

# Buddhist libraries in the United Kingdom

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## Summary

**Purpose:** Libraries play an important role in Buddhist centres in the UK. Books impact the life of practitioners of the religion. Texts are instrumental in spreading the religion. This dissertation seeks to make a contribution in defining Buddhist libraries, a phenomenon lacking description in both Buddhist studies and librarianship.

**Aims and objectives:** This dissertation aims to identify Buddhist libraries. It describes their main characteristics. Library collections are evaluated. Mission statements are analysed and their uses are explained. Current and future developments are taken into account.

**Methods:** Each centre is treated as a case study. A cross-sectional survey is employed to obtain data from centres located using a purposive sample. Web-based, self-administered questionnaires, semi-structured, open-ended, however informal expert interviews and collection analysis are the techniques employed to collect data.

**Results:** Libraries of varying sizes are present in Buddhist centres of all denominations. They focus on reference collections and many offer lending services. Most library mission statements seem poorly defined. The majority lack clear collection development policies. Professional librarians are the exception, libraries being run by lay volunteers or monastics. Physical books, particularly those relating to their own tradition, are their strongest assets. Growth depends greatly on donations. Some include important audio and electronic files collections, although most consider those not part of the library. Some exceptional, professionally run libraries are also described.

**Conclusions:** No similar study could be traced in the literature. Libraries seem poorly integrated in their organisations. They have very traditional views on librarianship and have largely failed to embrace technological changes. They also show strong ideological bias and appear to be forming their own canons. It is proposed that Buddhist libraries can be classed as academic, monastic or community libraries. It is also suggested that Buddhist libraries have to redefine their role if they are to impact the life of practitioners and help spread Buddhism.

## Acknowledgements

I would like to thank those who supported me and helped me with this research.

I extend my gratitude to the John Campbell Trust for the bursary that enabled me to undertake this research.

## **DECLARATION**

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed

Date

## **STATEMENT 1**

This work is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote(s).

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

Signed

Date

## **STATEMENT 2**

I hereby give consent for my work, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organisations.

Signed

Date

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## **Chapter 1: Introduction**

This dissertation is concerned with Buddhist libraries in the UK. It identifies libraries in Buddhist settings. It examines their position as centres of learning and diffusion of ideas. It also explores their role as institutional repositories and archives. Their organisation, procedures and uses are described.

An examination of the existing literature reveals that neither Buddhist libraries nor the intellectual output of Buddhist centres have ever been treated. Buddhist libraries collect, promote, and disseminate the intellectual, scholarly and pastoral output of a pioneering, thought-forming phenomenon for an increasingly large number of people. It is felt that this phenomenon is worth exploring to explain the adaptation and development of Buddhism in the UK.

The main purpose of this research is to identify, measure, and describe the main characteristics of Buddhist libraries. In particular, it evaluates their collections in terms of size, collection intensity, and subjects. It also explores their intended uses according to their stated missions and goals. Finally, it identifies possible areas of improvement. This research is facilitated by existing official census data and comprehensive directories of Buddhist centres.

It is expected that the results of this research will help define the concept and practice of religious reading habits, scholarly output of Buddhist figures, and archival functions in Buddhist institutions, among other concepts relating to the transmission of a religious tradition such as the value of the written word, the concept of authority, and the creation and use of religious canons. It is hoped that this dissertation will expand the existing knowledge of religious libraries in the United Kingdom and will describe Buddhist libraries to information and library professionals. It is also wished that the conclusions of this study will add another indicator to take into account when studying the adaptation and evolution of Buddhism in the West. Furthermore, this research aspires to provide a reference for qualitative studies regarding literacy, religious reading habits and the information needs of Buddhist religious and lay practitioners.

It is suggested that libraries play an important role within Buddhist centres in the UK and that reading and studying have an impact in the life of Buddhist practitioners, as Willis (2004, p. 103) explained regarding Buddhist monastic libraries. To examine this hypothesis, it is

proposed that size and subject are valid indicators to evaluate libraries. This assessment addresses topics such as collection development policies and practices, collection intensity, cataloguing and classifying as library activities, but also staffing and users among other factors. When compared with the organisation's mission statement, it is believed that size informs about motivations and expectations. When contrasted with extent and intensity, it is considered that subject provides some ideas regarding quality and user satisfaction.

One limitation of this study is that no information needs analysis has been conducted. Another limitation is that since few libraries collect statistics, output, outcomes and impact of these libraries are not investigated and longitudinal analyses are not executed.

Collection and services are evaluated by examining catalogue and its organisation, study space, staff knowledge, and the integration of libraries within their organisation, among other attributes. To study this, the perspective of previous sociological and anthropological research concerning Buddhism in the UK is adopted. In it, each centre is treated as a case study. Several research techniques are employed to collect data, which is then integrated and compared to formulate general trends.

A descriptive survey is the method applied to structure the data collection process. The survey provides not only factual information but also opinions, values and attitudes. The survey allows easily obtainable data to be compared and used to formulate some generalisations.

The main corpus of data used is essentially quantitative. A web-based questionnaire provides factual and attitudinal information about Buddhist libraries. The data collection process is complemented in a second stage with a qualitative approach based on observation of the library environment and its collections and on semi-structured interviews to key and expert individuals. A qualitative research paradigm provides both factual information and an insight into respondents' expectations and priorities.

A purposive sample is obtained using census data and authoritative directories. Of the ninety centres originally selected, seventy were contacted, representing all schools and lineages in the UK, and thirty-one completed the questionnaire successfully –a satisfactory completion rate. Additionally, twelve centres agreed to a visit and fifteen interviews were conducted.

Buddhist libraries of all denominations are found across the country. They show a strong lineage bias and concentrate in repository and lending services. The size of their collections



varies and in the majority of cases their growth depends on donations. They serve the information needs of religious and lay practitioners. Volunteers tend to be in charge of these libraries. They maintain a traditional conception of librarianship where printed books, and occasionally Audio CDs, are emphasised and tend to be most in demand. Many have failed to adapt to technological changes and most consider electronic and online resources not to be library duties. Buddhist libraries operate with limited resources. Library mission statements tend to be poorly defined and libraries generally lack integration with their organisation.

However, there are also some remarkable examples of libraries with well-defined missions, clear objectives, knowledgeable staff, and own space. For these libraries classifying and cataloguing tend to be at the core of their activities, which tend to be performed to a professional standard. These libraries have a clearer idea about the needs of their users and the role of the library. Libraries that can be included here are The Centre for Applied Buddhism, Buddhist Society Library, Christmas Hymphreys Memorial Library at Amaravati and Throssel Hole Library. It is worth including here the interesting developments of the Sangharakshita Library at Adhithana and of Samye Ling Library for World Religions, Scotland.

One conclusion of this research is the proposal that Buddhist libraries can be classified as either community, academic or monastic libraries. These categories must be taken as guidance to define Buddhist libraries: each library operates to some extent as working, museum, and/or repository libraries since they tend to emphasise one or several of these functions.

Another conclusion of this research is the suggestion that more explicit mission statements and clear objectives need to be defined if libraries are to impact the life of practitioners, collaborate in fulfilling their organisations' goals and mission, and help spread the religion. Librarians in charge of the services need to outline the core activities of the library, namely collection development, classifying and cataloguing, and strategically think about the position of the library within its institution. This will in turn help libraries not only define their functions and uses but also have a clearer idea of their mission and goals.

## **Chapter 2: Literature review**

### **Aims and scope**

This literature review explores the history of libraries in Buddhist monasteries to provide a referent for their contemporary settings. It also examines the history of Buddhism in the UK to establish a context for library development in religious and cultural institutions.

Studies are drawn from librarianship, history of religion, social sciences, and anthropology, among other disciplines. The adaptation of Buddhism to the West is reviewed. Critical terms for the study of Buddhism are considered, particularly pedagogical ones, namely transmission of knowledge, education, orality, literacy and memory. The status of sacred scriptures, canonical collections and authoritative sources is examined from ontological and ritualistic perspectives and from the history of books. An account of the role of religious in Buddhism is given. Libraries in other religions are examined to offer a comparison.

Literature on evaluation and collection assessment informs techniques and methods in the data collection stage. Due to the constraints of this study, literature on user satisfaction, outputs, impact, and related topics is excluded. No attention is paid to digital libraries either.

Sources consulted are: general OPACs (COPAC, WorldCat); site specific OPACs (British Museum, British Library, School of Oriental and African Studies, Aberystwyth University, Buddhist Society); journals via the Directory of Open Access Journals, Emerald, Ingenta, Google Scholar, Google Books, and JSTOR; abstracting and indexing services (LISA, LISTA, ERIC, Web of Knowledge); digital repositories (Ethos, Cadair, several UK universities); and specialist distribution lists (H-Buddhism Bibliography Project; Digital Dictionary of Buddhism). Moreover, primary sources accessed, available in book format and from digital repositories, like Access to Insight or the Numata Centre for Buddhist Translation and Research, are used to illustrate examples.

### **Estate of the discipline**

Baumann (1997)<sup>1</sup> and H-Buddhism bibliography project<sup>2</sup> survey the academic contribution to Buddhist studies. Gombrich (2005) shows the academics' preferences for either the

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<sup>1</sup> Baumann kept a bibliography of Buddhism in Europe until 2001, available on [www.globalbuddhism.org/bib-bud.html](http://www.globalbuddhism.org/bib-bud.html), and an equivalent for the US and Canada until 1999, available on [www.urbandharma.org/udharma/ameribuddha.html](http://www.urbandharma.org/udharma/ameribuddha.html)

<sup>2</sup> [https://www.zotero.org/groups/h-buddhism\\_bibliography\\_project](https://www.zotero.org/groups/h-buddhism_bibliography_project)

categories of experience or for the hermeneutics of texts in Buddhist studies (Stephenson, 2005, p. 493; Thurman, 1978), that is, empirical studies and interpretative analyses of cultural translation and adaptation (Baumann, 2002, p. 51; Kay, 2004, p. 19) that now form a discipline within Buddhist Studies<sup>3</sup> (Prebish, 2002, p. 65; Oliver, 1979<sup>4</sup>; Paine, 2004<sup>5</sup>). For instance, Freiburger (2004) reflects on the role of the Buddhist *canon* and the process of canonization within Buddhist Studies and how attitudes towards the canon are shaping scholarly endeavours and religious practice (Bielefeldt, 2005).

### **Data available**

Census data (Wetzell, 2000; Baumann, 2002; Coleman, 2002; Bluck, 2005; ReUK, 2007; Baumann, 2010a) together with data from observation enables a taxonomy of Buddhist practitioners (Kay, 2004; Baumann, 2010). Typologies of Buddhists are described according to practice (Wallace, 2002; Bluck, 2004) and provenance (Prebish and Queen, 2000; Bell, 2000; Bauman, 2010a; Harvey, 2013). Reasons for conversion (Candamitto, 1972; Puttick 1992; Kay, 2004; Bluck, 2005) and Buddhists self-perceptions (Croucher, 1989; Batchellor, 1994; Coleman, 2002) are advanced, and also critiqued (Mollgaard, 2008). Coleman (2002) uses surveys to classify converts' motivations, although a concluding study about their background and relationship with Asian communities (Coleman, 2002; Bluck, 2005, p. 414) is still needed. Different strands of Buddhist schools are also identified (see below) and their position in society and within their tradition is studied (Mellor, 1989; Bell, 2000; Baumann, 2002; Baumann and Prebish, 2002; Heine and Prebish, 2003; Harvey, 2013). The *Buddhist Directory* (2007)<sup>6</sup>, Religions in the UK directory (2007), and The Network of Buddhist organizations UK offer a comprehensive, detailed list of groups.

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<sup>3</sup> The Journal of Global Buddhism ([www.globalbuddhism.org/dig.html](http://www.globalbuddhism.org/dig.html)) lists nine classes of studies for publication: historical studies, transnational studies, issues in the development of Buddhist traditions, case studies and bibliographical studies, survey results and their interpretation, research bibliographies, human rights issues and socially engaged Buddhism, interfaith dialogue, and theoretical and methodological issues.

<sup>4</sup> Oliver examines the Buddhist Lodge and the Buddhist Society, Throssel Monastery, Zen Light Centre, British Mahabodhi Society, Buddha Centre, British Buddhist Association, Samye Ling, and Manjushri Centre, among others.

<sup>5</sup> On Tibetan Buddhism.

<sup>6</sup> *The Buddhist Directory: the directory of Buddhist groups and centres and other related organisations in the United Kingdom and Ireland* (2007), now in its tenth edition, used to be published triennially. Its publication has been discontinued. Its republication is currently being reconsidered.

## The view from the disciplines

Anthropological approaches, which for Gombrich (2005, p. 148) are *perhaps the most notable intellectual development* in the field, elucidate the worldviews of different Buddhist traditions. Bluck (2006)<sup>7</sup> and Cozort (2003)<sup>8</sup> analyze the teachings and practices of various Buddhist groups and describe their adaptation to a new context.

Ethnographic studies describe most schools of Buddhism in the UK. They find a referent in the early work by Candamitto (1972). Mellor (1989)<sup>9</sup> investigates the *interplay of relations* of the tradition in a new context while Bell (1999)<sup>10</sup> examines the dynamics of cross-cultural processes by which each culture presents different adaptive strategies of assimilation and translation. Henry (2008)<sup>11</sup> applies a phenomenological method using case studies and surveys to study Engaged Buddhism in Britain. Waterhouse (1997)<sup>12</sup> exercises this from a local history perspective. Pracharart (2004)<sup>13</sup> uses interviews, questionnaires and participant observation to define Buddhism in Britain. Henry (2006) addresses Buddhist identity in a case study using interviews and surveys. Finally, Jin-Ho (2008) researches the history of Buddhist monasticism in the UK.

Chosen examples of ethnography applied elsewhere tackle the tension between ethnic Khmer people and converts in Paris (Kalab, 1994), the distribution of Tibetan Buddhism in France (Obadia, 1999), the changing needs and adaptations across generations of Japanese and Japanese-Americans (Kashima, 1990<sup>14</sup>; Seager, 1999), and gender (Moon, 2000) and sexual issues (Corless, 2000).

Regarding the object of study, Mellor (1989, p. 118) proposes to balance the study of doctrine and practice. Borchet (2011, p. 187) thinks scholars put too much attention on the Vinaya, thus exposing their scholarly preferences and disciplinary trends. Instead, Borchet suggests a study of monastics' practices to elucidate their roles and duties. Scholar-practitioners are also

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<sup>7</sup> Thai tradition, Samatha Trust, Soto Zen, Soka Gakkai, Samye Ling, New Kadampa Tradition (NKT), FWBO (Now Triratna Order)

<sup>8</sup> Foundation for the Preservation of the Mahayana Tradition (FPMT) and the NKT.

<sup>9</sup> Thai Forest Tradition and Friends of the Western Buddhist Order (FWBO).

<sup>10</sup> Theravada Forest Sangha and the FWBO.

<sup>11</sup> Amida Trust, Network of Engaged Buddhists, Community of Interbeing, FWBO, Rokpa Trust.

<sup>12</sup> Waterhouse studies Thai Buddhism, Soka Gakkai, House of Inner Tranquility, NKT, Amitabha Centre, and the Karma Pakshi Group.

<sup>13</sup> Studies several groups in London and Birmingham, namely Wat Saghathan, Buddhavihara Temple (Aston), Birmingham Buddhist Vihara, Samatha Trust, FWBO, The House of Inner Tranquility, London Buddhist Vihara, and Buddhapadipa Temple (Winbledon).

<sup>14</sup> Buddhist Churches of America (BCA).

object of study (Prebish, 2010b). However, Buddhist scholarly activities still lack a conclusive study (Robson, 2010, p. 44, n. 9).

Sociological studies are also diverse. Kone (2001) uses a mediological method to study the transmission of Zen in Europe, account for diversity, and chart the territory, while Green (1988) applies a diffusion model to explain *institutional developments* (of libraries) *in culturally interactive societies*. Smith (1996) analyzes the concept of *Western Buddhism* in the context of a postmodern, *de-traditionalized* society, and concludes that *religious traditions persist, albeit not in an inclusive form* (p. 311). Ivy (2005) and Tammey (2008) tackle the definition of modernization and globalization and its impact in the formation of Western Buddhism. Frasch (2015) embraces these conceptualizations to explain preservation and change within Buddhist textual tradition. Queen derives his definition of Engaged Buddhism from this context (2000).

### **Library history**

Library history represents a rich source of information (Harris, 2001, p. 28-29). In India, the focus is on oral traditions, scripts, writing material, development of universities, *the greatest seats of learning in the medieval Asian world* (Wynne, 2015, p. 122) (Rao, 1961; Dutt, 1962; Murkherjee, 1966; Sankalia, 1972; Marshal, 1983; Patel and Kumar, 2001; Gul and Khan, 2008; Abdullahi, 2009), Chinese pilgrims' descriptions of monasteries and libraries (Hazra, 1983; Daswani, 2006), and their destruction (Rama Rao, 1934; Biswas, 1962; Datta, 1970; Taher, 1994), as well as their organization and educational practices (Daswani, 2006). Also relevant are colonial collecting efforts, for instance, the Buddha-Gaya Library established in 1922 near the temple erected by the place of the Buddha's enlightenment before it went back into Buddhist control (Buddha-Gaya Library, 1925). In Sri Lanka, attention is paid to the commitment of the canon into writing and the creation of authority (Piyadasa, 1985; Silva, 2010). Textual tradition, translation and linguistic issues are central in China (Mizuno, 1982; Zieme, 2000), including ritual uses of texts and the invention of printing (Seymour, 1994; Battles, 2004; Tsien, 2004; Edgren, 2013), but also the place of monasteries in society (Zürcher, 2007; Chen, 1976). Given the difficulty to trace the history of Buddhist libraries, some authors study instead lists of translations, classification systems and their relationship with imperial collections (Drègue, 1991; Edgren, 2009), and their catalogues (Girard, 1993; Lang, 2010, p. 203-4). In Japan, studies examine monastic spatial arrangements and regulation of reading rooms (Collcutt, 1981; Dogen, 1996), the translation and organisation

of scriptoria in temples (Welch, 1976; Welch, 1994; Kornicki, 1998; Kornicki, 2013), and the development of public and national libraries (Tung, 1956). In Tibet, where the book has been taken as a *rich focal point for the study of history, society, and culture*, since, as a container of intellectual tradition, *represents material, intellectual, and social values* (Schaeffer, 2014, p. 17), the focus is on education, translation, production, veneration, and collection of texts (Kvaerner, 1984; Furen, 2000; Dreyfus, 2003; Shastri, 2007; Schaeffer, 2014). Nepal's attention is on preservation and cultic elements (Lahiri, 1994; Emmrich, 2009), whereas for Korea it is on transmitting, cataloguing, and reproducing scriptures (Suk Kim, 1994; McKillop, 2013). Thai (Jory, 2000), Burmese (Quigly, 1956; Kurshid, 1970; Braine, 1994) and Vietnamese (Le, 1994) historiography tends to overlook monastic libraries, and focuses on Buddhist councils, royal collections, and the creation of national libraries product of a central administration and a standardized religious curriculum for monastic education (Wynne, 2015, p. 226).

Some historical accounts describe the physical characteristics of libraries and repositories (Prip-Moller, 1937; Guo, 1999; Willis, 2004; Campbell and Pryce, 2013; Pichard, 2013b; Charleaux and Gossaert, 2013), including their location within monasteries (Collcutt, 1981; Kerlogue, 2004; Pichard, 2013a), monks and nuns' private collections and devotional repositories (Fischer, 2005, p. 106-11).

### **The life of texts**

Regarding text-oriented activities, ontological and epistemological analyses focus on the creation and transmission of the canon (Collins, 2000; Blum, 2004, Frasch, 2015), whereas hermeneutical and exegetical studies expound devotional uses and symbolic functions of texts (Campany, 1999) which also result in the description of scholar-monks' models and roles (Kieschnick, 1997). Of interest in the so called *scriptural controversy* (Mizuno, 1982) between exegesis (Theravada) and hermeneutics (Mahayana) in Buddhism (Dutt, 1996), which has anthropological implications for symbolic and practical uses of texts. For instances, some authors explain Zen idiosyncrasy regarding books and transmission of knowledge (Suzuki, 1959; Zhiru, 2000).

The ritual aspect of text-oriented, merit-making activities in Buddhism is object of further studies which connect physical elements and symbolic functions of texts: reading, reciting, chanting, teaching, copying (Berkwitz, Schobert and Brown, 2009; Chirapravati, 2009); memorizing (Skilling, 2009), collecting, or carving on stones and caves (Tsiang, 1986; Lee,

2009; Campbell and Pryce, 2013), but also circumambulating (Charleaux and Gossaert, 2013), rotating (Carrington, 1942; Loveday, 2000; Eubanks, 2010, Pommaret, 2013; Karetzky, 2014, p. 344-5), or *per se* (Shakya, 2013; Fischer, 2010; Hartmann, 2009; Emmrich, 2009).

Taken as education tools (Blackburn, 1999), scriptures are infused with life, thus becoming the physical embodiment of the truth of the religion<sup>15</sup> or *dharmakaya* (Berkwitz, Schobert and Brown, 2009; Harvey, 2013, p. 165-71). By extension, monastics become *walking libraries* (Humphreys, 1962, p. 133) who *thesaurize* merit (Loveday, 2000). Ritual studies enable a joint ontological, sociological and historical enquire into the texts (Eubanks, 2011; Sharf, 2005), but also into Buddhist pedagogy (Sedgwick, 2005). For instance, Samuels (2004) defines an action-oriented pedagogy in temples based on the distinction, first introduced by Blackburn (1999) of a formal and a practical canon.

Theories regarding text-oriented activities are based on the Buddhist notion of relic. Buddha's body parts, Buddha's former possessions, and reminders of the Buddha count as relics (Joshi, 1984, p. 94; Gombrich, 1988, p. 123; Harvey, 2013, p. 103). Buddhist theories on authority (Lopez, 1995; Zhiru, 2010) and on the cult of the book (Schopen, 1975) support several studies on the book as relic (Williams, 1989) and on the life of texts (Nandadeva, 2009; Wood and Barnard, 2010).

### **Readers on reading**

A definition of readers and reading comes from several sources. For instance, textual analyses consider Buddhist scriptures as literature (Flores, 2008) and see the stylistic elements of Mahayana texts as self-aware narratives (Cole, 2005). On the other hand, Griffiths (1999) reclaims a way of reading that is *comprehensive, unsurpassable and central* according to a religious account, which is essentially different from the predominant contemporary consumerist reading. Griffiths looks at the formal and phenomenological properties of text and sets conditions for the teaching/learning process. However, Huntington (1995) seems to be opposed to this way of reading texts as *essentially ahistorical, denaturalized* discourse (p. 282). Chartier (1992, p. 2-5) and Dagenais (1994) also define religious reading and readers' functions. Littau (2006) distinguishes between monastic and

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<sup>15</sup> *From now on we will observe faithfully your teaching with our whole being – by writing it on the paper of our skins, with pens of bone, ink of blood, and the inkstone of the skull.* Kukai (1972). *Indications of the goals of the three teachings*, p. 139.

scholastic reading since they focus on different outcomes. Leclercq (1982, p. 72-3) defines murmuration and memorization as active reading, and presents grammar as the introduction to sacred scripture. Carruthers (2002) argues further that memorization is a tool of both scholarship and prayer. Some school founders (MacPhallamy, 2015; Sangharakshita, 2014) and academics suggest ways of reading scripture (Williams, 1995).

