Forest Monks of Sri Lanka Contents:

1/2 Criteria in the scriptures for establishing the unitary ideal
2 The 'Ideal' and lifestyle
3/4 Does one need kalyanamitrata to move towards insight?
4/5 Were renunciation and monasticism invented just once?
5/7 Unity between sensualism and asceticism?
8/9 Being 'ascetically inclined'
A hierarchy of lifestyles?
10/12 Greater formality within the FWBO Can it discourage people?
13 Did the Buddha's rejection of caste weaken after his death?
Did the Buddha reject caste?
14 An attempt to reorder the social hierarchy
15/16 Acting as a model of renunciation for others to follow?
17 Can the forest revival actually be the spiritual life?
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18 The term 'Bodhaneyya'
19 The 'appetite for order'
20 Purity
21/22 The place of sila in the FWBO. Is the sila practised by the monks in Sri Lanka that different to that practised by lay followers?
23/25 The unifying tendency of dukkha
25 Does the FWBO have a "mythic charter"?
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26 "Five motives for taking up the spiritual life"
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27 Co-operative right livelihood
28 Creative use of leisure
iii) Overcoming economic difficulties
iv) Find a way out of psychological distress/ understanding religious experiences
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32/33 The role of the guru in Hindu society
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34 Practical problems (on this seminar) of trying to study so much text each day
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36 Approaching other castes in India, apart from just the Mahars
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40 An organic awareness of nature
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52/53 The Romantic poets and the subject/object duality
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59 Combining writing and meditation
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61 Excitement, enthusiasm, inspiration, stimulation and the way the terms become mixed up
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65 Govinda being a German Romantic writer in a previous life
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75/78 The value or place, if any, of obedience in monastic life
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179 The ten paramitas and the ten paramis
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192-193 The Buddha's distinction of major and minor precepts
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194-195 Self ordination
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There are no valid ordinations anywhere in the Buddhist world!

The death of the Theravada bhikkshuni lineage

Does the pupil-teacher relationship stunt the younger one's individuality?

Hippy influences on the FWBO?

Not to be put off by externals

The attraction of the FWBO for young people

Subodhananda's movement as a reform movement?

Was the FWBO started as a reform movement?

Gap in recording - upasaka/bhikkhu/dharmachari?

A Dharmachari - neither bhikkhu nor lay

Sangharakshita being a bridge between two dispensations - a Buddhist Luther?!?

The Bodhisattva ordination modifies earlier Hinayana ordinations

There is no valid bhikkhu ordination anywhere!

The Mahayana dependence on the spirit and not the letter

The difficulties of communicating that the FWBO is a many sided movement

Sangharakshita's success in founding a Sangha

What to do if Order members or mitras commit serious criminal offences

Animals disguised as monks!

The use of beads/rosaries/malas in some Theravada countries

Very slow walking meditation

Becoming monks to earn merit for relatives

Improper transference of merit in death ceremonies?

Not thanking your host when in India

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Buddhist and Christian aestheticism compared regarding worship of relics

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The purpose of the spiritual community as regards society

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The head of the Sangha being appointed by the secular state in some countries

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Bhante's way of writing - his difficulties with it - form and content
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Gradually phasing out sexual activity
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