thy Fathers

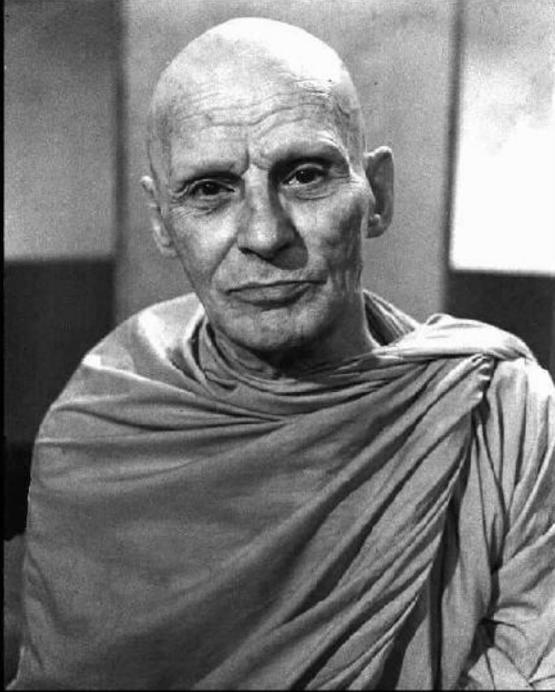
By Terry Shine



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Buddha Dharma Education Association Inc.

Honour Thy Fathers □



A Tribute to the Venerable Kapilavaḍḍho □

Honour

Thy

Fathers

A Tribute to the Venerable Kapilavaḍḍho... □
And brief History of the Development of □
Theravāda Buddhism in the UK □

Venerable Kapilavaddho ...□

The first European to be ordained in Thailand ...□

*He stands out as a man who started and developed the□
founding of the first English Theravāda Sangha in the□
Western world ...*□

Introduction

This book is intended primarily as a tribute to the late Venerable Kapilavaḍḍho Bhikkhu (William August Purfurst, known later as Richard Randall) for whom the English Sangha Trust was formed. *He stands out as a man who started and developed the founding of the first English Theravāda Sangha in the Western world.* For the sake of context it includes a very brief history of the development of Theravāda Buddhism in the UK. Only the major steps of this development have been recorded here, though many other groups have contributed to the spreading of Buddhism in the UK.

This book has been compiled by the editor as a way of saying thank you to the Venerable Kapilavaḍḍho and to all past Buddhists who, through their interest and hard work, have provided for him, and countless others, the opportunity to benefit from the Buddha's teaching. Hence the title "Honour Thy Fathers".

This book is given freely for the use of libraries but due to the expense of printing is not intended for free distribution to the general public. This book may be downloaded/printed from either www.aimwell.org (Webmaster Bhikkhu Pesala) or www.buddhanet.net eBooks (Webmaster Venerable Pannyavaro).

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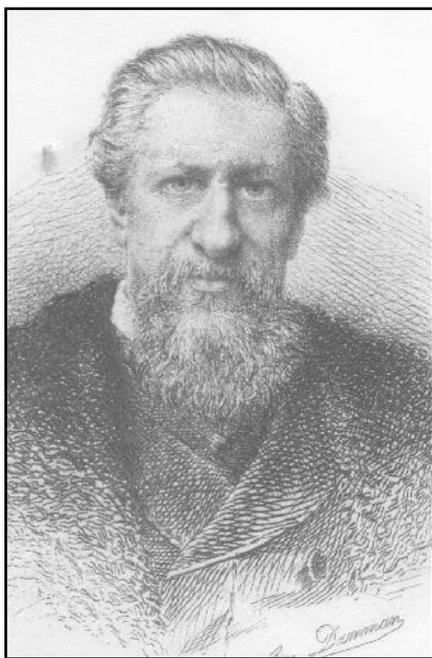
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Source Abbreviations

- (MW) Middle Way Magazine, published by The Buddhist Society.
- (S) Sangha Magazine (Also known as The Buddhist Path), published by The English Sangha Trust.
- (R&B) “Three Cotton Robes and a Bowl” by John Garry Published in the Sangha Magazine (Also known as The Buddhist Path), English Sangha Trust, June 1969.
- (CH) Sixty years of Buddhism by C. Humphreys, published by The Buddhist Society.
- (MBS) Manchester Buddhist Society.
- (EST) English Sangha Trust.
- (M-EST) Minutes Books, the official records of all English Sangha Trust meetings.
- (A) Venerable Kapilavaḍḍho scrapbook, which is owned by Alan James, Aukana Trust.
- (AHM) Alan James, Venerable Kapilavaḍḍho scrapbook (Aukana Trust), “The Wheel Turns” by H. Martin, Article published in the Siam Rath Weekly Review, June 4th 1954.
- (AP) Ajahn Pañṇāvaḍḍho, Abbot of the English Sangha Trust 1957-1961.
- (ART) Article by M. Walshe, Published in the Sangha Magazine (Also known as The Buddhist Path), English Sangha Trust, February 1972.
- (ED) Editor: Terry Shine.

Light of Asia□

1879□



Sir Edwin Arnold□

Source: "Light of Asia", Buddhist Society library

In the following Poem I have sought, by the medium of an imaginary Buddhist votary, to depict the life and character and indicate the philosophy of that noble hero and reformer, Prince Gautama of India, the founder of Buddhism.□

A generation ago little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during twenty-four centuries, and at this day surpasses, in the number of its followers and the area of its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama; and the spiritual dominions of this ancient teacher extend, at the present time, from Nepal and Ceylon over the whole Eastern Peninsula to China, Japan, Tibet, Central Asia, Siberia, and even Swedish Lapland. India itself might fairly be included in this magnificent empire of belief, for though the profession of Buddhism has for the most part passed away from the land of its birth, the mark of Gautama's sublime teaching is stamped ineffaceably upon

modern Brahmanism. And the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddha's precepts.□

More than a third of mankind, therefore, owe their moral and religious ideas to this illustrious prince, whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, holiest, and most beneficent, with one exception, in the history of thought. Discordant in frequent particulars, and sorely overlaid by corruptions, inventions, and misconceptions, the Buddhistical books yet agree in the one point. Of recording nothing — no single act or word — which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr. Gautama has consequently been given this stupendous conquest of humanity; and — though he discounte-□
nanced ritual, and declared himself, even when on the threshold of Nirvāna, to be only what all other men might become — the love and gratitude of Asia, disobeying his mandate, have given him fervent wor-□
ship. Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula, "I take refuge in Buddha!"□

The Buddha of this poem — if, as need not be doubted, he really existed — was born on the borders of Nepal, about 620 BC, and died about 543 BC at Kusinagara in Oudh. In point of age, therefore, most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom.□

The views, however, here indicated of "Nirvāna," "Dharma," "Karma," and the other chief features of Buddhism, are at least the fruits of considerable study. And also of a firm conviction that a third of mankind would never have been brought to believe in blank abstractions, or in nothingness as the issue and crown of being.□

Finally, in reverence to the illustrious Promulgator of this "Light of Asia," and in homage to the many eminent scholars who have devoted noble labours to his memory, for which both repose and ability are wanting to me, I beg that the shortcomings of my too-hurried study may be forgiven.

It has been composed in the brief intervals of days without leisure, but is inspired by an abiding desire to aid in the better mutual knowledge of East and West.□

The First Truth Is of *Sorrow*.□ Be not mocked!□
 Life which ye prize is long-drawn agony:□
 Only its pains abide; its pleasures are□
 As birds which light and fly...□

The Second Truth is *Sorrow's Cause*.□ What grief□
 Springs of itself and springs not of Desire?□
 Senses and things perceived mingle and light□
 Passion's quick spark of fire...□

The Third is *Sorrow's Ceasing*.□ This is peace□
 To conquer love of self and lust of life,□
 To tear deep-rooted passion from the breast,□
 To still the inward strife;□

The Fourth Truth is *The Way*.□ It openeth wide,□
 Plain for all feet to tread, easy and near,□
 The *Noble Eightfold Path*;□ It goeth straight□
 To peace and refuge. Hear!□

Source: Extract from the Preface and poem—"Light of Asia" by Edwin Arnold,□
 London, July, 1879□

* * * * *□

The Four Noble Truths□

The four are one but can be divided for explanation. Do not take one alone especially the first!□

1st Noble Truth□— Suffering, both, manifest that the whole world understands and non-manifest that hides behind all the results of good karma. In short it is saṃsāra as we experience it – the ups and downs of life in the full.□

2nd Noble Truth□— The arising of suffering or dependent co-arising. This is a very deep subject but at the level of the truths is simple. Do good actions — get good results (happiness etc.). Do bad actions — get bad results (sadness, hell states etc.). The law governs both positive and negative. A person does not want to be caught by his bad karma, but remember the good karma is just as sticky. Beings are caught in the net of suffering by both good and bad deeds. Always give away the merit of good deeds — others need it more than one who has decided to go beyond karma ...□

3rd Noble Truth□— Nirvāna cannot say much of any use about this so pass on to ...□

4th Noble Truth□— Path, this comes down to mindfulness at each and every moment of the day. Although right action, speech and livelihood are included do not let this trap you into the merit making trap. The best good deed is to practice non-attachment. Nothing is worth being or getting — let it all go.□

- Any thing in your body□
- Any feelings□
- Any mind states or thoughts□

Let it go. Do not own it. That is the Fourth Noble Truth. That is the Dhamma practice — the Noble Path.□

The Buddha's ancient path:□

Who can see saṃsāra and nibbāna at the same time?□

* * * * *

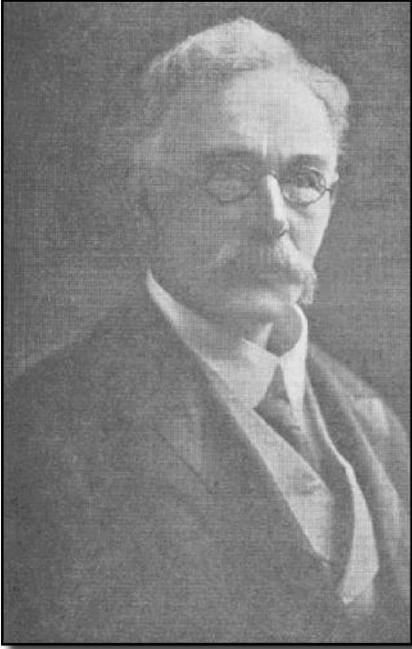
They are not true Bodhisattvas ordained in the gospel of the Tathāgata, who have no application, no power of meditation ecstatic and concentrated, no studiousness, no eager pursuit of learning. Moreover, Maitreya, the gospel of the Tathāgata arises from meditation ecstatic and concentrated, it is fitly framed and compact of knowledge, it arises from earnest application: it does not arise from subservience to the usual ends of the householder's actions. For such action belongs to those whose application is misapplied, who delight in the chain of existence, by the way of subservience which is longing desire for worldly objects. Not on such an object a true Bodhisattva must set his heart. □

Source: Adhyāsanasañcodanā Sutra, page 112 □

* * * * *

The Pali
Text Society

1881



Prof. T.W. Rhys Davids□

LL.D., PH.D□

Founder of Pali Text Society 1881□

Founding President of the□

Buddhist Society 1907□

Source: Buddhist Society□



Dr I.B. Horner O.B.E.□

Pali Text Society□

Published with article reproduced below□

T.W. Rhys Davids founded the Pali Text Society in 1881. He had earlier served in Ceylon as a member of the Ceylon Civil Service, and had become greatly interested in the history and civilisation of that country, and had learned Pali, the ancient language of Theravāda Buddhism. On his return to England he took up practice as a barrister, but retained his earlier interest in Ceylon and all things Sinhalese. He gradually gave up his legal work and began to write and lecture about Buddhism. In May 1881, in his second Hibbert lecture, he announced his intention of forming a society for the purpose of editing in Pali, and if possible of translating into English such Pali books as still existed in manuscripts preserved in Europe or Asia. In order to render accessible to students the rich stores of the earliest Buddhist literature, which were lying unedited and practically unused.□

With considerable vigour he assembled a team of scholars to commence the vast task of editing all the canonical and commentarial texts in Pali. At the same time he enrolled subscribers throughout the world to pay for the fruits of their labours, and every year in the Annual Report he was able to congratulate the former upon their achievements and the latter upon the excellent value they were obtaining for their subscriptions. Such was the success of the Society that by the end of the century he was able to boast that in twenty years subscribers had received 42 texts in 51 volumes, totalling 15,000 printed pages.□

Not all that the newly founded Society did was equally successful. An early attempt to include a Jain text in the list of issues, on the grounds that the Buddha and the Jina were contemporaries and greatly influenced one another, met with a howl of protest and the experiment was not repeated. An attempt to reduce the frequent, and to Western ears tedious, repetition in prose texts by introducing abbreviations was also greeted with protests, and the offending volume had to be replaced by another which complied more nearly with the traditional form.□

Despite such setbacks, the Society moved onwards towards its goal of publishing the entire canon and the major commentarial works, although shortage of money created many problems in the years between the two world wars. Some of the Annual Reports for years in that period make sorry reading, and works had sometimes to wait many years before they could be published. When they did see the light of day, they frequently did so in irregularly sized volumes (sometimes very slim if money was particularly short) rather than the single large volume which would have been preferable. Nevertheless, the reputation of the Pali Text Society grew. Even when works had not been originally published by the Society, e.g. the editions of the Vinaya Piṭaka, the Jātakas, and Milindapañha, and the translations of the Jātakas, the Dhammapada commentary, and Dhammasaṅgani, and the Dictionary of Pali Proper Names. The Society was entrusted with the task of reprinting them, and they consequently appeared under its imprint. In like manner, the Sacred Books of the Buddhists series, started by Max Müller in 1895, came under the Society's wing not long after.□

Following the death of the founder in 1922 his wife Caroline, herself a Pali scholar of considerable repute, with many editions and translations of Pali works to her credit, became President in his stead. She was followed in

1942 by W.H.D. Rouse, who had contributed greatly to the translation of the Jātakas many years before, and had also edited and translated the Jinacarita. He was succeeded by W. Stede, who had edited the Cullavaddesa and two volumes of the commentary upon the Dīgha-nikāya, and had collaborated with Rhys Davids in the production of the early fascicles of the Society's Pali-English Dictionary, finishing single-handed after the latter's death. Stede died in 1958, and in 1959 Miss I.B. Horner, who had been Secretary since Mrs. Rhys Davids' death in 1942, was elected President. She had become interested in Pali whilst carrying out research in Cambridge for a book about women under Buddhism. By 1959 she had already produced editions of the last three volumes of the commentary upon the Majjhima-nikāya and of the commentary upon the Buddha-vaṃsa. As well as a three volume translation of the Majjhima-nikāya to replace that made in the twenties by Lord Chalmers, her mentor at Cambridge, and the first five volumes of her monumental translation of the Vinaya Piṭaka, published under the title of the Book of the Discipline. Soon after her election she produced a new translation of the Milinda-pañha, to replace that made by the Founder for the Sacred Books of the East series more than 70 years before.

This mixture of new and improvement upon the old was to prove typical of the Pali Text Society's publications during her Presidency. While encouraging scholars to fill gaps in the Society's List of Issues by preparing editions and translations of works which had been neglected, or were but recently discovered. At the same time she urged the Council to adopt a policy of reprinting every publication which merited it, or replacing them by a new edition or translation where the standard was not satisfactory. Works that had come out in portions in times of financial stringency appeared in a new format as single volumes. Indexes and lists of parallel passages were added to books, which had previously lacked them. Miss Horner herself led the way in the production of these. She was ably assisted by Dr. Hermann Kopp, who not only produced an exemplary index to the commentary upon the Aṅguttaranikāya, which he had completed after the death of his teacher Max Walleser, but went on to make them for the commentaries upon the Theragāthā, Vinaya Piṭaka, Itivuttaka and Cariyāpiṭaka. A reprint of the Peṭakopadesa, soon to appear, will also have an index from his hand, while a recent reprint of the Aṭṭhasālinī was accompanied by an index made by L.S. Cousins. Misprints in their thousands were tacitly corrected when reprints were made, so that the standard of early publications was being constantly

raised to bring them up to the levels, of scholarship which had come to be expected, in place of the pioneering achievements of early Pali studies. Many unsatisfactory editions were replaced, and Professor N.A. Jayawickrama has been particularly active in this field. Producing new editions of Buddhavaṃsa, Cariyāpiṭaka, Vimānavatthu, Petavatthu and the commentary upon the Kathavatthu, as well as new editions accompanied by translations of the introductory portion of the commentary upon the Vinaya Piṭaka and also the Thūpavaṃsa. Besides the works already mentioned, Miss Horner produced new translations of the Buddhavaṃsa, Cariyāpiṭaka and Vimānavatthu.□

Miss Horner's Presidency coincided with a great growth of interest in Buddhism in the Western world, and as sales of the Society's publications increased it was able to expand their range. With the basic aim of editing canonical and major commentarial texts virtually completed, it began to concentrate on the production of translations and other ancillary works. In 1952 publication was begun of the Pali Tipiṭakaṃ Concordance, which was intended to serve the same purpose for Pali scholarship as Cruden's Concordance had done for Biblical studies. The editor was E.M. Hare, who had already translated the Sutta-nipāta and some volumes of the Anguttara-nikāya. F.L. Woodward did much of the listing for the Concordance who had translated the remaining volumes of the Anguttara-nikāya as well as the Udāna, the Itivuttaka, and some of the volumes of the Saṃyutta-nikāya. And had also edited the commentaries upon the Saṃyutta-nikāya, the Udāna, and the Theragāthā. When Hare died in 1958, after producing Volume I of the Concordance and three fascicles of Volume II, the task of completing Volume II were taken over by K.R. Norman, who published the remaining six fascicles between 1963 and 1973. As well as making new translations of the Thera- and Therī-gāthā, provided with lengthy introductions in which the importance of metrical analysis was emphasised, and with voluminous notes. Volume III of the Concordance was taken over by A.K. Warder. With the aid of H. Saddhātissa and I. Firer, five fascicles have been produced, and a sixth fascicle, by Fiser and E. Strandberg, is about to go to the press. Warder has also published an Introduction to Pali, designed to meet the need of those who wish to learn to read and write Pali by themselves, and a study of Pali Metre, and an edition of the Mohavicchedani with A.P. Buddhadatta. Saddhātissa has also produced an edition of Upāsakajanālaṅkāra, and an edition with translation of Dasabodhisattuppattikathā.□

The existence of the Sacred Books of the Buddhists series has enabled the Pali Text Society to publish works which, although not in Pali, are of great importance for the study of Buddhism. Following the precedent set by the first volume in the series — the *Jātakamālā* — the Society has included in recent years translations of other Sanskrit texts, including the *Mahāvastu* and the *Suvarṇabhāsottamasūtra*, an edition and translation of the *Manicūdāvadana*, and an English translation of Etienne Lamotte's French rendering of *Vimalakirtinirdeśa*. In the Society's Translation series have appeared since 1960 translations of the *Khuddakapāṭha* and its commen-□
 tary, the *Nettipakaraṇa*, *Peṭakopadesa*, *Jinakākamāli*, and three *Abhi*□
dhamma texts: the *Dhātukathā*, *Vibhaṅga*, and Volume I of the *Paṭṭhāna*. There is a growing interest in *Abhidhamma*, and in recognition of this, the first volume of a companion work to the translation of the *Paṭṭhāna*, entitled "Guide to Conditional Relations," has been published, and Volume II of the *Paṭṭhāna* translation is in the press. A translation of the *Paṭisambhidā-magga*, one of the very few canonical texts remaining untranslated, made by Bhikkhu Ñāṇamoli and edited by Warder, is also in the press.□

In the Society's Text series, besides the new editions already mentioned,□ a number of new publications have also appeared recently. A start has been made to the task of publishing the secondary commentaries, called *ṭīkā*s, and Mrs. Lily de Silva has edited that upon the *Dīgha-nikāya*□
aṭṭhakathā. Two works from Burma are about to appear — *Pali Nīti Texts* from Burma and Volume I of *Paṇṇāsa-jātaka* (a set of 50 apocryphal *Jātakas*). Volume II of the latter is about to go to the press.□