Macdaniel (2005) embraces these perspectives and analyzes reading and education in Thailand and Burma in the context of institutional and ideological changes in the Sangha. Reading as performance places the texts in a religious discourse which appreciates the text/book as sacred (Finkelstein and McCleery, 2013; Olson, 2013). McDaniel (2009) also describes the *vernacular landscapes* of rural monasteries in Northern Thailand and portrays two monk-librarians and their roles in an institutional and cultural setting, which help understand the importance of scriptures and the mechanisms of transmission of knowledge.

### **Canon and authority**

The connexion between canon and ritual is enriched by the orality/literacy debate (Goody and Watt, 1986; Goody, 1987; Goody, 2000; Wynne, 2001; Ong, 2002), in which literacy is presented as a primary agent of change in history. It facilitates criticism and the formation of a tradition based on validity and accumulation. It also overcomes the limitations of memory (Goody, 2000, p. 46). According to this view, canonization is a process *whereby human action becomes institutionalized, authoritative, recognized as canonical* (Goody, 2000, p. 119). Gough (1968) suggests that one of the implications of literacy in India and China is collecting texts, the further classification of knowledge, and the creation of universities as centres of learning.

Although Goody and Ong's opinions have been criticized (Larsen, 1989; Johnson and Parker, 2011), their presence is still felt. Gombrich's ideas on the rise of the Mahayana as a textual religion and Schopen's opinions on the veneration of the book (Lopez, 1995, p. 21) are based on their theories. This shows that the way word and its transmission are conceived have ontological and epistemological consequences (Wynne, 2001; Veidlinger, 2006). Williams (1989) and MacMahan (1998) follow the debate by analysing the style and the authority claims of the texts. Central to this debate is the Buddhist concept of *Buddhavacana*, the word of the Buddha and/or the enlightened word (McDermott, 1984; Abé, 2005; Schaeffer, 2014, vii) and the belief that the teaching can only be transmitted by a teacher, an empowering ritual, or via mystical revelation, thus declaring not only their authoritative provenance



(Gyatso, 1996, p. 16; Zhiru, 2010) but also their ritualistic, event-bound dimension. This dimension begs a phenomenological analysis (Johnson and Parker, 2011, p. 9), since without it *texts are no longer alive, they become mere books* (Van Schaik, 2011, p. 165; Wilkins, 2011).

### **Monastic roles**

Textual activity in Buddhism has mainly been performed by monastics. Besides pastoral care, their roles include meditation (Harvey, 2013, p. 305) and preserving the teaching: studying, expounding, reproducing, writing, among other exercises (Gombrich, 1984a, p. 32; Gombrich, 1984b, p. 71ff; Silk, 2006;). Medieval monastic culture promoted these same roles (Leclercq, 1982, p. 53). Pedagogically, different Buddhist schools emphasise one or more of these roles (Harvey, 2013, p. 306-8 and p. 312-314). Their discernment provides a context for education and textual collections. Additionally, important exegetical literature has been produced by academics and lay people, who have adopted some monastic activities (see below).

### **Primary sources**

Buddhist primary sources reveal testimonies on collecting, housing, reading and studying texts. For instance, the Vimalakirti Sutra (XIII, 10) depicts an ideal library, *a storehouse of the Dharma* where all texts are complete and sealed so their authenticity is guaranteed. It asserts that Bodhisattvas *embody* sutras, thus becoming the teaching themselves, and so living libraries. The text continues describing copying, reading or expounding the sutras as highly meritorious deeds. Dogen lists rules and regulations of a study hall in *Shuryu Shingi* (1249), as does Nhat Hanh (2004) regarding reading and the possession of books<sup>16</sup>. Shuchen Tsultrim Rinchen (1697-1744), editor of the *Derge Tengyur*, quotes extensively from several sources (*Madhyantavibhaga*, *Prajnaparamita in Eight Thousand Lines*, *Lotus Sutra*, *Ratnakuta*, *Diamond Cutter Sutra*) to describe the use of textual forms of the Buddhist teaching to *develop a defense of the crucial centrality of books as the very foundation of Buddhist religiosity* (Schaeffer, 2014, p. 142-143). In contrast, Buddhaghosa (III, 51) defines books as

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<sup>16</sup> A bhiksu [or bhiksuni] who keeps too many books, even if those books are sutras or connected to Buddhist studies, who is afraid to lend them to others and who refuses to entrust them to the Sangha library for communal use, commits an offense which involves Release and Expression of regret.

A bhiksu [or bhiksuni], in addition to reading books on Buddhism, should also read books on the history of civilizations of the world, general history and teachings of other faiths, applied psychology, and the most recent scientific discoveries. These areas of knowledge can help him [or her] to understand and share the teachings with people in a way that is appropriate to their situation.

the *responsibility for the scriptures*, and reports a conversation between two monks in which it is revealed that the realisation of the teaching through meditation would render the scriptures unnecessary. Similarly Milarepa sings his *reasons for forgetting book-learning* (Chap. XII), an account not against books or study *per se*, but about the sophistry and pedantry of considering book learning of any intrinsic spiritual value instead of a means to practice and realisation. Lineage founders have also expressed their opinions regarding reading, studying and collecting texts and their opinions are worth considering when evaluating Buddhist library collections and religious readings habits (For instance, MacPillamy, 2005; Sangharakshita, 2014)

### **Theological and religious librarianship**

Literature on theological librarianship describes librarians' duties (Dare, 1994) and defines librarians *as people performing ministry* (Karp and Keck, 1996, p. 35; Smith, 1999, p. 1). Metaphorically, monks in the scriptoria are seen as ascetics (Leclercq, 1982, p. 122), the library being *God imagined as wisdom* (Maxwell, 2006, p. 13) and thus librarians becoming *ascetics, self-sacrificing monks* (Maxwell, 2006, p. 23). A statistical study (Harvey and Mouridou, 1999a; 1999b) in North America only mentions three Buddhist libraries. However, it presents religious librarianship as a *new and developing field* (Harvey and Mouridou, 1999a, vii) in which

*Each library is an emissary in the religious world, an organisation standing between the world of institutionalised church and synagogue and the library user, and is expected... to represent each one to the other with integrity and fidelity* (Harvey and Mouridou, 1999a, p. 3-4).

Regarding subjects and collecting activities, Harvey and Mouridou (1999a) conclude that the mission of religious libraries is to provide collections on the religious and devout life to encourage the spiritual and ethical development of the institution and its members. Religious libraries achieve this mission by housing sacred books and books on how to interpret and practice the faith. These authors justify religious libraries because

*In the scripture-oriented and conservative world of religion, where books and reading are thought to present the sacred word and where daily reading is almost a requirement, the religious library and librarian ought to enjoy great importance and widespread respect* (Harvey and Mouridou, 1999a, p. 7).

They observe that religious libraries are biased, generally lack active collection programs or are restricted to their own publishing efforts, operate on the margins of institutional life, and treated as repository rather than as working libraries (Harvey and Mouridou, 1999a, p. 10-18)

### **Comparing library history**

The literature on Medieval and early Modern Christian libraries (Thompson, 1976; Scrivner, 1980; Petroski, 1999; Carruthers, 2002; Peterson, 2010) includes also the parish and cathedral perspective (Gray and Bragg, 2000; Humphreys, 1994). Chartier (1992) investigates various methodologies to study libraries and texts (p. 26-27). However, little is known about contemporary Christian monastic libraries, with many embracing modernity just now (Jesson, 2006), although they are considered central to the training of religious (Amos, 1994)<sup>17</sup>. A similar case can be made of Jewish libraries (Schidorsky, 1994). Church library manuals grant special status to theological librarianship and to libraries serving a temple (Althoff, 1937, p. 13). Generally written by individuals with some experience in librarianship, this literature covers most aspects of librarianship from a practical perspective (Caughman, 1990; Smith, 1999).

In the Indian context, research into Jain knowledge houses offers a comparison to Buddhist libraries which shows differences in ownership, use, transmission and preservation of texts (Johnson, 1983; Cort, 2005), whereas Hindu temple libraries show an organization of knowledge based on Panini's grammatical treatise and on the *Bhaskara Samhita*, a library manual dealing with administrative and organizational issues which describes the librarian's roles: preserving texts and guiding readers in their studies (Datta, 1970, p. 177; Patel and Kumar, 2001, p. 4).

Jesson (2006, p. 480) describes the current panorama of religious libraries in Britain and notes that *there has been a growth of non-Christian theological libraries (...) often founded from overseas sources to support the local faith community.*

### **Buddhism and libraries**

Contemporary Buddhist library manuals count with the text by Arai (1980), which follows Fry (1961), and which is published by Buddhist Churches of America. Written by a librarian and, like its Christian counterparts, it is aimed at paraprofessionals. It emphasises selecting

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<sup>17</sup> Dr Petà Dunstan, Librarian, Faculty of Divinity, University of Cambridge, personal communication

and circulating stock, but also motivating users and keeping good finances, the library's core being classifying and cataloguing. The Luminary Publishing Association<sup>18</sup> also tackles these issues in *New classification scheme for Buddhist libraries* (2011). It aims to advance Buddhism by classifying the scriptures, but also as a meritorious act on its own.

Several studies have Buddhist libraries as their object. Mok (1987) adopts a sociological approach to describe the social composition of the Singapore Buddhist Library<sup>19</sup>. Huff (1998) uses ethnography to describe the role of Cambodian monks as information providers. Rae Lee (2010) compares Christian and Buddhist monks to explain the development of archives in medieval Korea. McDaniel explains education and textual transmission in monasteries in Laos and Thailand (2008) and portrays two Thai monastic librarians (2009). Also in Thailand, a questionnaire is the basis for a survey on reading and library services in Buddhist monasteries (Boonaree and Tuamsuk, 2013).

Although references to libraries are found throughout the literature on Buddhism in Britain, Jesson (2006) mentions only two collections in his survey of contemporary religious libraries. ABTAPL<sup>20</sup> includes also two. Neither the *Guide to libraries and information services in Government Departments and other organisations* (2001), nor *Libraries and information services in the UK and the Republic of Ireland, 2009-2010*, nor *World guide to special libraries* (Van der Meer, 1998, p. 158) mention any Buddhist library in the UK. Singh (2001, p. 29-31) mentions only three libraries in the *International dictionary of library histories*, none of which in the UK: the Australian Buddhist Library, donated by the Liao family, now housed in the National Library of Australia<sup>21</sup>; the Shantarakshita Library of the Central Institute of Higher Tibetan Studies<sup>22</sup>; and the Buddhist Library of Singapore. Oswald (2004, p. 76) highlights the Sakya Buddhist Monastery in Shigate, Tibet, as the largest in the world in its kind, with over 46,000 items. The *Guide to libraries in London* (McBurney and Wilson, 2004, p. 168) includes the London Buddhist Vihara. *Religions in the UK* (2007)<sup>23</sup> mentions "books" among the activities of many centres, although the library at Soka Gakkai

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<sup>18</sup> <http://www.gaya.org.tw/library/>

<sup>19</sup> <http://buddhlib.org.sg/>

<sup>20</sup> ABTAPL, Association of British Theological and Philosophical Libraries, [www.abtapl.org.uk/database/contents.html](http://www.abtapl.org.uk/database/contents.html)

<sup>21</sup> <http://www.nla.gov.au/selected-library-collections/australian-buddhist-library>

<sup>22</sup> <http://www.cuts.ac.in/GuestSection/overview.html>

<sup>23</sup> *Religions in the UK directory*, published by The Multi-Faith Centre at the University of Derby, was last published in 2007. No plans for new publication exists (personal communication).

International UK (Centre for Applied Buddhism) is the only one recorded. *The Buddhist Directory* (2007, p. 190-194) lists over sixty centres with a collection of library materials.

## **Findings**

Regarding Buddhism in the West, scholars concentrate on textual and empirical studies to define how the Buddhist traditions negotiate their position in society in dialogue with their heritage. Scholars have shown that Buddhist education in the West reflects the cultural values of its practitioners (Aronson, 2004, p. 2). Most traditions emphasize formal textual study and organize courses alongside retreats (Bluck, 2005, p. 417). Since education lays at the core of Buddhist activities and bearing in mind monastic duties, library work is seen as a key element of monastic organization. It is felt that the question of information provision regarding transmission of knowledge remains unanswered.

Census data and institutional settings have been analysed so the universe of Buddhist practitioners and centres can be considered for a larger survey. Ethnographic studies have identified libraries in monastic and lay centres, but have only hinted at their roles.

Three groups of practitioners have been identified: occasional participants; students under a teacher; and self-identified Buddhists (Wallace, 2002, p. 34). The majority of practitioners in Britain fall in the first group (Bluck, 2004, p. 4). Buddhists are defined as immigrant and ethnic or convert and *white* (Prebish, 1979; Bauman, 2010a, p. 170; Harvey, 2013, p. 429). For Baumann (2002, p. 52) the distinction by types is a useful tool if taken as transitory misnomers and recommends looking at the groups practices and their conceptions of authority. Two strands of practice predominate in the West: traditionalists and modernists (Mellor, 1989, p. 118; Baumann, 2002, p. 52; Heine and Prebish, 2003, p. 4; Harvey, 2013, p. 430), with the bulk of schools falling in the middle of the spectrum (Baumann and Prebish, 2002, p. 4).

The majority of practitioners are lay followers and therefore lack monastic training (Wetzell, 2000, p. 275). Monks count just 0.2 percent of the total of converts (Bluck, 2005, p. 420). The laity is much more involved (Bluck, 2005, p. 420; Bauman, 2010a, p. 178), diverse and heterogeneous (Kay, 2004, p. xiii; Bauman, 2010, p. 177) than its Asian counterpart. Buddhists in Europe rarely exceed 0.5 percent of the population in a given country. They tend to be well educated, well off and concentrate in urban centres (Baumann, 2002, p. 100;

Coleman, 2002, p. 192). As modernists, they are defined as *text-based, pragmatic, rational, universal and socially active* (Bauman, 2010a, p. 171).

Anthropological and sociological studies offer a background against which data obtained can be analyzed. They have used quantitative, qualitative and mixed research designs. They have chosen a variety of sampling sizes. Among others, they have employed phenomenological, mediological, diffusionist, and historical models of research. They have also applied diverse research methods and data collection techniques, significantly case studies, surveys, questionnaires, interviews and participant observation.

Buddhism in the West is defined by adaptation, a gradual process by which the Buddhist traditions place themselves in a spectrum (Humphreys, 1956) ranging from pure adherence to their heritage to more dynamic, changing expressions of the religion (Batchellor, 1994, p. 337-338). Adaptation is occurring faster than in the past and defines a Western type of Buddhism characterized as diverse by some (Baumann and Prebish, 2002, p. 4; Kay, 2004, p. xiii) and as sectarian by others (Bell, 2000, p. 398). Mellor (1989) advocates for interaction rather than adaptation, for the engagement with history, since defining tradition means a combination of continuity, renewal, and change (p. 267).

Emphasis on meditation and philosophy exemplifies one of these changes, together with community and environmental involvement, and away from monasticism and traditional forms (Wallace, 2002, p. 37ff). Some define this as Protestant Buddhism (Conze, 1980 [1958], p. 125). In it, the role of nuns, monks and priests is in decline and the practice of contemplatives and laity increasingly resembles (Coleman, 2002, p. 13). In a globalised, postmodern world, Western Buddhists tend to stand for individualism, non-conformism, democracy, egalitarianism, humanistic psychotherapy, and feminism, among other values (Queen, 2000; Wallace, 2002, p. 46-47). Each school negotiates their position in the tradition/modernity debate according to their view on authority. Buddhism, unlike other religions, lacks an authoritative book but shows differing canons which reflect various criteria for selecting teachings. Authority emanates from the Buddha, from those invested by the Buddha, or from teachings in accordance to those of the Buddha (Williams, 1989, p. 29). Whereas for the Theravada the canon is closed, for the Mahayana it is ever-expanding (Lopez, 1995; Cohen, 1995), sutras claiming their own authority (MacMahan, 1998; Lang, 2010, p. 196; p. 201).

Besides the scriptures, the texts of each tradition are also source of authority. Their interpretation ranges from literalism to a practical instruction on behaviour (Bluck, 2005, p. 406). Batchellor (1994) thinks that all interpretation of a tradition needs to be based on canonical texts (p. 337), and for Waterhouse (2000, p. 240) variety of adaptations responds to diversity of authority sources. Therefore, each library would reflect its organization's bias (Jesson, 2006, p. 476-7).

Historical enquiry has provided a referent for contemporary Buddhist libraries and has emphasized several topics regarding the physical description of libraries and the role of scholar-monks. Campbell and Pryce (2013, p. 321) note the lack of available literature in English on East Asian library buildings. Indeed, the same applies to Western Buddhist library buildings<sup>24</sup>. For Robson, a conclusive study on Buddhist scholar activities is lacking (2010, p. 44, n. 9). Epistemological studies have examined attitudes towards texts and knowledge and the central role of education in Buddhist life via the ritual dimension of texts and the performative elements of monastics' education. In this context, hermeneutics, the literacy debate and the controversy over authority have informed a theory of reading and have portrayed an ideal religious reader.

Library specific literature has described Buddhist libraries, librarians' roles, and view on books and knowledge. Buddhist have also produced classification and cataloguing manuals, and described other library duties. At least one relevant study on Buddhist library services has been designed. This precedent offers a reference for comparison. According to that study, libraries could be treated as community libraries. Others suggest that large monastery collection can be treated as academic libraries (Collins, 1990) or as special libraries (White, 1971) as *they are designed to serve the needs of their parent institutions* (p. 379).

## **Conclusion**

Inspired by the concept of Buddhist manuscript cultures (Berkwitz, Schober and Brown, 2009), it is felt that an exploration into libraries in Buddhist centres will contribute to the knowledge of the formal structure and organization of the Sangha, but also into the broader aspect of the adaptation of Buddhism in new contexts. Adaptation and authorisation are treated frequently in the literature, although further research is required, particularly

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<sup>24</sup> *Building Buddhism* is a website (<http://buildingbuddhism.wordpress.com>), the result of the research by Dr E. Tomalin and C. Starkey, based at the University of Leeds, on Buddhist buildings in Britain. Unfortunately they don't make any references to libraries, although English Heritage has commissioned them to research their archives (Personal communication)

regarding the Buddhist monastic tradition (Jin-Ho, 2008, p. 44). Collins believes that *more research, historical and ethnographic, on the actual possession and use of texts in monastery libraries* in Asia is needed (Collins, 1990, p. 104). It is assumed that the same need exists in the West. A survey of Buddhist libraries and their collections is a necessary first step towards achieving a fuller picture of this phenomenon.



## Chapter 3: Methodology

### Purpose

The main purpose of this research is to define the collections of books and other media in Buddhist libraries in England by means of a descriptive survey. It examines their extent and their relationship with their organisations. An evaluation of the collection is necessary before undertaking any further analysis.

Both collection evaluation and collection review form part of collection development. Collection development is the *process of planning, building and maintaining a library's information resources in a cost-effective and user-relevant manner* (Anderson, 1996, p. 16-17). Collection management places collection development alongside other activities, such as storing, preserving, promoting, and discarding stock (Jenkins and Morley, 1992, p. 2).

Several definitions of evaluation, assessment and measurement exist in the literature<sup>25</sup>, whose basics remain unchanged (Evans and Saponaro, 2005, p. 315). Lancaster (1993, p. 1) summarises evaluation, or *assessing the value*, as a branch of research with an emphasis on decision-making and a managerial role. For Johnson (2004, p. 269), *the aim of assessment is to determine how well the collection supports the goals, needs, and mission of the library or parent organization* and takes place in the local context whereas evaluation *seeks to examine and describe collections either in their own terms or in relation to other collections and checking mechanisms*.

Some authors define collection assessment as *based upon a descriptive approach to the subject information levels and formats available in the collection* whereas evaluation follows assessment in judging the collection in relation to its users and its mission (Powell and Bushing, 1992, in Skaggs, 2006, p. 15), particularly in meeting users' needs (Shaw and Sharpe, 2009, Unit 6, p. 6). For Crawford (2000, p. 10-11) evaluation and performance measurement need to be distinguished, evaluation being a *broader term for the assessment of performance*. For Van Fleet (2001, p. 117), evaluation

*[...] determines the strengths and weaknesses of a collection of library materials in terms of the level of intrinsic quality, the extent to which that collection supports and furthers the library's mission and goals, and the value of that collection to the library's users and potential users.*

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<sup>25</sup> For an introduction to the history of evaluation and its definition, see Shaw, Greene and Mark (2006, p. 5ff)

According to ALA (Lockett, 1989) collection evaluation focuses either on the collection itself or on its users (Clayton and Gorman, 2001, p. 169; Van Fleet, 2001, p. 118; Johnson, 2004, p. 270; Evans and Saponaro, 2005, p. 314; Shaw and Sharpe, 2009, Unit 1, p. 4). A collection approach looks at inputs, outputs or outcomes as subjects of the evaluation (Lancaster, 1993, p. 3). An evaluation helps to define both quantitative and qualitative aspects of a collection.

Evaluation understands the library as a system (Brophy, 2001, p. 73; Wallace and Van Fleet, 2001, p. 1; Nicholson, 2004, p. 496) and determines the efficiency and effectiveness of the library, especially user satisfaction, as part of the feedback and planning processes (Brophy, 2006, p. 7; Taylor, 2007, p. 2). Evaluation also understands the library as an interface between information and users (Lancaster, 1993, p. 2). Assessment also helps define the contribution the library makes to education and transmission of knowledge within organisations (Brophy, 2001, p. 25).

## **Objectives**

The collection as input marks the first element in the system (Brophy, 2001, p. 73). Most authors since Lancaster (1993, p. 3) emphasize the need to evaluate library collections in relationship with the organisational mission, aims and goals (Winkworth, 1999, p. 74). It is important to note that most of this study is concerned with measurement and mapping and that, as such, is not a substitute for evaluation (Van Fleet, 2011, p. 117) or for judgment of aims and objectives (Winkworth, 1999, p. 81). It focuses on the product (the collection) rather than the process (provision) or the outcomes (use), in particular the extent of the collection. This indicator, traditionally seen as the principal measure of quality of libraries, particularly academic ones, cannot be translated to demonstrate impact (Winkworth, 1999, p. 71). However, Lancaster (1993, p. 28) assumes size and quality go together. He also suggests *certain input measures might be considered good predictors of desired outputs*, like size, bibliographic checking, or comparison with standards, among others (Lancaster, 1993, p. 5). Therefore, this work takes evaluation as a task, surveys as a method, questionnaires and interviews as techniques, and assessment as the goal of the exercise.

## **Methodology**

This dissertation aims at defining library attributes, among others, catalogue of stock, organisation of stock, study space and staff knowledge (Brophy, 2001, p. 80) and library

integration between the mission, aims and objectives of the library and the organisation (Higher Education Funding Council for England, 1995, in Brophy, 2006, p. 2).

Evaluation involves an investigation of library services by collecting data systematically, analysing it and disseminating the findings to inform the collection development and management processes. In order to provide a wider definition, inputs will also be contrasted with guidelines and standard, and the aims and objectives of each organisation will be compared (Lancaster, 1993, p. 29; Brophy, 2006, p. 1). These will help create library profiles (Brophy, 2006, p. 90). Although recent studies tend to emphasize quality and outcomes assessment and input and output assessment shows a decline (Hufford, 2013, p. 29), it is important to see this measurement as the basis for further evaluation and research (Johnson, 1993, p. 16; Nicholson, 2004, p. 497).

