

## DISCLAIMER

This transcript has not been checked by Sangharakshita, and may contain mistakes and mishearings. Checked and reprinted copies of all seminars will be available as part of the [Complete Works Project](#).

are quite affected by the general sort of psycho io~g~ca~ social, economic~ climate prevailing. Even changes of government seem to

affect the moo+f the mover~t to some extent. Do you see what I mean? Actually that should not be the case. Maybe one needs to -take certain changes into account for purely practical reasons but -one shouldn't be either elated or depressed by anv changes that happen to take place, just watch them~just see them as clouds, adopt emotionally speaking an attitude of detachment towards them. I certainly have noticed the difference in atmosphere broadly speaking I was going to say in England, perhaps I should say in London, perhap~I shouldn't even say in London, perhaps I should say in Bethnal Green~onLnotices the difference of atmosphere coming from India. There's a difference of economic climate, because India is a developing country, that is to say the economy is expanding. That does create a defin'te sort of - atmosphere is the only word I suppose. People look forward to increased opportunities. They defintely feel things can be expected to get better, , materially speaking. But in E~gland, certainly in London, the economy isn't expanding, so there isn't that same sort of expect- ancy that One had for instance throughout the Victorian period, and perhaps much later than that. Do you see the sort of thing I mean? So it's as if - so if something as basic as the economy/Lsn't expanding, it was ex~nding during the Elizabethan period and dur- ing the Victorian period, perhaps it's been expanding until quite recently for hundreds of years, when it isn't expanding~the economy is sort of running down, it seems to communicate a general sense, a general air, a general feeling of things running down, which can communicate itself to~ even infect, at least affect a spiritual movement. Do you see what I mean? But we shouldn't allow ourselves to be affected by it, after all samsara rises and falls; sometimes things are better, sometimes worse, that shouldn't affect our basic ~ttitude~ our fundamental spiritual optimism at all. In other words our spiritual attitude~our spiritual condition,our spiritual state shouldn't be dependent upon mundane contingencies.

\_\_\_\_\_ - - '(here's no way out of it. Say the economy starts running down and that affects you psychological l~ it's an ongoing process.. (unclear)

S.: Yes, the only way to work out of it is to go and emigrate to a country where the economy is expanding, which seems pretty drastic, also in a way pretty useless because you still remain depend nt on the state of the economy. 'That which is supported has no support' as we know.

'b~. - -- 31Q. A voice: It affects such things as businesses.

S.: It affects such things as businesses, yes, or some businesses.

\_\_\_\_\_ It doesn't have to, does it? I mean this is in the short

term it will do. It's up to a business to try and find some scope.

S.: Right, yes. You don't have to peg away at a business which in the existing circumstances cannot be anything else except a failure. That is not -""%!-~ya paramita, that's just stv~&~y. (Laughter) Vt~ must be conjoined with if not transcendental wisdom at least wisdom in a more mundane form.

But no doubt there are certain areas of the economy which are expanding and no doubt some of our friends are involved in these but on the whole the economy isn't expanding, is it? In Britain?

It's quite a good time to actually get really involved in the economy, because in a sense there isn't a lot of real competition, because most of the economy is either static or going down. So it's a good chance to go in and try and develop something.

-S.: That sounds fine in theory, but how does it work out in practice?

I think to start with you've actually got to find a project which is really quite new and something which can be taken

in a completely different way.

S.: Presumably there's lots of other people doing that too? And presumably even that would need capital too?

~:N~ ~~~ there is~1- Capital available

S.: I don't know. It's expensive.

Yes, after observing at very close quarters the operation of our own tiny co-operative business at Padmaloka, I've developed a scepticism as regards to business which will be quite difficult to dislodge. Or maybe not so much business but business men, people who run businesses.

Vessantara: In theory in a recession the co-op business should be able to pull in its belt a lot tighter than the average ordinary business where people need wages. So co-ops should be able to ride out a recession -.

S.: . and increase their business because they should move in where others are having to move out because of the greater production costs. Once you've captured that little bit of extra market you usually manage to hang on to it once you've got it.

- ~Q~. Vessantara: Then when the recession comes to an end your competition has been thinned out.

S.: And you're well established and can expand perhaps. Again

that sounds very good in theory perhaps.

Vtss~4a~: It does!

Subhuti: There are equal and opposite factors working against it probably. In~so far as a coop usually sta~rts off with it's belt ~eII

pulled in its actually running around with it S trousers down. (Laughter)

S.: Well in this reces s~on there are no trousres even. I mean some coops could be run%b'y a team o4&ilarepas. And even they'd

not j~b very successful. With a very limited supply of nettles and C',

Lno clot es at all and certainly no holidays or any shelter or heat- -ing. Maybe the slogan or motto should be ' Join our coop and be a Mil~repa' or ' Do you want to be Milarepa? Join our coop.' 'Do you want a beautiful Tara-like complexion, join our co-op' (Laughter) Do you want to look as though you are -co~vc~ OU~ ~ green

(unclear) and fall flat on your face every time you stand up.

S.: There's no fear of th~~ves and robbers whatever! They'd

p~ably leave something for you afterwards. (laughter) ~~LoLLt~ I think it's very easy~for people to allow themselves to be

-caught up and influenced by the current atmosphere outside the moveir~t. I think one needs to watch that and not allow oneself just to go along with it. Perhaps it's a bit difficult in Bethnal Green sometimes not to be affected by the surroundings. One shouldn't be - one should, you know, allow oneself to be much more affected by one 5 immediate surroundings, especially by the surroundings so to speak, within one's own mind W1,~v~one meditates and studies ~ 0"% . Anyway let's read the last section of the very last chapter.

## 9. THE SECOND CONCLUSION

32b. Thus spoke the Lord. Enraptured, the Elder Sub- huti, the monks and nuns, the pious laymen and lay- women, and the Bodhlsattvas, and the whole world with its Gods, men, Asuras and Gandharvas rejoiced in the Lord's teaching. This is the traditional ending of a Mahayana Sutra.

\_ 'b-,~'~.

S.: We seem to have a larger audience now that was mentioned at the beginning. Perhaps they've just been quietly sort of gathering all this time, perhaps they realised that something's going on

, somethin~s happening,and didn't want to miss out.

\_\_\_\_ ,!'o~.

--~ ~\mJA~%~ tt'r~\oQ~L~ pp~p~

~ L~tt

\_ v'Mt ,!~ - S-.L\laQ .~ ~

Anyway that is the Diamond Sutra. Conze's got, by the way, quite a useful table of contents at the very beginning which will enable one to see at a glance the topics covered. Of course some of the more important topics are not actually listed here, because they come in as it were incidentally. It might be a question of humbl~g and humiliation.

In the frontispiece there's a picture of Subhuti, as well as the Buddha and the rest of them and he looks a very old man in the illustration.