When the Council of the Pali Text Society decided to celebrate their centenary year by beginning to produce translations of those commentaries upon canonical texts which had not yet been translated into English. Made by scholars in Burma, Sri Lanka, and elsewhere, it was very appropriate that the first work to appear in the series was Miss Horner's translation of her own edition of the commentary upon the *Buddhavaṃsa*. The second in the series was the commentary upon the *Petavatthu*, made by U Ba Kyaw and P. Masefield. The latter's translation of the commentary upon the *Vimānavatthu* is about to go to the press, and work on the commentaries upon the *Therīgāthā*, *Dīgha-nikāya*, *Vibhaṅga*, and other texts is far advanced.□

That the Pali Text Society can, at this time of financial stringency, be producing a large number of new publications in addition to keeping the

old ones in print, is due entirely to the way in which Miss Horner managed the Society's affairs. Besides her own generosity, the full extent of which will never be known, her enthusiasm excited the generosity of others. And a steady stream of donations, large and small, flowed in, and helped either to finance the general activities of the Society or to defray the costs of publishing specified works. Editing and translating Pali works and managing the Society's business did not, however, represent the limit of Miss Horner's activities. She wrote on all aspects of Buddhism, her first book, *Women under Primitive Buddhism*, appearing in 1930, and her second in this field, *The Early Buddhist Theory of Man Perfected*, in 1934. In addition to her other full-length works, she wrote extensively for periodicals concerned with the study of Buddhism. She was particularly delighted to send contributions to volumes published in honour of any of the scholars throughout the world with whom she kept up a voluminous correspondence. And whom she was pleased to welcome, in former years to Dawson Place and more recently to South Lodge, whenever they came to London. In January 1981 she joined with other members of the Council of the Pali Text Society and a selected group of other scholars in contrib-□
uting to a special number of the Society's *Journal*, revived after a silence of many years to commemorate the Society's centenary.□

In the summer of 1980, only a few months before the centenary year, Miss Horner suffered a bad fall, and the surgical operation, which this necessi-□
tated, confined her to her bed for some time. Thereafter, propped up with pillows, to her armchair where, a pale shadow of her former self, she showed her determination to see the centennial year in. Despite her growing weakness, she willed herself to continue, but at last, on 25th□April 1981, a few weeks after her 85th□birthday, her body gave up the struggle.□

Miss Horner's contribution to Pali and Buddhist studies was immense, and cannot be measured by a mere recitation of her publications. But must also include an assessment of the value of the help and encouragement which she was so willing to give to others, particularly young scholars, working in that field of studies. A number of them were delighted to contribute to a volume of Buddhist studies in her honour in 1974.□

It is a matter of considerable consolation for all members of the Pali Text Society to know that before she died the vast amount of work that she had done for the Society was recognised, by the award of the Order of the British Empire in the New Year's Honours List for 1980. With her passing

goes the last link with the founder of the Pali Text Society, whom she had once met when she was young. The Pali Text Society was Miss Horner, and without her it will never be the same again, but standing firmly upon the foundation which she gave it by her scholarship and generosity, it can, at the beginning of the second century of its life, look forward to the future with hope and optimism.□

Source: K. R. Norman, Published in the MW August 1981, pages 71-75□

* * * * *

All those memories, in time□
We gain,□
Are lost,□
Like tears in the rain□

* * * * *

The Buddhist Society[
of Great Britain and □
Ireland and □
the Buddhist Society □

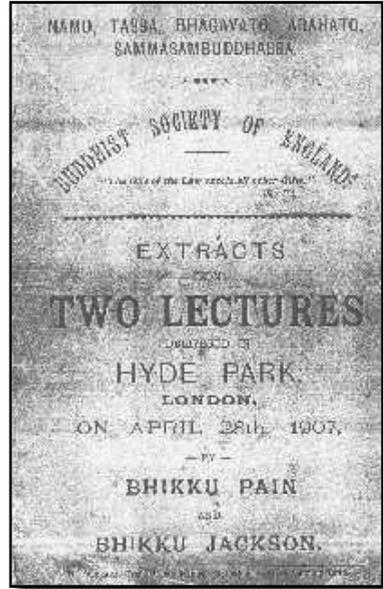
1907 □



Francis Payne (1870-1954) □

Leading figure in the first Buddhist Society □

Source: Buddhist Society □



Source: Buddhist Society □

At the turn of the century the West knew nothing of Buddhism as a living religion fit for all. By 1907 it began to learn. In 1879 Sir Edwin Arnold had produced *The Light of Asia*, and for fifty years there had been sporadic translations of the scriptures of the various Buddhist schools. Those of the Mahāyāna were for the most part buried in the files of learned journals. Thanks to the work of the Pali Text Society, founded by Dr Rhys Davids in 1881, anyone interested could by 1907 read in English a substantial part of the scriptures of the Theravāda School, and even find them in well arranged anthologies such as Warren's *Buddhism in Translations*, (1906). But many of those newly interested wanted more than the bare bones of doctrine; they wanted the Buddhadhamma as a living way of life. The scholar, with his strange insistence on the purely objective approach to religious litera- □
 ture, wanted nothing of the kind. This distinction, old in religious history, was once again to prove of considerable importance, and was early reflected in the Buddhist Society of Great Britain and Ireland, which was born of a somewhat unhappy fusion of the two. The scholars welcomed a forum for learned teaching and debate, but the genesis of the Society came from an utterly different ideal. It was founded to welcome and serve as the vehicle

for the teaching of a remarkable young Englishman, Ānanda Metteyya, whose Mission to London was for the express purpose of proclaiming Buddhism as a living religion worthy of acceptance by any Westerner. However austere its announced objects the Society would not have been founded without the tremendous impetus of the bhikkhu's coming. True, his Mission only lasted for six months, and the Society, after spending much of its time in drafting a Constitution and the like, moved on from strength to strength after the Mission, not entirely successful, had come to an end. Yet the dual need, to study objectively and to practice subjectively, was ever present. It may be that over-emphasis on the former, to the detriment of the latter, prevented the new movement putting down the roots into the English mind which alone might have enabled it to weather the storms and droughts of the succeeding years.□

Until but recently our knowledge of the old Society came from *The Buddhist Review*, (1909-1922) and the memory of those who had been members. But in 1960 the present Society had a dramatic gift from the bank, which held the old Society's account, no less than two black deed-boxes bearing its name, which had lain unclaimed in the bank for nearly forty years. The contents of the boxes turned a dry record of events into a human story. They included three Minutes Books, from 1907 to 1914. Address books of members and those interested, which provide a roll-call of the pioneers of Western Buddhism; account books and, beloved of any historian, a mass of correspondence which reveals so much of the inner life of the Society which official records can never supply. Here are the splendid but somewhat woolly ideals for proclaiming the Dhamma in the West. Here were the painful records of perpetual insufficiency of funds, of friction between strong personalities, and the old story of the willing few doing too much work to the point, in at least two cases, of actual breakdown.□

All this material is now in the present Society's Archives, but because I knew so many of those whose karma permitted them, so long ago, 'to beat the drum of the Immortal' in the West, I will, while I am able, write it down.

Ānanda Metteyya□

Allan Bennett was born in London on 8th December 1872, the son of an electrical engineer, and educated as a child at Bath. In 1890, at the impressionable age of eighteen, he read *The Light of Asia*,□ and found that

a new world of spiritual adventure was opened before his eyes. He thereupon studied translations of the Buddhist Scriptures, and when, in 1898, "ill health drove me from England to the East," he entered Ceylon as a self-converted Buddhist. There he studied the Dhamma deeply under a noted Thera, and there, in 1901, he gave his first lecture on Buddhism, 'The Four Noble Truths,' later published in pamphlet form. □

About this time he made up his mind to lead a Buddhist Mission to England, and formed the view that such a Mission could only succeed if carried out by a representative of the Buddhist Sangha. He therefore decided to enter the Order, and in view of the limitations imposed on the Sangha in Ceylon decided to enter the Burmese Order, where such restrictions did not prevail. He therefore sailed for Burma, first to Akyab in Arakan, to be ordained, and later to Rangoon, which he found a more favourable centre for carrying out his plans. He lost no time in making them known. As he said in the course of a long address delivered at his Ordination, "Herein lies the work that is before me, to carry to the lands of the West the Law of Love and Truth declared by our Master, to establish in those countries the Sangha of his Priests." Note that even at this early stage he was emphatic on the need of planting in England a branch of the parent Sangha, a belief shared twenty-three years later by the Anagārika Dharmapāla when he came to this country on a Mission from Ceylon. □

His Ordination □

At his Ordination he was given the name Ānanda Maitriya, but later changed this latter name to the Pali form, Metteyya. Even at this date his plans for the future were mature. He was already in touch with "eminent Buddhists in England, America and Germany," and announced his intention to "found an International Buddhist Society, to be known as the Buddhasāsana Samagama — at first in these countries of the East, and later extending it to the West." The first meeting of the new Society was held on March 15th 1903. Ānanda Metteyya himself appears in the printed Prospectus as Secretary-general with Dr E.R. Rost, of whom more later, as Hon. Secretary. The Society at once attracted considerable attention, three hundred persons attending a *Conversazione* held a few months later in Rangoon, while enthusiastic greetings were received from all over the world. □

R.J. Jackson - Ernest Rost - 14 Bury Street□

R.J. Jackson, who died but recently, attended a meeting in Regent's Park at which a Cambridge Senior Wrangler, a Mr. More, spoke on Buddhism. Interested at once, he made enquiries and was told to read *The Light of Asia*.□ Some time later he made the acquaintance of Col. J.R. Pain, an ex-soldier from Burma. Both began to speak at open-air meetings, and later they actually published a pamphlet giving the substance of these talks. They heard of Ānanda Metteyya's work in Burma and got in touch with him. In 1907 they met Dr Ernest Rost of the Indian Medical Service, then home on leave from Rangoon, and between them they opened a bookshop at 14 Bury Street, near the British Museum. The books were placed in the window to attract enquiries, and lectures were given in the little room at the back of the shop. Further lectures were organised in the parks and a portable platform painted bright orange and bearing the device, "The Word of the Glorious Buddha is sure and everlasting," was the centre of a considerable audience.□

Francis Payne□

Some time in the autumn the shop attracted the attention of Francis Payne as he came out of the British Museum. He entered and demanded of J.R. Pain, whom he found in charge, "Why are you bringing this superstition to England?" said Payne, "Don't be in such a hurry — read the books." "He showed me Lotus Blossoms, by Bhikkhu Silacāra," wrote Payne years later, and I had to conclude that Bhikkhu Silacāra must be inspired, for he knows how to convert. The Bhikkhu Silacāra (né J.F. M'Kechnie) had gone to Burma in 1904 to help Ānanda Metteyya with his work on Buddhism, the journal of the Society in Rangoon, and in due course entered the Sangha. Soon after, Francis Payne too was himself giving lectures on the Dhamma, and later played a valuable part in the development of Buddhism in England.□

The Buddhist Society of Great Britain and Ireland□

The time was now ripe for the formation of a Society to prepare the way for the coming of Ānanda Metteyya. Professor Rhys Davids accepted the office of President, Professor Edmund T. Mills, F.R.S., agreeing to be Vice-President and Chairman, with Capt. J. E. Ellam as Hon. Secretary. Dr Rost gave his time to lecturing at meetings convened in private houses, and supporters quickly arrived. Among the first were Alexander Fisher, a

well known sculptor, St. George Fox-Pitt, the Hon. Eric Collier, who held various offices throughout the life of the Society, and Captain Rolleston. Let me now quote from page one of the *Buddhist Review*, which appeared in January 1909: "At a private house in Harley Street, London, on the evening of 3rd November 1907, there was a gathering of some twenty-five persons, either Buddhists or interested in the study of Buddhism. The result of this meeting was that the persons then present formed themselves into the Buddhist Society of Great Britain and Ireland, and a Committee of five members was appointed. This Committee was charged with the duties of drawing up a provisional Prospectus, Constitution and Rules, and the convening of another and larger meeting."□

Founding Meeting□

Invitations for this larger, public meeting were printed and sent to all interested. That sent to Dr Mills has survived. It is sent from 14 Bury Street, described as "headquarters," and is dated 20-11-07. The invitation is to a "Meeting of Buddhists and those interested in the study of Buddhism, Pali and Sanskrit Literature, to be held at the Cavendish Rooms in Mortimer Street, near the Middlesex Hospital, on Tuesday, the 26th November, at 4.45 p.m. Rhys Davids, LL.D., Ph.D., etc. will preside."□

Rhys Davids was at this time living at Manchester University with his wife, but came to London to preside at this and other meetings, taking such part in the affairs of the Society as was possible for one living so far away. On this memorable occasion he read a paper to a fully attended meeting, explaining the reasons for the Society's formation and its objects. It is unfortunate that this paper has not survived. Other speakers followed him, setting forth their reasons for believing that England was ripe for a more systematic study of Buddhism. The then proposed Constitution and Rules, modelled on those of the Rangoon Society, of which the London Society was officially a Branch, were read and approved and a Council elected to control the Society's affairs.□

These founding Members of the Society fell into three categories. First the scholars led by Dr and Mrs Rhys Davids and Professor E. J. Mills, F.R.S., a professor of chemistry who took an active part in running the Society for its first ten years. These were supported in the pages of the journal by Dr Hermann Oldenburg, author of *Buddha, His Life, His Doctrine, His Order*,□1882; Loftus Hare, a leading Theosophist, F. L. Woodward, famous

to many of us for his *Some Sayings of the Buddha*, and distinguished writers such as Sir Charles Eliot. Leading those who demanded an active Buddhist life was Francis Payne, perhaps the greatest Buddhist evangelist after Ānanda Metteyya. Alexander Fisher, already mentioned, Captain Ellam, first Editor of the Review, with such contributors as Dr D.T. Suzuki, Mme David-Neel, still with us at the age of a hundred. C. Jinarajadasa of Ceylon, later the President of the Theosophical Society, and Dr W.A. de Silva, a great helper of the first Society and a godfather to its successor. The third group included students of comparative religion and intelligent, educated men and women of the type who, dissatisfied with their own religious life, study all new movements, which offer to supply the deficiency. Some, like Howell Smith, proclaimed themselves at once agnostics, and may have provided the basis for the delightful remark of the Anagārika Dharmapāla in his first letter to me in 1925. "We had a Buddhist centre in London but it was composed of sceptics, agnostics and members who had to work for their living!" This dynamic figure, who had already fought for twenty years to recover Buddha Gaya into Buddhist hands, clearly found the old Society insufficiently zealous in the practice of Dhamma! Payne, Fisher and many more would have agreed with him.□

Source: "Sixty Years of Buddhism" by Christmas Humphreys, page 1-5□

1926-2003□

"The society continued until November 1926 when it was dissolved. In 1924 Mr C. Humphreys as a member of the Theosophical Society had helped start a separate section within it for those with Buddhist inclinations. On 19th November 1924 it was granted a charter and called the Buddhist Lodge and in 1926 the Buddhist Lodge became independent of the Theosophical Society. It therefore superseded the old Society though it did not change its name to The Buddhist Society until 1943.□

The Society has had various addresses including, South Eaton Place SW1, 106 Great Russell Street WC1 (1943), 16 Gordon Square WC1 (June 1952) and finally its present location at 58 Eccleston Square SW1 (1956). The Buddhist Society represents all schools of Buddhism, has an excellent library, runs a yearly summer school, is a mine of information and might be considered one of the West's finest Buddhist organisations."□
(ED)□



Christmas Humphreys and Ven Kapilavaddho
Buddhist Society 30th Anniversary

Source: Middle Way Magazine, 1955

Venerable□
Kapilabaddho and□
the Manchester□
Buddhist Society[

1947□

“The founding of the Manchester Buddhist Society was described by a sprightly 81 year old man who preferred to remain anonymous. This gentleman has been associated with the MBS since 1958. No records were kept before the inauguration of the Society in 1951.”

In approximately 1947, Mr Purfurst (who later became the Venerable Kapila-vaddho) attended a series of lectures given by a gentleman from the USA on nutrition (food rationing which was introduced during World War II was still in force). The latter part of these nutrition lectures took place in coffee bars. When the lectures finished, the group of people who had become quite friendly, wished to continue meeting and thus decided to meet to discuss Buddhism. Mr Purfurst became their teacher as he already was a Buddhist. They met at a property in Didsbury, Manchester, presumably belonging to Mr Cyril Bartlett who became one of Mr Purfurst’s staunchest supporters.”
(ED)

“Each weekend Mr Purfurst traveled from London to Manchester to conduct an exhaustive program of theory and practice of Buddhism. By 1951 he had been teaching eleven people the Buddha Dhamma for nearly a year. They had formed themselves into a group called *The Phoenix Society*. He also introduced them to the Venerable U Ṭhittila, who was the first Buddhist monk they had ever seen or met. Others came and the group grew. Eventually, it became *The Buddhist Society of Manchester*. Note: They were the first official Society created outside of the London Buddhist Society.”
(R&B)

“A Buddhist Society, of which a nucleus already exists, is to be inaugurated in Manchester. As soon as possible a meeting will be convened to bring together prospective members and all who are interested. In the meantime, Mr C. Bartlett, of No. 16 Palatine Road, West Didsbury, Manchester, 20, has very kindly consented to deal with inquiries.”
(MW 1951-52)

27th May 1951

“Those present at the inaugural meeting were Venerable U Ṭhittila, Mr W. Purfurst, Mr and Mrs C.J. Bartlett, Mr F. Murie, Mr J. Garry, Mr S.H. Vincent, Mr H. Jones, Miss C.E. Waterton, Miss D. Westwell, Miss K. Knibbs.”
(MBS)

“This hard-working group of people under the able Secretary Miss Connie Waterton never did much shouting about their accomplishments. They showed their great worth by what their efforts produced. It was this same group, with a few friends in London, who fostered and helped the work of Venerable Kapilavaḍḍho.□

They helped create the English Sangha Trust Ltd. and also founded the English Sangha Association from their membership. Additionally, they organised the first week long course in Vipassanā in England. They continued to hold these courses while the demand was there. In addition, this group created the Dāna Fund, which was used to support members in distress, maintenance of bhikkhus, and lecturer expenses. The fund was eventually handed over to the London Buddhist Society.”□
(*S July 1970*)□

August 1952□

“First Summer School arranged at Cambridge University. The London Buddhist Society was approached; however they elected not to participate but agreed to send books.”□(MBS)□It was also stated in-(CH p53)□to have been held at Saint Anne’s College, Oxford.”□(ED)□

August 1953□

“From August 1953, the MBS met at 3 Grosvenor Square, which originally was the rented home of Connie Waterton. In October 1960, Connie Waterton obtained a loan of £375 from the English Sangha Trust to purchase this house□(M-EST).□A good friend helped her to repay the loan and when she died she left it to her friend who subsequently donated it to the MBS. It still remains the home of the MBS.”□
(MBS)□

11-18th August 1956 Meditation week, Oxford□

“History has again been made by the Buddhist Society, Manchester, when they organised a Summer Meditation Week. Sixteen people undertook a week’s strict training in Satipaṭṭhāna under the guidance of the Venerable Bhikkhu Kapilavaḍḍho. We tender thanks to the Venerable bhikkhu for his unerring skill in guiding his pupils, and to Miss Connie Waterton for her hard work in organising the week.”□
(*Reported by R Howes, MW 1955-56*)□



Venerable U Thittila □

* * * * □

Wisdom □

Wisdom is the power of seeing things as they truly are, and how to act rightly when the problems of life come before us. The seeds of wisdom lie latent in us, and when our hearts are soft and warm with love they grow into their powers. □

When a man has stilled the raging torrents of greed, hatred and ignorance, he becomes conscientious, full of sympathy, and he is anxious for the welfare of all living beings. Thus he abstains from stealing, and is upright and honest in all his dealings; he abstains from sexual misconduct and is pure, chaste; he abstains from tale bearing. What he has heard in one place he does not repeat in another so as to cause dissension, he unites those who are divided and encourages those who are united. He abstains from harsh language speaking such words as are gentle, soothing to the ear and which go to the heart. He abstains from vain talk, speaking what is useful at the right time and according to the facts. It is when his mind is pure and his heart is soft by being equipped with this morality and mental development that the sublime seed, wisdom, grows. Knowledge of the properties of the magnetic needle enable the mariner to see the right direction in mid-ocean on the darkest night when no stars are visible. In just the same way wisdom enables a man to see things as they truly are, and to perceive the right way to real peace and happiness, Nibbāna. □