A variety of methodologies exists to evaluate collections. Nisonger (2003, xix) mentions three sets of approaches: collection vs. user-centred; quantitative vs. qualitative; and inputs vs. outputs. The most used are collection-centred, quantitative, input-based methods (Nisonger, 2003, xvii). These focus on the physical collection, the *raison d'être* of the library (Matthews, 2007b, p. 111), and examine library materials, their size, breath, variety, among other characteristics. They count with bibliographic approaches, application of standards, use of comparative statistics, direct collection checking, and collection mapping using conspectus, among others (Matthews, 2007b, p. 112). Nicholson (2004) develops a measurement matrix that takes into account an internal (library) or external (user) perspective and examines the topic within a systems theory in which the library procedures and standards are examined.

Bibliographic approaches and collection checking are traditionally considered qualitative research (Lancaster, 1993, p. 21; Johnson, 2004, p. 270-271) although they are used to quantify physical collections (Brophy, 2006, p. 103). Sometimes known as verification studies, they are included in this study since the data obtained from them is easy to summarize and compare (Clayton and Gorman, 2011, p. 177). The reason why both techniques are employed together is based on the impression that measurement of extent sometimes produces better results than an assessment using conspectus to predict collections strengths and because a division by focus seems more suitable than a division by research method (Van Fleet, 2011, p. 119). Analysing descriptive and quantitative data, e.g., date of

publication, language, publisher, bibliographical comparison, among other characteristics, provides valuable information for impressionistic studies (Lancaster, 1993, p. 29).

Linking inputs to aims, objectives and mission statements faces the difficulty of the abstraction with which these are often defined (Winkworth, 1999, p. 86-87). However, an evaluation of relevance, or library objectives in relation to organisation objectives plus user judgments, is recommended as the first performance indicator to be investigated (Winkworth, 1999, p. 89). Standards for public, academic and community libraries are examined to inform the comparison.

Direct examination, impressionistic in nature, is carried out to evaluate the range, scope and depth of the collections and to review their condition (Lancaster, 1993, p. 28). Impressionism raises concern about accuracy and consistency (Nisonger, 2003, p. 40). Collections are expected to be manageable and although not a specialist, the author has experience in libraries, degrees in History of Art and in Humanities, and a long interest in and practice of Buddhism.

### **Research strategy: Case studies**

Each centre is treated as a case study (Punch, 2013, p. 150). Case studies investigate issues in context and use several methodologies and data collection techniques (Brophy, 2006, p. 27). This was done not with the aim of knowing one case in depth, as with ethnologic methodologies, but to enable a comparison of different cases to understand a phenomenon (Bryman, 2012, p. 72) within its context (Pickard, 2013, p. 101). Therefore, a collective instrumental case study is conducted using different types of evidence to produce data and a context from which a theory may emerge (Guillham, 2010, p. 1-2; Bryman, 2012, p. 71; Punch, 2013, p. 154; Pickard, 2013, p. 102). Case study research fulfils the demand for triangulation to include literature, observation and interviewing (qualitative), in addition to questionnaire survey as the main method (quantitative) (Guillham, 2010, p. 59; Bryman, 2012, p. 76).

### **Research method: Survey**

Survey is the research method employed to describe Buddhist libraries and their collections (Sapsford, 2007, p. 1; de Vaus, 2014, p. 5). Given the information required, namely information about library inputs, the context of the evaluation and the approach used, questionnaires, measurement and interviews seem the most convenient research instruments

or techniques to use (Bryman, 2012, p. 184; Pickard, 2013, p. 111; Fowler, 2014, p. 1; de Vaus, 2014, p. 4). Survey questionnaires provide factual information but can also measure opinions, attitudes and values (Punch, 1998, p. 103) from which to generalise (Oppenheim, 1992, p. 12). By means of a cross-sectional design, questionnaires and interviews collect data that can be compared and analysed to explain the characteristics of a population of interest (Matthews, 2007b, p. 62) in one point in time (Bryman, 2012, p. 59). In particular, descriptive surveys are used *to describe a situation and/or look at trends and patterns within a sample group* (Pickard, 2013, p. 112).

## **Sampling**

A survey of the whole census would be very time consuming since only large collections and monasteries tend to appear in the existing literature. As per *Religions in the UK* directory, the whole universe consists of 237 local, 37 regional and 69 national organisations and 148 places of worship in the UK (Weller, n.d.) A purposive sample was obtained using the *Buddhist directory*, the *Directory of Buddhist Organisations'* website, and individual centres' websites by which all groups reporting a library were contacted. Additionally, *RelUK* CD Rom (2007) retrieves about 550 Buddhist organisations and centres in the UK. Many centres mention books among their activities, but it is not clear whether that means a library or collection of books or the publication and/or distribution of books. This ensures a representative sample (Oppenheim, 1992, p. 38; Bryman, 2012, p. 427). Further centres were approached following information obtained in questionnaires and interviews.

## **Research techniques**

### **Questionnaire**

Web-based, self-administered questionnaires were completed by the respondents. Questionnaires, *the most common method of collecting survey data* (de Vaus, 2014, p. 93), elicit facts and attitudes regarding a matter being investigated (Bulmer, 2004, xiv). For Bulmer (2004, xiii) one of the most important forms of primary research is

*to ask people directly about particular issues, to do so systematically using structured questions which are the same for each respondent and enable comparisons to be made systematically between all who respond and for the results to be aggregated.*

This technique was chosen bearing its advantages in mind: simplicity, low cost, convenience for the respondent, format of the data obtained, and coverage of the sample chosen (Crawford, 2000, p. 29; Bryan, 2012, p. 233; Pickard, 2013, p. 207; Nardi, 2014, p. 98). The

disadvantages of using a questionnaire, namely incomplete responses, impossibility to clarify answers and observe the context, and their low response, were overcome by follow-up emails (Tourangeau, Conrad and Couper, 2013, p. 55-56) and visits to selected libraries. The basic structure of the questionnaire was designed using authoritative directories as models<sup>26</sup>.

## **Interview**

Another data collection method used is the interview. Patton (2002, p. 342-343) describes three basic approaches to data collecting through open-ended interviewing: information conversational interview; general semi-structured interviewing guide approach; and standardized open-ended interview. The semi-structured general guide approach, the most important in case study research (Guillham, 2010, p. 65), and the core form of qualitative interviewing (Bryman, 2012, p. 213; Rubin and Rubin, 2012, p. 31), was adopted to enable a systematic, comprehensive approach in which factual information can be obtained, and a conceptual interpretation of the library can be discussed (Kvale and Brinkmann, 2009, p. 150-151; Pickard, 2013, p. 200). However, a more informal, unstructured conversation was adopted in the outlook (Fontana and Frey, 1994, p. 365; Patton, 2002, p. 347; Punch, 2003, p. 178) in order not to omit any topic considered relevant by the respondents. As a result, respondents related their library to their particular case –lecture style– so their perspective could be understood (Patton, 2002, p. 341; Flick, 2002, p. 90) and emotional, authentic experiences could be elicited more easily (Silverman, 2001, p. 87). Despite the disadvantages of emotionalism (Silverman, 2001, p. 92), the *cultural tale* –as social constructionists would name it– that emanated from the interviews displays a set of expectations and priorities within the respondent’s social world (Miller and Glassner, 2004, p. 125) that *does not work against obtaining objective information* (Holstein and Gubrium, 2004, p. 146). A case study conception helped in that prior research in the history of each centre and a broad knowledge of the topic enabled a wealth of scenarios that respondents felt was conducive of more confident, deeper explanations.

Of the six-fold division for questions presented by Patton (2002, p. 349-351), respondents were asked about their experience and behaviour, opinions and values, factual knowledge, and background. The answers to the questions were taken at face and content value (Nardi, 2014, p. 62). Respondents were key volunteers, monastics involved in education

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<sup>26</sup> The British Library’s *Guide to libraries in London* (McBurney and Wilson, 2004); *Guide to libraries and information services in Government Departments and other organisations* (Dale and Wilson, comp., 2001); *Libraries and information services in the UK and the Republic of Ireland* (2009-2010).

programmes, trustees of the organisations, librarians, and subject specialists, and therefore considered authoritative and expert (Flick, 2002, p. 88; Guillham, 2010, p. 63), which guaranteed reliability (Nardi, 2014, p. 63) and validity (Bryman, 2012, p. 390).

### **Collection analysis: observation**

The aim of collection analysis is to provide data regarding quantity of titles, formats, subjects, language, physical condition, breadth and depth of the collections (Johnson, 2004, p. 268). Bibliographic techniques compare standard lists, published subject bibliographies and catalogues of special libraries to identify how much of their collections they share (Lancaster, 1993, p. 29; Clayton and Gorman, 2001, p. 177). The use of the Conspectus technique seems desirable. However, the collection analysis strategy adopted here is essentially collection-based, impressionistic and subjective (Johnson, 2004, p. 270) since only three libraries have made their records available online so far and each library follows different subject divisions. Direct collection checking is supported by data obtained in the questionnaire. Together with interview data, collection analysis will allow an assessment of role of the library in relation to their stated aims and goals (Johnson, 2004, p. 269).

One of its main criticisms, its tendency to focus on size rather than quality (Clayton and Gorman, 2001, p. 42) is here the desired outcome of the exercise and therefore not classed as a qualitative method as it is usually described (Johnson, 2004, p. 275).

### **Research paradigm**

This research adopts a general deductive tendency regarding its quantitative approach and a more inductive one concerning its qualitative aspects (Bryman, 2012, p. 27).

### **Quantitative**

The methods described above imply essentially a piece of quantitative research in which the concept of Buddhist libraries is measured and compared in a non-experimental, non-interventionist manner (Punch, 1998, p. 67; Clarke and Dawson, 1999, p. 39). It is assumed that Buddhist centres, particularly those involved in education and training programs, have a library that is somehow central to their activities. This analysis helps describe Buddhist centres and the position of libraries and knowledge within this context. Measurement allows the analysis of several characteristics and enables their comparison and diagnostic in an objective and quantifiable manner (Johnson, 1993, p. 9). The application of the same

measurement devices guarantees consistency. Measurement also forms the basis of more precise and elaborate analysis (Bryan, 2012, pp. 164-165). Both measures and indicators are obtained through self-completion questionnaires and collection analysis.

Post-positivism as a research paradigm is assumed. Post-positivism defines an ontology according to which social reality can be known and in which fallibility exists due to human imperfection. This means the adoption of an epistemological stance whose goal is objectivity. It is methodologically quantitative and developed by analysing variables with the purpose of defining generalisations (Pickard, 2013, p. 7), namely profiling library collections as a basis for contextual information for future research. This specific survey implies an approach to research which is objectivist and summative or concerned with inputs and outcomes (Taylor, 2007, p. 9).

Quantitative research raises questions of reliability and validity. The issue of reliability proves difficult to evaluate since most of these libraries have never been described. Measures in a non-experimental research are established at face validity, that is, because they *apparently reflect the content of the concepts in question* (Bryan, 2012, p. 171), and because they are based on examples from existent, authoritative surveys. Quantification can validly lead to precision, consistency and replicability (Sapsford, 2007, p. 108), and can be used to indirectly assess quality (Wallace, 2001, p. 214).

### **Qualitative**

The purpose of qualitative analyses is to generate hypothesis based on the gathering and interpretation of data in order to comprehend a phenomenon, synthesise its occurrence, and theorize about its existence so new knowledge can redefine the context of the phenomenon (Pickard, 2013, p. 267). Interviews are qualitative techniques defined as subjective, explorative, biased, and impressionistic in nature (Kvale and Brinkmann, 2009, p. 168). Qualitative techniques –interviews– and strategies –case studies – are employed as an additional source of data rather than as a methodology of research. Their aim is to elicit meaning regarding interaction with the library and attitudes towards reading and studying. As strategies, they are inductivist, constructionist and interpretivist (Pickard, 2013, p. 14).

### **Conclusion: research in context**

The literature review shows several studies on Buddhist libraries and monastics' librarian roles. For instance, Mok (1987) analyses a single library in a well-known institution.



Although some libraries are susceptible of being studied in this manner, this line of research has been discarded since the great majority of Buddhist libraries in the UK remain unrecorded and not described. Huff (1998), McDaniel (2008), and McDaniel (2009) carry out qualitative research to describe monks as information providers and to explain education and textual transmission in monasteries. These two approaches have been rejected on similar grounds and also because libraries as systems are not central to their research. This is however the case of Boonaree and Tuamsuk (2013) who survey library services in Thai Buddhist monasteries.

It is felt that a descriptive survey, supported by a questionnaire and interviews, is required as the basis for an enquiry into information provision and transmission of knowledge in Buddhist centres, but also regarding *the actual possession and use of texts in monastery libraries* (Collins, 1990, p. 104). The data obtained in the survey will help profile libraries in Buddhist settings, particularly their extent, aims and objectives. This information will enable a future evaluation of the collections (Johnson, 2004, p. 268). Together with census data and ethnographic work, these data could also be used to inform quantitative and qualitative research on topics such as religious reading habits and information needs, and to describe concepts such as authority, adaptation and assimilation, among others. It could also be auxiliary to a history of Buddhism in the UK, a history of religious libraries, and Buddhist monasticism in general (Jin-Ho, 2008) and hence participate in wider dialogue with other academic disciplines (Rose, 2003). Historical enquiry will answer the demands to investigate Western Buddhist libraries but also Buddhist scholarly activities and intellectual output (Robson, 2010).

The literature review also reveals that libraries, book collecting and textual and non-textual uses of books have always been present in the life of Buddhist temples and monasteries and have been a primary concern in a monastic's life. A description of Buddhist libraries in monastic contexts could be the basis of an enquiry into the cultural and personal effects of texts for monks and nuns, but also for the laity in secular contexts. Book history has adopted this perspective as its primary concern (Finkelstein and McCleery, 2002, p. 3; Eliot and Rose, 2009, p. 1; Finkelstein and McCleery, 2013, p. 3; Suarez and Woudhuysen, 2013, p. xii) which is also present in Buddhist scholarship (Berkwitz, Schober and Brown, 2009).

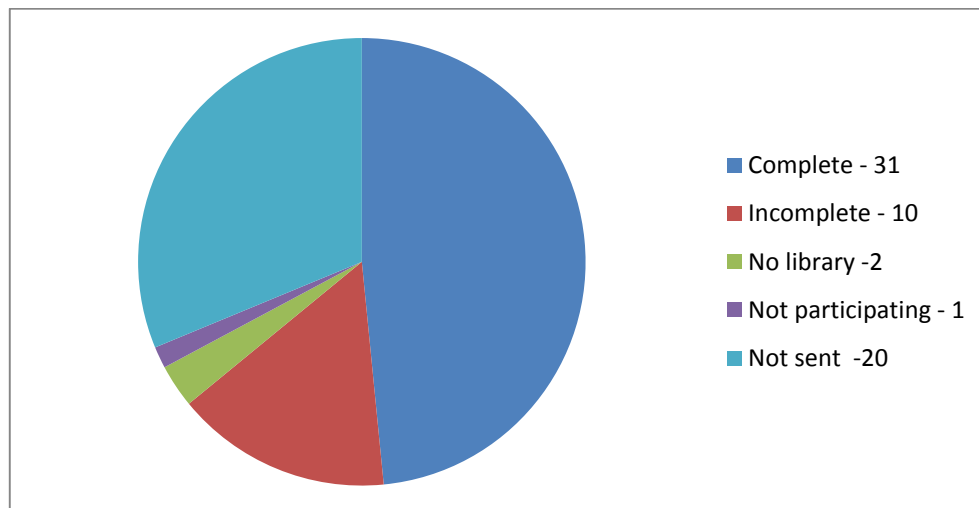
## Chapter 4: Results

### Questionnaire

Ninety-four centres have been selected using a purposive sample<sup>27</sup>: the *Buddhist Directory* mentions fifty centres as having a library; the remaining forty-four selected because the literature mentions a library (twenty) or they seem likely to have one. A further seven national organisations are included so all schools and lineages are represented. The sample focuses on centres in England. However, one in Wales and another one in Scotland were contacted due to its historical importance and because they act as national organisations. Northern Ireland is excluded from this study. Therefore, about half of the places of Buddhist worship in the UK were contacted.

It was impossible to contact about twenty centres due to invalid contact details and/or because they had discontinued their activities. Two centres reported not having a library. One centre was unable to participate in the survey.

Ten out of forty-one responses are incomplete. Taking into account thirty-one successful responses, the completion rate is 41.89%, which can be considered a very positive rate.



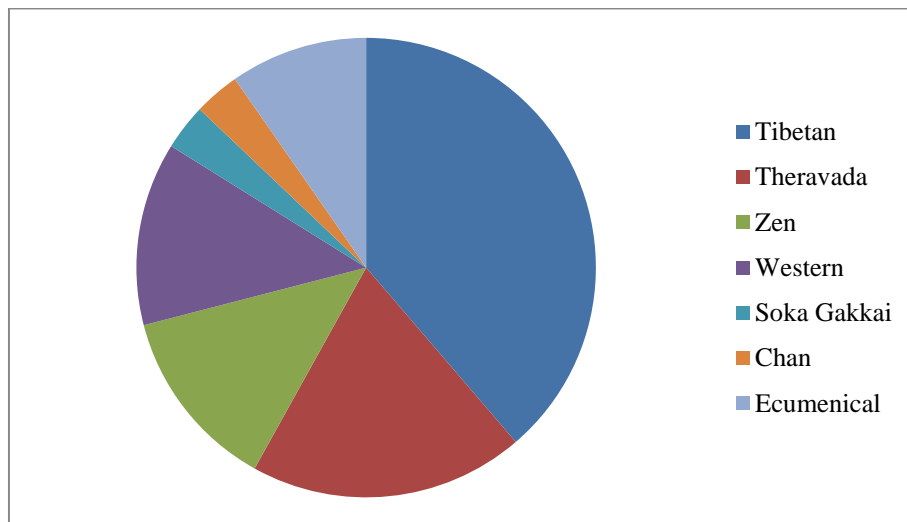
**Figure 1: Sample of centres with known libraries**

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<sup>27</sup> See appendix.

Buddhist centres are present across the UK. Most respondents concentrate in London and surrounding areas, although responses include other city centres, with some monastic and retreat centres located away from urban contexts<sup>28</sup>.

A comprehensive, representative composition of a variety of schools has been achieved via the responses obtained in the questionnaire.

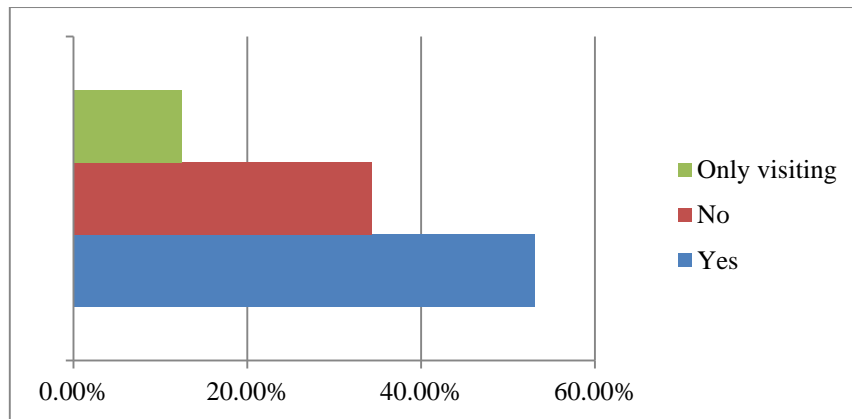


**Figure 2: Schools**

Considering its composition, 53% are monastic communities, with a further 12.50% receiving visits by religious. The remaining 34% have minimal involvement with ordained clergy or none at all.

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<sup>28</sup> London (11), Essex (1), East Sussex (1), Hertfordshire (2), Buckinghamshire (1), Oxfordshire (1) Bristol (2), Manchester (1), Lancashire (1), Cumbria (1), Leeds (1), Birmingham (1), Norfolk (1). Important monastic and retreat centres in the countryside: Northumberland (1), Wales (1), Scotland (1), and Devon (2 retreat centres and 1 community).



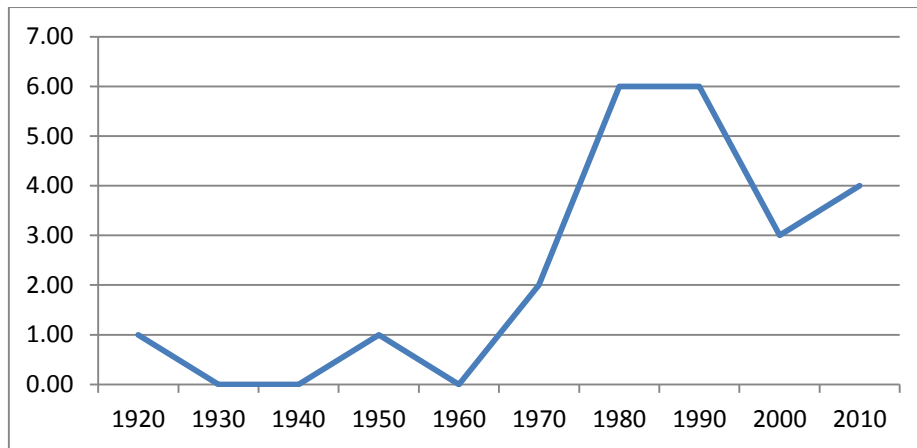
**Figure 3: Presence of monastics**

According to their mission statement, these libraries are used for reference, with an emphasis on information provision. Other aspects include preservation and repository functions. Three responses emphasised their tradition as shaping their collection policies. Ten answers expect the library to impact religious and meditation practice and therefore practitioners' lives and society.

Goals are defined in similar terms. Emphasis lies in maintaining a reference collection and providing information and resources. Six respondents emphasise their tradition and two an ecumenical approach. Knowledge and research is encouraged by five respondents, while only one stresses preservation as one of their main goals.

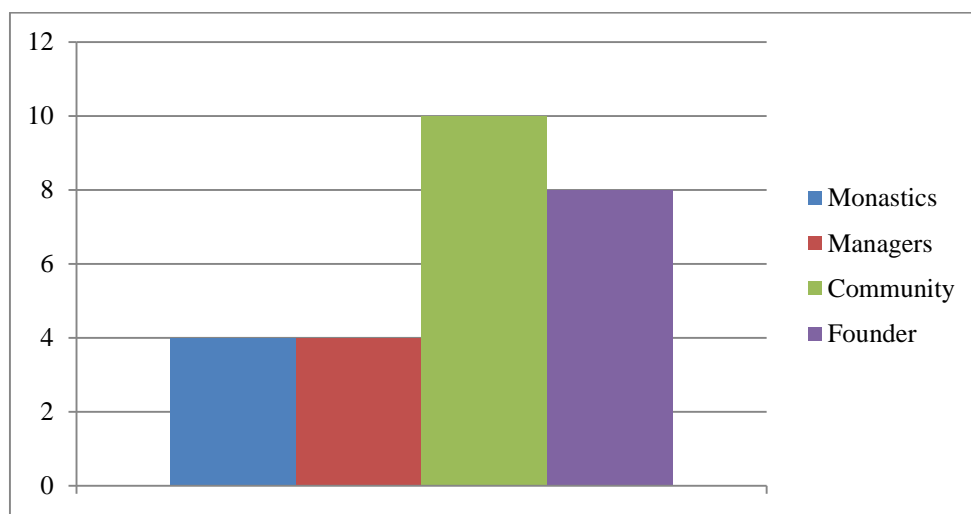
Libraries in Buddhist settings appear with the foundation of their centres and develop as the institutions mature. However, some centres are currently creating or reorganising their libraries<sup>29</sup>.

