

## Chapter Notes for Chapter 27 : Bringing It All Back Home

*Thus you should train yourself....* Udana, chap. 1, 10. [Ud 8]

*Whatever samanas and brahmins have said....* Udana, chap. 3, 10.  
[Ud 33]

*If there is no senior teacher among the bhikkhunis....* Digha Nikaya, Pasadaka sutta (sutta 29). [D iii.123]

The FWBO was set up in England in 1967, and because of its early history there has always been a coolness between it and the Theravadan forest sangha. The founder of the order, Sangharakshita, was an Englishman who became a Theravada monk in India in the 1950s. In 1964 he was invited to England by the same English Sangha Trust who later invited Ajahn Chah to send Ajahn Sumedho. Sangharakshita stayed in the same Hampstead *vihara* as Ajahn Sumedho later did, but he then fell out with the trust. Sangharakshita puts the falling out down to the stuffy trustees who disapproved of the kind of young people he was attracting in London in the late 1960s, but the trustees say it was the standard of his Vinaya. When he returned for a visit to India in 1966, they wrote to tell him he wasn't welcome back at the *vihara*. He has since written that he then vowed to return to Britain to teach them a lesson. He came back a year later to set up the Western Buddhist Order, and later the Friends of the Western Buddhist Order, to support it. In India, Sangharakshita had also been initiated into Tibetan teachings, and his new order has attempted to take the best from each of the traditional forms of Buddhism to make a new "Western" version. This is perhaps why the FWBO can sometimes appear to have a problem with the Eastern, traditional, forms of Buddhism that are now successfully establishing in the West. See Batchelor 1994 and Subhuti 1995.

Information on Newar customs from Gellner 1992; information on Tibetan Buddhism from Snelling 1987 and Batchelor 1994; Sunquist & Sunquist 1988 and Hoskin 1974 were used to help remember what Kathmandu looked like.

## References:

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