Source: Extract from "Essential Themes of Buddhist Lectures" by U Thittila □

Venerable□
Kapilabaddho□
and□
the English□
Sangha Trust[

1955-1957□

We pay tribute to a man who founded the English Sangha Trust and who, after an absence of ten years, returned to lead it from the dolorous state into which it had fallen. He had in the course of his lifetime several different names, as will appear but it is fitting to head this tribute with the name and designation that he twice bore with wisdom, courage and dignity. There will be many, to whom the earlier parts of the almost incredible saga of this man are unknown, and it is with such people in mind that the story is told at some length.□

William August Purfurst was born at Hanwell, Middlesex, on 2nd June 1906. As the name indicates, his father was of German origin, and he was an only child. His father died when he was quite small, and he was brought up under the care of his mother, to whom he remained devotedly attached until her death in 1957. Young William soon showed himself to be a man of many and brilliant gifts. There is no doubt that he could have made a career for himself either in business or in the academic world. He had a remarkable gift for acquiring a wide variety of experiences and — what is more — profiting from them. At the age of 20 he was living in Bristol as manager of a branch of an internationally known typewriter firm, but the world of business could not satisfy him. He started studying such things as psychology and philosophy, eagerly seeking to find answers to life's riddle. But his compulsively inquiring mind was not so easily satisfied with the "solutions" proffered by the books he read. Perhaps already at this time he began to suspect that the scholars and philosophers of the West had no monopoly of wisdom. In any case, he felt that the only place for him to pursue his studies further was London. After two years, he gave up his Bristol job and set out for the capital where he had been born, on foot: an action, which was symbolic of his future career. From then on, he stood on his own two feet, and if necessary walked on them to wherever he felt he had to go.□

An expert photographer, he soon got himself a job in Fleet Street. He returned each night from the day's work to his private studies, his private questing. He was ever trying to find out the nature of things, the reason for man's existence, and was not going to be fobbed off with any easy answers. But as happens, the deeper he probed the further off the solution to his questions appeared. At the same time, the first of his teachers appeared on the scene. This man, perceiving qualities that resided in the young Purfurst, took him under his wing, giving him an intensive course in the philosophy of the East. Starting with the Vedas

and the Upanishads, Yoga and Vedanta — all as a preliminary to the real kernel of the course, which was Buddhism. Discipline under his teacher was strict — he had to work each evening at his studies, and also undertake a regime of strict physical training. He stuck it out, mastered the philosophical course and at the same time gained considerable control over his own body and emotions. All this had been undertaken in his spare time, in the evenings after his journalistic work.□

When his friend and mentor died, he continued on his own, extending his studies into other fields such as anatomy and chemistry. As a result of these studies, he was able to develop a new colour printing process which in one form or another, is still in use today. This was his life until the outbreak of war in 1939, when he became an official war photographer. However as a man of action, he found life dull in the early days of the war. Nothing seemed to happen, so he trained as a fireman. By the time his training was completed, the picture had changed. The blitz had begun. As an officer of the National Fire Service in London he soon found all the “action” he could ask for, and more.□

He had some hair-raising experiences amid burning, crashing buildings, while bombs rained down and the ack-ack guns opened up, amid burst mains and sewers. Crawling among precarious ruins, digging out the living and the dead, going without sleep, food, drink, or even his precious cigarettes, and of course constantly risking his own life for the sake of others. In his case, though he distinguished himself by his fearlessness, such a life was after all not so very exceptional. He was a Londoner born and bred. Although they had not yet met, there was another man in London doing very similar things, whom one would scarcely have expected to meet in such a situation. This was a Burmese bhikkhu, the Venerable U Ṭhittila, who had come to work in London at scholarly pursuits when war overtook him. He was equal to the occasion and, boldly doffing the robe, he joined the ambulance service and worked in blitzed London under similar conditions to William Purfurst. This experi-□
 ence gave Venerable U Ṭhittila a unique insight into the British character. And it probably also did much to forge the bond of friendship, which eventually grew between the two men.□

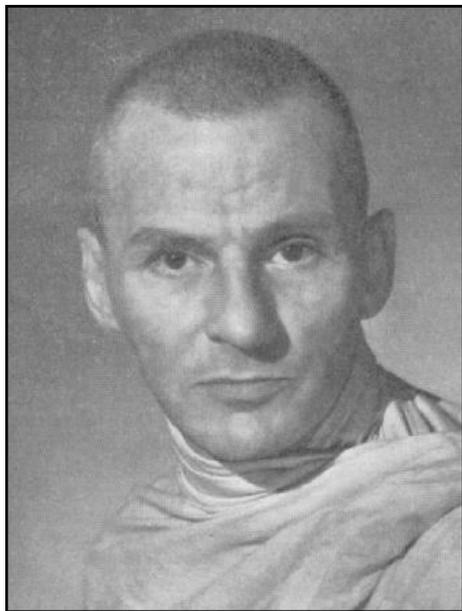
As D-Day approached, William Purfurst’s wartime activities changed in character. He became a civilian photographer attached to the Royal Air Force, his job being to take pictures of army parachutists who were

dropped on enemy territory. In order to equip himself for this task, he himself volunteered for a parachute course took the full training and did a number of drops. He then went as a photographer on a number of missions until the war in Europe finally ended.□

Towards the end of the war he also got married, and having left the service he became a WEA (Workers Educational Association) lecturer in philosophy, in which capacity he travelled a great deal up and down the country. It was about this time that he met Venerable U Ṭhittila, whose pupil he promptly became. The bhikkhu who had been supported by the Buddhist Society resumed the robe somewhat informally (he had to be re-ordained, later, in Burma) and gave many lectures and classes at the Society's old premises in Great Russell Street, where William Purfurst was also active as a speaker.□

Purfurst's activities were by no means confined to London. There were eleven people in Manchester who had been studying the Buddha Dhamma under him, for nearly a year. They had formed themselves into a group called the Phoenix Society; and each weekend he travelled from London to conduct an exhaustive program of theory and practice. Others came and the group grew, within months it became the Buddhist Society of Manchester. It was the first active society outside London. Almost at the same time the teacher had taken his own first steps towards becoming a Buddhist monk. The urge to proceed along the Buddhist path is the only way open to a man of his temperament, namely the total devotion to and immersion in the Dhamma implied by the bhikkhu life. It was so strong that eventually an understanding wife gave him the freedom to answer this call. It was indeed she who urged this step on him. Thus they parted, and shortly before Wesak in 1952 William Purfurst adopted the status of a homeless one, an anagārika. Following this he took the □Pabbajjā□ or novice ordination to become Sāmaṇera Dhammānanda, which he did under the Venerable U Ṭhittila on Wesak 1952. Venerable U Ṭhittila remained his mentor until himself returning to Burma to take up a university post in Rangoon.□

Now the name of William Purfurst disappears, and instead there is the Sāmaṇera Dhammānanda working for the Buddhist Society, lecturing and conducting classes, travelling up and down the country in his three cotton robes, inspiring and founding Buddhist Societies at Oxford and Cambridge. During this time the Buddhist Summer School, later taken over by the Buddhist Society, was founded, and continues to this day as an increasingly popular annual event. The sheer physical hardship of his existence at this



The Sāmaṇera Dhammānanda□

Source: Middle Way Magazine, 1954-55□

time should not be under-rated. At one time, in fact, he even “went missing” for a fortnight, virtually starving and sleeping on park benches in his scanty attire, till he almost succumbed to exhaustion and fever. But this was merely typical of the man. He conducted experiments on his own body and mind in much the same spirit as the late Prof. J. B. S. Haldane had done in the name of science. Nor was he unmindful of the six years of austerity and self-torment, endured by Gautama in the days of his Noble Quest□(*Ariyapariyesanā*, cf. *Middle Length Sayings*, No. 26),□which preceded his enlightenment. Even his sternest critics and it is only truthful to admit that he had many at times, were bound to concede that he had the sheer guts to do many things that most of them would never have attempted.□

His uncompromising adherence to the precepts and rules of the Sangha, and his determination to prove that the bhikkhu life was liveable in the West, eventually drew respect and support, not just for him as a man, but for the Buddha Dhamma. For his way of life gave new meaning and confidence to many people to whom Buddhism had merely been a remote eastern religion. The new “Apostle” of Buddhism attracted a good deal of attention, not all of it uniformly favourable or kindly, from press, radio and TV.□

Incidentally, the *sāmaṇera*'s wanderings up and down the country entailed a certain amount of organising to enable him to keep the rules strictly — and those included not handling money. Thus when he travelled by train to, say, Manchester, he was escorted to the station where a return ticket was bought for him, met at the other end and taken to the meeting-place by car, and so on. On the other hand, his pupils or listeners did not have to bother about an evening meal for him: all that had to be provided (where he was not staying the night) was a cup or two of tea. His one indulgence, permitted by the rules, was smoking, and a packet of cigarettes was always gratefully received. There were some who criticised him for this, which they might have been entitled to do had they been willing to put up with the other austerities and inconveniences of his life. As a matter of fact, *bhikkhus* in the East frequently smoke, and if they don't, they probably chew betel nut instead. □

However, it was not possible in the long run to proceed further on his chosen course without going East. It was not only impossible for him to obtain the higher ordination as a *bhikkhu* in the West — it was also clearly imperative to go to an Eastern monastery for a spell of intensive training before he would be fully equipped to live and teach the Dhamma in Britain. This posed a serious problem of finance. In fact the only way out at that time was to revert to lay life, get a job and earn some money. The *Sāmaṇera* Dhammānanda therefore once again became William Purfurst. The job he got was that of barman in a Surrey hotel. He was completely careless of the criticism which this action of his aroused in some quarters. It was neither the first nor the last occasion that wagging tongues were set in motion against him. He was no more deterred by these things than by the physical obstacles he had encountered in the past. As usual, he just went straight ahead. □

His teacher being Burmese, Burma was the place he might have made for, but difficulties presented themselves here and he could not get a visa. In the end it was Thailand to which he went. In October 1953, Phra Ṭhittavaḍḍho arrived in England from Bangkok and it was through his intervention that a visa was obtained. Money for the journey was raised in England, and in March (February according to *Life as a Siamese monk*) 1954, William Purfurst travelled to Bangkok. The Lord Abbot, the Venerable Chao Khun Bhāvanākosol, accepted him at Wat Paknam, Bhasicharoen, Dhonburi. His Lower ordination took place on 19th April, and on 17th May 1954 at Wesak, he at last became a fully ordained *bhikkhu* with

He became the first European to be ordained a Bhikkhu in Thailand□



The long wait...The Sāmañera having answered all the questions and paid salutations□ taken the ten precepts. Having received instructions on the holy life and possessing□ the eight allowances he waits in meditation for the call of the Upacāriya, the call□ famous throughout two thousand four hundred and ninety eight years, "come□ bhikkhu." On this call he will go into the body of the Saṅgha.□

Source: Alan James, (Aukana Trust) Venerable Kapilavaḍḍho scrapbook□

the name of Kapilavaḍḍho ("he who spreads the Dhamma," but at the same time with a reference to Kapilavatthu, the Buddha's birthplace).□

Here he submitted to a severe course of training as a□*vipassanā*□bhikkhu. He also passed examinations in Vinaya, Sutta and Abhidhamma, thereby



The procession, led by Upāsikās (female disciples keeping eight precepts) followed by many happy lay followers, set off on the walk three times around the pagoda. The Sāmaṇera coming for final ordination follows behind, being attended by supporters and walking under the protection of ceremonial sunshades.

Source: Alan James, (Aukana Trust) Venerable Kapilavaḍḍho scrapbook

qualifying as a teacher in both theory and practice. Under this great teacher at Wat Paknam he gradually became renowned as a highly skilled meditator and as a scholar in the Dhamma. He lectured throughout the length and breadth of Thailand to vast crowds, and with an ever growing reputation for his qualities as a teacher and for his rigid observance of the traditional bhikkhu life. As a result, he was given permission by the Lord Abbot to return to Britain with full authority to give instruction in meditation as well as the theory of Buddhism.

During this period he was interviewed by Robert Samek, Lecturer in Commercial Law in the University of Melbourne, and the text of this interview was later published as *An Introduction to Buddhist Philosophy*.

On 12th November 1954, the new bhikkhu returned to England. His return was given considerable press coverage. Meantime, on initiative from

Office of the Lord Abbot.
 W A T P A K N A M,
 Dhonburi,
 T H A I L A N D.

6th April. 2499 / 1955.

KAPILAVADDHO BHIKKHU.

During his residence here whilst under my instruction, Kapilavaddho Bhikkhu has proven himself to be one of great strength and determination, maintaining the Bhikkhu Fourfold Purity with unbroken discipline and perfection,

He was ordained as a member of the Vipassana Dhura and he applied himself with unbroken practice to Samatha (Calm) and Vipassana (Insight), completing his training on attaining the highest "Dhammakaya" state in nine months. The only national other than a Thai ever to have accomplished this.

Rapidly following this he undertook an examination in Vinaya, Sutta, and Abhidhamma and qualified as Amusavanachariya and officiated in that capacity at the ordination of three English Bhikkhus.

He has delivered lectures to both lay and Bhikkhu gatherings throughout Thailand and due to his great scholarship and profound understanding of Buddha Dhamma he has gained the highest respect from Thai and foreigner alike.



Chao Khun Mangala Muni.
 Abbot of Wat Paknam.

Source: Alan James, (Aukana Trust) Venerable Kapilavaddho scrapbook□

Ceylon, Venerable Nārada Mahāthera had opened the London Buddhist Vihāra at Ovington Gardens Knightsbridge on 17th May 1954 (since moved to Chiswick). It was here that he took up residence, after a brief stay in Manchester. A picture of the Prime Minister of Ceylon, on a visit to London, prostrating himself before the English bhikkhu, attracted much attention and even appeared in the Italian press.□

“Sunday Times”

21st November 1954



The Prime Minister of Ceylon, Sir John Kotelawala, now on a visit to London, went yesterday to Knightsbridge to Britons only Buddhist Temple to pray at the shrine of Buddha, on which he laid a bowl of chrysanthemums. The saffron-robed monk before whom he kneels is an Englishman, Mr W. A. Purfurst, known as Bhikkhu Kapilavaddho.

Source: Alan James, (Aukana Trust) Venerable Kapilavaḍḍho scrapbook

The Venerable Kapilavaḍḍho’s mode of practice at this time was called the “Wat Paknam” method or Vijjā Dhammakāya meditation (also called Solasakāya) [\(see warning page p43 ED\)](#)

“The technique leads the meditator directly along the path to enlightenment and emancipation by combining concentration (*samatha*) and insight (*vipassanā*) meditation techniques. It is thus extremely focused and effective. The technique begins by concentrating on a point inside the body in the centre of the abdomen, two finger-widths above the navel. This point is said to be the place where consciousness has its seat. The words “*Sammā Arahaṃ*” can be repeated mentally to aid initial development of concentration. A luminous nucleus appears at the centre point, and then develops

into a still and translucent sphere about 2 cm in diameter. Within the sphere appears another nucleus, which emerges into a sphere. The process continues with increasingly refined spheres or forms appearing in succession. The high levels of concentration achieved are used in *vipassanā* to develop penetrating insight. A qualified teacher is important in this practice. The late abbot Venerable Chao Khun Mongkol-Thepmuni (1884-1959) popularised this meditation system. The Wat has a book in English, “*Sammā Samādhi*”□ by T. Magness, which explains the technique in detail” (Wat Paknam website). Cyril Bartlett composed a 16 body picture for this purpose (EST library).□



Hodderston Summer School 1955□

1. Venerable Kapilavaḍḍho□
2. Sāmaṇera Saddhāvaḍḍho□
3. Maurice Walshe:-□
Vice Chairman of the Buddhist Society 1957□
Chairman of the English Sangha Trust 1962□
4. Mr Maung maung Ji□

Source: *Ajahn Paññāvaḍḍho, Abbot of the English Sangha Trust 1957-61*□

A principal reason for his return was the establishment of an English branch of the bhikkhu Sangha. This became a possibility once three young men (one English, one Welsh and one West Indian) joined him. The first step was taken when, on 5th July 1955 the first of three lower ordinations took place at Ovington gardens. Those ordained were Robert Albison, George Blake and Peter Morgan. They became the Sāmaṇeras Saddhā-vaḍḍho, Vijjāvaḍḍho and Paññāvaḍḍho (He who spreads Faith, Knowledge, and Wisdom respectively), the officiating bhikkhus being Venerable Gunasiri Mahāthera the incumbent, and the Venerable Mahānāma Mahāthera, both from Ceylon, besides of course the Venerable Kapilavaḍḍho himself. The bhikkhu and the first named of these sāmaṇeras made a noteworthy, and much publicised, appearance at the Summer School at Hodderston in August 1955.



- | | |
|--|-----------------------------------|
| 1. Venerable Kapilavaḍḍho | 5. Mrs Bartlett |
| 2. Sāmaṇera Saddhāvaḍḍho
(Robert Albison) | 6. Mr Mynssen (EST Director) |
| 3. Mr Bartlett (EST Chairman) | 7. Mr Bradbury (EST Director) |
| 4. Peter Morgan (To become Venerable
Paññāvaḍḍho) | 8. Mrs Bradbury |
| | 9. Miss Markuse (Latvian Upasika) |

The need for more organisation and funds to promote an English Sangha arose. Steps were soon taken to implement this. From Manchester he organised the first□*vipassanā*□meditation seminars later developing into courses of two weeks every year. It was at one of the early weekend courses that the English Sangha Trust was brought into being.□

On the 16th Nov 1955, the first inaugural meeting of the English Sangha Trust took place (M-EST), it was incorporated on the 1st May 1956. The first committee were as follows:-□

- Cyril John Bartlett (Chairman),□
- Reginald Charles Howes (Secretary),□
- Albert Ernest Allen (Treasurer),□
- Hans Gunther Mynssen,□
- Frederick Henry Bradbury,□
- Ronald Joseph Browning,□
- Mr Marcus acted as Solicitor for the Trust.□

Mr Cyril Bartlett served on both the MBS and EST.□(MW 55/56) (M-EST). Initially this new trust was heavily supported by the “Dāna fund” set up by the MBS.□

On the 14th December 1955, the party of four set out for Thailand, and on 27th January 1956, the triple□*upasampadā*□ordination took place at Wat Paknam□(AP) with Venerable Chao Khun Bhāvanakosol the officiating□*Upajjhāya* (preceptor). The Venerable Chao Khun Dhammavorodon, who later became Somdet — Vice-Patriarch of Thailand, assisted as□*Kammavācāya*.□

The three sāmaṇeras were ordained together in a ceremony reported to be the biggest higher ordination ceremony known in the history of Thailand. Some 10,000 people crowded the monastery ground and its environs to witness history in the making. For history was made; for these three junior bhikkhus and their elder brother, Kapilavaḍḍho, comprising the minimum number required by vinaya to form a quorum, have established the first English Sangha. (This may be technically correct or incorrect as the four English bhikkhus were in Thailand ED) Some reports attribute the attendance of ten thousand people to Venerable Kapilavaḍḍho’s ordination in May 1954 and others to the following ordination of the three English sāmaṇeras in Jan 1956. However, according to Ajahn Paṅṅā-□vaḍḍho both ceremonies would have attracted similar numbers.□



**1956. Wat Tartong (Golden Element) □
Sukhumvit Road, Bangkok □**

1. Venerable Saddhāvaḍḍho (Robert Albison) □
2. Venerable Vijjāvaḍḍho (George Blake) □
3. Venerable Pañṇavaḍḍho (Peter Morgan) □

Source: Ajahn Pañṇavaḍḍho, Abbot of the English Sangha Trust 1957-61 □

It will be of interest to English Buddhists to note the special tribute paid to one of their number on this occasion by the nomination of Venerable Kapilavaḍḍho Bhikkhu by the Mahā-Sangha of Thailand to act as *anusāsānācariya* □ (second assistant to the □ *upajjhāya*) □ for the ceremony. A duty customarily performed by a qualified bhikkhu of not less than ten years in the Order. A bhikkhu of fewer years may be elected to this rank only if he possesses not less than five special qualities as laid down in the vinaya rules; he must, for example, be thoroughly fit to instruct in □ *Bhāvanā* and Dhamma. Kapilavaḍḍho had not yet completed his third vassa as a bhikkhu. Further more, as the strong discipline of the Sangha in Thailand necessitates the signatures of the Sangha Rāja and H.M. the King of Thailand as qualifying authorities to this nomination, English Buddhists

can be justly proud of the honour conferred on one of their brothers. The three new bhikkhus retained the names given them in London: Saddhā-□vaddho, Vijjāvaddho and Paññāvaddho.□