<sup>29</sup> Triratna's Adhistana in Ledbury, Herefordshire; Samye Ling Library in Eskdalemuir, Scotland; and London Diamond Way Buddhism, London.



**Figure 4: Number of libraries created by decade**

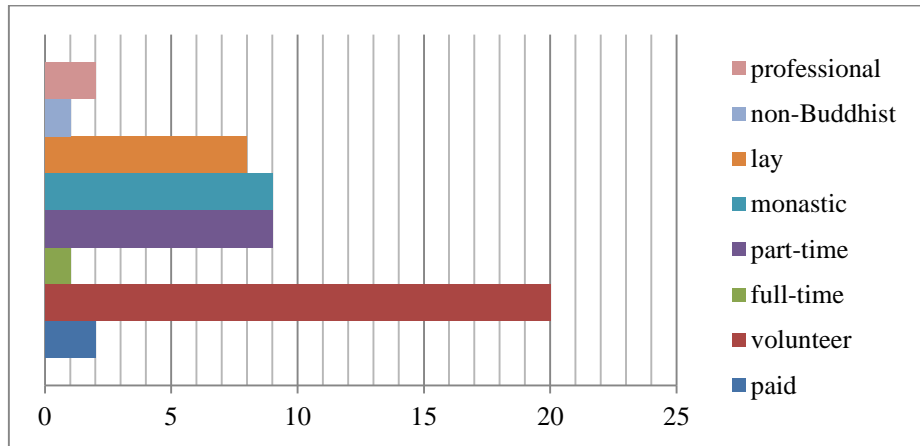
These libraries were created or organised by: Religious (4) or the managers of the centre (4); Centre members (10); Founder of an organisation, appointing a person or group (8). The library generally originated with a donation of books by a founder or donor/s. In other cases the library was formed as a result of accumulation of books, tapes, and other media over time.



**Figure 5: Responsibility for creation**

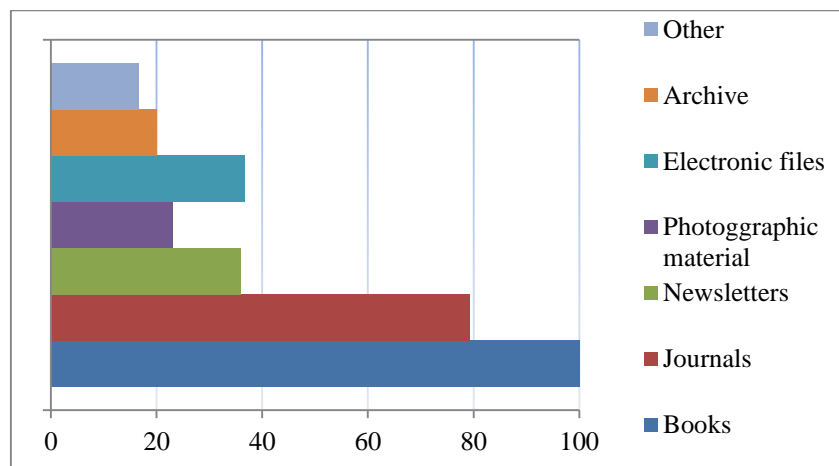
These libraries are diversely staffed. Usually run by volunteers, two respondents are exceptionally paid members of staff. Few are in charge of the library full-time, whereas most work on a casual basis. Except one, “librarians” are Buddhist practitioners, with nearly equal number of monastic and lay practitioners.

Regarding knowledge, no training is provided for library staff (73%). Two respondents are professional librarians, although it emerged in the interviews that many retired librarians and related professionals are drawn into these roles.



**Figure 6: Staff**

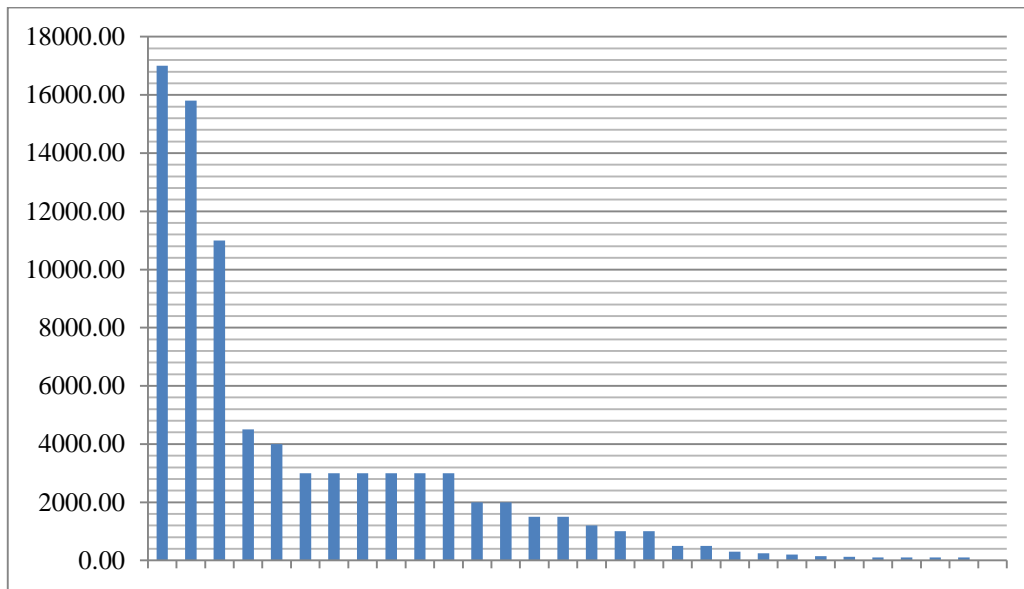
All respondents have books in their collections (100%). Some have journals (79.31%) newsletters (36%), photographic material (23%), and electronic files (36.6%)<sup>30</sup>. Only 20% keep institutional archives and just 16.60% include art works and other artefacts.



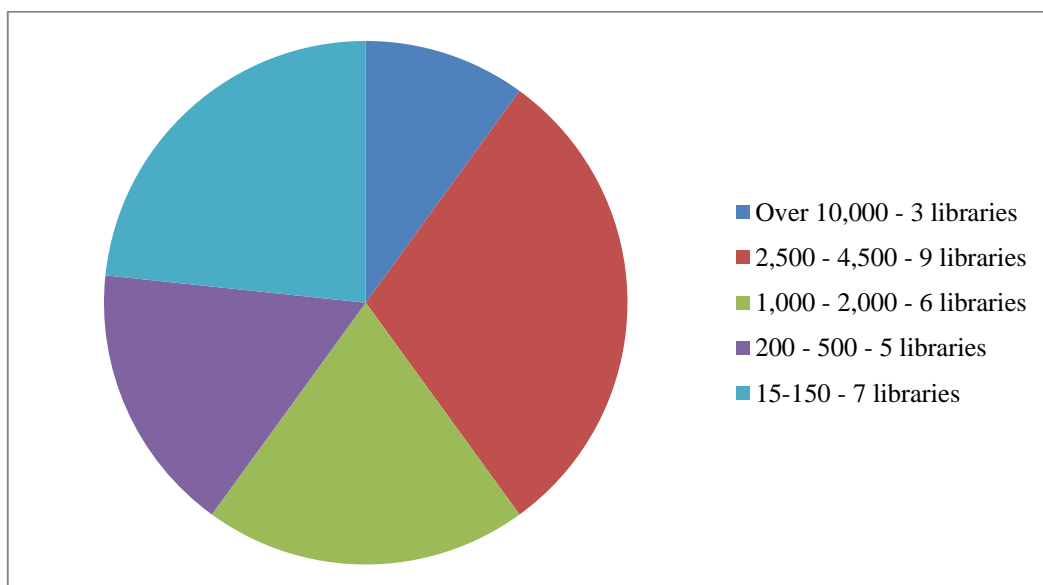
**Figure 7: Stock quantities**

<sup>30</sup> Most respondents included audio CD as ‘other library material’ instead of electronic files.

Printed books and talks in CD format predominate. Other materials are unevenly collected. Few libraries catalogue and maintain other formats, the remaining collecting only sporadically. Size varies greatly between collections, from 15 up to 17,000 books.



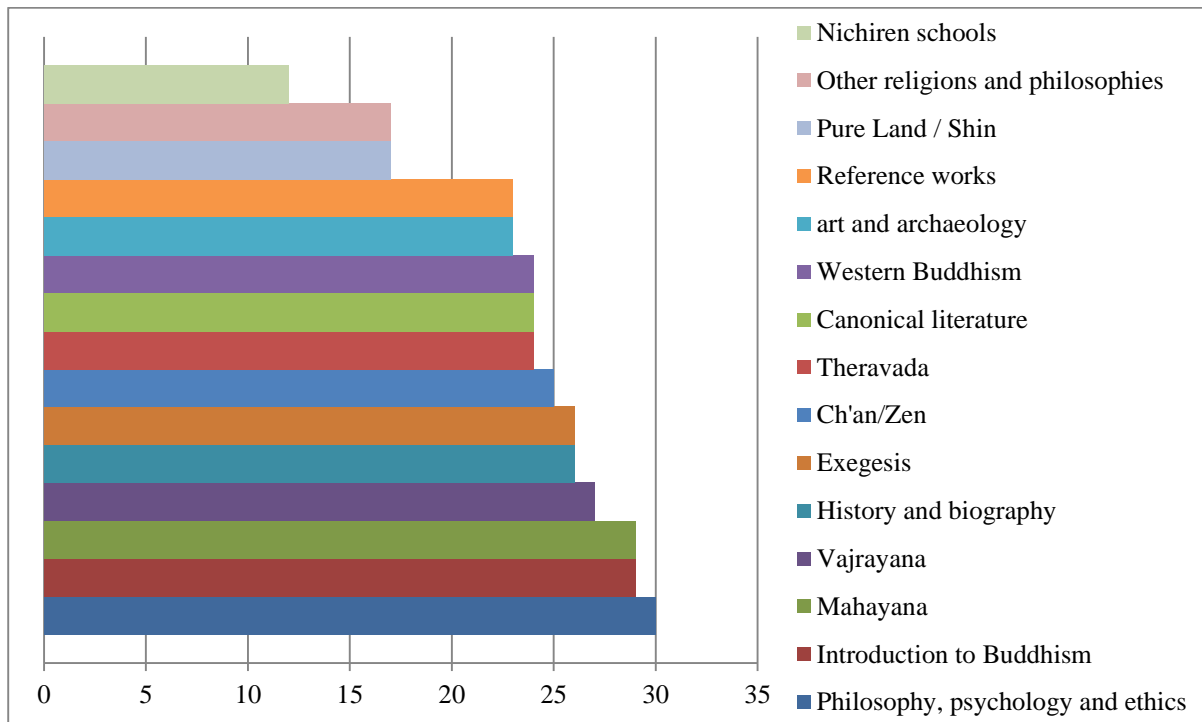
**Figure 8: Quantity of books**



**Figure 9: Amount of books**

English is the predominant language in these libraries. Groups with an ethnic affiliation, e.g., Chinese, Thai, or Sinhalese, have strong collections in those languages, sometimes becoming their main language. Major European languages and classical languages like Pali and Sanskrit are also present in most libraries.

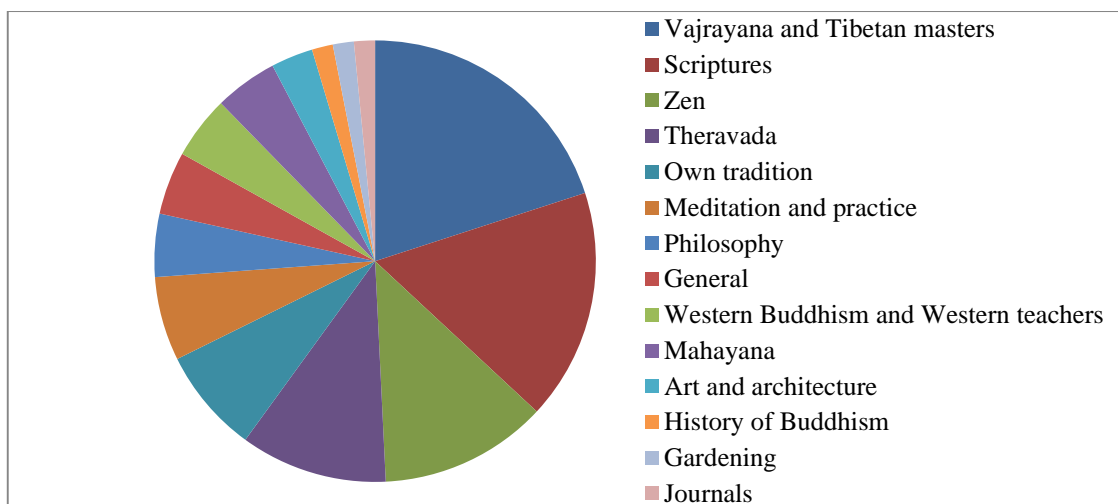
Detailing each collection’s strengths by subject proves difficult as different classification systems are used by these libraries. Suffice here to note their main subject to define the scope of the library and their collection efforts. Over 95% of libraries collect Buddhist philosophy, psychology and ethics. Over 93% also collect general introductions to Buddhism. Most have books on Mahayana (93%) and Vajrayana (86%), and 83% collect historical and biographical accounts, and also doctrinal literature and commentaries. These form the core subjects most libraries have in common. Beyond that, each collects according to their path, lineage, school and needs: cookery and gardening, local walks and travel literature, poetry and novels, and books produced by members of their school and organisation.



**Figure 10: Subjects present**

Expositions of Buddhism and meditation practice are most frequently demanded. They are followed by texts on particular schools and original scriptures, with an emphasis on books by the founder of the lineage or organisation. Interestingly, psychotherapy appears on the list, as do audio files.

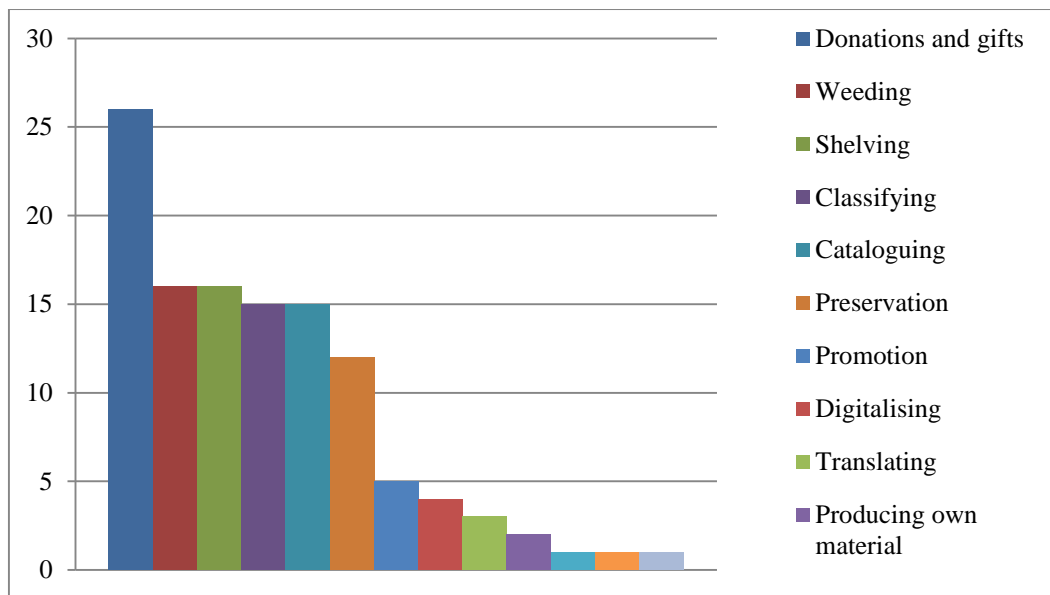




**Figure 11: Main subjects**

Statistics being absent, strength is analysed using an impressionistic approach: respondents named their three most demanded subjects. It shows each library's preferences and biases. Books on their own lineage appear prominently, along periodicals and gardening. It is noteworthy audio CDs were excluded.

The main activity undertaken by Buddhist libraries is accepting gifts and donations and processing them for inclusion (over 92%). Other activities (between 50 and 60%) are discarding unwanted material, shelving used items, selecting books for purchase and classifying library materials. Just over 40% of respondents catalogue their collection and implement preservation strategies. Importantly, just over 18% promote their library, while only over 7% collect statistics, and over 14% digitalise to preserve and make the collections available.

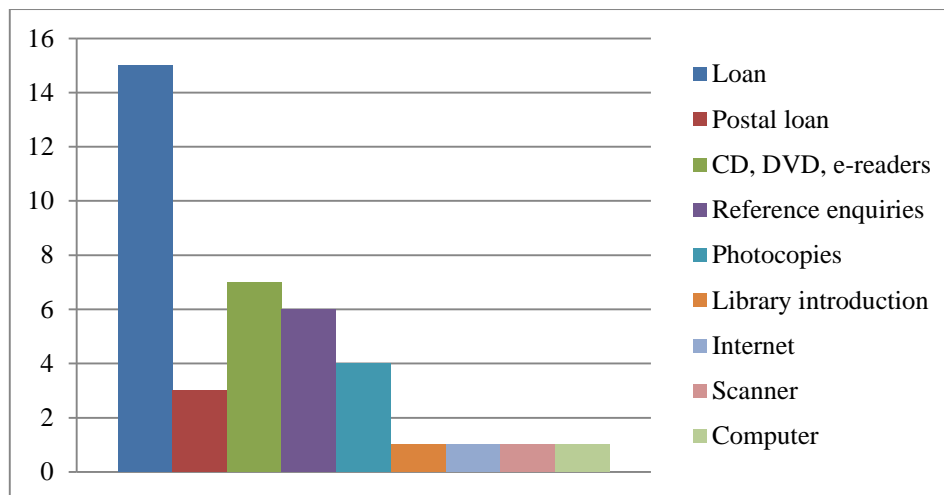


**Figure 12: Library activities**

Regarding classification, some Buddhist libraries use a specific system (65%), the remaining not using a system at all. Classification systems are mostly a broad division by subjects and/or types of material suitable to their need. Some have adapted decimal classifications, Dewey, or the system used by the Buddhist Society. As many libraries don't catalogue their holdings or just assign basic subject headings to the descriptions, the resulting classification works more as a shelf-mark.

Most cases (71%) lack a collection development policy or similar document where mission, goals, objectives and activities are stated. Some follow an informal policy (25%) but only 4% (2) have produced a formal document. Many libraries have policy documents about their functioning and loan policies, but only two (4%) have produced a formal document that operates at the managerial level. Similarly, only 17% of the libraries manage a budget.

Concerning services, loan is widely available (80%, plus 16% postal loan). Interlibrary loan is nonexistent. Some 30% respond reference enquiries. About 38% provide access to electronic files onsite. Services are justified according to each congregation's needs. Loan is mainly restricted to members and usage is only allowed onsite.



**Figure 13: Services**

Many libraries have produced a catalogue (48%) and five are being currently created. The remaining 41% are unrecorded. 71% of catalogues are printed or in paper format (10), 35% are electronic (5), and 3 (21%) are available online. Catalogues are presented using different software. Significantly, those libraries with over 10,000 items use free library management systems (Koha, Cardbox, Collectorz).

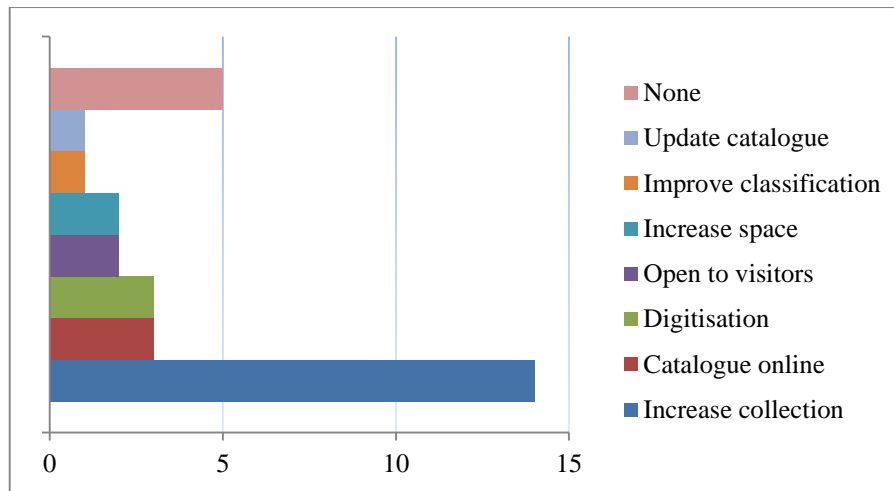
Most Buddhist libraries are open to religious, congregation, and occasional visitors. Additionally, some respondents (30%) think their libraries can sustain research. An appointment is necessary in about 40% of the cases. Libraries open during centres' opening hours except during holidays or retreat periods. Items are on open shelves in most libraries, but some items need to be requested in advance in some cases (17%).

Borrowing is limited to religious and congregation only. Library items are to be used within the premises otherwise. Some require a signature or a registration as a reader. Access is free of charge, with one case charging a small annual fee in addition to membership or the organisation. Notice is sometimes required as some items are kept in private areas.

Libraries are usually located in a single room, about 20m<sup>2</sup> on average, occasionally used for other purposes. In some cases, large size collections occupy 3 or 4 rooms. Metres of shelf vary greatly, from about half a metre to over a hundred.

Planning ahead, most libraries would like to increase their collection (85%). Three would like to make their catalogue available online and two wish to open their collections to visitors. One prioritises keeping the catalogue updated. Another one would like their classification

system improved. Digitisation is present in three responses. Space is a concern they all share, but is emphasised by two respondents. No future plans are reported by 31% of the responses.



**Figure 14: Future developments**

Some libraries are unaware of other Buddhist libraries (54%), or only aware of libraries within their organisation (31%). Some libraries are well-known, e.g., Samye Ling, Buddhist Society, or Amaravati Monastery. Some libraries emphasise their uniqueness (Centre for Applied Buddhism; Buddhist Society) given their particular circumstances. 21% say they collaborate with other libraries<sup>31</sup>.

A final section in the questionnaire was open for comments. Several report that although their library needs reorganisation, their limited focus and informal outlook suited a small congregation. For them, they have a collection of books rather than a library. One respondent argues space limitation for subject focus on their own tradition. A few mention reliance on volunteers to run services or collect statistics. One respondent reports that completing the questionnaire helped them to focus their attention in further development for their library.

### **Observation**

Twelve Buddhist libraries were visited in February 2015<sup>32</sup>. Seven are in London, one in Hertfordshire, one in Essex, one in Buckinghamshire, one in Manchester and one in

<sup>31</sup> Some collaborating institutions mentioned are Amaravati Monastery, Cittaviveka Monastery, Hartidge Monastery, Greenstreete Library, SOAS library, Oxford Buddhist Vihara, Centre for Applied Buddhism, and Oxford Centre for Buddhist Studies.

<sup>32</sup> Christmas Humphreys Memorial Library, Amaravati Monastery, Great Gaddesden (Theravada Forest tradition); Buddhapadida Buddhist Temple, Wimbledon, London (Thai Theravada); The Buddhist Society,

Northumberland. According to tradition, they belong to Theravada (3), Tibetan (3), Triratna (2), Soka Gakkai (1), Japanese Zen (1), Chinese Ch'an/Humanist (1), ecumenical (1). Religious reside in six of these locations, four being monasteries. Most were created in the 1990s (7), one in the 1980s, three in the 1970s and one in 1924.

In addition to visitors and residents' libraries, Amaravati has a library for children only (Rainbow library), one for monks and another one for nuns (none catalogued). On the other hand, the main library in Throssel Hole is open only to religious, the reference library being much modest. Possession of books by religious is allowed and stipulated in all instances.

Most libraries have between 2,000 and 4,000 books, with two under 1,000 and two over 15,000 items. Most libraries display rules of use, complexity increasing with size. A space exclusively dedicated to the library is present in only three cases, the two largest libraries and a monastic library. These three also use the most attractive display strategies –one providing a visitors' book– and offer electronic equipment to access the collection. The library is a common space for diverse uses in all other cases.

Several policy documents are displayed in the libraries. The lending policy is displayed in the seven libraries that allow it: five keep records on a notebook, the remaining two using a computer database. Most make some items for reference only, with one case creating a separate library of duplicates for its lending service. Only five libraries make their catalogue available to visitors, two via computer, the other three in paper format, with varying levels of usability and description level. Preservation (as storage) efforts can be observed in eight cases. Although most libraries accept donations, only four advertise their donation policies. Only two exhibit the mission of the library publicly.

Three libraries display prominently their new acquisitions, with also three libraries showing which item are to be discarded. Five libraries have special book collection, either because some important books are housed in the altar or because they are considered rare. Eight libraries exhibit their return policy clearly, with four of them allocating a particular space for returns. All libraries shelve the books by subject. Ten have assigned classes to them, although only eight explain these classes to visitors in public documents, only six explain where

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London (ecumenical); Centre for Applied Buddhism, Taplow (Soka Gakkai UK); London Fo Guang Shan (Taiwan; humanistic, Buddha Light International Association); Jamyang Buddhist Centre, London (Tibetan, Gelugpa, Foundation for the Preservation of the Mahayana Tradition); London Buddhist Centre (Triratna); London Buddhist Vihara (Theravada, Sri Lanka); Sangharakshita's Library, Manchester Buddhist Centre (Triratna); Marpa House, Ashdon, Essex (Tibetan Kagyu); Throssel Hole Buddhist Abbey, Carrshield, Hexham (Order of Buddhist Contemplatives, Zen); Samye Dzong Manor Place, London (Tibetan Kagyu)

classes are located in the shelves in a document or by tags on the shelves. Most libraries stamp their books to declare ownership and then also label them and write class marks inside the books. Half of the libraries keep a separate section for periodicals, the two largest ones even indexing some of them or providing indices. One keeps a collection of newspaper clippings. Archival material is not included in the library catalogues.

Another element of interest is that staff with awareness on library functioning is present in only five libraries, with even several desk and phone volunteers in centres with a library open to the public wondering whether a library was available, a catalogue existed, or someone was responsible for it. Some centres also offer free books and booklets, with most selling also books and audio CDs, among other merchandise.

## **Interviews**

Fifteen interviews were arranged. Three were conducted over the phone and one via email. The remaining were accompanied by visits to the libraries<sup>33</sup>. Regarding schools interviews concerned Tibetan (5), Theravada (2), Zen (2), Triratna (2), and Soka Gakkai (1) traditions, in addition to one ecumenical centre and two subject specialists<sup>34</sup>, representing all together nine different lineages or umbrella organisations.

In defining the importance of the library service, four respondents acknowledge a library is not a priority for them, although they recognise its positive presence and certain use of its services by some members of the congregation. They variably argue lack of space, resources or practical reasons not to develop an enhanced library service. Seven respondents esteem their libraries highly and work towards improving them, particularly by increasing the size of their collections. These also express the will to show their records online. Interestingly, all of these seven see themselves as unique because of the scope of their collections (Buddhist Society, Centre for Applied Buddhism, Adhisthana), their position in the landscape of Buddhism in the UK (Jamyang, Samye Ling, Centre for Applied Buddhism), the community they serve (Amaravati, Throssel Hole), and/or their history (Buddhist Society; Adhisthana).

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<sup>33</sup> London (4), Buckingham (1), Essex (1), Manchester (1), Hertfordshire (1), Northumberland (1), Oxford (1), Cambridge (1), phone (3), email (1).

<sup>34</sup> Tibetan: Jamyang Buddhist Centre, London Buddhist Diamond Way, Kagyu Samye Dzong Manor Place, Marpa House, and Samye Ling; Theravada: London Buddhist Vihara and Christmas Humphreys Memorial Library, Amaravati Monastery; Triratna: Manchester Buddhist Centre and Adhisthana; Zen: Throssel Hole and London Soto Zen; Soka Gakkai: Centre for Applied Buddhism; Ecumenical: Buddhist Society; Academic: Sarah Norman, Librarian, Oxford Centre for Buddhist Studies, and Dr Petà Dunstan, Librarian, Faculty of Divinity, Cambridge University, advisor to several Christian monastic libraries and editor of the yearbook *Anglican religious life*.

One respondent (London Soto Zen Group) explains that the few books they have are sufficient for the needs of their community so no further development in collecting is required. Three among these are either creating a collection or reorganising their holdings into a library so a service can be provided (Adhithana, Samye Ling, London Diamond Way Buddhism). Many report library use has fallen due to the advent of the internet and the use of new technologies, which means texts can be accessed elsewhere. This change of orientation into a more practice-based Buddhism and the mindfulness movement might also have an effect (Dr Biddulph, Buddhist Society).

Most libraries grow with donations and/or by collecting the material they produce. Few collect recordings of sermons and talks, although some express the wish to do so. Only three collect according to what seems a collection policy, although two major players (Adhithana; Samye Ling) aren't collecting at present due to reorganisation.

Regarding their main activity, all agree that the library provides reference sources, aids study and supports their congregation's practice. Three would also like to achieve academic and research audiences (Centre for Applied Buddhism; Samye Ling; Adhithana). With the exception of five respondents, this is done by classifying and cataloguing library materials, which is seen as essential to record holdings and control stock. Amaravati reported that completing a stock take was a useful exercise towards planning future collecting and recording loss. Four of them lack a library catalogue or are currently preparing one. The remaining respondents, and corroborated by experts' opinions, consider classifying and cataloguing as essential library tasks which help run and market the library. Two libraries have even made efforts to include their record in union catalogues (Centre for Applied Buddhism; Amaravati).

Planning for the future, a few libraries express the need to complete the catalogue of their holdings. Seven respondents express the intention to make their records available online, with four of these aspiring to produce more digital content. One would like to find ways to attract users (Centre for Applied Buddhism) and two expect to be able to open to the public soon (Adhithana; Samye Ling), while Amaravati is confident it can easily reach 1,000 registered users. Whereas those libraries whose catalogue is not yet available wonder about their mission and goals (Marpa House; Samye Dzong; London Buddhist Way Buddhism), others recognise the need to establish priorities regarding library service in the context of their organisation (Manchester Buddhist Centre) while they maintain their book collection will

remain available (Buddhist Society), although growth and updating would also be required (London Buddhist Vihara). The dual challenge of adapting to the technological change and of clarifying mission, aims and goals is paramount in justifying the existence of these libraries, particularly congregation and monastic libraries, and for defining them either as working reference libraries or as museum libraries that symbolically narrate the history of a lineage (Dr. Dunstan). Six respondents, which correspond to the better organised libraries, and experts' opinions, think someone acting as librarian, preferable with subject knowledge, should carry out these tasks and develop the service.

Most centres describe themselves as being places of practice also aiming to spread Buddhism, in traditional or adapted variants. Only a few however emphasize study and research in their mission statements (Centre for Applied Buddhism; Samye Ling). Libraries provide scriptures and other resources to support the practice of residents and visitors. Triratna libraries emphasise particularly the preservation of texts and talks produced by Sangharakshita and other order members. Some mention the training of religious in their mission and focus mainly on serving the needs of monastics and residents (Amaravati; Throssel Hole; London Buddhist Vihara; Samye Ling). This translates into religious reading close to the concept of *lectio divina*, reading to refresh faith, or as a companion to practice (London Soto Zen). Religious require a library since studying is part of their ethos (Dr Dunstan). Most respondents put the accent on their own tradition and familiarity with the scriptures, besides commentarial literature by their own lineage, particularly their founder. Despite practitioners' access to texts and their own preferences, reading is encouraged differently, from very eclectic sources (Triratna) to a few fundamental materials (London Diamond Way Buddhism; Soka Gakkai) with the majority falling in a middle way that emphasizes scriptural authority according to the lineage interpretation. Reading is considered mostly as a companion to practice.



## Chapter 5: Discussion

Using the data collected, an array of libraries set in a variety of scenarios can be defined and some general characteristics can be observed.

Buddhist libraries are present all over the UK, with a higher concentration around urban centres, particularly London. Most Buddhist groups with a permanent location, a congregation, and running regular activities, like courses or retreats, are very likely to include if not a library, at least a collection of books made available to residents and/or visitors.

Libraries exist in Buddhist settings belonging to all denominations and lineages. They appear invariably in monasteries and setting with a continuous presence of religious. Libraries can also be said to develop in centres that offer education programs or place particular importance to study and research.

Libraries in Buddhist environments mainly develop into reference services. They exist to provide information, mostly primary sources, scriptures and exegetical work, to residents and visitors, among other subjects of interest. Many libraries are also used as repository of material produced by the centre or teachers attached to the lineage. This material generally takes the form of periodicals, books, seminars, talks, and its transcripts, be it in a document and/or an audio format. Most Buddhist centres place great emphasis on their own tradition and prioritise their own sources. It can then be said that most libraries show a collection bias towards the teaching of their own lineage. Collection policies are geared towards this effort, which in some cases justify the presence of the library.

Few libraries move beyond provision and repository functions and consider themselves to be also for research. In fact, so far only the Centre for Applied Buddhism can be said to offer this service. Others likely to fulfil this role, either because of the nature of their collections, the size of the collection, or their intended uses, are Samye Ling and Adhisthana. However, these two are currently being created. Furthermore, it is worth noting other traditions are also planning the creation of new centres with teacher training facilities, which might imply the development of some sort of library facility<sup>35</sup>. Other large libraries, like Amaravati or the Buddhist Society could possibly be used for research, but with some limitations.

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<sup>35</sup> [www.kmclondon.org/centre/temple](http://www.kmclondon.org/centre/temple)

Despite its presence and clear function, most library mission statements seem poorly developed and abstract in their outlook, while their definition of aims and objectives is rather generic. Additionally the position of these libraries seats uncomfortably within the mission statement of their parent institution. Whereas most institutions present themselves as places of practice, the spread of the dharma is also argued as their *raison d'être*, which means libraries could be used towards this end. However, libraries are rarely used in this manner. This is particularly evident by the lack of promotional activities in the majority of the libraries examined, although promotion seems a primary concern for some of them.

The creation of Buddhist groups and therefore libraries increased after the end of Second World War and the occupation of Tibet. After a period of consolidation of each movement, and the creation of some Western adaptations of traditional lineages, some more libraries were created that express these new forms. Often the foundation of a Buddhist centre implies the creation of a library service of some sort. Most centres incorporated a library or collection of books that developed over time by donations, mainly from members of the congregation, from significant individuals, or by gifts from a parent institution, or with the books of the founder or monastic community. A few realised the need for a library of a different quality once their lineage had reached a certain following and a permanent headquarter for the movement was inaugurated. It is worth mentioning the considerable influence of Christmas Humphreys in the development of libraries, his donations being behind the collections at the Buddhist Society, but also at Amaravati (Christmas Humphreys Memorial Library) and at Shoboan Zen Centre Library. Another notable example, The Centre for Applied Buddhism was first created with the support and the donation of hundreds of titles by the Soka Gakkai Japanese headquarters. Finally, the core of Sangharakshita Library at Adhisthana contains the books the founder brought back from India, his papers and other items, and it will act as a memorial after his death (Vajragupta, 2010, p. 130).

Regarding staff, librarians are the exception. Most individuals in charge of libraries in Buddhist centres have no qualification, although they tend to possess some related academic knowledge and skills<sup>36</sup>. Libraries have been drawn into these roles in the past, so it seems that whenever someone with knowledge of libraries forms part of the congregation, they tend to

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<sup>36</sup> Over the years, several Buddhist scholar-practitioners have been involved as trustees in some Buddhist centres in the UK, e.g., Stephen Batchellor, former monk, is one of the founders of Sharpam Trust ([www.sharpamtrust](http://www.sharpamtrust)) and a teacher at Gaia House ([www.gaiahouse.co.uk](http://www.gaiahouse.co.uk)), while Paul Williams was trustee of the Lam Rim Buddhist Centre ([www.lamrim.org.uk](http://www.lamrim.org.uk)). It is tempting to research their involvement in the formation of libraries in these centres.

fulfil this role. The majority work in that post occasionally, with the exceptions of two monastic libraries and the Centre for Applied Buddhism. Excepting two, all people responsible for libraries do so as volunteers. Therefore it can be said that libraries in Buddhist centres are largely run by volunteer paraprofessionals that have learnt on the job according to the needs and expectations of the congregation. With one exception, they are all Buddhist practitioners. Volunteers operate on the idea of merit-making, whereas librarians in monastic setting assumed this position as one among other monastic roles.

It seems relevant at this point to draw attention to a phenomenon regarding libraries and scholarly roles. A number of individuals working as librarians were or became monks and nuns, and some religious used to be librarians. Rev. Alexander at Throssel Hole and Danasamudra at Adhithana are both ordained within their orders. U Thittila (d. 1997), Burmese monk and Abhidharma literature scholar, was librarian for a time at the Buddhist Society. Myokyo-Ni (Irmgard Schoegl), founder of the Zen Centre, London, was also a librarian at the Buddhist Society before ordination. Ani (Jetsunma) Tenzin Palmo (Diane Perry), together with Russell Webb, once secretary of the British Mahabodhi Society, and joint editor of its journal, now editor of the *Buddhist Studies Review*, who had worked for a time at SOAS library (Olivier, 1979, p. 70; Webb, 2014, 1994, p. 173), organised and catalogued in 1962-1963 the library of the London Buddhist Vihara, before travelling to India, where she ordained. Chime Rinpoche was curator of Tibetan material at the British Library for many years. Lastly, Rev. Aloka, formerly a monk at Amaravati, used to be a librarian before ordination. Helen, Mitra member at Manchester Buddhist Centre, is a retired librarian.

Some religious also collect valuable material. Lelung Rinpoche, based in Ruislip for a number of years, endeavours to collect original Tibetan manuscripts with the aim of completing the transmission of the lineage, and therefore guarantee that he will be able to pass it onto his disciples (Wilkins, 2011). As seen earlier, transmission is only available should teacher and teaching, manuscript and oral explanation, come together. Similarly, Akong Rinpoche, founder of Samye Ling together with Chögyam Trungpa, also collected rare original manuscripts sourced from India, Nepal, China and Mongolia. They are collected in a protected environment in his monastery in Scotland. Belonging to the same lineage as Trungpa and Akong Rinpoche is Chime Rinpoche, who founded the first Tibetan centre in England, now called Marpa House. Chime Rinpoche, who worked as curator of the Tibetan

collection at the British Library for sixteen years (Oliver, 1979, p. 117; Sneling, 1987, p. 246), is reported to have a personal collection of valuable items.

Regarding ritual aspects of text, it is worth mentioning that no centre included ritual texts or those kept in altars, regardless of tradition, as part of either their library collection or their special collections. This sort of texts has been observed in Tibetan, Theravada and Zen temples.

Printed books predominate in Buddhist libraries and form their main asset. This is followed by periodicals, which are collected sporadically and many times remain unrecorded. Audio CDs are a particular favoured medium in monastic libraries, as are electronic files, mainly with audio content, in monastic environments and in centres with strong lineage bias. Contrasting book stock with other formats shows that libraries with the largest amount of books not only tend to be better organised, but also hold more titles and better kept runs of journals. The Centre for Applied Buddhism is again the exception in that they hold the largest and most diverse collection of periodicals, mainly acquired by subscription.

Acquisition is almost always conducted by donations, with some libraries purchasing new items and very few subscribing to other resources. Libraries then depend on donations by religious and members of the congregation for its growth. Most centres announce which items are required. These are either donated, a token given towards their purchase, or especially acquired by a donor. In these cases, these items generally include a dedication. The Centre for Applied Buddhism is an exception in that it actively selects items for purchase and follows a defined collection development policy, while other do the same on a much smaller scale. A minority of libraries seek to exchange publications with other institutions, though this practice is neither well established nor always very productive.

Growth also occurs with the incorporation of transcripts from seminars and the recording of sermons and talks. Many libraries now purposely collect the material their organisation produces and hence they archive the scholarly output of teachers and members of their school. Some are also engaged in making this material available in a variety of forms, mainly via the internet through their websites, or by enabling some library space to this. It is interesting to note that most respondents considered these items not to be library materials, although a few of them mentioned them as subjects regularly requested by users.

By size, collections vary greatly. From just up to fifteen books, the largest recorded library is the Centre for Applied Buddhism at about 17,000 volumes. An average of between 1,000 and 4,000 volumes appears to serve all types of centres. Below this figure, libraries tend to remain not catalogued and their organisation is likely to be unplanned. Remarkable also are some audio collections, for instance, those at Amaravati and at Throssel Hole, part of which is available online<sup>37</sup>. Size matters the most in those centres trying to reach an academic audience in addition to their own congregation: Adhisthana, Samye Ling and Centre for Applied Buddhism. Although all respondents reported a wish to increase their collection and/or facilitate improved access, none related not fulfilling the needs of the congregation. Interestingly, most explained their development according to the changing needs of the congregation, although these remain unexplored in the majority of cases or just assumed. Although not a sign of quality, it is felt that size provides a good indication of each organisation intentions towards their library service or the requirements to fulfil their users' information needs.

Most libraries can be described as modest, even the larger one. Nonetheless a few cater for users' needs, plan their collection policies, have stated a clear mission and sets of aims and objectives, and classify and catalogue to good standards, which can be taken as indicators of quality and professionalism. The headquarters of a movement tend to have the largest collection.

English is the prevalent language in most Buddhist libraries, with the exception of centres of a large ethnic affiliation, mainly Chinese, but also Thai, Burmese, and Sinhala. Most libraries have texts in the Buddhist canonical languages, that is, Pali, Sanskrit, Tibetan, classical Chinese, and Japanese, among others. Retreat centres and lineages with an international following tend to have some items in major European languages, mainly French, German, Spanish and Italian.

Printed resources, followed by electronic media, particularly audio, are the most demanded formats. However, library use seems to have shown a decline despite the fact that more books on Buddhism are being published annually<sup>38</sup>. Possible explanations are the availability and

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<sup>37</sup><sup>37</sup> [www.throssel.org.uk/dharma-talks](http://www.throssel.org.uk/dharma-talks); [www.amaravati.org/audio-and-printed-dhamma-teachings/](http://www.amaravati.org/audio-and-printed-dhamma-teachings/). *The Buddhist Directory* (2007) lists some of these resources (p. 181-184)

<sup>38</sup> The catalogue of the British Library has included an average of 350 titles a year for the last five years with Buddhism as main subject alone. The catalogue of the publisher and distributor Wisdom Books contains at present 11,350 titles about Buddhism and related topics. It is regarded by libraries as one of their main purchasing sources.

access to texts in other media and channels and the tendency towards a practice-based Buddhism. Libraries have so far failed as a whole to make full use of this technological change. Otherwise, it's been noted that many libraries assume electronic resources rather belong to the webmaster's domain. The institutional repository and the archive are not generally managed from the library. Still, reading as an aid to study and companion to practice is at the core of the religion and therefore Buddhist libraries can be said to have a mission to accomplish.

In addition to texts concerning their lineage and school, all centres hold a considerable amount of books on philosophy, psychology, and ethics, many of which are by popular authors. Most of them also contain scriptural collections, some even in original languages and in several translations and different editions. This means scriptures relating to their own tradition which results in a partisan and biased canon. It is felt that expositions of the religion are usually lacking. Besides sectarian preferences, practical manuals count among the most demanded items in any library along other practical texts on psychology and therapies. Currency only matters in the larger libraries, the remaining having formed a core collection of titles and only adding titles as they are requested, donated, or produced by the organisation. In a few cases, like for the London Buddhist Vihara Library, currency has become an issue. The library, once perceived *as the best stocked and most representative of its kind in the UK besides SOAS and The Buddhist Society* (Webb, 2004, p. 159) before the advent of specialist university department in the 1970s, has stopped collecting with the same intensity than in the past either because religious find existing resources satisfactory, for lack of room for growth, of because the mission of the library has changed.

Considering collection strengths could provide an indication on each group's position regarding authority. For instance, despite Throssel Hole has a nearly complete canon by the Pali Translations Society and many Mahayana scriptures by the Numata Translation Group, among other edition by several publishers of more popular texts, their collection efforts veer towards Mahayana scriptures, particularly Zen texts and those on and by Master Dogen. A similar case can be made of the Centre for Applied Buddhism regarding the Lotus Sutra and Nichiren or of most Tibetan groups. Practitioners often emphasize the need to access as many translations as possible for a deeper understanding of the teaching.

This could also suggest in part a practical canon used for religious' education in Buddhist environments, particularly in monasteries and groups running teacher training programs.

These programs, which can include the Triratna's Mitra system or New Kadampa's Teacher training program, are a unique development of the West, since in traditional Buddhist countries even lay teachers undertook training in monasteries and temples. Additionally, it informs reading habits and preferences. In turn, it could facilitate a heuristic analysis of Buddhist practitioners' scholarly output.

It is important to include other literature like novels and poetry, often quoted in talks and sermons according to each practitioner's preferences. Each organisation attributes different value to literature. The Triratna order, for example, concedes great relevance to all literature, creativity being seen as a higher expression of humanity (Subhuti, 2012, p. 21; Sangharakshita, 2014). On the other hand, Throssel Hole keeps novels and poetry for when monks feel unwell (interview), whereas they are quite popular genres at Amaravati (interview).

Two significant phenomena regarding this are observable. One is that popular, prolific authors, like the Dalai Lama, Thich Nhat Hanh, Sangharakshita, Geshe Kelsag, the Dalai Lama and Pema Chödrön, among others, are present in most libraries, and are frequently consulted<sup>39</sup>. In fact, this literature has been pivotal in spreading Buddhism. The second is that some libraries have reduced their texts available to those produce but their teachers and lineage, a selection similar to that available in their websites and bookshops. Interestingly, these seem to be among the fastest growing movements in the UK, and also those that run teacher training programs (e.g., Kay, 2004, p. 176)

An overview of the subjects in the libraries and the intensity with which they are collected shows eclectic practitioners and biased or even sectarian libraries. Although bias is perhaps an unavoidable, even desirable characteristic in libraries with practical limitations, it seems that exclusivity is perhaps a sign of sectarianism. Nevertheless this is not the place to discuss these issues.