The Venerable Kapilavaḍḍho returned to England alone on 21st March 1956 and resumed his work of teaching and spreading the Dhamma.□

“As to the method of meditation that the Venerable Kapilavaḍḍho taught, there are two avenues of thought. Certainly he taught the Wat Paknam method at first. However it is possible that on returning to England from Thailand in March 1956 he could have taught the Mahāsi method of *vipassanā*□ meditation (Mahāsi Sayādaw method was available in Thailand from 1952). The extract below supports this:“(7ED)□

“History has again been made by the Buddhist Society, Manchester when they organised a summer meditation week. From the 11th to the 18th August sixteen people undertook a week’s strict training in □*Satipaṭṭhāna* under the guidance of the Venerable Bhikkhu Kapilavaḍḍho.□

Those who have never undertaken a meditation week may like to know what takes place. At the beginning of the week the Venerable Bhikkhu Kapilavaḍḍho gave a talk outlining the procedure, which necessitates every physical movement being undertaken mindfully. Not a limb should be moved without doing it consciously and carefully, thus, walking is slow, and eating is very slow. At the same time, thoughts are carefully watched, and breaks in concentration noted. People stay in their own room, except for meals. No reading is allowed, and as much time as possible is devoted to meditation practice under strict instruction and guidance. Before a session commences the eight precepts are taken, which includes not eating after mid-day.□

What are the results? No one can tell you what it is like — you can only experience it, and then know. You cannot fail to learn a great deal. If you want to make real progress in understanding the Dhamma it is advisable that such work should be undertaken, for no amount of intellectual knowledge alone can give real insight and certainty. Dr Suzuki’s words at the beginning of one of his lectures at Gordon Square are the key to the situation. He said, “Throw away all books. For no amount of book learning can give true understanding.”□

(Reported by R Howes, MW Nov 1956)□

“However, according to Ajahn Paññavaḍḍho he continued to teach the Wat Paknam method at least until he disrobed in 1957. It could be that he retained the Wat Paknam Method for his own practice and the Mahāsī method for others on retreat. Or it could be that the Wat Paknam method included this slow moving process as well, but I doubt it.□

Dr M. Clark, who in 1967 was a disciple of the Venerable Kapilavaḍḍho said that at that time he taught the Mahāsī method, because he had found that the “Wat Paknam” method could have an adverse effect on people’s minds. He suggested that the Venerable Kapilavaḍḍho may have found the Mahāsī method in two books — “The Heart of Buddhist Meditation” by Nyanaponika and “The Way of Mindfulness” by Soma Thera.”(TED)□

* * * * □

Walking

“RUJING SAID. One of the most essential practices for the training in the monks’ hall is the practice of slow walking. There are many elders here and there nowadays who do not know about this practice. In fact, only a few people know how to do it. To do the slow walking practice you co-ordinate the steps with the breathing. You walk without looking at the feet, without bending over or looking up. You go so slowly it looks like you’re not moving at all. Do not sway when you walk. Then he walked back and forth several times in the Great Light Storehouse Hall to show me how to do it and said to me; nowadays I am the only one who knows this slow walking practice. If you ask elders in different monasteries about it, I’m sure you’ll find they don’t know it.”□

I ASKED. The nature of all things is either good, bad, or neutral. Which of these is the Buddha Dhamma?□

RUJING SAID. The Buddha Dhamma goes beyond these three.□

I ASKED. The wide road of the Buddhas and ancestors cannot be confined to a small space. How can we limit it to something as small as the “Zen school”?□

RUJING REPLIED. To call the wide road of the Buddhas and ancestors “the Zen school” “is thoughtless talk. “The Zen school” is a false name used by bald-headed idiots, and all sages from ancient times are aware of this.□

Tiantong Rujing: [Tendo Nyojo] 1163-1228, China. A dharma heir of Xuedou Zhijian, Caodong School. Taught at Qingliang Monastery, Jiankang (Jiangsu), at Ruiyan Monastery, Tai Region (Zhejiang) and at Jingci Monastery, Hang Region (Zhejiang). In 1225 he became abbot of Jingde Monastery, Mt. Tiantong, Ming Region (Zhejiang), where he transmitted dharma to Dogen.□

Source: *Enlightenment Unfolds*, edited by Kazuaki Tanahashi. (C) 1999 by San Francisco Zen Centre. Reprinted by arrangement with Shambhala Publications, Inc., Boston, www.shambhala.com/

* * * * □

A flat was rented in June□
1956 at 10 Orme Court,□
Bayswater, followed by leas-□
ing a house in December□
1956 at 50 Alexandra Road,□
Swiss Cottage. The monthly□
journal Sangha was started□
under the editorship of Ruth□
Lester.□

In April 1956 Bhikkhu□
Saddhāvaḍḍho returned to□
England and disrobed. In□
June, news arrived that□
Bhikkhu Vijjāvaḍḍho was ill,□
so Venerable Kapilavaḍḍho□
went to Thailand. He□
returned to England with□
the Bhikkhus Vijjāvaḍḍho□
and Paññāvaḍḍho. Shortly□
after this, the Venerable□
Vijjāvaḍḍho disrobed.□

The Venerable Kapila-□
vaḍḍho lectured in Europe.□
Whilst in Germany, he met□
Dr Lisa Schroeder (philo-□
sophy) and twin brothers□
Walter and Gunther□
Kulbarz who later came to□



Picture of the First Published Magazine□

Source: *Sangha Magazine*□

stay with him in England. Dr Lisa Schroeder became Upāsikā Cintavāsī and the twins became Sāmaṇeras Saññāvaḍḍho and Sativaḍḍho. Arthur Wooster became Sāmaṇera Ñāṇavaḍḍho ([see page 105](#) ED). Venerable Paññāvaḍḍho lived in Sale, Cheshire in charge of the Manchester Buddhist Society for some four or five months.

The pace never slackened and his output of work, writing, teaching, and administration grew. His weekly itinerary was exhausting, almost every weekend he would be in Manchester with a program of classes, talks, and interviews which started at noon on the Saturday and continued usually (quite literally) right through until we took him to his train early on Monday morning. What breaks there were, were for food and a half-hour rest between activities. He went immediately to Leeds, then to Oxford, Cambridge, and Brighton and back to London. To my knowledge he seldom slept more than three hours a night. He would meditate, study, and write throughout the usual hours for sleep and his day was filled by teaching and travelling.

Obviously such a pace could not continue without effect, even allowing for his iron constitution and a similar will to drive it to its limits. His health rapidly deteriorated. He became almost blind at one point and finally he retired from the Order in June 1957, having been given an average estimate of one month to live by four independent doctors, fortunately the doctors were wrong. To preserve his anonymity, he did not revert to the name of William Purfurst, becoming instead Richard Randall. At first he was nursed through the critical stage of his illness by Ruth Lester, who had edited Sangha from its inception. Presently, she became Ruth Randall and the time was to come when he was restored to health and devote his time and strength (apart from holding down a strenuous job) to nursing her in the grievous illness that had befallen her. Ten years elapsed during which time the Buddhist community in Britain knew nothing of the whereabouts of the man who had been Bhikkhu Kapilavaḍḍho.

Sources: The above has been compiled mainly from articles written by Maurice Walshe and John Garry (see chronology) on Venerable Kapilavaḍḍho. However additional information has been added to this from other sources.

JEANNE HEAL
EUSTON 7107

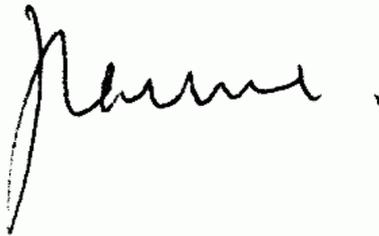
7 PARK VILLAGE WEST
LONDON, N. W. 1

5th February, 1957.

Dear Biku,

I am rather pleased with this snapshot I took in the television studio, and thought you might like to have a copy.

Yours sincerely,



Upāsikā Cintavāsī□
formerly Dr Lisa Schroeder□
(philosophy)□
Venerable Kapilavaḍḍho□



Source: Alan James, Venerable Kapilavaḍḍho scrapbook, Aukana Trust□



Bhikkhu Pannavaddho (formerly Peter Morgan) sits beside a Buddha statue at the house in Grosvenor Square, Sale where he lives.□

Evening news reporter□

In the front room in a quiet, leafy, Sale, Cheshire road, sits a young man of history. For he is the first resident minister in the English provinces of a world religion born about 2,400 years ago.

Peter Morgan was the Christening name given to Bhikkhu (monk) Pannavaddho, aged 30 who once worked as an electrical engineer. He spent most of his life in Llanelly, Carmarthenshire.

Then he picked up a booklet on Buddhism. It interested

“Manchester Evening News”

21st Sept 1956

Monk Morgan Brings Buddha to the North West

him...and in January this year he was ordained as a bhikkhu in Thailand.

Now Pannavaddho (Pali for “He who spreads and increases wisdom”) has only eight worldly possessions — and exactly 227 rules of life.

HE OWNS: Three robes, a begging bowl, razor, water strainer, needle and cotton.

He is maintained by the small but growing Manchester Buddhist community. His rules forbid him to possess or handle money.

* * * * *□

People all over the world who are interested in Buddhism□ and keep in touch with its news and activities must have heard of the Buddha Jayanti celebrations held a few years ago□ in all Buddhist countries, including India and Japan. It was in 1957 or, according to the reckoning of some Buddhist countries, in 1956, that Buddhism, as founded by Gotama the Buddha, had completed its 2,500th year of existence. The Buddhist tradition especially of the Theravāda or Southern School such as now prevails in Burma, Ceylon, Cambodia, Laos and Thailand, has it that on the completion of 2,500 years from its foundation, Buddhism would undergo a great revival. Resulting in its all-round progress, in both the fields of study and practice. Buddhists throughout the world, therefore, commemorated the occasion in 1956-57 by various kinds of activities such as meetings, symposiums, exhibitions and the publication of Buddhist texts and literature.□

Source: (Ebooks□Buddhanet.net)□"Buddhism in Thailand Its Past and its present"□ by Karuna Kusalasaya. First published by Buddhist Publication Society 1965□

* * * * *□

The
English
Sangha
Trust

1957-1967

1957□

“The Venerable Paññāvaḍḍho took over the responsibilities of the Vihāra following the retirement of Venerable Kapilavaḍḍho. Supporting him were the three sāmaṇeras and one sāmaṇerī. He had the task of training the other Sangha members and teaching the laity. This he did until he returned to Thailand on 21st November 1961. He became a disciple of Ajahn Mahā Boowa and has remained there until this day. He is at present the most senior English bhikkhu.”□

(ED)□

“During this time the twin German sāmaṇeras became Bhikkhus Dhammiko and Vimalo, the first bhikkhus to be ordained on British soil in a historic ceremony at the Thai Embassy on the 2nd July 1958.”□

(MW 1962-63)□

“In September 1959 a large gift of £24,000 was donated to the trust from a Mr H. J. Newlin. And in June 1960 Eve Engle (Sister Visākhā) — a long term supporter who gave valued assistance in the formation of the Trust unfortunately drowned off the coast of Ceylon and left a legacy of £15,000.”□

(M-EST)□

“The Association is most deeply indebted to Bhikkhu Paññāvaḍḍho. Under his guidance the small, young movement grew and gained stability. This led to an increase in the number of members, and a widening of its relationship with the general public. Two magnificent donations given while he was bhikkhu in charge at Sangha House have made possible, among other things, the new Vihāra at 131 Haverstock Hill and the meditation centre; have enabled the Sangha Trust to send the sāmaṇeras he trained to the East for further study. When he returned to Thailand two years ago, he left a movement as firmly established, as is possible in this anicca world. We owe, and will continue to owe a debt of gratitude for his instruction in Dhamma.”□

(S Jan 1964)□

“Members of the Association will be pleased to see a translation by Bhikkhu Paññāvaḍḍho in this issue. The Thai original, named, Handbook for the Practice of Dhamma was written by the Venerable Sumedho Bhikshu (Ācariya Lun), who is the Abbot of Wat Vivekaram in Thailand, and a recognised teacher of meditation.”□



Bhikkhus at the Summer School □

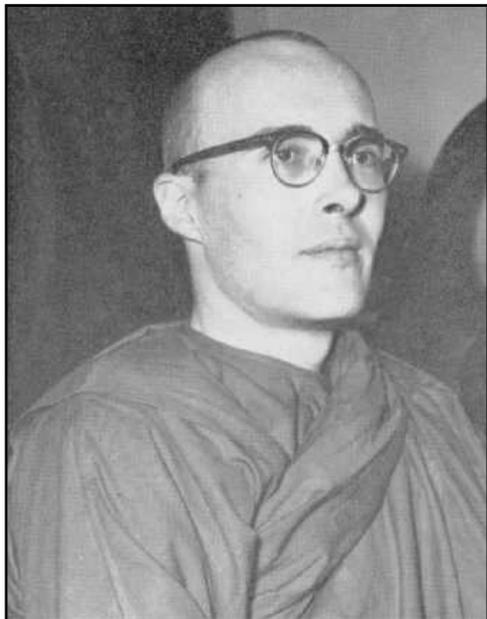
*Left to Right. Jivako Sāmaṇera, Dhammiko Bhikkhu, Saddhātissa □
Mahā Thera, Jivānanda Mahā Thera, Paññavaḍḍho Bhikkhu, □
Rāhula Sāmaṇera, Vimalo Bhikkhu. □*

Source: Middle Way Magazine, 1960-61 □

It was while staying at the Wat that Bhikkhu Paññāvaḍḍho was given the book to read, and decided to do the translation. Princess Poon Pismai Diskul read the manuscript, and Her Serene Highness kindly brought it to the notice of the Buddhist Association of Thailand, who gladly accepted the responsibility of its publication. The Association has always been eager to translate some worthy books on Dhamma into English, particu- □
larly those, which deal as this does, with the practice as well as the theory of the Buddha's teaching. □

The book contains about a hundred pages; the brief extract in Sangha cannot give more than a slight indication of the whole. It has an introduc- □

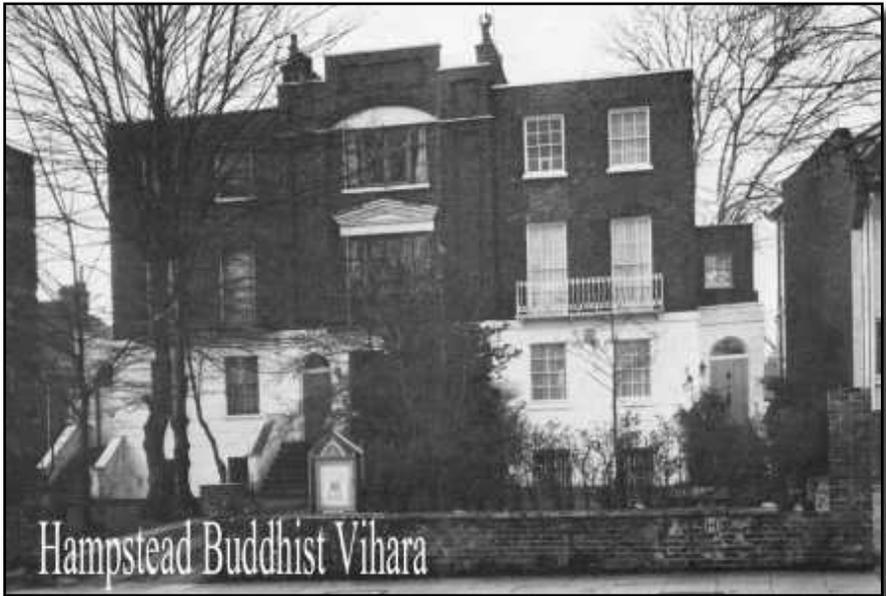
tion and notes by Bhikkhu Paññāvaḍḍho, “so that the reader may approach the book from the right view-point, and see how the sections link one to another progressively.” To quote the last sentence of the introduction: “May all who read this book attain that Right View which tends towards Nibbāna even as the River Ganges tends towards the ocean.” (S Jan 1964)□



Venerable Ānanda Bodhi□

Source: Middle Way Magazine, 1962-63□

“On November 9th 1961, the Venerable Ānanda Bodhi (formerly Leslie Dawson), arrived at Sangha House to take over from the Venerable Paññāvaḍḍho. Ānanda Bodhi, a Canadian born monk had spent the last three years in Thailand, Burma, and Sri Lanka. His practice came from studying under the same teacher as the Venerable Kapilavaḍḍho (the Venerable Chao Khun Bhāvanākosol also known as Chao Khun Mongkol-□ Thepmuni). During his stay, the Trust bought 131 Haverstock Hill in September 1962 and 129 Haverstock Hill in January 1963. Also Biddulph Old Hall in the north was purchased as a meditation centre. From 1964 and up to the return of the Venerable Kapilavaḍḍho in May 1967, a number of bhikkhus stayed at Hampstead.”(ED)□



Source: Benham & Reeves Auction details □



Source: Sangha Magazine, May 1963 □

“Who is free from sense perception□
 In him no more bonds exist;□
 Who by insight freedom gains,□
 All delusions cease in him;□
 But who clings to sense perceptions,□
 And to view-points wrong and false□
 He lives wrangling in this world.”□

Source; Suttanipāta□

* * * * *

The Goal and Essence of Spiritual Life□

In a few similes the Buddha showed how easily a person who originally was seeking for Nibbāna gets stuck by identifying himself with virtue, with certain levels of contemplation or even with understanding. Then he goes on to say: "The essence of spiritual life does not lie in virtue, meditation or understanding. The unshakeable liberation of the mind – that is the essence, the goal and the perfection of spiritual life). So easily we tend to lose sight of the real goal of the spiritual quest by identifying ourselves with any attain-□
 ment and in that way we arrive at inner stagnation. Although many people believe they are searching for Nibbāna, they are really only seeking security in one form or another. As soon as they feel secure they stop going any further. If any discontent arises they often smother it by pursuing the objects of their desires without seeing that they cannot solve the problem in that way. Only he can go very far on the spiritual path who can keep alive the discontent with anything which he has attained short of the highest goal. The Buddha said he had always kept two things in mind: never to become content with (the development of) good qualities and not to become lax in his spiritual quest. "As long as the bhikkhus do not stop half-way by being content with some minor attainments, they can go far and will not fall back."□

Consciously or unconsciously, many Buddhists hold the view that in this unfavourable time it is not possible to reach Nibbāna and therefore they do not exert themselves overmuch. "Far, far away is enlightenment for those who are lazy." "As long as there is real dedication to the Dharma, Buddhism will not disappear." "This, the Deathless, has been reached by many and even now it can be won, but only when there's total dedication. Strive not and you will not attain!" "The realization of Nibbāna – that is the highest blessing."□

(Bhikkhu Vimalo)

Venerable□
Kapilabaddho□
and□
the English□
Sangha Trust□

1967-1971□

1967□

It was a heralding of better days when the Thai authorities decided to open a Vihāra of their own in London, and on 1st August, 1966, this was inaugurated by H.M. King Bhumibol at East Sheen, and given the name of Buddhapadīpa. Soon after this, Maurice Walsh as director of the English Sangha Trust managed to make contact with Richard Randall. After some discussion, he agreed to return to teach the Dhamma under the auspices of the English Sangha Trust once again. Within weeks of Kapilavaḍḍho's return it was obvious that the old drive was as strong as ever. However, it was also clear, that if he continued to work during the evenings and weekends at the pace he set himself, it would swiftly lead to a physical breakdown. He was at that time working with one of the major national publishing organisations in a job involving personal and union management relations — a strenuous occupation. It was also apparent that the state of affairs he found required full-time attention. There was one irregularly attended meditation class a week, and handful of people coming to Sunday lectures. The administrative side was in chaos and the finances were four figures in the red.□

With support from old friends he was able to attack the task in typical fashion, and he gave up his job. He again took the eight precepts and began teaching meditation, lecturing and generally restoring order. In May 1967 he became a director of the English Sangha Trust and was formally appointed administrator with full charge of all activities and policy decisions. He received excellent and valuable support and confidence from Venerable Chao Khun Sobhana Dhammasuddhi, for his old reputation within the Thai Sangha was still very much alive.□

It became clear that the logical outcome of his involvement would lead him back into the Order before very long. Old friends and supporters, many of them long absent from the Buddhist scene, began to return, and on 21st October 1967 he received the double ordination of sāmaṇera and bhikkhu at Wat Buddhapadīpa, with the Venerable Chao Khun as Upajjhāya. He was called back into the Order in the presence of a Sangha largely composed of Chao Khuns and Mahātheras, and many visiting Thais who arrived in two chartered planes for the presentation of robes and for the ordination.□