It seems evident that with counted exceptions most centres maintain a traditional conception of librarianship. In them, books, followed by periodicals and occasionally audio CDs, reign. Many libraries mistrust the future of the printed book while most assume Buddhist sources

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<sup>39</sup> The Dalai Lama and Thich Nhat Hanh were the two most spiritually influential living people (Buddhist) in 2013 according the magazine *Mind, body, spirit*, published by Watkins (2013, 33). In 2014, these were the Dalai Lama (No. 1) and Thich Nhat Hanh (No. 4). Of note is Daisaku Ikeda (no. 72, Soka Gakkai) ([www.watkinsmagazine.com/watkins-spiritual-100-list-for-2014](http://www.watkinsmagazine.com/watkins-spiritual-100-list-for-2014)). The Dalai Lama (no. 1) and Thich Nhat Hanh (No. 4) made it on the list again in 2015 ([www.watkinsmagazine.com/1-20-on-the-spiritual-100-list-in-2015](http://www.watkinsmagazine.com/1-20-on-the-spiritual-100-list-in-2015))

are available online *somewhere*. Few make efforts to index electronic objects for their users, with the exception of files containing their own material. This shows a general inability to adapt to the pace of the technological change and to exploit its possibilities.

Operationally, the main activity undertaken by Buddhist libraries is acquisition. Collections grow mainly with donations. The development of libraries thus depends on the generosity of the congregation, the needs of religious and practitioners, and the activities of librarians. Many libraries report having very generous donors who not only give their time and effort but also give away and acquire items for the use of religious and congregation. Generosity understood in this context relates to the concept of *dana*, a key Buddhist virtue, source of merit and an exercise to overcome attachment and selfishness (Keown, 2004, p. 69).

From acquisition follows classification and cataloguing, which only about half of the cases examined pursue, despite being considered the core activities in church and temple library manuals (Arai, 1980, p. 8). Preservation, promotion or digitalisation tends to occur more intensely in those libraries that classify and catalogue to a more professional standard.

Classification functions in most cases as a broad division by subject –only a few known to assign subject heading to the records. Catalogues mainly record just author, date, title and subject. The few professional catalogues follow MARC formats and AACR/RDA (when downloaded). Online and electronic catalogues are exceptional<sup>40</sup>. Classification appears to be only necessary as size and complexity increases. The presence of a classification system reflects therefore not only the nature of the collection but also its intended uses and users.

Provision is facilitated by offering library space and a loan service. Other library services are unevenly represented. Loan tends to be for the congregation, for registered members, or for the use of religious. It grants access to the collection or part of it. A few libraries have developed a separate lending collection. In non-monastic and community environments, the library space is often used for other purposes. Access to these libraries is free but an appointment is required in many instances. Libraries are open during centres' opening hours. Most libraries offer access to all material, which is usually available on open shelves, with some restricted or requiring notice.

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<sup>40</sup> [www.appliedbuddhism.org.uk/library-institute-oriental-philosophy](http://www.appliedbuddhism.org.uk/library-institute-oriental-philosophy);  
[www.thebuddhistsociet.org/page/library/library-catalogue](http://www.thebuddhistsociet.org/page/library/library-catalogue)



In order of preference, Buddhist libraries express they would like to increase their collections, be more open and known to visitors and researchers, and have a virtual presence by making their records and digital resources available online. There are exceptional examples of this, like well-known digital libraries such as Access to Insight<sup>41</sup> or the Buddhist eLibrary<sup>42</sup>, but also other such organisational archives online, for instance, Lama Yeshe Wisdom Archive<sup>43</sup> or Urgyen Sangharakshita's website<sup>44</sup>. This wealth of resource is worth exploring in future research.

Most Buddhist libraries operate in isolation and show little or quite reduced knowledge of other Buddhist libraries in existence –Buddhist Society and Amaravati being the exception. Interestingly, the largest and more professionally run of the recorded libraries (Centre for Applied Buddhism) remains largely unknown.

In conclusion, regardless of size of the collection and the congregation, it appears that a mission statement with clear and well defined aims and objectives needs to be developed if libraries are to impact the life of practitioners and help spread the religion and offer access to it. Librarians would hold a key position in defining core responsibilities, classification and cataloguing among them, and lead strategic thinking on how the library fulfils the organisation's mission, but also on how technology can be implemented to best serve the congregations' needs. These libraries show constraints as budgets are not managed and access to resources is limited. Therefore, it can be said that libraries in Buddhist settings lack integration with their organisation, with counted exceptions.

Practicing the intellectual exercise described above will help define them either as working libraries, that is, providing access to reference and borrowing; as museum libraries, recounting the history of the lineage or the centre; or as repository libraries, where items are deposited and whose use is not intended. It is then proposed a classification of Buddhist libraries following three categories: community, academic, and monastic. These categories are the vortex of a pyramidal spectrum within which each library can be placed. These must be taken as provisional, flexible definitions that work towards the understanding of a phenomenon. Community, academic and monastic libraries all operate to some extent as working, museum and repository libraries, with each library emphasising more one of these

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<sup>41</sup> [www.accesstoinsight.com](http://www.accesstoinsight.com)

<sup>42</sup> [www.buddhistelibrary.org](http://www.buddhistelibrary.org)

<sup>43</sup> [www.lamayeshe.com](http://www.lamayeshe.com)

<sup>44</sup> [www.sangharakshita.org](http://www.sangharakshita.org)

aspects. Retreat centres and ecumenical types tend to emphasize their community and practice. Traditional and hierarchical organisations emphasise the figure of the abbot or founder of the movement, with monastic setting reflecting religious reading habits and monastic roles.

<b>Criteria</b>	<b>Community</b>	<b>Academic</b>	<b>Monastic</b>
<b>Location</b>	Place of practice – permanent	Can also be a place of practice – permanent	Place of practice – permanent
<b>Location and services</b>	Shared space – generally lack services	Own space – computers, photocopiers, e-readers	Own space – some services, like e-readers
<b>Mission</b>	Provision	Provision	Provision
<b>Aims</b>	Preservation and spread of a tradition	Preservation of sources about the subject	Preservation of a lineage
<b>Goals</b>	Repository of a tradition’s output	Repository – Storage – Facilitate research	Repository of the order
<b>Target public</b>	Congregation’s and visitors’ needs	Researchers’ and congregation’s needs	Religious’ needs
<b>Subjects</b>	Main sources	Main sources – Scripture – Other languages	Main sources – Scripture – Reference –
<b>Subjects</b>	Generic, own literature, and sectarian emphasis	Reference, generic, ecumenical, and own literature	Sectarian emphasis
<b>Subjects</b>	Popular authors, some scriptures, particularly those relating to own tradition, several languages	Academic, scriptures in several editions and translations, historical and philological emphasis	Original languages, scriptures in several edition and translations
<b>Currency</b>	Not an issue	Important	Not an issue, need for new translations and exegetical works
<b>Staff</b>	Run by a team of volunteers	Librarian responsible	Librarian responsible
<b>Catalogue</b>	Most incidence of unrecorded collection in this category	Catalogued, tend to be professionally made	Catalogued, great care
<b>Classification</b>	Basic	Subject headings	Quite complete
<b>Activities</b>	Reference – loan	Reference – loan – research	Reference – training reading material
<b>Collection</b>	From well-kept to	Cared, preserved and	Cared and preserved

	little looked after	promoted	
<b>Opening hours</b>	Centre hours – when not in use	Working hours	Always
<b>Access</b>	Free – borrowing to member if available	Free – borrowing to members if available	Restricted to religious or by appointment
<b>Knowledge of libraries in Buddhist settings</b>	Sectarian or no knowledge	General knowledge – Seeks cooperation and exchange	Some knowledge – Seeks cooperation to some extent

Table 1. Categories of libraries

## **Chapter 6: Conclusion**

Through this research it has been demonstrated that several typologies of libraries exist in Buddhist settings of all denominations in the UK. The concepts used to investigate Buddhist libraries, namely size, subjects and uses have shown to be useful in describing library services and their objectives in the context of their organisations' missions.

A key finding of this research is that libraries in Buddhist environments are poorly integrated in their organisation. Statement of missions, aims and objectives tend to be generic and abstract. Libraries also suffer from economic, staffing and space constraints and tend not to be considered a priority in many organisations. In addition, they seem not to be well-known, even among other Buddhist libraries, and in many instances they are both underdeveloped and underused.

Another finding is that Buddhist libraries tend to be modest in size, maintain traditional ideas about librarianship and remain unable to embrace technological changes. Most consider electronic files not to be part of the library and so online archives tend not to fall under their responsibility.

This research also shows that most libraries emphasise material relating to their own tradition and produced by their teachers and organisations. Therefore, it can be said that most libraries display a strong bias, even sectarian, which, in some cases, justifies the existence of the library and its collection activities. Many libraries argue this selection is sufficient to fulfil the information needs of most practitioners, who also either form their own collections or access Buddhist material elsewhere.

On the basis of the findings generated by this study, some remarkable libraries have also been identified. These tend to be carefully managed in term of a well-defined mission statement, a professionally produced library catalogue and classification system and in fulfilling their users' needs. They are present across all types of Buddhist libraries. Some worth mentioning are perhaps the Centre for Applied Buddhism, The Buddhist Society library, Christmas Humphreys Memorial Library at Amaravati, and Throssel Hole library. It is worth noting most monastic libraries fit into this category. Some promising developments include Sangharakshita Library at Adhisthana and the future Samye Ling Library in Scotland.

It is suggested that size of the collection and subject analysis can be used as indicators to investigate several characteristics. When contrasted with the mission, they can provide an

indication of the organisation's motivation and intentions in developing a library service. When compared with use, they can contribute in defining reading habits and practitioners' preferences.

The main contribution of this research is the definition of Buddhist libraries into three main categories: community, academic and monastic libraries. These must be taken as tentative, approximate designations since most libraries operate to some extent in one or more of these categories according to the emphasis placed on the services they offer.

It is also concluded that libraries need to define a clear mission statement if they are to impact the life of practitioners and help spread Buddhism. Librarians also need to describe activities such as collecting, cataloguing and classifying, among other core responsibilities. It is felt that this would collaborate in describing Buddhist libraries either as working libraries, museum and memorial libraries, or as repository libraries. This would perhaps help libraries overcome some issues regarding integration, access and technology, and also guide them in establishing priorities.

One limitation of this study is that religious education is not considered and no information needs analysis has been conducted. Syllabus programs will have to be examined to better understand information needs which could shape a library service. Another limitation is that impact and library use is not analysed, mainly due to space and time limitations and lack of available statistics.

The findings of this research have implications in that it increases considerably the knowledge available about Buddhist libraries in the UK. It also has implications regarding reading habits and uses of texts in Buddhist settings. It provides some indication about the use of practical canons in monasteries and also the adaptation and/or creation of canons by new schools of Buddhism in the West. This helps define the concept of authority for Buddhist practitioners, whose reading habits and roles have changed in comparison with those of practitioners in the past. Concerning reading habits and scholarly activities, it is suggested that the scholarly output of Buddhist practitioners is worth examining from this perspective.

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## Abbreviations

ALA	American Library Association
ABTAPL	Association of British Theological and Philosophical libraries
BD	<i>Buddhist Directory</i> , Buddhist Society
ERIC	Education Resources Information Centre
JSTOR	<i>Journal Storage</i>
LISA	<i>Library and Information Science Abstracts</i>
LISTA	<i>Library, Information Science &amp; Technology Abstracts</i>
COPAC	<i>CURL [Consortium University and Research Libraries] Online Public Access Catalogue</i>
OPAC	Online public access catalogue
RelUK	<i>Religions in the UK directory</i>

## APPENDICES

### Appendix 1: List of Buddhist centres with a recorded library considered in this study

**Title:** Christmas Humphreys Memorial Library

**Affiliated to:** Amaravati Buddhist Monastery

**School or lineage:** Theravada, Thai forest tradition; monastery

**Postal address:** St Margaret's, Great Gaddesden, Hemel Hempstead, Hertfordshire HP1 3BZ

**Phone:** 01442842455

**Email:** [library@amaravati.org](mailto:library@amaravati.org)

**Website:** [www.amaravati.org](http://www.amaravati.org)

**Library website:** [www.amaravati.org/about/library](http://www.amaravati.org/about/library)

**Description:** Created in 1985 by Ajahn Sumedho and Barbara Jackson as librarian. From the website: Integral part of the monastery providing a unique resource for residents and visitors. An important part of the early collection was donated by Christmas Humphreys. Ethos: library reflects the monastery. All the materials in the library have been donated or their purchase made possible through the generosity of countless people. Long-term project to digitise the library catalogue is nearly completed, with the resulting electronic catalogue available for use on computers in the library, hopefully online in near future. Monastery residents and visitors can make use of the Dhamma Vault, an extensive repository of audio and video *Dhamma* materials accessible in the library only. Most of these materials can also be downloaded on electronic devices. Library always open to visitors and residents. Registration is required. Donations of all kind welcome. Financial donations, tokens or book vouchers to replace lost books and acquire new titles of interest, as well as provide, replace or maintain equipment used in the library. There is a wish-list of books. Other libraries: Rainbow library for children, Monks' library, Nuns' library, individuals' collections. Some statistics are collected. Classification system is used. Collection development policy is followed.

**Stock and coverage:** 15,800 v., 200 periodicals, archives of Ven. Narada Thera, and others, audio files. Buddhism and world's religions. It includes extensive collection of books and material on Buddhism and connected topic and of the spiritual life of many traditions and disciplines. Mostly books in English, but also in Burmese, Cambodian, Chinese, Czech, Dutch, French, German, Hindi, Hungarian, Italian, Japanese, Polish, Portuguese, Danish, Norwegian, Swedish, Spanish, Thai, Sinhala, and Vietnamese. Theravada Buddhism is the most demanded subject and Theravada Buddhism, Forest Sangha and devotional literature are the strongest topics by size.

**Services:** Loan, postal loan, photocopies, reference enquiries.

**Staff:** Library managed by a resident librarian, Juan Serrano, with assistance from a team of part-time volunteers. Help, particularly with other languages, is always welcome.

**Bibliography:** Bell, 1991, p. 164; *BD*, p. 191; [www.amaravati.org/about/library](http://www.amaravati.org/about/library); Maitreya, B. A., Maharatthaguru, A., Pandita, A., & Jayasili (2003). *Introduction Buddhism*. Manchester: Ketumati Buddhist Vihara, p. 16; Oliver, 1979, p. 204; Tomalin and Starkey, 2014.

**Title:** London Buddhist Vihara Library

**Affiliated to:** London Buddhist Vihara; Anagarika Dharmapala Trust of Sri Lanka; Maha Bodhi Society of Sri Lanka.

**School or lineage:** Theravada, Sri Lanka; monastery.

**Postal address:** The Avenue, Chiswick, London W4 1UD

**Phone:** 020 8995 9493

**Email:** London.vihara@virgin.net

**Website:** [www.londonbuddhistvihara.org](http://www.londonbuddhistvihara.org)

**Library website:** [www.londonbuddhistvihara.org/Centre.htm#library](http://www.londonbuddhistvihara.org/Centre.htm#library)

**Description:** Website: Library is house in the lecture hall. The library contains sets of the Buddhist canons in English and Asian languages, ola-leaf manuscripts, bounds sets of periodicals, books on Buddhism and related subjects. The library is open to students and friends of the vihara. Please contact the Vihara to arrange access to the collection. Free access.

**Stock and coverage:** 4,000 v. currently. It contained a library in 1928 in Gloucester Road (Olivier, 1979, p. 67); c. 1,000 v. in 1972 (Candamitto, 1972); 2,000 v. in 1979, deemed impressive (Olivier, 1979, p. 72-73); 2,500 v., well-stock (Webb, 1994, p. 175). Webb (2004, p. 159-160): Until the advent of the university departments specialising in South Asian or Far Easter religions and cultures in the 1970s, outside SOAS and BS, the LBV was *probably the best stocked and most representative of its kind in the UK*. Webb lists acquisitions (1994, p. 162-163) plus other relevant information, *the library was completely reorganised and catalogued by the author and Diane Perry* - now the senior most Western Buddhist Nun, Ani Tenzin Palmo; classes dropped as not requested (p. 161); library little used, records being computerised (p. 162). Books in English and Sinhala. Books on Theravada Buddhism with strong scriptural and commentarial sections.

**Services:** Photocopy; loan.

**Staff:** Richard Jones, also editor of *Samadhi, Journal of the London Buddhist Vihara*, available online

**Bibliography:** Candamitto, 1972; Oliver, 1979, p. 73 (Maha Boddhi Society, 2,000 volumes); Webb, 1994; *BD*, p. 192; *Guide to Libraries in London*, 2004, p. 168; Pracharart, 2004, p. 74; Pracharart, 2004, p. 126.

**Title:** Birmingham Buddhist Vihara Library

**Affiliated to:** Birmingham Buddhist Vihara.

**School or lineage:** Theravada

**Postal address:** 29-31 Osler St., Birmingham B16 9EU

**Phone:** 01214546591

**Email:** [vihara@bbv.org](mailto:vihara@bbv.org)

**Website:** [www.bbtv.org.uk](http://www.bbtv.org.uk)

**Library website:** [www.bbtv.org.uk/Books\\_and\\_Publications.asp](http://www.bbtv.org.uk/Books_and_Publications.asp)

**Description:** From website: We have an increasing range of books available both for study on the premises and to be taken out on loan. Until recently these were not catalogued but we are currently in the process of setting up a database to simplify the research by subject. A complete set of Theravada Buddhist texts in English is also available. These are not to be taken out of the library but you are welcome to come in and study them at the Vihara. Also available on loan are a number of scholastic and meditation books suitable to both practitioners and students. You can visit our database. We would welcome the donation of books in good condition on subjects such as all schools of Buddhism, other world religions, philosophy, psychology and health.

**Bibliography:** *BD*, p. 116; [www.bbtv.org.uk/Books\\_and\\_Publications.asp](http://www.bbtv.org.uk/Books_and_Publications.asp)

**Title:** Marpa House - Chos Khor Ling - Library

**Affiliated to:** Marpa House - Chos Khor Ling; Dharma Trust

**School or lineage:** Tibetan Karma Kagyu

**Postal address:** Rectory Lane, Ashdon, Saffron Walden, Essex CB10 2HN

**Phone:** 01799 584 415

**Email:** [email@marpahouse.org.uk](mailto:email@marpahouse.org.uk)

**Website:** [www.marpahouse.org.uk](http://www.marpahouse.org.uk)

**Description:** Library created in 1973 seeking to provide books on Buddhism, particularly Tibetan and the Karma Kagyu school.

**Stock and coverage:** About 500 v. and increasing with donation and occasional purchase. Several periodicals and photographs. Books in English, some in Tibetan, Sanskrit and Pali.

**Staff:** Volunteer. One of the appointed trustees supervises the library.

**Bibliography:** *BD*; Oliver, 1979, p. 210.



**Title:** Lam Rim Bristol Buddhist Centre Library

**Affiliated to:** Lam Rim Buddhist Centres

**School or lineage:** Tibetan, Gelug tradition.

**Postal address:** 12 Victoria Place, Bedminster, Bristol, BS3 3BP

**Phone:** 01179639089

**Email:** [mike@lamrim.org.uk](mailto:mike@lamrim.org.uk)

**Website:** [www.lamrim.org.uk/bristol](http://www.lamrim.org.uk/bristol)

**Description:** Created about 1990, it aims at providing book on Buddhism and associated literature. No public catalogue although the library is classified. Free access to visitors. Loan restricted to registered members.

**Stock and coverage:** c. 1,200 v. plus around 150 periodicals and some audio material. Books in English, some in Tibetan and a few in other European languages. Focus on Tibetan Buddhism, with books by the Dalai Lama and other Tibetan lamas being most in demand.

**Services:** Loan.

**Staff:** Volunteer.

**Bibliography:** *BD*, p. 193.

**Title:** London Soto Zen Group

**Affiliated to:** International Zen Association – United Kingdom

**School or lineage:** Soto Zen

**Postal address:** 486 Caledonian Road, N7 9RP London

**Phone:** 02079929012

**Email:** [ana@zeninlondon.co.uk](mailto:ana@zeninlondon.co.uk)

**Website:** [www.zeninlondon.org](http://www.zeninlondon.org)

**Description:** Very small collection of reference books to support the practice.

**Stock and coverage:** Zen Buddhism.

**Staff:** None.

**Bibliography:** N/A

**Title:** Centre for Applied Buddhism

**Affiliated to:** Soka Gakkai International

**School or lineage:** Soka Gakkai International

**Postal address:** Taplow Court Grand Culture Centre, Taplow, Maidenhead, Berkshire, SL6 0ER

**Phone:** 01626591217

**Email:** [sn@appliedbuddhism.org.uk](mailto:sn@appliedbuddhism.org.uk)

**Website:** [www.sgi-uk.org](http://www.sgi-uk.org)

**Institute website:** [www.appliebuddhism.org.uk](http://www.appliebuddhism.org.uk)

**Library website:** [www.appliedbuddhism.org.uk/library-institute-oriental-philosophy](http://www.appliedbuddhism.org.uk/library-institute-oriental-philosophy)

**Description:** Created in 1990 by Daisaku Ikeda, President of Soka Gakkai International. Mission: to disseminate Buddhist philosophy to achieve a peaceful world. Goals: to cater for both academic and practitioner (any persuasion). Formerly known as Institute of Oriental Philosophy. From the website: We have a wonderful library with holdings of over 17,000 items, in subjects ranging from Buddhist thought, Buddhist art, Buddhist practices and Buddhist schools and sects across the world through to the sociology, anthropology and history of religions from both Asia and the West. This collection backs up the work which the CfAB carries out and as our name suggests, we aim to hold as many publications as possible on the positive role ancient Buddhist wisdom can play in our modern world. This specialisation is underpinned by extensive primary sources such as the Pali canon, the Taisho Shinshu Daishokyo (Mahayana canon in Chinese) and many texts from the Tibetan canon (Kanjur and Tanjur), as well as extensive secondary works. We add to stock regularly and are happy to take in donations in relevant subjects. We also run a lending library, (with a small annual subscription) and are happy to lend to anyone in the UK. Other databases include articles / papers relating to Buddhism and cuttings from UK newspapers – again on Buddhism. This database offers a chance to look at the embedding of Buddhism into English culture and has been compiled since 1990. You can search our complete database on line. At present this is available at our old site so please follow this link: [http://www.iopuk.org/oriental\\_library.aspx](http://www.iopuk.org/oriental_library.aspx)

**Stock and coverage:** 17,000 v., and about 100 journals, many of them subscriptions. 11,000 v. (*RelUK* [researched in 2005]; 12,000 v. and 80 journals in 2007 (*BS*, 2007, p. 190). English is the main language, with many other languages, including Sanskrit, Pali, Tibetan and classical Chinese.

**Services:** Photocopies, internet access, loan, postal loan, reference enquiries.

**Staff:** Sarah Norman, librarian; library volunteers.

**Bibliography:** *RelUK*; *BD*, p. 190; Bluck, 2006, p. 90; [www.appliedbuddhism.org.uk/library-institute-oriental-philosophy](http://www.appliedbuddhism.org.uk/library-institute-oriental-philosophy); Tomalin and Starkey, 2014.