The Vihāra stood high in reputation as a teaching centre, and enjoyed an excellent relationship with the local community. Through the Venerable

Kapilavaḍḍho it had many personal associations with official bodies, the Press, mental health organisations, medical and psychiatric practitioners, and with several universities.□

Five nights each week were devoted to meditation classes of growing numbers, and some Sunday lectures had been attended by numbers which our accommodation could scarcely hold, with audiences overflowing outside the shrine room to sit on the stairs. Work commenced on an extension to provide accommodation for four resident meditators. This is in addition to the restoration and redecoration, central heating and other improvements already completed at that time. One bhikkhu, the Venerable Dīpadhammo, had been trained by Kapilavaḍḍho as his assistant, and had won increasing respect and admiration for his devotion to the bhikkhu life.□

The English Sangha Trust, its financial position restored, had been re-□ established in its original role of supporting the Sangha, with the Venerable Kapilavaḍḍho as administrator. The Trust had a vital part to play: it held money and owned property, and published journals and booklets.□

As can be seen, this rejuvenation of the work of the English Sangha had been a near miracle of sheer grinding hard work. It was the drive and leadership of one man that brought it about. He was no longer young, and the physical body on which he had put such a heavy strain was by no means as fit as any of those around him. However he was up every morning at 4:30 am meditating and working. He was the last to sleep, well after midnight. He was the one around which the activity revolved. He asked no one to do anything he had not done.□

Young Thai students at Wat Buddhapadīpa, who were small children when he was first a bhikkhu in Thailand, now call him by the name they called his own great teacher at Wat Paknam. They call him Lung Por — a term usually affectionately given to respected and much loved elder monks. It means, “Father in the Dhamma.” It fitted him well.□

Kapilavaḍḍho returned to lay life on the 27th□ August 1970, his assistant Venerable Dīpadhammo (Alan James) having already disrobed. He continued as administrator and principal meditation master at Dhammapadīpa (name of Haverstock Hill Vihāra). Being known as Ācariya Kapilavaḍḍho he continued with lectures, classes and guiding those using the meditation facilities.□

Among those who had rallied round him in these latter days was a remarkable young woman, Miss Jacqueline Gray. A good meditator, she also made herself indispensable in the office, performing secretarial and other duties. She was devoted to Kapilavaḍḍho, now no longer a bhikkhu, but still an ācariya□ or teacher. Being a layman, he was of course free to marry, and on 1st October 1971, at the Old Town Hall, Haverstock Hill, Hampstead, Jacqui Gray became Mrs Randall. The wedding was a very quiet affair. Only three friends, Alan James, Gerry Rollason and Maurice Walshe being present, and after it the happy couple drove off for a day in the country; after which it was “business as usual.” Many of us will feel glad to know that our old friend and teacher has gained a devoted wife who will look after him and make sure that he has proper meals and does not overstrain himself.□

Two and a half months later, she was a widow. A combination of illnesses: chronic arthritis, bronchitis and various complications laid him low, and he had to be transferred to the Middlesex Hospital. Twice he survived dangerous crises, but on 19th December 1971, the old warrior died.□

Arrangements were made for a traditional Buddhist funeral ceremony to be held at Golders Green Crematorium on Thursday, 23rd December 1971. The ceremony was to have been conducted by Vichitr Ratna Dhiravaṃsa from the Vipassanā Centre at Hindhead, attended by four bhikkhus from Buddhapadīpa Temple, East Sheen. However, both parties were delayed by the tangle of pre-Christmas traffic so it was found necessary to begin the “ceremony” without them. A short speech was given by Alan James (who was formerly Dīpadhammo Bhikkhu, Kapilavaḍḍho’s assistant when both men were monks) followed by a few minutes of meditation.□

As it turned out, one felt strongly that the funeral was just as Kapilavaḍḍho would have wanted it. No rite, no ritual; just a short, warm, sincere speech about a Teacher, given by a man who was not only highly trained by him but who was also one of his closest friends.□

A great man has died. Let us honour his memory in the only way we can by the study and practice of the way he taught so thoroughly. As Siddhattha Gotama said those many centuries ago:□

“Let the Dhamma be your Teacher, let the Dhamma be your Guide.”□

Sources: The above has been compiled mainly from articles written by Maurice Walshe and John Garry (see chronology) on Venerable Kapilavaḍḍho. However additional information has been added□ to this from other sources.□

Ācariya Kapilavaḍḍho□

“We deeply regret the passing of Ācariya Kapilavaḍḍho who died quietly on Sunday, 19th□December at the Middlesex Hospital. He received full training in the Theravāda tradition in Thailand where he was ordained Kapilavaḍḍho Bhikkhu and continued to practice and teach the Dhamma in that country until the time was ripe for his return to England. It is here — and latterly at Hampstead that he has done his pioneer work in teaching the Way of Insight in the Buddha’s tradition and with a native’s understands of our native difficulties.□

Though mercifully his final illness was short, he has lived with and transcended bodily suffering for many years. Half crippled by arthritis, he has never flagged in his appointed task of teaching the Dhamma nor has he ever failed with help to those in need of it. On a personal note, I look with admiration and humility at the courage, will and silent power within so frail a frame. We might hope to extend, in this country, the path, which he has carved out for us but, if we are not good enough, let us tread daily the part of it that we know. May he find peace.”□

(MW 1971-72)□

* * * * □

Wrong Views□

“I have been given much food for thought in the immediate past. Firstly my beloved teacher, guide and friend, the Venerable Sayādaw U Ṭhittila returned to Burma. Secondly Mr Christmas Humphreys invited me to conduct a series of classes for members of the Society. Thirdly the Editress of this Journal asked me to write an article, partly to explain the subject and object of the proposed classes and at the same time to give members some details about myself.□

I have heard it said, in fact it has been said to me “I hear that you are taking the bhikkhu’s place during his absence.” This is a wrong view. I am not equipped as yet to take his place. In fact I do not know of anyone in this country who could. He is a man of great wisdom and learning, an example to all who meet him. His wisdom, scholarship and smiling face are going to be sorely missed during his absence. The place which he has earned in the hearts of many is his and his alone.□

For myself I am deeply grateful to him for my ordination. All that I can hope to do, as a very humble student of such a man, is to sincerely

attempt to continue the tradition of the Sangha and Vihāra which he so patiently taught me by his advice, guidance and example. Most of us require help and guidance. Someone to show us in a kindly way when our views are wrong. And to advise on study and practice; much of the confusion of thought, and the holding of wrong views among many sincere people who call themselves Buddhists, would cease, if this were but humbly realised.□

Many people in the West, driven by conditions around them and conflict within, are turning to that which they have heard of as Buddhism, hopeful that under this label they will find salvation. Many are urgent in their quest, willing to grasp at any straw. If they follow the usual pattern, they will read avidly, everything and anything which comes within their grasp. In a number of cases they will be utterly confused by what they read. Conflicting statements will be found, because they search with minds conditioned by old patterns, ideas, habits and wrong views. Such ideas as: Self, Great Self, Soul, Oversoul, Permanent Ego, Vicarious Salvation, Faith in a Name. Searching with concepts such as these is the way to confusion and more confusion, wrong view upon wrong view.□

Many have turned to Buddhism in the past and many will come who expect to find some short cut, some rapid secret way to Peace or Power. Sincerely thinking that blind faith in the Enlightened One and the Dhamma is enough — how sadly has the term *“baddhā”* been used in this direction. Many will transfer their ideas of Godhead to the Enlightened One and so continue in wrong views, being blind to the fact that they have changed nothing except a label.□

We who are, or call ourselves Buddhists, have a responsibility, firstly to ourselves and then to others who may follow us. This responsibility includes meditations on “Right Views” and the study of the Dhamma in a disciplined way. Additionally, we need to use reason as a guide and not to accept anything just because it is in a book. To accept nothing which may be said, simply because we like the person who says it. To study the Dhamma as a whole and not abstract small portions which we think we like, and call it Buddhism, this it is not. The Dhamma is complete and perfect, it cannot be divided and remain the same. If the spiritual therapy prescribed by the Enlightened One is desired, the whole of the medicine must be taken. It is only by study that we can truly learn that which has to be taken as medicine, and that which has to be practiced to make that medicine effective.□

If we can begin by eradicating wrong views, our understanding of the Dhamma will rapidly become clearer. We shall know by growing personal experience, that it is not avid reading, intellectual flights of fancy or new labels, which bring about cessation of suffering, and that blind belief and faith will not do it. When these things become apparent, we shall begin to understand the Enlightened One's words "Be mindful, work out your salvation with diligence," and in that understanding put them into practice thereby carrying out our responsibility to ourselves and to others who may follow.□

It was with these thoughts in mind that I chose as a title "Atta, Anatta, and Relationships," for the series of study classes. I hope under this title to give the sincere seeker some understanding of Self, Non Self and of the relationships between man's so-called inner and outer world. This will entail a study of Dependent Origination, the Four Fundamentals of Mindfulness, Kamma and Re-birth. Where possible I hope to use charts, drawings, models and the scriptures of the Pali Canon for illustration and further study. Any means will be used which will help the sincere student to surmount the confusion that surrounds these central points of the Dhamma.□

I am indeed honoured to receive the invitation to conduct these classes and whilst I am happy to accept, I realise the responsibility which has become mine in doing so. I hope that all who attend will look upon me as a friend and know that my time is at their disposal at these classes, or at any other time. As far as I can see it serves no useful purpose to give details about myself. What has been is of importance only as a means of eradicating my own wrong views. What I am, is for the observer to decide. What is to be, relies solely on my own efforts in plumbing the depths of saddhamma.□

I would like, however, to take this opportunity of thanking those who have written congratulating me on my ordination. To thank those in London, Manchester and Birmingham, who by their understanding and spiritual and material dāna have helped me to attain my "Going Forth." To those who have loved and cherished me, and who through their love have set me free to travel my chosen path, let me say, "May you be happy." May I add to your happiness by wearing The Robe in an honourable and worthy manner."□

* * * * *

When alms giving is done without any expectation or without any wishful hope for better position in the next existence. It is done with the expressed desire for the cessation of the Samsaric force or in other words for the non-attainment of any kind of *Khandha* in the next existence, it is *Vivatta Kusala Kamma* which can shatter away kammic force.□

At this point one may raise a question. Whereas the Saṃsāra is so long and before attaining Nibbāna one may happen to fall into poor or needy existence. Hence will it not be desirable to wish and long for prosperity and happiness in the higher plane of Devaloka as Prince Deva or King of Universe, etc. in the next existences?□

Here it must be clarified. It is universally believed that it is 'I' who make alms giving and it will be the same 'I' who will reap the benefit of the alms giving in the next existence and in such a belief, there is the idea of 'I' or Ego which is *Diṭṭhi* or wrong view. When the view that 'I' the giver and the 'I', the reaper of the benefit of merit are the same it amounts to *Sassata Diṭṭhi* (Eternalistic wrong view). The readers should be very careful of this point because though alms giving is *Kusala Kamma*, there are two things which are mixed up in the same Kamma, i.e. the desire to reap the benefit is *Taṇhā* and the wrong view that 'I' who will reap the benefit is *Diṭṭhi* (*Atta Diṭṭhi* and *Sassata Diṭṭhi* both combined). Such wrong view has been prevalent and dominant in the minds of Buddhists from time immemorial therefore it will not easily be eradicated.□

Good deeds always bear good fruits. It means to say that notwithstanding *Dāna*, *Sīla* are done without any attendant longing, desire or wishing for better position and prosperity in the next following existences, the good deeds as a matter of course bear fruits. As he soweth so he reaps.□

Source: Extract from "The Doctrine of Paṭiccasamuppāda" by U Than Daing□

The English□
Sangha Trust□
after Venerable[
Kapilavaddho□

1972□

“Following the death of the Venerable Kapilavaḍḍho, Alan James became the resident meditation teacher at the English Sangha Trust. He left in October 1973. Dr M. Clark, also a disciple of the Venerable Kapilavaḍḍho became the resident meditation teacher. However, due to social and financial problems concerning the support of his family (he was married with one child) he resigned in early 1974.□

A lay person (anon) made a request for Ajahn Mahā Boowa, Ajahn Paññāvaḍḍho and Tan Cherry (Venerable Abhiceto) to visit Hampstead (AP). The invitation was accepted and they arrived in June 1974 for a two week visit. During the visit, George Sharp, at that time Chairman of the English Sangha Trust asked Ajahn Paññāvaḍḍho if he would remain in England in order to make the EST at Hampstead a Vihāra once more. It was not to be. Ajahn Boowa’s advice was to do nothing and wait to see what may turn up.□

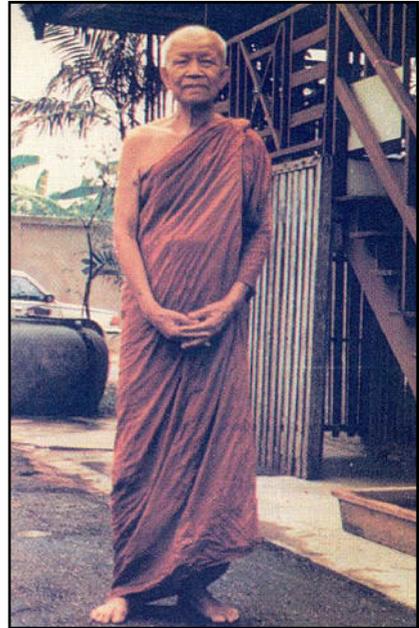
In October 1976, a request from the Venerable Sumedho to stay at Hampstead for three days was received; he was en route back to Thailand after a visit to the USA. Whilst there, Mr Sharp asked him if he would return to London and be supported by the EST. He agreed provided Ajahn Chah gave his consent.□

On the 6th May 1977, Ajahn Chah and Venerable Sumedho arrived at Hampstead, the Venerable Khemadhammo having already arrived on the 5th. The Venerables Ānando and Viradhammo arrived on 7th July 1977.□

The Sangha and lay following began to grow and they were offered the use of “Oaken Holt”, a Buddhist centre comprising some thirty acres in the Oxfordshire countryside owned by a Burmese business man. The Venerable Khemadhammo took on the role of Buddhist prison chaplain (already arranged earlier between the Venerable Kapilavaḍḍho and the Home Office) and in this capacity he visited the Isle of Wight on a regular basis. It was here that a Buddhist group invited him to start a Vihāra, which he did. This has since moved to Warwickshire. In April 1979 the Hampstead properties were sold at auction and the Sangha moved to Chithurst in June 1979. Following this, more Vihāras have been opened in England, USA, Europe, Australia and New Zealand.”□
(ED)□



Ajahn Chah □



Ajahn Mahā Boowa □

Insight

“As you use insight meditation to investigate the three characteristics and penetrate the true nature of phenomena, it’s not necessary to do anything special. There’s no need to go to extremes. Don’t make it difficult for yourself. Focus your awareness directly, as if you are sitting down receiving guests who are entering into a reception room. In your reception room there is only one chair, so the different guests that come into the room to meet you, are unable to sit down because you are already sitting in the only chair available. If a visitor enters the room, you know who they are straight away. Even if two, three or many visitors come into the room together, you instantly know who they are because they have nowhere to sit down. You occupy the only seat available, so every single visitor who comes in is quite obvious to you and unable to stay for very long. □

You can observe all the visitors at your ease because they don’t have anywhere to sit down. You fix awareness on investigating the three characteristics of impermanence, suffering and non-self and hold your attention on this contemplation not sending it anywhere else. Insight into the transient, unsatisfactory and selfless nature of all phenomena steadily □

grows clearer and more comprehensive. Your understanding grows more profound. Such clarity of insight leads to a peace that penetrates deeper into your heart than any you might experience from the practice of tranquility (*samatha*)□meditation. It is the clarity and completeness of this insight into the way things are that has a purifying effect on the mind. Wisdom arising as a result of deep and crystal clear insight acts as the agent of purification.

Through repeated examination and contemplation of the truth over time, your views change and what you once mistakenly perceived as attractive gradually loses its appeal as the truth of its unattractive nature becomes apparent. You investigate phenomena to see if they are really permanent or of a transient nature. At first you simply recite to yourself the teaching that all conditions are impermanent, but after time you actually see the truth clearly from your investigation. The truth is waiting to be found right at the point of investigation. This is the seat where you wait to receive visitors. There is nowhere else you could go to develop insight. You must remain seated on this one spot — the only chair in the room. As visitors enter your reception room, it is easy to observe their appearance and the way they behave, because they are unable to sit down; inevitably you get to know all about them. In other words you arrive at a clear and distinct understanding of the impermanent, unsatisfactory and selfless nature of all these phenomena and this insight has become so indisputable and firm in your mind, that it puts an end to any remaining uncertainty about the true nature of things. You know for certain that there is no other possible way of viewing experience. This is realization of the Dhamma at the most profound level. Ultimately, your meditation involves sustaining the knowing, followed by continuous letting go as you experience sense objects through the eyes, ears, nose, tongue, body and mind. It involves just this much and there is no need to make anything more out of it.□

The important thing is to repeatedly put effort into developing insight through investigation of the three characteristics. Everything can become a cause for wisdom to arise, and that is what completely destroys all forms of defilement and attachment. This is the fruit of *vipassanā*□meditation. But don't assume that everything you do is coming from insight. Sometimes you still do things following your own desires. If you are still practicing following your desires then you will only put effort in on the days when you are feeling energetic and inspired, and you won't do any meditation on the days when you are feeling lazy. That's called practicing under the influence of the defilements. It means you don't have any real power over your mind and just follow your desires."□

Sri Lankan
Buddhism

1928

“The Anagārika Dharmapāla was born of the famous family of Hewavitarne in Ceylon in 1865. In 1880 he came under the influence of H. P. Blavatsky and Colonel H. S. Olcott, the founders of the Theosophical Society, and four years later joined that Society. Upon the express advice of Mme Blavatsky he took up the study of Pali and, renouncing the householder’s life, spent the remainder of his days in the revival and spread of the Dhamma in the East and West. In 1886 he assisted Colonel Olcott in his campaign for the founding of Buddhist schools, and with him travelled far and wide under the name of the Anagārika Dharmapāla, the “Homeless Protector of the Dhamma.” In 1891, the year of Mme Blavatsky’s death, he visited Buddha Gaya, the famous site of Buddhist pilgrimage, and straightway resolved to agitate for its return to purely Buddhist hands. To this end he formed in Calcutta the Mahā Bodhi Society which, founded on May 31st 1891, is the oldest existing Buddhist Society.”□

(CH, page 22)□

1925□

“Following a short visit to England in 1925 en route to the USA, Anagārika Dharmapāla arrived back in 1926 for a two year visit. He initially bought a house in Madely Road, Ealing, which was unsuccessful, probably due to its distance from central London.”□

(ED)□

1928□

The Mahā Bodhi Society was born in England. “In 1928 Anagārika Dharmapāla moved to premises in Primrose Hill, and Sri Lanka sent a mission of three bhikkhus under the Venerable P. Vajirañāṇa to stay. A Sangha presence remained there until the outbreak of war but the house itself was not closed until 1940 when Holborn and St. Pancras Council requisitioned it.”□(Source: Russell Webb)□

1933□

“In May 1933, came news of the death of the Anagārika Dharmapāla. He had entered the Order in 1931, at Sarnath, as Sri Devamitta Dhammapāla, and was thus the first bhikkhu to be ordained on Indian soil for over seven hundred years. There he died on 29th April 1933, at the age of sixty-eight, worn out with fifty years’ work in the cause of the Dhamma.”□(CH, page 37)

1948

“On 18th April 1948, certain members of the (Buddhist) Society and others founded the Buddhist Vihāra Society in England with the object of expediting the founding of a Vihāra in London where bhikkhus might live, teach and form a nucleus of the Theravāda Sangha. The founder was Mrs A. Rant, the Venerable Nārada Mahāthera of the Vajirārāma Monastery in Ceylon, was nominated as President, with Miss Constant Lounsbery of Les Amis du Bouddhisme in Paris, and Miss I. B. Horner, the noted Pali scholar, as vice-presidents. The idea of a Vihāra for London had been mooted ever since the Anagārika Dharmapāla arrived in London in 1925, and from time to time the Buddhist Society urged the Sinhalese Government to release and use a substantial fund collected for the purpose in Ceylon. The new Society merely added to the vocal demand for such an institution. The most useful work of the new group, however, was to sponsor a visit to London by the Venerable Nārada in the summer of 1949, when he lectured far and wide. His clear and pungent teaching on the Theravāda was as valuable as the impression of English Buddhism he was able to take back with him to Ceylon.”
(*CH*, page 51)

1954

“10 Ovington gardens London S.W.3. For the first time since the war the Sinhalese have opened a building which, as it will be exclusively used for the housing and the work of bhikkhus, may be fairly called a Vihāra. The house at 29 Belgrave Road, S.W.1, until recently run by the Kappiya Group of Burmese Buddhists in London, housed more than one Burmese bhikkhu. This included the beloved Sayādaw U Ṭhittila. But the building was not used by any visiting bhikkhus from Ceylon, except for a brief visit by the Venerable Nārada Mahāthera in 1949. Not since the nineteen-thirties have Sinhalese bhikkhus been resident in London, and the opening of the new building on 17th May 1954, was an event of importance in the life of Buddhism in England. It was at the suggestion of the Society that the Venerable Nārada himself came from Ceylon for the opening, and will leave behind him one or more bhikkhus to ‘proclaim the Dhamma’ when he has returned. The fine premises included a magnificently enshrined and lighted rūpa in the topmost room, a large Meeting Room, a Library, Meditation Room, and private quarters for bhikkhus and their attendants. This is a great acquisition to Buddhist London, and when H.E. the Thai Ambassador unfurled the Buddhist Flag, he rightly assessed the importance of that

moment. Speakers at the Opening included Sir Claude Corea, High Com-□
missioner for Ceylon, Lt.-Col. Payne for the Buddhist Vihāra Society in
England, Mr Maung Maung Ji (in the Chair), and Miss Constant Lounsbery
from Paris and myself (C. Humphreys).”□
(*MW 1954-55*)□

1964□

“The London Buddhist Vihāra is leaving 10 Ovington Gardens, Knights-□
bridge, and is moving to Chiswick. The Secretary writes: “We are happy
to announce that the Mahā Bodhi Society has now purchased a detached
house and garden, which will become the permanent home of the Vihāra.
The new premises, under the direction of the Venerable Dr Saddhātissa
Mahāthera, will be opened on 23rd□April. The address is 5 Heathfield
Gardens, London W.4. The Vihāra is about five minutes’ walk from
Chiswick Park Underground station.”□
(*S March 1964*)□

1994□

“The Sri Lankan temple moved again on 21 May and is now situated in
The Avenue, Bedford Park in Chiswick. The Venerable Vajiragnana is the
chief incumbent. There have also developed many small Sri Lankan
Vihāras in the London suburbs and UK.”□
(*ED*)□

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There are, of course various schools of thought within the Buddhist fold.
The Theravāda is based on the Pali Canon. But for those who are in doubt
as to what is the ‘true’ Buddhist teaching, here are the Buddha’s own
words from the Mahāparinibbāna Sutta (and they are to be found in
Sanskrit as well as Pali sources):□

“In whatsoever teaching or discipline, Subhadda, there is not found the
Noble Eightfold Path, neither is there found a true saint of the first,
second, third or fourth degree. But in whatsoever teaching and discipline
there is found the Noble Eightfold Path, therein is found the true ascetic
of the first, second, third, and fourth degree.”□

This may be regarded as a simple test, bearing in mind only that it is the
treading of the Path, and not just talking about it, that is meant.□

Source: M Walshe, Sangha Magazine March 1969□

Burmese
Buddhism

1938

“Venerable U Ṭhittila arrived in England in 1938. In March 1949 the Sasana Kari Vihāra in London (29 Belgrave Road, London, S.W.1) was founded by a group of nine Burmese Kappiyas for the purpose of supporting the work of Venerable U Ṭhittila in England. Thus for the first time since his arrival in the West he experienced something nearer to the Eastern traditional support of the Sangha, and became no longer dependant merely upon his own efforts for survival. His personal achievement in teaching continued unabated and in the two years from March 1949 to March 1951 records show that he carried out in excess of two hundred and fifty teaching engagements, quite apart from fulfilling all other types of duties which normally fall to a bhikkhu in the ordinary course of events. Being then the only resident bhikkhu in England those other duties absorbed a very considerable proportion of his time.□

Unfortunately, because of the unavoidable floating nature of the Burmese community in England, constant support for the Sasana Kari Vihāra was never certain. And in 1952 when Venerable U Ṭhittila was invited to lecture on abhidhamma at Rangoon University to M.A. and B.A. students he decided to accept at a time when funds for the Vihāra had become virtually insufficient to maintain even one bhikkhu.□

So far as the Dhamma is concerned, perhaps the most outstanding feature was his introduction of the Abhidhamma Piṭaka (the psycho-ethical analysis of things in their ultimate sense as against their conceptual form), to the West by way of commencing to teach the small manual, Abhidhammatthasaṅgaha, to a class of students interested in the Buddhist Teaching and who had specifically requested him to deal with that section. For the very first time in the West the primer to the third Piṭaka was systematically taught for a consecutive period of over four years, and this instruction became the bedrock and yardstick for those who sought to learn something of the fundamental teaching of the Buddha.”□

Source: Venerable U Ṭhittila E-books (www.buddhanet.net)□

“It would be wholly wrong to go on without devoting a paragraph to Burmese monk, U Ṭhittila, a bhikkhu of vast knowledge, kindness and courage, now the Venerable Sayādaw U Ṭhittila was the first bhikkhu we in Manchester had ever met. It was under his guidance that our teacher first took the robe as sāmaṇera, and one knows that Venerable Kapila-vaḍḍho would wish this tribute to be recorded. U Ṭhittila spent nearly□

fifteen years in this country, including the whole of the wartime period. He is remembered thus not only for his work as a teacher, but also a brave man who drove an ambulance through the fiercest of the London blitzes and inspired countless Westerners with his calmness, courage, and compassion. If by chance he should read this in far off Rangoon, I know I represent many people who would wish to send respect and greetings of metta to a much-loved friend in the Dhamma.”□

Source: John Garry article on Venerable Kapilavaḍḍho, Sangha Magazine, June 1969□

1975

Venerable Dr Rewata Dhamma arrived in England in 1975. At the behest of His Holiness the XVIIth Gyalwa Karmapa he opened a Buddhist centre for both Theravadin and Tibetan followers in 1978 at 41 Carlyle Road, Birmingham. However due to popularity and overcrowding, 47 Carlyle Road was purchased as well.□

1979

In July 1979 the Venerable Mahāsī Sayādaw came to London. He suggested opening a Burmese Vihāra. He returned to England in 1981 and urged more progress in this project. On 6th June 1981 a charity called “The Britain-Burma Buddhist Trust” gained charity status. In October 1985, 1 Old Church lane, Wembley, Middlesex was purchased, the first resident monks being Ashin Nyanika and Ashin Pesala.□

1990

“In July 1990 a small Mahāsī meditation centre (Saraniya Dhamma meditation centre) was started at 73 Royden Road, Billinge, near Wigan, Lancashire. After twelve years in operation they have moved to larger premises at 420 Lower Broughton Road, Salford, Manchester.”(ED)□

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Nāma-Rūpa

The confusion over rise and fall, and feeling arises because of the translation of *vedanā* by “feeling”, and the general use of the English word feeling, as in “put your attention on the feeling of the rise and fall of the abdomen.” This latter quote should be “put your attention on the sensation of rise and fall of the abdomen.”□

Page 19. *Anattalakkhaṇa Sutta*, (*The Great Discourse in Anattalakkhaṇa Sutta by the Venerable Mahāsi Sayādaw* 1988).□ Thus if one heedfully notes “rising” as the abdomen rises, and “falling” as it falls, one will come to see distinctly the phenomena of stiffening, resisting, distending, relaxing, moving which are happening inside his abdomen. These are the characteristics, function and proximate cause of *vāyodhātu*, the element of motion.□

Thus “the one who knows” (Ajahn Boowa), or *sati-sampajāna* (mindfulness and clear comprehension) becomes aware of *vāyodhātu*.□ This is a direct knowing of the *rūpa* by a specialised insight *citta* (one of the sense-desire-sphere profitables, say, *citta* No.5 accompanied by equanimity, associated with knowledge, unprompted, in Abhidhamma terms).□

Page 25.□ The equanimous, neutral feeling is generally not prominent. The pleasurable and un-pleasurable feelings only are commonly known and talked about. It is such a pleasure to feel the touch of a cool breeze as *sukha vedanā*.. whilst feeling hot, feeling tired ... etc. are classified as *dukkha vedanā*.□

Thus “the one who knows”, which is not a person, self, or being, feels pleasure or pain, and has the opportunity to contemplate *vedanā* or feeling when it arises as pleasure or pain rather than in the rise and fall which, being *rūpa*, is devoid of any *āma*.□ The rise and fall is used precisely because it is neutral in these matters, and is easy to contemplate, being prominent.□

When the yogi has fully understood that there are only mental and physical phenomena rising and falling (that is rising and falling of *āma-rūpa*, not the abdomen!). And that there is no person, self or being knowing them, he is said to have understood *āma-rūpa-pariccheda-ñāṇa*, which is the same as *nāma-rūpa-pariggaha-ñāṇa* and *āma-rūpa-vavattana-ñāṇa*.□ All these different names correspond to *ditṭhi visuddhi*, which is the first part of *āta-pariññā* (full understanding of the known). The *ditṭhi*, which has been purified, is of course *atta ditṭhi* (self-view). As long as he contemplates, the yogi remains free of self-view. He notes the rising and falling of all *rūpa* (material phenomena) and all *āma* (mental phenomena, i.e. feelings, perceptions, volitional formations, and states of consciousness).□

When he contemplates *rūpa* (e.g. rise and fall of the abdomen) he knows *rūpa*, knows that it is not his self, and that although he knows it as ‘rising’ or ‘falling’ he is not confused that it is *āma*, or part of himself. When he

contemplates a feeling of pain (e.g. itching skin, pain in the knees) he knows it as a painful *nāma*, not a *rūpa* or as a part of himself. This ability to distinguish *nāma* from *rūpa*, and to realise that neither is his self or anything to do with himself, frees him from the erroneous view that *nāmas* and *rūpas* are part of his person or being. He knows them, as they really are, that is just *nāmas* and *rūpas*. The *rūpas* are known, and cannot know, since they are just materiality. The *nāmas* can know, so they can be aware of *rūpa* (pure sensation or knowledge of “rising” or “falling”). They can feel (painful or pleasant feeling). They can perceive (recognise objects, such as things seen like other yogis), they can think volitional thoughts (let’s get up and have a cup of tea), they can be conscious (maybe exalted when the practice is going well, or cramped when mindfulness is lacking). Whatever the *nāmas* do, they are not me or my self; or me or mine. It goes without saying that the *rūpa* is even less ours! □

The problem of having a self will return, as soon as he stops contemplating. Eventually he will understand the relationship between *nāma* and *rūpa* (*paraya-pariggaha-nāṇa*), and so becomes a *dūla-sotāpanna*, who is one who will never fall from the *sāsana*. He is bound to reach *nibbāna* eventually, by virtue of his attainment. Because of these attainments, this method of practice is called *ekayāna magga*, the only way to freedom. Provided a practice contemplates the *nāmas* and *rūpas* like this, it is the one and only way. It doesn’t matter whether it is called Buddhism, or Mahāsi method, or anything else. Just the noting of the *nāmas* and *rūpas* counts as *vipassanā* practice. □

If he continues to contemplate, he will discover the three marks. If he hangs on to the known, he will not like impermanence, suffering and not-self. It is better to let things go and then deal with the desolate regions beyond the familiar. Just contemplate the fear, keep on noting whatever arises and falls. Then he truly works with the marks, turning the *nāmas* and *rūpas* over and over again, rooting out his attachment to them. When he succeeds, he will become quite indifferent about them. They are not his; he has nothing to do with them. He just keeps on noting whatever arises, over and over again. Eventually, he tires of all this *samsāra* and for an instant the whole wheel collapses. Such a yogi is known as a world stopper, for the world has ended right there. He can never go back to the old self-view, never view *nāmas* and *rūpas* as his. He is then known as one who has entered the stream of dhamma. He never returns to self-view even for an instant. □

Honour Thy Fathers□

* * * * *□

Tomorrow, and tomorrow, and tomorrow□
Creeps in this petty pace from day to day.□
To the last syllable of recorded time,□
And all our yesterdays have lighted fools.□
The way to dusty death. Out, out, brief candle.□
Life's but a walking shadow, a poor player.□
That struts and frets his hour upon the stage,□
And then is heard no more. It is a tale□
Told by an idiot, full of sound and fury,□
Signifying nothing.□

Source: Shakespeare-Macbeth-Act V, Scene V□

* * * * *□

Thai
Buddhism

1966

Buddhist temple opens

Daily Telegraph Reporter

IN a suburban mock-Tudor building, once a meeting place for spiritualists, King Bhumibol of Thailand anointed yesterday the nameplate of the first Thai Buddhist Temple in Europe, the new Temple of the Light of the Buddha at East Sheen.

On a grey wet day, the temple, in a large room at 99, Christchurch Road, blazed with red and gold and yellow. The air was scented with incense.

The king in a blue lounge suit, was accompanied by Queen Sirikit in a long formal striped Thai skirt with matching fitted blouse. With them were Crown Prince Vajiralongkorn, 14, and their eldest daughter Princess Ubol Ratana, 15.

Ten shaven-headed monks robed in varying shades of saffron sat chanting, cross-legged on a white-covered bench along one side of the temple during yesterday's ceremony. Five of them had travelled from Bangkok for the ceremony.

The King and Queen first sat on gilt and red velvet chairs, then knelt on pale blue silk cushions before carved gilt and red painted tables to pay homage to the bronze 650-year-old seated figure of the Buddha.

Both lit candles and burnt incense sticks, and then the King anointed the nameplate of the temple, "Buddha-



Mrs Florence Mills talking to her son, Bhikkhu Khantipalo, 34, at the new Temple of the Light of the Buddha, East Sheen.□

padipa" with sandalwood paste and sprinkled it with perfumed water while the monks chanted a blessing.

Then the ceremony of the Buddhist holiday, The Day of the Full Moon, Asalha Puja, which fell yesterday and which is followed by a three months' retreat for Buddhist monks.

Funds for the temple and its furnishings amounted to £28,914 have been given by the Thai Government.

Two Englishwomen at the ceremony met Queen Sirikit. One was Britain's only Buddhist nun, Jhanananda Upasika, 71, who is Russian-born, but is naturalised British and lives at Highgate.

The other was Mrs. Florence Mills, 62, of Enfield whose son Bhikkhu Khantipalo, 34, once Laurence Mills, a horticulturist at Kew Gardens, was flown home for the ceremony from Bangkok, where he is now a Buddhist monk.

Mrs Mills, a retired schoolmistress, met her son for the first time for more than six years last week.

Oct 1968□

In October 1968, his highness the Venerable Somdet Phra Vanarata (Vice-Patriarch of Thailand) visited Hampstead.□

“A reception was held at the Wat Dhammapadīpa, Haverstock Hill, on the 23rd October 1968. In honor of a visit to England by His Highness the Venerable Somdet Phra Vanarata. The Vice-Patriarch spoke with a vigour that belied his seventy-four years. The full capacity audience in the shrine room was entranced by his serene self-possession and fascinated by his exposition of the Dharma. The Venerable Chao Khun Sobhana Dhamma-suddhi admirably interpreted his speech and the Venerable Kapilavaḍḍho first welcomed and afterwards thanked the Vice-Patriarch and his Party. His Highness also visited the Buddhapadīpa Temple and the Vipassanā Centre at Hindhead during his short stay.”□
(MW 68/69) (R&B)□

1976□

“In 1976 the temple moved to a four-acre site in Calonne Road, Wimbledon Parkside. With the support of the Royal Thai Government and the Thai people, the Foundation erected an “Ubosot”, a Thai style building for monastic ceremonies. The celebration of monastic boundary held on October 30, 1982, enabled Wat Buddhapadīpa to become a formal temple according to Thai tradition: in fact, the only Thai temple ever built in Europe.”□
(www.buddhapadipa.org)□

* * * * *

“Therefore, Bahiya, thus you must learn. In the seen, there is only□
the seen; in the heard only the heard; in the touching only the□
touch; in the tasting only the taste; in the smelling only the smell;□
in the thought only what is thought; in the known only what is□
known.”□

These words, and the following:□

“Therefore, Bahiya, these things being true; you, Bahiya, were not□
in that which has gone, nor the life to come, nor in that which is□
between. This alone is the end of suffering. Thus must you learn,□
Bahiya.”□

Can carry one to the further shore.□

* * * * *□

The Blessings of Piṇḍapāta□

To those who live in lands where the teachings of the Lord Buddha have been long established, the sight of a bhikkhu (Buddhist monk) collecting food in the early morning, is a common one. But where the teachings are newly arrived, or where bhikkhus are few, the practice of giving food to wandering monks is known only by pictures or from written accounts.□

Neither of these convey the real atmosphere of this giving and receiving to those interested in the Buddhist Way who yet live in countries where the Teaching is not the traditional form of religion. Even many Buddhists living in Northern Buddhist lands may know little of Piṇḍapāta for the practice of alms-gathering by bhikkhus there has, for various reasons which we need not here investigate, been largely discontinued and the traditional practice now survives only in South - Eastern Asian countries practicing the Theravāda Buddhist tradition.□

Though this too is also a written account of alms-giving and collecting, it is written from experience and will try to be as evocative of the atmosphere of the Piṇḍapāta as possible. As many factors basic to the Buddhist way of life are involved in this simple act, it is hoped that this may prove useful to all those Buddhists who are far separated from these Buddhist lands.□

Apart from his three robes, a bhikkhu's most prized possession (and he only possesses eight articles) is his bowl (patta).□ He takes great care of it so that it may last long. After eating he wipes it carefully each day to prevent it rusting; always places it on a stand so that it may not fall and break, and often carries it in a sling for it is heavy when full of food and may be dropped by tired hands. In doing so he carries out the Lord Buddha's injunction to practice mindfulness with regard to his bowl, which has been given to him by others and without which he may not collect food.□

Source: Extract from "The blessings of Pindapata" by Bhikkhu Khantipalo, Wheel Publication No 73

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Chronology and Historical Sources

- (MW) *Middle Way Magazine*,□ published by The Buddhist Society.□
- (S) *Sangha Magazine*□ (Also known as□ *The Buddhist Path*),□ published by The English Sangha Trust.□
- (R&B) “*Three Cotton Robes and a Bowl*”□ by John Garry Published in the *Sangha Magazine* (Also known as□ *The Buddhist Path*), English Sangha Trust, June 1969.□
- (CH) *Sixty years of Buddhism*□ by C. Humphreys, published by The Buddhist Society.□
- (MBS)□ Manchester Buddhist Society.□
- (EST)□ English Sangha Trust.□
- (M-EST)□ Minutes Books, the official records of all English Sangha Trust meetings.□
- (A)□ Venerable Kapilavaḍḍho scrapbook, which is owned by Alan James, Aukana Trust.□
- (AHM)□ Alan James, Venerable Kapilavaḍḍho scrapbook (Aukana Trust), “*The Wheel Turns*” by H. Martin, Article published in the *Siam Rath Weekly Review*, June 4th 1954.□
- (AP)□ Ajahn Paññāvaḍḍho, Abbot of the English Sangha Trust 1957-1961.□
- (ART)□ Article by M. Walshe, Published in the□ *Sangha Magazine*□ (Also known as□ *The Buddhist Path*),□ English Sangha Trust, February 1972.□
- (ED)□ Editor: Terry Shine.□