**Title:** Throssel Hole Buddhist Abbey Library

**Affiliated to:** Order of Buddhist Contemplatives

**School or lineage:** Soto Zen

**Postal address:** Carrshield, Hexham, NE47 8AL

**Phone:** 01434345204

**Email:** [library@throssel.org.uk](mailto:library@throssel.org.uk)

**Website:** [www.throssel.org.uk](http://www.throssel.org.uk)

**Description:** Monastic library created in 1976. Mission: to support religious in their studies and practice. In addition to the monastic library, there is a small reference library for visitors.

**Stock and coverage:** Over 2,000 v., some periodicals and archival photographs; electronic library under development. Around 360 audio CDs with lectures. English language predominates. Some items in other European languages and in Japanese. Emphasis on Mahayana text, Zen, and Buddhist philosophy and practice. s

**Services:** e-readers

**Staff:** Revd. Alexander, librarian.

**Bibliography:** N/A

**Title:** The Sangharakshita library and exhibition centre - Adhithana

**Affiliated to:** Triratna

**School or lineage:** Triratna (formerly Friends of the Western Buddhist Order)

**Postal address:** Coddington Court, Coddington, Ledbury, Herefordshire, HR8 1JL

**Phone:** 0 1531641726

**Email:** [admin@adhithana.org](mailto:admin@adhithana.org)

**Website:** [www.adhithana.org](http://www.adhithana.org)

**Description:** Training centre, library and exhibition space bought in 2012. Library collection existing in several locations since 1970s. It will house Bhante's collection of books, papers, letters and archives. It will explore aspects of his life and teachings, plus exhibitions. Shelves are a gift from Foyles. Advice provided by Dayaka, conservator at the British Library. Bhante's collections started with the hundred books bought back from India in the 1960s - currently discussing how to welcome visitors. Library to act as repository and as memorial when Sangharakshita dies, as books thought as lifetime companions of the founder. Aryandana stamped the original books with the FWBO stamp. Ananda was then library keeper. Padmaloka centre housed the order library. Books moved with Bhante to Vajraloka, Birmingham: Kalyanarabha took it on, catalogued them in cards, and packed them to come to Adhithana. Some books carry dedications: Alan Ginsberg, inscriptions of historical figures, Govinda, among others.

**Stock and coverage:** Bhante's (Sangharakshita) collection of books, papers, letters, and archives, in addition to the collection of books that has been always present at Triratna main centre. Estimated to be at about 11,000 v., many periodicals and an extensive electronic library. English is the main language, many other languages also present.

**Services:** Under development

**Staff:** Danasamudra, librarian

**Bibliography:** Vajragupta, 2010, p. 130; *The Sangharakshita library and exhibition centre*, [www.adhithana.org/video-25-the-sangharakshita-library-and-exhibition-centre](http://www.adhithana.org/video-25-the-sangharakshita-library-and-exhibition-centre) (2013); *The Sangharashita library: books on shelves!*, <https://thebuddhistcentre.com/news/sangharakshita-library-books-shelves> (2014); [www.adhithana.org/library-opening-event/](http://www.adhithana.org/library-opening-event/) (2015); *The opening of the Sangharakshita Library*, <https://thebuddhistcentre.com.adhithana/opening-sangharaksia-library> (2015); *Buddhist voices: Vidyadevi on the Sangharakshita library*, <https://thebuddhistcentre.com/features/buddhist-voices-vidyadevi-sangharakshita-library> (2015); *Gathering wisdom while we may: the opening of the Sangharakshita library*, <https://thebuddhistcentre.com/highlights/gathering-wisdom-while-we-may-opening-sangharakshita-library> (2015); Sangharakshita, 2014, p. 38-39.

**Title:** Buddhist Society Library

**Affiliated to:** The Buddhist Society

**School or lineage:** Ecumenical; non-denominational

**Postal address:** 58 Eccleston Square London SW1V 1PH

**Phone:** 02078345858

**Email:** [library@thebuddhistsociety.org](mailto:library@thebuddhistsociety.org)

**Website:** [www.thebuddhistsociety.org](http://www.thebuddhistsociety.org)

**Library website:**

[www.thebuddhistsociety.org/page/library](http://www.thebuddhistsociety.org/page/library); [www.thebuddhistsociety.org/page/library/library-catalogue](http://www.thebuddhistsociety.org/page/library/library-catalogue); [www.thebuddhistsociety.org/page/library/library-rules](http://www.thebuddhistsociety.org/page/library/library-rules)

**Description:** From Website: The Society has possessed a library since the earliest days; the first accessions records date from 1926.

The size of the Library is limited by the space presently available to about 4,000 volumes on the Ground Floor plus approximately 1,000 more elsewhere in the building. The core of the collection is material supporting the belief and practice of present-day Buddhists in the UK, although peripheral subjects are covered as well. Most of the books are available for loan to members resident in the U.K. Non-members may consult books during the hours when the Society is open to the public.

As part of the reorganization referred to above, a computer database has been developed to replace the card catalogue. Thanks to the generosity of one of our members, this database is now available for [searching online](#).

Opening Times: The library is open to members and non-members **2-6 p.m Monday to Friday and 2-5 p.m. on Saturday.**

Services **Postal Service** - The library runs a Postal Service for members - for further details see the [online catalogue page](#). **Book Renewal** - Library books may be renewed by email - [email the librarian](#).

### **Library Rules**

Books may be borrowed only by members of the Society resident in the UK. Certain books are not available for loan. Two books may be borrowed at one time. The normal time limit is one month, but a loan may be renewed provided the books are not wanted by another reader. Renewals may be requested by email to [library@thebuddhistsociety.org](mailto:library@thebuddhistsociety.org), by telephone (020 7834 5858) during opening hours (2.00pm to 6.00pm Monday to Friday and 2.00pm to 5.00pm on Saturdays), or by post if it is not convenient to visit the Library in person. In the case of books borrowed by post, the borrower must note the postage which was charged on the parcel and include a remittance for this amount when the books are returned. Please do not send payment by cheque for amounts of less than £2.00; postage stamps are acceptable. Books will be recalled if they are overdue or if they are urgently required by another reader. In the event of books being damaged or not returned, the borrower undertakes to reimburse the Library for the cost of the replacement.

**Stock and coverage:** Library catalogue retrieves ca. 4,200 v. Very ecumenical approach and collecting practices.

**Services:** Loan; postal services

**Staff:** Part-time; paid

**Bibliography:** [www.thebuddhistsociety.org](http://www.thebuddhistsociety.org); *Middle Way* 18(2), 1943, p. 28; Humphreys, 1962, p. 226 (Buddhist Shrine in Lancaster Gate, London); Candamitto, 1972, p. 7 (5,000 books); Oliver, 1979, p. 52 (Buddhist Lodge had a collection of 500 books in 1929); Mellor, 1989, p. 128 (Theosophy books removed); Bell, 1991, p. 3; *BD*, p. 12; *BD*, p. 191-192. Oliver, 1979, p. 204; Bluck, 2006, p. 10; Kemmel, 2007, p. 23.

**Title:** Sangharaksita Library

**Affiliated to:** Manchester Buddhist Centre - Buddhist Society of Manchester

**School or lineage:** Triratna (formerly Friends of the Western Buddhist Order)

**Postal address:** 16-20 Turner Street, Northern Quarter, Manchester M4 1DZ

**Phone:** 01618349232

**Email:** [info@manchesterbuddhistcentre.org.uk](mailto:info@manchesterbuddhistcentre.org.uk)

**Website:** [www.manchesterbuddhistcentre.org.uk](http://www.manchesterbuddhistcentre.org.uk)

**Description:** Reference library created by members ca. 1996 as a resource for research on Buddhism. Open during centre's working hours. Library room also used for other purposes.

**Stock and coverage:** Ca. 1,000 v., mostly in English, with an ecumenical approach. Variety of Buddhist scriptures and general introductions to main schools and lineages.

**Services:** Photocopies, CD and DVD players.

**Staff:** Occasional; part-time.

**Bibliography:** [www.manchesterbuddhistcentre.org.uk/services-for-business-schools-groups/services-and-facilities](http://www.manchesterbuddhistcentre.org.uk/services-for-business-schools-groups/services-and-facilities) ; Tomalin and Starkey, 2014.

**Title:** Kagyu Samye Dzong Manor Place

**Affiliated to:** Kagyu Samye Ling Monastery and Tibetan Centre

**School or lineage:** Karma Kagyu; Tibetan

**Postal address:** 33 Manor Place, London SE17 3BD

**Phone:** 0207 708 8969

**Email:** [manoplace@samye.org](mailto:manoplace@samye.org)

**Website:** [www.london.samye.org](http://www.london.samye.org)

**Description:** Library created in 1997 with the aim of becoming a hub of knowledge for individuals interested in Buddhism as well as other religions and philosophies. Library available during centre's opening hours. This centre is to close down soon and move its activities to the centre in Spa Rd., with whose collection it will merge.

**Stock and coverage:** Over 300 v. in English, with some books also in Tibetan, Vietnamese and Chinese, on all aspects of Buddhism, particularly Tibetan.

**Services:** Internet access, loan, CD and DVD players.

**Staff:** Volunteer, occasional.

**Bibliography:** N/A

**Title:** London Diamond Way Buddhism

**Affiliated to:** Diamond Way Buddhism.

**School or lineage:** Karma Kagyu, Tibetan.

**Postal address:** The Beaufoy, 39 Black Prince Road, Kennington, London SE11 6JJ

**Phone:** 0207 587 1718

**Email:** [london@buddhism.org.uk](mailto:london@buddhism.org.uk)

**Website:** [www.buddhism-london.org](http://www.buddhism-london.org)

**Description:** Small library of Buddhist books and a selection of Diamond Way Buddhist magazines and meditation booklets. Small reference library being created to provide books on the lamas in the Karma Kagyu tradition. Buddhist library and shop is being proposed as future development of the centre, along with an exhibition centre. It is expected these will also benefit the local community.

**Stock and coverage:** Ca. 100 books in English, some in Tibetan, mainly about Tibetan Buddhism.

**Services:** N/A

**Staff:** N/A

**Bibliography:** [www.buddhism-london/faq-on-the-beaufroy-institute](http://www.buddhism-london/faq-on-the-beaufroy-institute)

**Title:** Jamyang Buddhist Centre Library

**Affiliated to:** Jamyang Buddhist Centre, Foundation for the Preservation of the Mahayana Tradition

**School or lineage:** Tibetan, Gelugpa

**Postal address:** Old Courthouse, 43 Renfrew Road, Kennington, London, SE11 4NA

**Phone:** 020 7820 8787

**Email:** admin@jamyang.co.uk

**Website:** [www.jamyang.co.uk](http://www.jamyang.co.uk)

**Library website:** [www.jamyang.co.uk/index.php/facilities/library](http://www.jamyang.co.uk/index.php/facilities/library) ;

[www.jamyangrooms.co.uk/library.shtml](http://www.jamyangrooms.co.uk/library.shtml)

**Description:** Website: Jamyang has a fairly extensive holding of books on Buddhism in English, in the range of about 3,000. The less specialised of these are housed on the open shelves in our beautiful library space. More specialised books are held in reserve stacks (also known as plastic crates!) mainly because we don't have the space to have them out on the shelves. We are gradually re-cataloguing the English language holdings, but progress is slow. Once we have cracked the cataloguing we will make sure that it is publicly available online through this site. If you looking for a particular book and think we might have it then please contact the Spiritual Programme Coordinator to arrange a time to come in and check the shelves and our in progress catalogue and shelf stock lists. All visitors can sit in the library and read the books, but borrowing rights are restricted to Jamyang Friends. Some books cannot be borrowed, usually because of their rarity. We also have much more limited holdings of Tibetan language books and of Sanskrit, Pali and other Buddhist languages (Chinese and Xi Xia for example). Our Library meeting room is an ideal space for smaller, intimate meetings or coaching sessions.

**Stock and coverage:** Mainly books in English, some in Tibetan, with an emphasis on Tibetan Buddhism, Buddhism in the West and canonical literature.

**Services:** Website: The Library has a naturally peaceful and quiet atmosphere, conducive to communication and harmony. Central table seats 6 – 8 comfortably. Excellent natural lighting. Flipcharts, TV & Video, OHP, Slide and digital projector etc. Access to computer/internet in the Library. Restrooms close to meeting room. Disabled access & facilities. Tea & espresso coffees & cakes available from our in-house Cafe. Friendly atmosphere. Reasonable rates. On-site hospitality team to greet your participants. Central location with easy public transport links.

**Staff:** Volunteer; library catalogued by a volunteer, Paul, now in Australia.

**Bibliography:** [www.jamyang.co.uk/index.php/facilities/library](http://www.jamyang.co.uk/index.php/facilities/library); *BD*, p. 193; Tomalin and Starkey, 2014.

**Title:** Majushri Kadampa Meditaton Centre Library

**Affiliated to:** Manjushri Kadampa Meditation Centre

**School or lineage:** New Kadampa Tradition

**Postal address:** Conishead Priory, Ulverston, LA12 9QQ

**Phone:** 01229 584029

**Website:** [www.nkt-kmc-manjushri.org](http://www.nkt-kmc-manjushri.org)

**Email:** [info@manjushri.org](mailto:info@manjushri.org)

**Description:** Resource to make known and available the books of the New Kadampa Tradition to visitors and people attending courses and retreats.

**Stock and coverage:** About 100 book in several formats and a variety of languages.

**Services:** Internet access.

**Bibliography:** Kay, 2004, p. 67 (mentions the NKT Manjushri Institute as possessing a library of over 3,000 volumes on Buddhism, yoga, Western psychology and philosophy); Kay, 2004, p. 76. (mentions the purge of the library and its final dissolution); Bluck, 2006, p. 138.

**Title:** Hartridge Buddhist Monastery library

**Affiliated to:** Hartridge Buddhist Monastery – Amaravati

**School or lineage:** Thai forest – Theravada

**Postal address:** Odle Cottage, Uppotery, Nr Honiton, Devon EX14 9QE

**Phone:** 01 4048 91251



**Website:** [www.hartridgemonastery.org](http://www.hartridgemonastery.org)

**Email:** [hartridge.monastery@gmail.com](mailto:hartridge.monastery@gmail.com)

**Description:** A collection a books of interest to residents

**Stock and coverage:** About 500 v. and few other library materials, mainly in English, some in Pali and Thai.

**Services:** Loan.

**Staff:** Volunteer.

**Bibliography:** *BD*, p. 9; *BD*, p. 193; Bluck, 2006, p. 27; Bluck, 2006, p. 31; Bluck, 2006, p. 46.

**Title:** Bristol & SW UK Shambhala Meditation Group - Library

**Affiliated to:** London Shambhala Meditation Centre

**School or lineage:** Tibetan, Kagyu-Nyingma

**Postal address:** 17 Lower Redland Road, Redland, Bristol BS6 6TB

**Phone:** 011 7329 6109

**Website:** [bristol.shambhala.info](http://bristol.shambhala.info)

**Email:** [Bristol@shambhala.org.uk](mailto:Bristol@shambhala.org.uk)

**Description:** resource created around 35 years ago to provide books as background to the courses offered on the Shambhala tradition, related traditions and Buddhism in general.

**Stock and coverage:** Up to 200 items plus some journals, mainly in English, with an emphasis on books by Pema Chodron, Chogyam Trungpa and Sakyong Mipham.

**Services:** Loan

**Staff:** Volunteer

**Bibliography:** *BD*, p. 193.

**Title:** Rigpa Birmingham Resources

**Affiliated to:** Rigpa UK

**School or lineage:** Rigpa Fellowship

**Postal address:** 171 Pineapple Road, Kings Heath, Birmingham B30 2SY

**Phone:** 01 2144 1698

**Website:** [www.rigpa.org.uk](http://www.rigpa.org.uk)

**Email:** birmingham@rigpa.org.uk

**Description:** Created in 2003, this resource is a collection of different media for the use of students.

**Stock and coverage:** About 100, with some journals. Main language is English.

**Services:** Loan

**Staff:** Volunteer

**Bibliography:** N/A

**Title:** Grenstreete Library

**Affiliated to:** Samatha Association – National Samatha Centre

**School or lineage:** Samatha Association

**Postal address:** Greenstreete, Llangunllo, Powys, LD7 1SP

**Website:** [www.samatha.org/grenstreete](http://www.samatha.org/grenstreete)

**Email:** info@samatha.org

**Description:** Library created in 1996 to provide reference material while the retreat centre is in used.

**Stock and coverage:** about 3,000 volumes, 300 journals and other material, mainly in English and some in Pali, with emphasis in Theravada, Zen, and meditation.

**Services:** Loan, CD and DVD players.

**Staff:** Volunteer

**Bibliography:** *BD*, p. 194; Bluck, 2006, p. 50; Bluck, 2006, p. 63.

**Title:** Rivendell Buddhist Retreat Centre Library

**Affiliated to:** Rivendell Buddhist Retreat Centre

**School or lineage:** Triratna Buddhist Community

**Postal address:** Chilles Lane, High Hurstwood

**Phone:** 01825 733764

**Website:** [www.rivendellretreatcentre.com](http://www.rivendellretreatcentre.com)

**Email:** [info@rivendellretreatcentre.com](mailto:info@rivendellretreatcentre.com)

**Description:** Created about 30 years ago, the library is a selection of diverse books about Buddhism, particularly the Triratna order.

**Stock and coverage:** About 250 books, 75 journal issues and several archival items. Mostly in English and about or by the Triratna order and Western Buddhism. Catalogue being currently created.

**Staff:** Volunteer

**Bibliography:** N/A

**Title:** Golden Buddha Centre - Library

**Affiliated to:** Golden Buddha Centre

**Postal address:** The Grove, Victoria Street, Totnes, TQ9 5EP

**Email:** [rsr@goldenbuddha.org](mailto:rsr@goldenbuddha.org)

**Website:** [www.goldenbuddha.org](http://www.goldenbuddha.org)

**Library website:** [www.goldenbuddha.org/LibraryQuery](http://www.goldenbuddha.org/LibraryQuery)

**Description:** Created about 9 years ago to make Buddhist books available to members.

**Stock and coverage:** about 1,500 volumes and a few journals and CDs. Material mainly in English. Ecumenical orientation.

**Services:** Loan is not available. Library catalogue online and in progress.

**Staff:** Volunteer

**Bibliography:** *BD*, p. 15; *BD*, p. 193.

**Title:** Gaia House Library

**Affiliated to:** Gaia House Trust

**School or lineage:** Vipassana (Theravada; Zen)

**Postal address:** West Ogwell, Newton Abbot, Devon, TQ12 6EW

**Email:** [info@gaiahouse.co.uk](mailto:info@gaiahouse.co.uk)

**Website:** [www.gaiahouse.co.uk](http://www.gaiahouse.co.uk)

**Description:** Library created in 1984 to support the teaching offered on retreats/

**Stock and coverage:** Over 3,000 volumes in English mainly. Emphasis on meditation and spiritual practice. It also includes some audio files.

**Services:** audio players

**Staff:** Volunteer.

**Bibliography:** N/A

**Title:** Cham Tse Ling Library

**Affiliated to:** Cham Tse Ling

**School or lineage:** Tibetan – Gelugpa/Kagyu

**Postal address:** 13 Hawthorn Crescent, Lea, Preston PR2 1RD

**Email:** [ae.walmsley@gmail.com](mailto:ae.walmsley@gmail.com)

**Website:** [www.quietmountain.org/dharmacentres/ctl/](http://www.quietmountain.org/dharmacentres/ctl/)

**Description:** Library created in 1998 which consist of a small collection for members use.

**Stock and coverage:** Approximately 150 books, mainly in English.

**Services:** Loan

**Staff:** N/A

**Bibliography:** [www.quietmountain.org/dharmacentres/ctl/](http://www.quietmountain.org/dharmacentres/ctl/)

**Title:** Jamyang Buddhist Centre Leeds Library

**Affiliated to:** Foundation for the Promotion of the Mahayana Tradition

**School or lineage:** Tibetan, Gelugpa

**Postal address:** 31 St Paul's Street

**Email:** [smile@jamyangleeds.co.uk](mailto:smile@jamyangleeds.co.uk)

**Website:** [www.jamyangleeds.co.uk](http://www.jamyangleeds.co.uk)

**Description:** Library created to provide a resource for members who may borrow books.

**Stock and coverage:** Over 1,000 titles, mainly in English, concentrating on the Gelugpa tradition and the Lam Rim path, particularly works by Lama Yeshe, Lama Zopa, Geshe Tashi Tsering and the Dalai Lama, among other Tibetan and Indian masters, and other traditions too.

**Services:** Loan. Library uses Book Collector as library management system.

**Staff:** Volunteer

**Bibliography:** *BD*, p. 193.

**Title:** Buddhapadipa Temple Library

**Affiliated to:** Buddhapadipa Temple

**School or lineage:** Theravada - Thai

**Postal address:** 14 Calonne Road, Wimbledon, London, SW19 5HJ

**Email:** [buddhapadipa@hotmail.com](mailto:buddhapadipa@hotmail.com)

**Website:** [www.buddhapadipa.org](http://www.buddhapadipa.org)

**Description:** Created about 20 years ago by Thai monks with the support of the Royal Thai Embassy, London, the library intends to be a store of the source of Buddhism and to provide information about Buddhism.

**Stock and coverage:** The library contains about 3,000 volumes and about 200 journal issues, mainly in English and Thai, but also in Chinese and Pali. Strong scriptural collection.

**Services:** London.

**Staff:** Volunteer.

**Bibliography:** *BD*, p. 193; Oliver, 1979, p 205.

**Title:** Rigpa UK London Library

**Affiliated to:** Rigpa UK

**School or lineage:** Tibetan - Nyingma

**Postal address:** 330-332 Caledonian Road, Islington, London, N1 1BB

**Email:** [enquiries@rigpa.org.uk](mailto:enquiries@rigpa.org.uk)

**Website:** [www.rigpa.org.uk](http://www.rigpa.org.uk)

**Description:** Created about 15 years ago, library intends to be a representation of the teaching of the centre

**Stock and coverage:** About 100 books and several journal issues in English.

**Services:** Loan.

**Staff:** N/A

**Bibliography:** N/A

**Title:** Oxford Buddha Vihara Library

**Affiliated to:** Oxford Buddha Vihara

**School or lineage:** Theravada

**Postal address:** 356-358, Abingdon Road, Oxford, OX1 4TQ

**Email:** [oxford\\_buddhavihara@yahoo.co.uk](mailto:oxford_buddhavihara@yahoo.co.uk)

**Website:** [www.oxfordbuddhavihara.org.uk](http://www.oxfordbuddhavihara.org.uk)

**Library website:** [www.oxfordbuddhavihara.org.uk/about.html](http://www.oxfordbuddhavihara.org.uk/about.html)

**Description:** Created in 2003 the abbot Ven. Dr. Khammai Dhammasami to offer information on Theravada Buddhism and meditation and to make available to practitioners the necessary information and to help the research of monastics. Website: Our library is in the garden huts. You can use it anytime and borrow books by filling a borrowing form.

**Stock and coverage:** About 3,000 books, 100 periodical issues and several newsletter issues, and 200 CDs in English, Pali, Tai (Shan) and Burmese.

**Services:** Loan

**Staff:** Volunteer, monastic.

**Bibliography:** [www.oxfordbuddhavihara.org.uk/about.html](http://www.oxfordbuddhavihara.org.uk/about.html)

**Title:** London Fo Guang Shan Library

**Affiliated to:** London Fo Guang Shan

**School or lineage:** Chinese Ch'an

**Postal address:** 84 Margaret Street, London, W1W 8TD

**Email:** [ibps@londonfgs.org.uk](mailto:ibps@londonfgs.org.uk)

**Website:** [www.ibps.org.uk](http://www.ibps.org.uk)

**Description:** The library (on the ground floor) has a collection of Dharma books, cassettes and videos in both Chinese and English, and these items are available for loan. Created in 1992 as reference for monastics and congregation.