- 1879 Edwin Arnold published a biographical poem about the Buddha called *The Light of Asia*□
- 1881 Founding of The Pali Text Society by Dr Rhys Davids□
- 1898 Allan Bennett went to Ceylon and on to Burma, where he took the robe on 21st May 1902 and became Ānanda Mettayya
- 1907 The Buddhist society of Great Britain and Ireland was formed (3rd November) in order to facilitate a visit by Ānanda Metteyya
- 1908 Ānanda Metteyya arrived on 23rd April, creating the first recorded Buddhist mission to England□
- 1908 Ānanda Metteyya returned to Burma on the 2nd October□
- 1909 The *Buddhist Review* was published on the 1st January; it was the first Buddhist periodical to appear in this country (Buddhist Society of Great Britain and Ireland)□
- 1923 Ānanda Mettayya died on the 9th March□
From 8th Jan to the 28th May Francis Payne gave a series of lectures at the Old Essex Hall, Strand, London, in an attempt to revive a flagging Buddhist Society□
- June 1924 The Buddhist Centre within the Theosophical Society was started by Christmas Humphreys later to become The Lodge and then the present Buddhist Society (CH p17)□
- 1924 Anagārika Dharmapāla arrived in England on the 27th September en route to USA (CH p23)□
- 1926 Anagārika Dharmapāla bought 86 Madely Rd, Ealing, Middlesex in July□
- 1926 On the 25th October the Buddhist Lodge within the Theosophical Society “divorced” the Theosophical Society and became independent (CH p27)□
- Nov 1926 The Buddhist Society of Great Britain and Ireland was dissolved (CH p28)□
- 1928 The first Vihāra connected with the birth of the British Mahā Bodhi Society was founded by the Anagārika Dharmapāla in Regents Park□
- 1933 Anagārika Dharmapāla died on the 29th April (CH p37)□

- 1938 Venerable U Ṭhittila arrived in England from Burma□(A-HM)□
- 1945 About this time Mr Purfurst (to become Kapilavaḍḍho Bhikkhu) was a councilor and librarian for the Buddhist Society□(S Dec 70) (MW 54/55)□
- 1947 Venerable U Ṭhittila became librarian of the Buddhist Society and a leading exponent of Buddhism□(CH p46)□
- 1947 Mr Purfurst became acquainted with Venerable U Ṭhittila (MBS)□
- 1948 On 18th April 1948, certain members of the Buddhist Society and others founded the Buddhist Vihāra Society in England with the object of expediting the founding of a Vihāra in London where bhikkhus might live, teach and form a nucleus of the Theravāda Sangha□(CH p51)□(see [Sri Lankan Buddhism](#))□
- 1951 J. F. M'Kechnie (Bhikkhu Sīlacāra) died□(CH p55)□(see [p20 above](#))□
- 1951 The inaugural meeting of the Manchester Buddhist Society (27th May)□(MBS)□
- April 1952 M. Walshe joined the Buddhist Society in Great Russell St., after reading C. Humphreys Pelican book□(ART)□
- 1952 Just before Wesak, Mr Purfurst became an anagārika and on Wesak became Sāmaṇera Dhammānanda, ordained by Venerable U Ṭhittila□(A-HM)□
- 1952 Venerable U Ṭhittila returns to Burma□
- Aug 1952 First Buddhist Summer School at St Anne's College, Oxford (CH p53)□
- Nov 52 Sāmaṇera Dhammānanda helped start Birmingham Buddhist Society□(MBS) (MW 54/55)□
- Aug 1953 3 Grovenor Square became the permanent home of the Manchester Buddhist Society□(MBS)□
- Aug 1953 Sāmaṇera Dhammānanda helped form Cambridge and Brighton Buddhist Societies□(MBS)□
- 1953 Mr Purfurst refused visa for Burma□(MBS)□
- Oct 1953 Venerable Ṭhitavedho to England□(A-HM) (ART)□

- Mar 1954 Sāmaṇera Dhammānanda to Thailand□
- April 1954 Sāmaṇera Dhammānanda renewed his lower ordination on the 19th(ART)□
- May 1954 On the 17ththe Sri Lankan Temple was opened at 10 Ovington Gds, Knightsbridge. The Venerable Nārada Mahāthera was the first incumbent□
Also on the 17thSāmaṇera Dhammānanda became Venerable Kapilavaḍḍho in Thailand. Thus becoming the first English-man to be ordained in Thailand(MW 54/55)□
- 24 May 54 Francis Payne died aged 84(CH p55)(see p20 above)□
- Aug 1954 Summer school held at Roehampton. Miss Horner and the Venerable Nārada Mahāthera attended(MBS)□
- Nov 1954 Venerable Kapilavaḍḍho returned to England on the 12th and stayed briefly in Manchester. He then moved to the London Buddhist Vihāra (Sri Lankan temple) in Ovington Gds, Knightsbridge on the 15th He was joined by Bhikkhus Guṇasirī and Mahānāma, the Venerable Nārada having already left. He set up the Dāna fund (for the use of members in distress, for the maintenance of bhikkhus and for the expenses of lecturers) and the Buddhist summer school both of which were later taken over by the Buddhist Society(R&B)
- April 55 On the 8-11th the first intensive practice course lead by Venerable Kapilavaḍḍho. 15 attended held at Milton hall, Buxton(MBS)□
- April 55 Letter of recommendation for the Venerable Kapilavaḍḍho from the Abbot of Wat Paknam□
- 5 July 55 Robert Albison ordained becoming Sāmaṇera Saddhāvaḍḍho (R&B)□
- July 1955 Venerable Kapilavaḍḍho worked on setting up the EST with friends Reginald Howes, the Bartletts and others□
- Sept/Oct 55 A two week course was held at Ipping(AP)□
- 31 Oct 55 Peter Morgan ordained becoming Sāmaṇera Paññāvaḍḍho. Just prior to this date George Blake became Sāmaṇera Vijjāvaḍḍho(AP)□

- 16 Nov 55 Inaugural meeting of the EST (M-EST)□
- Dec 1955 On the 30th Venerable Kapilavaḍḍho returned to Thailand with Sāmaṇeras Vijjāvaḍḍho, Saddhāvaḍḍho and Paññāvaḍḍho (MW 55/56) (14th Dec according to Ajahn Paññāvaḍḍho)□
- 1956 M. Walshe was Vice president of The Buddhist Society (MW 55/56)□
- 27 Jan 56 “Sāmaṇeras Vijjāvaḍḍho, Saddhāvaḍḍho and Paññāvaḍḍho (George Blake, Robert Albison and Peter Morgan) were ordained at Wat Paknam. Upajjhāya was Venerable Chao Khun Bhavanakasol (later Mangala-Rayamuni). The Kammavācāya was the Venerable Chao Khun Dhammavoro-
don (later to become Somdet — the Vice-Patriarch of Thai-
land). The Anusāvanacaya was Venerable Kapilavaḍḍho.”
(R&B).□ After some time the four English bhikkhus relocated to Wat That Tong, Sukumvit Road, Bangkok” (AP)□
- 21 Mar 56 Venerable Kapilavaḍḍho returned to England. EST rented Flat 9, 10 Orme Court, Bayswater, (M-EST *First annual report by Directors. 30 April 57*)□
- April 1956 Venerable Saddhāvaḍḍho returned to England and shortly afterwards disrobed and returned to Rochdale. Meanwhile the Venerables Paññāvaḍḍho and Vijjāvaḍḍho went to Wat Vivekaram, Bang Pra village, Chonburi province to practice meditation (AP)□
- 1 May 56 EST was incorporated with the following directors: Cyril John Bartlett (Chairman), Reginald Charles Howes (Secretary), Albert Ernest Allen (Treasurer), Hans Gunther Mynssen, Frederick Henry Bradbury, Ronald Joseph Browning. Mr Marcus acted as Solicitor for the Trust. Mr C. Bartlett served on both the MBS and EST (MW 55/56 p92) (M-EST)□
- June 56 Venerable Kapilavaḍḍho on hearing that Venerable Vijjāvaḍḍho was ill, returned to Thailand (AP)□
- 16 July 56 The Venerables Kapilavaḍḍho, Paññāvaḍḍho and Vijjā-
vaḍḍho return to England (AP)□
- Aug 1956 Venerable Vijjāvaḍḍho disrobed, he married and is at present living in Canada (AP)□

- Aug 1956 Two German brothers and Miss Lisa Schroeder requested to come to England to become sāmaṇeras and upāsikā (M-EST)
- Aug 1956 “The English Sangha Association is a new formation. It was founded at Oxford on 11/18 August 1956 by a group of sixteen people who had just completed a strenuous and continuous course in the practice of samādhi (concentration) and vipassanā (insight) lasting a week under instruction of the Venerable Kapilavaḍḍho.” (MW Nov 56) (M-EST First annual report by Dir. 30 April 57)
- Sept 1956 Venerable Paññāvaḍḍho went to stay in Manchester (AP)
- Sept 1956 On the 14th Mr Walshe became a director of the EST, Mr Browning, a founding director of the EST resigned (M-EST)
- 10 Oct 56 Buddhist Society moves to 58 Eccleston Sq (MW-55/56) (CH p59)
- Oct 1956 EST leased 50 Alexandra Rd, London N.W.8. (M-EST First annual report by Dir. 30 April 57)
- Dec 1956 First Sangha Magazine produced (S Dec 56)
- 1957 Dr (philosophy) Lisa Schroeder became Upāsikā Cintavāsī (5th Feb) (A)
- She arrived approximately Jan 57 (M-EST Feb 57)
- Feb 1957 Venerable Paññāvaḍḍho in charge of the Buddhist Society, Manchester (MW 55/56). Venerable Paññāvaddho in Manchester (S Feb 57 p3)
- Mar 1957 Venerable Paññāvaḍḍho returned to London (AP)
- Mar 1957 Mr Walshe vice president and Meetings Secretary of Buddhist Society (MW 55/56)
- 24 Mar 57 Two German brothers, Walter and Gunther Kulbarz ordained becoming Sāmaṇeras Saññāvaḍḍho and Sativaḍḍho
- Mr Wooster requested to be a sāmaṇera (M-EST Mar 57)
- 1957 Arthur Wooster becomes Sāmaṇera Ñāṇavaḍḍho (4th May) (S May 57)
- In late May or early June Venerable Paññāvaḍḍho officiated at Venerable Kapilavaḍḍho’s disrobing (due to ill health). Venerable Paññāvaḍḍho took over leadership of EST helped

by the three Sāmaṇeras, Saññāvaḍḍho, Sativaḍḍho and Nāṇavaḍḍho and Upāsikā Cintavāsī. (M-EST June 57)□

- June 1957 Mr Marcus became Director of EST (M-EST)□
- July 1957 Mr Bradbury, a founding director of the EST resigned (M-EST)
- 1958 Russell Williams (now 81) joined MBS (MBS)□
- Jan 1958 Mr Mynssen a founding director of the EST resigned (M-EST)
- April 1958 The lease on 50 Alexandra Road was renewed (M-EST)□
- 2 July 58 The German twin brothers Sāmaṇeras Saññāvaḍḍho and Sativaḍḍho were the first ever ordained on British soil in a historic ceremony at the Thai Embassy. They became Bhikkhus Dhammiko and Vimalo (MW 62/63).□ Apparently this ordination was not accepted in Thailand and the two bhikkhus re-ordained in Burma. Subsequently Bhikkhu Dhammiko left the Sangha for a university post (AP). “Bhikkhu Vimalo continued in the robe for many years. In approximately 1970 he wrote a Dhamma article called *Awakening to the Truth*□ recently brought to light by DFP students. [See page 54 above] for extract and EST libraries for a full copy (ED)□
- Jan 1959 Mr Allanm a founding director of the EST, resigned (M-EST) (
- July 1959 Three bhikkhus, one sāmaṇera, and one upāsikā supported by trust (M-EST)□
- Sept 1959 £24,000 donated to the EST from Mr H. J. Newlin (M-EST)□
- June 60 Ānanda Bodhi (Leslie Dawson) offered to come to UK to teach (M-EST)□
- Eve Engle (Sister Visākhā) who gave valued assistance in the formation of the EST died, unfortunately drowned off the coast of Ceylon. She left a legacy of £15,000 to the EST (S 15 July 1960 *Directors report*).□
- Oct 1960 Connie Waterton asked the EST to lend her £375 to purchase the house she rented and used for the MBS meetings — agreed (M-EST)□
- 1961 Sāmaṇera Sujīvo, formerly Laurence Mills, became Bhikkhu Khantipālo in Bangalore, India (see Thai Buddhism) (S Sept 61)

- 12 Mar 61 John Richards became Sāmaṇera Maṅgalo [MW 61/62] □
- 9 Nov 1961 Ānanda Bodhi arrives in UK from Burma [S Nov 61] □
- 21 Nov 61 Venerable Paññāvaḍḍho to Thailand [MW 61/62] (S Nov 61) □
- 4 Dec 1961 Bhikkhus Vimalo, Dhammiko and Sāmaṇera Maṅgalo to Burma [S Dec 61] □
- Dec 1961 EST directors reported the English Sangha Association as having expressed dissatisfaction with the Alexandra Street property regarding suitability for the monks. They agreed to find a more suitable property [S] □
- Feb 1962 Mr C. Bartlet and Mr R. Howes founding directors of the EST resigned [S Mar 62] □
- Mr Walshe became acting Chairman of the EST [M-EST] □
- 28 Oct 62 131 Haverstock Hill was inaugurated. Mr Walshe, Chairman of EST [S Dec 62] □
- May 1963 Between February and May, Biddulph Old Hall was bought (S May and June 63) □
- Nov 1963 Ānanda Bodhi to Thailand □
- 1963 129 Haverstock Hill was purchased. The property was rented to provide an income for the Vihāra □
- April 1964 Ānanda Bodhi returned and went to Biddulph and taught *samādhi* and *vipassanā*, Wat Paknam method. [S Mar 64] □
- April 1964 London Buddhist Vihāra moved from 10 Ovington Gds, Knightsbridge to 5 Heathfield Gds, Chiswick. Venerable Saddhātissa Mahāthera was the incumbent □
- 1964 Lease of Sangha House, Alexandra Street finished □
- Venerable Sangharakshita expected to arrive April [S Mar 64]
- Jan 1965 Monks in residence at this time Bhikkhus Saṅgharakshita, Vimalo and Maṅgalo □
- 1 Aug 66 The Thai temple opened at 99 Christchurch Road, East Sheen (S-Feb 72). Venerable Chao Khun Sobhana Dammasuddhi was the first incumbent. The King and Queen of Thailand attended, as did Bhikkhu Khantipālo [A] (CH p68) □

- 10 Jan 67 Maurice Walshe asked John Garry to manage Biddulph. He also found Richard Randall (previously Mr Purfurst and Venerable Kapilavaḍḍho) and asked him to return□
- May 1967 Richard Randall became director and administrator of EST (R&B)□
John Garry became a Director of the EST (M-EST)□
- 21 Oct 67 Richard Randall reordained as the Venerable Kapilavaḍḍho for the second time at Wat Buddhapaḍīpa, East Sheen (ART)□
- Dec 1967 Alan James first came to Hampstead in December 1967. He became Sāmaṇera Dīpadhammo in February and Bhikkhu Dīpadhammo in May 1968 after ordaining at Wat Buddha-ḍīpa, East Sheen (S Jan 72)□
- 1968 In 1968, Gerry Rollason arrived in Hampstead. Gerry who became an accomplished artist painted the life-size picture of Ajahn Chah presently hanging in the hall at Chithurst□
- 23 Oct 68 His Highness the Venerable Somdet Phra Vanarata (Vice-□ Patriarch of Thailand) visited Hampstead□
- 2 Mar 69 Gerry Rollason and Andrew Willoughby became sāmaṇeras. They were ordained by the Venerable Chao Khun Dhamma-□ suddhi (Dhiravaṃsa) assisted by Venerable Kapilavaḍḍho Bhikkhu and four other monks. The two young Englishmen became Sāmaṇeras Sāsanapadīpa and Saddhadikā (MW 69/70)□
- June 1969□ *Buddhist Path* (Robes and a bowl" article by John Garry on Venerable Kapilavaḍḍho (S).□ John Garry was one of the founding MBS Members. He died on 28th September 1998 (ED)
- 27 July 69 Jim Harris became Bhikkhu Suddhiñāṇo at Wat Buddha-□ padīpa. Thus making three bhikkhus at Hampstead (MW 69/70)□
- 1969 "Mr Maurice Walshe, due to pressure of University work has had to relinquish his editorship of *The Buddhist Path* after several years tireless and at times courageous service. The Venerable Kapilavaḍḍho will take his place and the magazine will use its old name of *Sangha*.□ The magazine will also function as the monthly official journal of Wat Dhamma-□ padīpa (Hampstead Vihāra) and the Fellowship." (MW 69/70)

- Nov 1969 A meditation block comprising three “cells” and a shower room in the rear garden of 131 Haverstock Hill are nearly completed. In addition there is a wooden shed also used as a Kuṭi.□
Biddulph Old Hall sold [78 Nov 69]□
- July 1970 Bhikkhu Dīpadhammo (Alan James) disrobes and becomes secretary [78 July 70 and Jan 72]□
- 27 Aug 70 Venerable Kapilavaḍḍho disrobed and became Ācariya Kapilavaḍḍho [78 Sept 70]□
- April 1971 Francis Story, the well-known Buddhist author including research into rebirth, died [78 June 71]□
- 1 Oct 71 Jacqui Grey became Mrs Randall. Alan James, Maurice Walshe and Gerry Rollason attended [78 Nov 71]□
- Oct 1971 News & notes. Recently Venerable Kapilavaḍḍho received a visit from Alan Adams (later to become Venerable Khema-□ dhammo), secretary of the lay Buddhist Association, Buddha-□ padīpa, Thai Temple [78 Oct 71]□
- 4 Dec 71 “Oaken Holt Buddhist centre, Farmoor, near Oxford, opened by owner U Myat Saw: - A Buddhist Centre has been opened at Oaken Holt, Farmoor, near Oxford. The first public event, on 4th December 1971, was a lecture entitled “What Buddhism has to Offer to the West”, by V.R. Dhiravaṃsa (the former Chao Khun Sobhana Dhammasudhi) of the Vipassanā Centre at Hindhead. The lecture was preceded by a religious cere-□ mony when seven bhikkhus chanted the scriptures; there was also a Dāna ceremony. Over a hundred people came for the opening day, and of these more than a half came from London and places further away.□
The centre has meditation facilities for those wishing to undertake strict practice. There is also a retreat house for those who wish to spend varying periods observing Sīla in a religious atmosphere and quiet country surroundings. There is a Vihāra nearby, where Buddhist monks will be in resi-□ dence. Those who are interested may communicate with the Secretary, The Buddhist Centre, Oaken Holt, Farmoor, near Oxford.” [78 MW 71/72]□

- Dec 1971 Ācariya Kapilavaḍḍho died (aged 65) in Middlesex hospital on the 19th He was buried on the 23rd December at Golders Green crematorium [S Jan 72]□
- Dec 1971 Short notation on Venerable Kapilavaḍḍho's death by Reginald McAuliffe [MW 71/72]□
- Jan 1972 Alan James took over Hampstead following Ācariya Kapilavaḍḍho's death [S Jan 72]□
- Feb 1972 Article by Mr Walshe on Venerable Kapilavaḍḍho [S Feb 72]□
- Mar 1972 Alan James and Jacqui Gray married [S May 72]□
- Oct 1973 Alan and Jacqui James left Hampstead□
- Nov 1973 Dr Michael Clark became meditation teacher at Hampstead□ (S Vol. 4 No 5 -73)□
- 1974 Dr Michael Clark ordained in Thailand.□
 "It is with great pleasure that we can now announce that Dhammapadīpa (Hampstead Vihāra) will shortly assume its original status as a Vihāra — a place of residence of bhikkhus in the dispensation of the Buddha. Our Administrator and Meditation Master Dr Michael Clark will shortly be returning from Thailand, where he will take up residence at Wat Dhammapadīpa." [S Vol. 4 No 6 -74]□
- June 1974 Ajahn Māha Boowa, Ajahn Paññāvaḍḍho and Tan (another respectful way of addressing a bhikkhu) Cherry, visited Hampstead Vihāra (8-24th) for two weeks.□
- Oct 1976 Venerable Sumedho visits Hampstead Vihāra for 3 days□
- Dec 1976 George Sharp (Chairman of EST) visited Ajahn Chah and invited him to visit England in the hope that he would agree to Venerable Sumedho and other bhikkhus staying in England with the support of the EST□
- May 1977 Ajahn Chah arrived at Hampstead on the 6th May 1977 with Venerable Sumedho, Venerable Khemadhammo having already arrived on the 5th May□
- July 1977 Venerables Ānando and Viradhammo arrived at Hampstead on the 7th after visiting their families□

- Aug 1977 Ajahn Chah returned to Thailand□
 May 1979 Ajahn Chah revisits England□
 April 1979 Haverstock Hill properties were sold at auction (26th)□
 June 1979 The Sangha moved to Chithurst (22nd)□

* * * * *

Meditation

Meditation falls into the following two categories:□

(1) Concentration Meditation:□ This includes many different types of practice all with the same objective, to keep the mind on one object. These practices have been around for thousands of years. It requires the practitioner to keep their mind on one object excluding all other objects. Some of these types of practice are keeping the mind on one's breath or on an object outside the body.□