**Stock and coverage:** About 3,000 items and around 100 journal issues, mainly in Chinese, and some in English, with an emphasis on Mahayana sutras and Hsin Yun's works.

**Services:** Loan.

**Staff:** Volunteers, lay.

**Bibliography:** <http://www.londonfgs.org.uk/cms/article.php?id=10> ; *BD*, p. 86; *BD*, p. 194.

**Title:** London Buddhist Centre Library

**Affiliated to:** London Buddhist Centre

**School or lineage:** Triratna order

**Postal address:** 51 Roman Road, Bethnal Green, London E2 0HU

**Email:** [contact@lb.org.uk](mailto:contact@lb.org.uk)

**Website:** [www.lbc.org.uk](http://www.lbc.org.uk)

**Description:** Created in 1978 as a reference for practitioners and a repository of the lineage's publication.

**Stock and coverage:** About 1,500 books, around 170 journal issues and around 130 seminar transcripts, mostly in English. Ecumenical approach and emphasis on Sangharakshita and lineage's works.

**Services:** Loan.

**Staff:** Volunteer, lay. (John Wilde)

**Bibliography:** London Buddhist Centre, p. 10.

**Title:** Zen Centre Library

**Affiliated to:** Zen Centre – Zen Trust

**School or lineage:** Rinzai Zen

**Postal address:** 58 Marlborough Place, London, NW8 0PL

**Email:** [shoboan\\_zen\\_centre@yahoo.co.uk](mailto:shoboan_zen_centre@yahoo.co.uk)

**Website:** [www.rinzaizencentre.org.uk](http://www.rinzaizencentre.org.uk)

**Description:** Originally the personal library of Christmas Humphreys, founder of the Buddhist Society, and developed after his death by Ven. Myokyon, the library's mission is to preserve literature on Buddhism and make it available to those staying at the centre.

**Stock and coverage:** Around 2,000 volumes and 300 electronic files, mainly in English, with some in Japanese, Chinese, and several European languages. Emphasis on Zen Buddhism, with strong collection on Tibetan and Theravada schools.

**Staff:** Volunteer – monastic

**Bibliography:** N/A

**Title:** Norwich Zen Buddhist Priory Library

**Affiliated to:** Norwich Zen Buddhist Priory

**School or lineage:** Soto Zen – Order of Buddhist Contemplatives

**Postal address:** Norwich

**Email:** [info@norwichzen.org.uk](mailto:info@norwichzen.org.uk)

**Website:** [www.norwichzen.org.zen](http://www.norwichzen.org.zen)

**Description:** Created in October 2013 by Rev. Leoma Hague, first prior at the priory, to be a resource to help advance Buddhism, in particular the Serene Reflection Meditation school,

and to enable congregation members to find out more about Buddhism and to deepen their knowledge of Buddhism and this tradition.

**Stock and coverage:** Just 120 books, 20 journal items, 2 videos, 40 CDs and 20 cassettes.

**Staff:** Monastic

**Bibliography:** N/A

**Title:** Samye Ling Library for World Religions

**Affiliated to:** Samye Ling

**School or lineage:** Tibetan – Karma Kagyu

**Postal address:** Eskdalemuir, Langholm, Dumfries and Galloway DG13 0QL

**Phone:** 013 8737 3232

**Email:** [library@samyeling.org](mailto:library@samyeling.org)

**Website:** [www.samyeling.org](http://www.samyeling.org)

**Library website:** <http://www.samyeling.org/projects/the-samye-library/>

**Description:** Website: The Task: To transform some 12,000 books donated to Samye Ling over the last 30-40 years into a respectable library. We sort then catalogue. Purpose: To support the Samye College and to provide a quiet place for study, reflection, and relaxation.

**Stock and coverage:** Our Stock: We are keeping all books that cover the subjects taught, studied and practised at Samye Ling. That is:- all forms of Buddhism; sacred books and philosophies connected with all world religions; psychology; philosophy; meditation; mindfulness training; art and architecture; Tibetan & herbal medicine; gardening & horticulture; all therapies; all forms of yoga and tai chi; culture and travel in Tibet and Buddhist countries; dictionaries and books in other languages; learning Tibetan; learning English. We try to sell donated books not included in these categories such as holiday fiction. Future: We are always looking for books in the above topics particularly those published this century.

In addition, Samye Ling also incorporate the collection of Akong Rinpoche's rare manuscripts.

**Staff:** Maggy Jones, Librarian; Volunteers.

**Bibliography:** <http://www.samyeling.org/projects/the-samye-library/> ; Snelling, 1987, p. 246; Oliver, 1979, p. 111; Oliver, 1979, p. 209; *Kagu Samye Ling*, 2007, p. 38. Bluck, 2006, p. 126.



**Appendix 2:** Centres that the *Buddhist Directory*, 2007, p. 193-194, record as having a library (Some of these centres have discontinued their activities).

A shared offering: England, East Riding of Yorkshire, Withernsea.

Aberfeldy Serene Reflection Meditation Grup, Scotland, Perth and Kinross, Aberfeldy Amida Trust.

Bodhi Garden Dharma Centre: England, East Sussex, Brighton.

Bodhicharya Buddhist Group: England, East Sussex, Chichester.

Brighton Theravadan Group: England, East Sussex, Brighton.

Buddha Vihara: England, London

Buddha Vihara: England, London: Middlesex, Southall.

Buddhist House: England, Leicestershire, Narborough.

Dorjechang Buddhist Centre: England, London.

Dragon Bell Temple: England, Devon, Exeter.

Edinburgh Samye Dzong: Scotland, Edinburgh.

Fo Guang Shan: England, Greater Manchester, Manchester.

Forest Hermitage (Wat Pah Santidhamma): England, Warwickshire, Sherbourne. *BD*, p. 117.

Glasgow Zen Dojo: Scotland, Glasgow.

Harlow Diamond Way Buddha Centre: England, Essex, Harlow.

[www.buddhism.org.uk/diamondway-buddhism/harlow/](http://www.buddhism.org.uk/diamondway-buddhism/harlow/); *BD*, p. 53

House of Inner Tranquillity: England, Wiltshire, Bradford on Avon.

Isle of Wight Buddhist Group: England, Isle of Wight, Newport. (No longer exists)

Jamyang Brighton: England, East Sussex, Brighton.

Jamyang Salisbury: England, Wiltshire, Salisbury. *BD*, p.128.

Khandro Ling: England, Cheshire, Macclesfield.

Leicester Buddhist Vihara: England, Leicestershire, Leicester. *BD*, p. 70.

Leicester Serene Reflection Meditation Group: England, Leicestershire, Leicester.

Liverpool Diamond Way Buddhist Centre: England, Merseyside, Liverpool. *BD*, p. 95.

Liverpool Serene Reflection Meditation Group: England, Merseyside, Liverpool.

London Serene Reflection Meditation Group: England, London.

Mid-Kent and Medway Buddhist Group: England, Kent, Maidstone. *BD*, p. 66.

Modern Buddha Way: England, Surrey, Guildford.

Newcastle Diamond Way Buddhist Centre: England, Tyne and Wear, Newcastle upon Tyne.

Reading Buddhist Priory: England, Berkshire, Reading.

Reading Diamond Way Buddhist Centre: England, Berkshire, Reading. *BD*, p. 33.

Rochdale Zen Retreat: England, Greater Manchester, Bolton.

Samadhi Meditation Centre: England, London. *BD*, p. 77.

Telford Buddhist Priory: England, Shropshire, Telford.

Thames Buddhist Vihara: England, London: Surrey, Selsdon. *BD*, p. 94.

Thrangu House Buddhist Centre: England, Oxfordshire, Oxford. (Library closed at time of study, email communication, 20 January 2015)

Vajrakuta Buddhist Study Centre: Wales, Denbighshire, Corwen.

West Cornwall Zen Centre: England, Cornwall, Helston.

Winterhead Retreat House, Somerset, Shipham.

**Appendix 3:** List of references to Buddhist libraries mentioned elsewhere

Amida Trust: London. Pracharart, 2004, p. 202.

Bath Diamond Way Buddhist Centre: England, Bath. *BD*, p. 27;  
[www.buddhism.org.uk/diamondway-buddhism/bath/](http://www.buddhism.org.uk/diamondway-buddhism/bath/)

Brighton Diamond Way Buddhist Centre: England, Brighton. *BD*, p. 49;  
[www.buddhism.org.uk/diamondway-buddhism/brighton/](http://www.buddhism.org.uk/diamondway-buddhism/brighton/)

Cardiff Buddhist Centre: Cardiff, Roath. *BD*, p. 132.

Cittaviveka - Chithurt Buddhist Monastery: Chithurst, Hampshire. Batchellor, 1994, p. 47.

Dundee Buddhist Group: Dundee. Oliver, 1979, p. 206.

Harnham Buddhist Monastery – Aruna Ratanagiri: Harnham, Belsay, Northumberland.  
<https://ratanagiri.org.uk/news/posts/summertime>

Karma Ling: Market Harborough, Leicestershire. Oliver, 1979, p. 210.

Manchester Samatha Centre: Manchester. Bluck, 2006, p. 50; Bluck, 2006, p. 56.

Marpa Institute: Bury St Edmunds, Suffolk. Oliver, 1979, p. 212.

Norwich Buddhist Centre: Norwich Norfolk. Bell, 1991, p. 164.

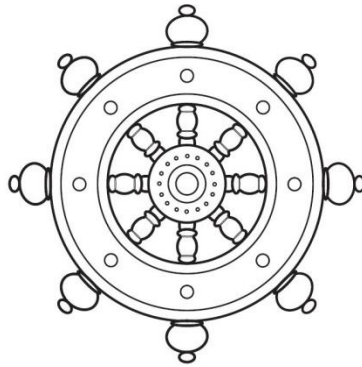
North Staffs azen Group: Stoke-on-Trent. Oliver, 1979, p. 212.

Padmaloka Retreat Centre: Surlingham, Norwich. [www.padamaloka.org.uk/about-padamaloka](http://www.padamaloka.org.uk/about-padamaloka)

Sri Saddhatissa International Buddhist Centre - Kingsbury Vihara: Kingsbury, London.  
[www.homepage.ntlworld.com/ssibc.HomePage.htm](http://www.homepage.ntlworld.com/ssibc.HomePage.htm)

Tiratanaloka Retreat Centre: Talybont-on-Usk, Brecon, Powys.  
[www.tiratanaloka.org.uk/about.html](http://www.tiratanaloka.org.uk/about.html)

Wat Sanghathan: Handsworth Wood, Birmingham. Pracharart, 2004, p. 8.



## BUDDHIST LIBRARIES IN ENGLAND

### CONTACT DETAILS

**1. Does your organisation have a library or a collection of books / tapes / journals or similar library materials?**

Yes

No

**2. If the answer is no, are there any particular reasons?**

- Lack of space
  - Lack of regular congregation
  - Lack of permanent location
  - Lack of interest
  - Lack of economic resources
- Other (please specify)

### 3. Library details

**Name of the library**

**Name of the parent organisation**

**Address**

**Address 2**

**City/Town**

**Post Code**

Email Address

Phone Number

POPULATION

4. What is the approximate size of your congregation?

5. Are there any monks/nuns/clergy living in the centre where the library is located?

Yes

No

Only visiting

6. How many are there?

Nuns/female clergy

Monks/male clergy

Male ordinands

Female ordinands

7. What is the mission of your library?

8. What are the main goals of your library?

9. When was the library created?

10. Who created the library?

STAFF

**11. Who looks after the library? Please tick where relevant:**

- Paid
- Volunteer
- Full-time
- Part-time
- Monastic/Clergy
- Lay/not-ordained practitioner
- Non-Buddhist
- Professional librarian

If other, please define

**12. Is there any training provided for library staff and volunteers?**

- Yes
- No

COLLECTION

**13. How many library items does your library have? Please indicate:**

Books	<input type="text"/>
Journals	<input type="text"/>
Newspapers and newsletters	<input type="text"/>
Photographs and slides	<input type="text"/>
Electronic library	<input type="text"/>
Institutional archive	<input type="text"/>

Any other exceptional library materials? For instance, art works:

LANGUAGE

**14. Which is the predominant language present in your library?**

**15. Are there any other languages present in your library?**

SUBJECT

**16. Does your library have books on any of these topics? Please tick as appropriate:**

- General works (dictionaries, encyclopaedias, directories)
- Periodicals, newspapers, newsletters
- General introductions to Buddhism
- History and biography
- Tripitaka and canonical literature
- Doctrinal literature and commentaries
- Buddhist art and archaeology
- Buddhist philosophy, psychology and ethics
- Theravada
- Mahayana
- Vajrayana
- Ch'an/Zen Sect
- Nichiren schools
- Pure Land / Shin schools
- Western Buddhism and Buddhism in the West
- Other religions and philosophies

If other, please indicate what is in the collection

**17. What are the most used or demanded subjects in your library?**



**18. Which are the three strongest subjects by size in your collection?**



**COLLECTION ACTIVITIES**

**19. Does your library undertake any of the following activities? Please tick where appropriate:**

- Selecting books for purchase
- Accepting gifts and donations
- Producing material regarding library collections and services
- Classifying library materials
- Cataloguing library materials
- Shelving and re-shelving used items
- Discarding unwanted library materials
- Preserving (looking after the safety and integrity of library items)
- Promoting the library
- Courses and seminars
- Collecting statistics about library activities, use and users
- Digitalising for preservation purposes
- Digitalising to make material available online
- Translating
- Editing
- Publishing
- Other (please specify)



CLASSIFICATION

**20. Does your library use a classification system?**

- Yes
- No

**21. Does your library use its own classification system?**

- Yes
- No

**22. If not, which classification system does your library use?**

**23. Are these activities defined in a collection development policy? (A formal document defining aims and objectives of the library and its main roles and duties)**

- Yes, the library follows a formal document
- No, the library doesn't have a formal document
- The library follows a policy but it hasn't been written in a formal document

**24. Does the library have its own budget?**

- Yes
- No
- There is a budget, but not separate for the library

SERVICES

**25. Which of these services does your library offer? Please tick where appropriate**

- Training and library introduction

- Photocopies
- Internet access
- Scanners
- Loan
- Postal service loan
- Interlibrary loan
- Reference enquiries
- DVD and CD players
- Computers
- Other (please specify)

#### CATALOGUE

**26. Does your library have a library catalogue?**

- Yes
- No
- It is being created / in progress

**27. If yes, in which format is it available? Please tick where appropriate**

- Printed / paper format
- Electronic format
- Online

#### LIBRARY MANAGEMENT SYSTEM

**28. Which computer programs do you use to manage your library? Please tick where appropriate**

- Microsoft Office Word or equivalent
- Microsoft Office Excel or equivalent

Microsoft Office Access or equivalent

None used

If you use a library management system, which one?

#### AVAILABILITY AND ACCESS

#### 29. Who has access to the library? Please tick where appropriate

Monks, nuns, clergy

Lay followers and members

Retreatants

Visitors

Researchers

Other (please specify)



#### 30. Is access to the library free?

Yes

No

#### 31. Is an appointment necessary to use the library?

Yes

No

#### 32. Are shelves accessible openly to library users?

Yes

No, library items need to be requested

Only some items are available on open shelves

**33. Are there any special requirements to use the library?**

- No
- Yes

**34. If yes, which are these requirements?**

**35. What are the library opening hours?**

#### FACILITIES

**36. Does the library have its own space?**

- Yes
- No

**37. What are the dimensions of the library?**

Surface	<input type="text"/>
Metres of shelf	<input type="text"/>
Number of rooms	

#### OTHERS

**38. Does your library have any specific plans for the future? Tick where appropriate:**

- Digitalisation
- Catalogue to be made available online
- Open collections to visitors
- Increase volume of the collection

Other (please specify)



**39. Could you name other libraries similar to yours?**



**40. Does your library collaborate with other institutions?**

- No
- Yes

If yes, could you name a few?



FINAL

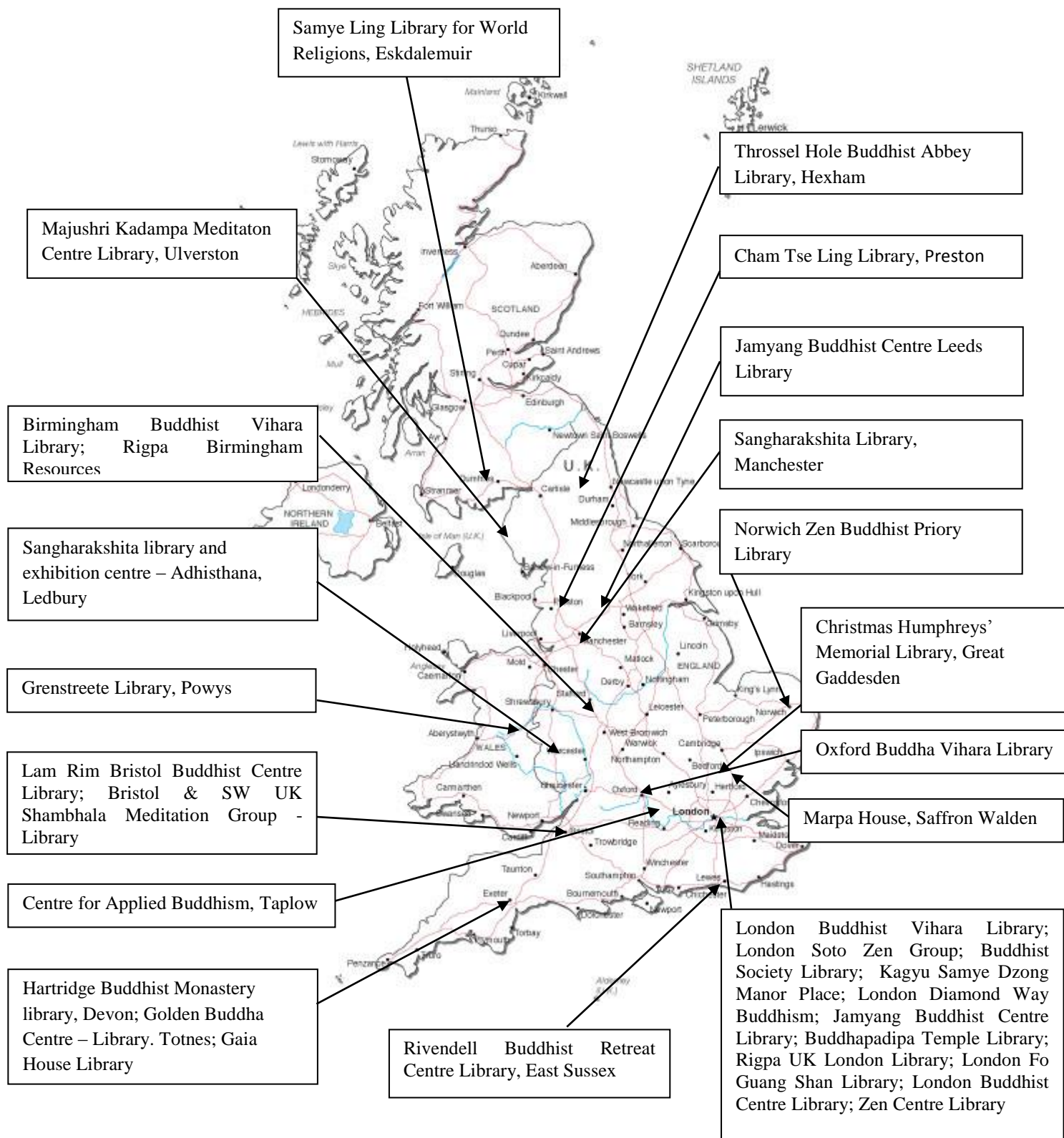
**41. Would you like your answers to be anonymous?**

- Yes
- No

**42. Would you like to make any final comments or add anything about your library?**



## Appendix 5: Location of Buddhist libraries



## GLOSSARY

**Abhidharma** Buddhist systematic philosophy of doctrine and practice.

**Bodhisattva** One who has vowed to become a Buddha. The spiritual ideal of Mahayana Buddhism.

**Buddha** A fully enlightened being, one who has awakened to Supreme Understanding of spiritual deliverance. Gautama Buddha, the historical Buddha.

**Buddhavacana** The word of the Buddha; the works accepted within a tradition as being taught by the Buddha; and also teaching in accordance with those taught by the Buddha.

**Canon** Textual collection with special authority in a religious tradition. In Buddhism it corresponds to works identified as *Buddhavacana*. It varies among different traditions.

**Ch'an** – *see Zen*

**Dharma** In Buddhism, law of the universe as taught by the Buddha; one of the Three Jewels (Buddha, *Sangha*, *Dharma*); any object of consciousness.

**Dharmakaya** One of the three bodies of the Buddha (*sambhogakaya* or enjoyment body; *nirmanakaya* or emanation body). In early Buddhism, it means the presence of the Buddha in the form of his teachings. In later forms, it is taken a synonymous with perfect enlightenment.

**Dogen** Founder of the Soto school of Japanese Zen (1200-1253)

**Jain** Indian religion that teaches a path of nonviolence toward obtaining liberation.

**Nichiren** Japanese Buddhist school created by the monk Nichiren (1222-1282). It places particular emphasis on the *Lotus Sutra*.

**Mahayana** *Great Vehicle*. School developed shortly before the Christian era that encompasses all schools of later origin. It stresses compassion in addition to wisdom. It comprises all countries north and east of India.

**Pure Land** Celestial realm or pure abode of a Buddha or Bodhisattva. Generic term for Mahayana schools that place emphasis on rebirth on these lands.

**Sangha** The monastic community founded by the Buddha. The members bound by the rules of the Vinaya. Together with Buddha and Dharma, one of the Three Jewels of Buddhism. In modern setting, congregation attached to a monastery, temple or centre.

**Sangharaksita** Prolific Buddhist teacher and founder (b. 1925) of the Triratna Buddhist Community (formerly known as Friends of the Western Buddhist Order)

**Soka Gakkai** or Value Creation Society. Lay new Buddhist movement based on Nichiren Buddhism formed in 1937 by Makiguchi Tsuneburo (d. 1944) and Toda Josei (d. 1958), and

currently presided by Daisaku Ikeda (b. 1929). It places the emphasis on chanting the name of the Lotus Sutra, peace activism, education and politics.

**Sutra** Buddhist scripture dealing with doctrine. In Theravada Buddhism, discourses of the Buddha. In later schools, works attributed to the Buddha.

**Theravada** Doctrine of the Elders. Only surviving early Buddhist school and based on the Pali Canon.

**Triratna Buddhist Community** Formerly known as Friends of the Western Buddhist Order, international fellowship founded by Sangharakshita in 1967 dedicated to spreading Buddhist truth in ways appropriate to the modern world.

**Vajrayana** or Tantric Buddhism, thunderbolt or diamond vehicle. It claims a rapid way to achieve Enlightenment.

**Vinaya** Discipline and rule of the Buddhist order and the scripture that contains that Rule.

**Western Buddhism** and Buddhism in the West makes references to the schools developed outside of traditional Buddhist countries and their adaptation.

**Zen** School concerned with achieving the Buddha-mind of Enlightenment, mainly through meditation.