(2) Insight Meditation:□ A man, during his meditation practice, discovered this, roughly 2500 years ago in India. As he was the first person to discover this particular type of knowledge, he is called a "Buddha." Insight Meditation is the observation of what is going on in one's mind and body. Not in the medical or psychological sense, but in that which you can be aware of. One's whole life consists of alternating between experiencing any one of the senses — hearing, seeing, tasting, smelling, touching and mental activity. Most people are unaware that they are experiencing a continuous arising and passing of sensorial experiences and are generally immersed in satisfying and extending the senses rather than examining and finding out what they are and how they operate. During the process of Insight Meditation one sets up a "watching mind" which notes this process. Knowledge arises as to how and why these processes are taking place, and therefore knowledge concerning oneself and our relationship with the "world" are brought to light. Concentration is necessary as well in this practice. It can be derived from within the Insight practice. When the mind can stay watching one sense object after another, the mind attains a level of concentration naturally born from noting multiple objects.□

Why Meditate?□

People generally meditate because of dissatisfaction with their present state of mind. It is natural for the mind to become dissatisfied. As this is the natural way of the mind it means that we are constantly trying to alter our existence, though usually in a material way. If we win the lottery we will definitely be happy! But it is never so. Some people feeling uncomfortable with the way they are, with or without intellectualising their situation, look around for an answer. Some of those people find their answer in meditation.□

Meditation is not following some mystic journey into the multidimensional cosmos (because when you get there you might find it's as fraught with danger as planet earth!), nor for developing psychic or healing abilities. It is for attaining peace, contentment and knowledge, leading finally to the complete eradication of all forms of unsatisfactory states.□

Aids to these practices are morality and other qualities such as generosity, generating good thoughts to others and patience.□

Source: Terry Shine, First published in "The Badge" 30th□ March 2001□

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Newspaper

Articles

*"The Standard" Bangkok,
August 7. 1954.*



THE BUDDHIST ASSOCIATION□

Mr Robert A. Samek, senior lecturer in Commercial law at Melbourne University, who is stopping in Bangkok to study Buddhist Philosophy, is on his way via Rangoon and London to take up a teaching fellowship in Chicago.□

He was deeply impressed by discussions with Bhikkhu Kapilavaddho (William August Purfurst).□

Mr Samek said: "I want to record my sincere thanks to the Buddhist Association which has helped me to make my visit to Bangkok truly memorable. It gave me the opportunity of seeing the unique temple and monuments of this city and of meeting many of its distinguished sons who have always received me with courtesy and real friendliness. This in itself would be ample reward, but the Buddhist Association has also been instrumental in bringing about in me a far greater understanding of the doctrine of the Buddha and of what is widely known as the Eastern approach to life than I had thought myself capable of heretofore. For my progress in that direction I wish to express my particular gratitude to a European, Bhikkhu Kapilavaddho, who by his deep knowledge, patience, lucidity and honesty of purpose has succeeded in revealing to me some of the footsteps of the Buddha. I would also like to thank the Abbot of Wat Paknam and Bhikkhu Titavedo for their kind hospitality and the vice President of the Buddhist Association, Aiem Sangkhavasi for the perfect way in which he organised my visit to Bangkok. I sincerely hope that one day I may be privileged to return to this city and to the many friends I have made here."□

"Sunday Dispatch"
November 12th 1954



KAPILAVADDHO
 BHIKKHU
No longer Mr Purfurst

• **New Name**

A 48-YEAR-OLD English-born monk flew into London yesterday from a Siamese Monastery to become the first Buddhist teacher in London.

Swathed from neck to toe in only a cotton robe and wearing sandals on his otherwise bare feet he said: "Neither the heat or cold affects me. As for clothes I am forbidden to wear any other garment but this robe—even underclothes."

Both his passport and the passenger list of his air line carried the name "W. A. Purfurst" but he said "I severed all connection with Britain when I began my training two years ago. The name Purfurst no longer exists."

Instead he is known by his Buddhist name Kapilavaddho Bhikkhu.

Enter Kapila Vaddho, the holy man

*MR PURFUST MADE
EXIT LAST SPRING*

WOMEN prostrated themselves at London Airport yesterday as a shaven-headed yellow-robed Buddhist holy man stepped from a Dutch airliner.

Mr. W. A. Purfurst 48, former West End photographer, had come home. That was the name on his passport: that was the name on the passenger manifest.

But to Mr. Purfurst and those who greeted him, he was Kapilavaddho Bhikkhu (holy man), of Paknam Monastery, Siam, specialist in meditation.

The bhikkhu has a wife and children living in London.

Said Miss Joan Pope, general secretary of the British Buddhist Society: "He has had to leave them, but Mr. Parfurst made arrangements before he took his vows.

"Daily Mail"
12th November 1954

Yellow robe

"He became a Bhikkhu last spring on his own initiative. No Bhikkhu can be ordained if he is married."

The sun-tanned, ascetic-looking man then explained his clothing.

Only three garments may be worn, he said — two "under-skirts" and the vivid yellow robe made of the cheapest cotton.

On his feet—rubber-soled, goat-skinned-thonged sandals, made in Japan. "They were presented to me. Normally I wear no footwear."

And in that garb he went by road to Manchester. He is staying with friends in Sale. Tomorrow night he will address a public meeting.

*"Daily Times" Ceylon.
November 1954.*



Bhikkhu Kapilavaddho, an English monk, who was recently ordained in Thailand, passed through Colombo yesterday morning on his way to England. He is seen here with Jinananda Nayake Thero of Kotahena temple, who met him at the Ratmalana airport.

"The Star" London.
March 4, 1955.

***BUDDHIST MONK TO
SPEAK AT BRIGHTON***

Brighton's Royal Pavilion will welcome tomorrow one of the most unusual visitors in its history—a saffron robed English Buddhist monk.

He is the Bhikkhu Kapilavaddho, once William August Purfurst, photographer, barman and philosopher.

He is the first Englishman for nearly fifty years to become a monk teacher of its 2500 year old faith of the East.

The bhikkhu is travelling to Brighton to address a public meeting called in one of the conference rooms of the Pavilion by the Brighton and Hove Buddhist Society. Fully 50 people are expected to attend.

He will start for Brighton from the Buddhist Vihara or temple, which has been established in Ovington Gardens, Knightsbridge and where he has

been living since he returned to England last November after being in Siam.

Because he must not handle money the bhikkhu will be accompanied by a male escort from Knightsbridge by taxi to Victoria and there have his return ticket to Brighton handed to him.

Members of the local society will meet him at Brighton and take him by car for a special study group meeting at a house in Norfolk Terrace, Brighton.

Entertaining the bhikkhu presents no problems. He must not eat after noon and all he will have before he catches the 9.25pm train back to London after addressing the Royal Pavilion meeting will be a cup of tea.

"There will be about ten people, all British Buddhists at the study meeting."

"Daily Herald"
July 9th 1955

MONKS—BUT THEY DON'T BELIEVE IN GOD

By Allen Andrews

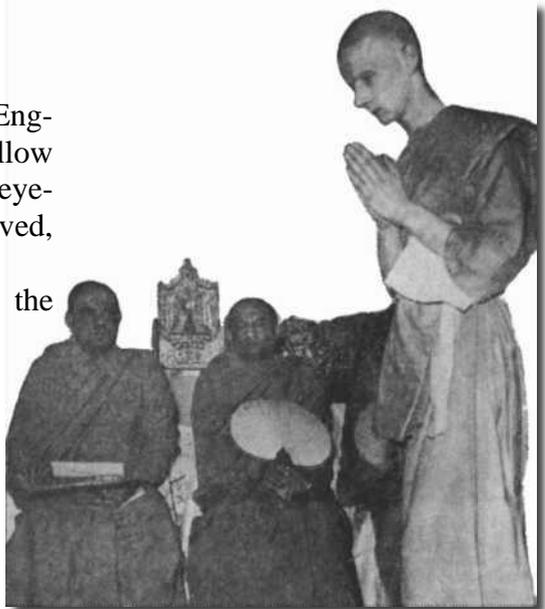
*... and here they are□
 at prayer in London*

A barefoot bespectacled Englishman wearing only a yellow toga and with head and eyebrows completely shaved, offered me a cigarette.

I declined....The air in the room was sweet with the scent of joss sticks. Amid the flowers on a mantelpiece altar an oil lamp burned before a golden image of the Buddha.

It would have been like smoking in church.

So the monk merely lit one for himself. "I don't own anything" he explained "but these



were given to me. I shouldn't miss them if I didn't have them."

Tobacco is about the only luxury he has not renounced.

Kapila Vaddho, the name meaning “spreader of teaching” which he adopted when he was ordained in Siam 18 months ago, has vowed to abstain from alcohol, food after noon, destruction—even to the extent of picking a flower—and sex.

He may not touch a female, even a baby. But in Britain if a girl brushes against him in a train he has to learn to ignore it ...

To take a train journey, anyway he has to send a boy out first to buy him a ticket—for he may not handle money.

When he visits the restaurant car, British Railways allows him to have the lunch bill sent for payment to the Buddhist Society.

No Dogma

MORE and more Britons are becoming converts to Buddhism.

Kapilavaddho has five English novices waiting now in his Knightsbridge (London) headquarters to be taken back to Siam for a six month course in meditation.

Kapilavaddho explains this growth of interest by the uncertainty and insecurity which People feel after two wars. “They are looking for something,” he says.

Will they find God? Not in the Buddhist faith. Ours is a rational faith, without dogma,” the monk said. “We are not beholden to any priest or church.”

Yet Buddhism is a world religion whose adherents are as many as those of Christianity.

“All I can do,” said Kapilavaddho, “is to give certain training in behaviour. By practising deep introspection men can achieve a universal compassion and amity. There is a divinity within man, but also beyond him.”

Good thoughts

Do they find happiness? “Yes” says the monk. “We believe that as a man dies he is born again in some other being. We try to give him good thoughts as he dies. It helps, just as in the morning if you go to sleep with good thoughts on your mind.”

“And with this philosophy people are happy because they

feel they have come a long way and are going a long way. It isn't a feeling of fatalism, but of reasonable optimism."

He gives his converts only one rule: *"You can do as you like, but remember that each one of your actions has a result."*

Do Better

B UDDHISTS try not to be aggressive, acquisitive, sensual and un-neighbourly, but they do not promise to keep these virtues—only to be watchful and try to be good.

Sometimes they come to Kapilavaddho with a confession of failure, and he merely says: "what happened yesterday is past. Try to do better today."

When London is more acclimatised to Buddhism, the monk

will go out in the morning to beg his food with the begging bowl which besides his cloths and a razor, are his only possessions.

His head is shaven in order to divest himself of individuality and pride. He supports his vow of poverty with this story—

Once there was a monk who wanted just a cat for a pet. But he had to have milk for his cat, so he took a cow. When the cow went dry he took a bull. Soon he had a farm and a wife....and no time to teach.

Kapilavaddho is making sure he is not encumbered like that. His own wife and child....he is now fifty—were provided for before he donned the yellow robe.

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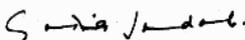
BB

2nd March 1957

Dear Kapilavadho,

I would like to thank you for coming into "Tonight" last Wednesday. You spoke extremely well and what you had to say was most impressive. I, personally, enjoyed meeting you very much indeed.

Yours sincerely,



(Cynthia Judah)
Television Talks

Kapilavadho,
c/o English Sangha Association,
50 Alexandra Road,
N.W.8.

MLP

AT 25 HE RENOUNCES MONEY,
GIRLS, ALCOHOL AND POSSESSIONS

EX-SAILOR ARTHUR BECOMES BUDDHIST MONK

Renolds news

London 24th March 1957

“It’s all so rational”

RENOLDS NEWS REPORTER

A man of 25, once a Royal Navy seaman, this week renounces money, girls, alcohol and personal possessions and meals after midday and starts training as a Buddhist monk.

He is Arthur Wooster of Pyle Hill crescent, Totterdown, Bristol. Two months ago he cut short his studies at Redland College Bristol, where he was training to be a teacher and became a Buddhist.

For six weeks he has been getting the taste of the austere, self-denying religion in a home

for Buddhist monks at Alexandra Road, Hampstead, London.

He has been doing menial jobs and studying. He sleeps on the floor in a sleeping bag—Buddhist monks are not allowed beds.

His head will be shaved and as a novice he will wear only saffron robes.

Said Mr. Wooster last night “I am a lot happier now after a long time of doubt and uncertainty before coming here.”

Why has he decided to devote his life to this religion founded 2500 years ago by an Indian prince Gautama Buddha?

Mr. Wooster told me “I was once an enthusiastic Christian. But after studying comparative religion at the college I found myself convinced by the rational basis of Buddhism.

Spreading

He left the Navy after six years to train for teaching. And as a monk he will go on teaching — Buddhism instead of the three R’s.

There are at present only two British Buddhist monks in the country and they operate from the house in Hampstead.

The senior is 52-year old Kapilavaddho — “He who spreads and increases teachings” — who used to be William Purfurst, professional photographer, until he became a monk four years ago.

The other is 31 year old Pannavaddho — “He who spreads and increases wisdom” — who 13 months ago was Peter Morgan, electrical engineer.

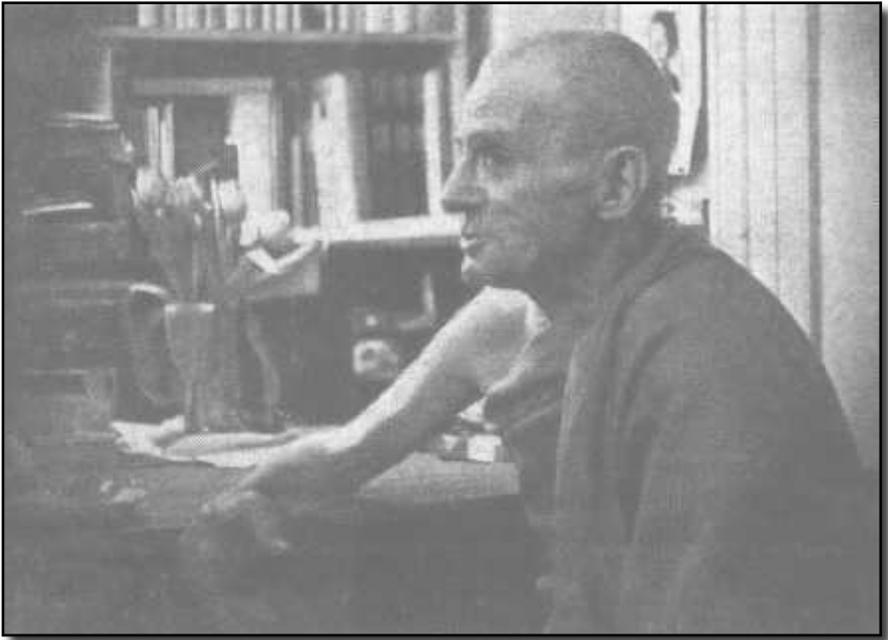
In four years Buddhist societies have been formed in Manchester, Southampton, Brighton and Oxford University and the monks lecture regularly at Hull and York. Cambridge University has had a Buddhist society for some years.

The Buddhist Society of London which barrister Mr. Christmas Humphreys founded 33 years ago is now receiving 20 applications a month for membership. Ten years ago it was three a month.

First lesson

English Buddhist Kapilavaddho shows Arthur Wooster the Pali dictionary



16-St. Marylebone Record February 27, 1970

Kapilavaddho's bright saffron robe is draped around him sari-style. □

“Everyone is screaming for freedom, peace and love but half the time they don’t know what the words mean ...”

By Janet Midwinter

IT TAKES him three seconds to pack for a 9,000 mile journey.

That’s about how long it takes to grab a begging bowl off the shelf, sling a spare robe over his shoulder and pick up a small bag containing a toothbrush,

razor and a few other odds and ends.

Kapilavaddho hasn’t done this lately. It’s a few years since he last went to Thailand.

His childhood was spent in London’s West End, around Whitfield Street, where he lived. He went to Saint-Martins-in-the-Fields Grammar

School and he worked as a freelance photographer in Fleet Street.

Today he is the Abbot at the Buddhist Temple and Vihara on Haverstock Hill.

No God

Buddhism is not a religion. There is no concept of a God so there is nothing to pray to and nothing to pray for.

“I never was a Christian. My parents were ordinary people who didn’t push ideas on me but they advised me if I came unstuck.”

His bright saffron robe is draped around him sari-style and a naked shoulder has a thin arm ending in fingers holding a cigarette.

Cigarettes are OK but alcohol and drugs are out. Buddhists don’t believe in taking any drug for pleasure. Not because they think them wicked but because they think the mind should be kept clear and not muddled.

“Most drugs synthesised today were known in the Buddha’s time. Various people used them much the same as the American Indians extracted drugs from natural herbs.

Smoking’s a common or garden habit. Even Buddha said, “... He quoted a text in Pali — the language used in the sacred writings of the Buddhists — then translated it. “I allow you when in need to smoke the smoke through a smoking pipe.”

Lecturer

Kapilavaddho, who is 65, first became interested in Buddhism 30-odd years ago. He became a lecturer on the subject but after lecturing for a few years he decided that it was hypocritical not to practice what he was preaching.

He left for Thailand and learned more about Buddhism under one of the best teachers of the time. He was ordained 22 years ago and was the first European to take the robe.

His name—Kapilavaddho—means “he who spreads and increases the teaching.” Each person is given a name to suit him when he is ordained and from that time his old name is left behind him.

Kapilavaddho even had his changed by deed-poll to make certain of leaving his past behind him.

The Vihara or “monks living place” on Haverstock Hill is quite unlike the monasteries in Thailand.

There they are large compounds. The monks are dependent on the community for their living. They don’t work — they beg once a day for food — and they are respected for being monks.

“In this country you can’t just live under a tree or beg because you get run in and people who do it are classed as drop-outs.”

There are three monks including Kapilavaddho at Haverstock Hill and they are fed by any public donations and the English Sangha Trust Ltd. The Trust was responsible for buying the house six years ago and maintaining it.

5.30 a.m. start

The two junior monks there are being trained by Kapilavaddho. They have a long day starting at 5.30 a.m. and ending about 11.30 p.m. They are responsible for looking after their own rooms, and they sleep on the floor. Among the few possessions they are allowed

are three cotton robes, a cup, a begging bowl, needle and cotton, and a razor.

“Buddhism is the teaching of a man called Gautama who became known as Buddha. Just as there was a man in history called Jesus of Nazareth who became known as Christ.” explained Kapilavaddho.

“Buddhists do not pray. They meditate. Meditation is a state of mind, a controlled state of mind all day. The popular lotus position associated with meditation is not necessary. The oriental does it because he’s got no chairs.

“We do not offer people something to believe in but something to do for themselves. It is mind training.”

Stability

“Everyone is screaming for freedom, peace and love but half the time they don’t know what the words mean. Hippies live off society and destroy other people’s freedom. We don’t drop out from society. We are concerned with stability and freedom.”

“Our job is to instruct. We don’t go out to people — that

way they can't say that there is any duress on them. If they want something they come to us."

"What good does looking for converts do? It won't save my soul. We don't believe in them."

Public lectures every Sunday evening at the Vihara at 5.30 attract an average 60 people. Their ages range from 15 to 95 and Kapilavaddho is pleased

because they are a wide cross-section of people.

He says he does not get angry at the fact that people go to the Vihara because they are curious, or even mind it.

He explained. "If people are curious and come to us then they are unhappy. A happy person is quite contented to stay where he is. He doesn't have to go anywhere."

*Source: All of the above "Newspaper Articles" are from Alan James (Aukana Trust),□
The Venerable Kapilavaddho scrapbook□*

Other Related Historical Books of Interest□

1. The Light of Asia, by Edwin Arnold.□
2. Ānanda Metteyya, by Elizabeth J. Harris (The Wheel Publication No 420/422) (Buddhist Publication Society ISBN 955-24-0179-8).□
3. Life as a Siamese Monk, by Richard Randall (Aukana Publishing ISBN 0-9511769-2-7).□
4. Sixty years of Buddhism, by Christmas Humphreys (Buddhist Society).□
5. Venerable U Ṭhittila eBooks (www.buddhanet.net).□

Disclaimer□

On occasion the syntax of quoted material has been slightly altered to make it more comprehensible to the modern reader□