## **General Introduction to Sangharakshita's Seminars**

## **Hidden Treasure**

From the mid-seventies through to the mid-eighties, Urgyen Sangharakshita led many seminars on a wide range of texts for invited groups of <u>Order members</u> and <u>Mitras</u>. These seminars were highly formative for the FWBO/Triratna as Sangharakshita opened up for the still very young community what it might mean to live a life in the Dharma.

The seminars were all recorded and later transcribed. Some of these transcriptions have been carefully checked and edited and are <u>now available in book form</u>. However, a great deal of material has so far remained unchecked and unedited and we want to make it available to people who wish to deepen their understanding of Sangharakshita's presentation of the Dharma.

How should one approach reading a seminar transcription from so long ago? Maybe the first thing to do is to vividly imagine the context. What year is it? Who is present? We then step into a world in which Sangharakshita is directly communicating the Dharma. Sometimes he is explaining a text, at other times he is responding to questions and we can see how the emergence of Dharma teachings in this context was a collaborative process, the teaching being drawn out by the questions people asked. Sometimes those questions were less to do with the text and arose more from the contemporary situation of the emerging new Buddhist movement.

Reading through the transcripts can be a bit like working as a miner, sifting through silt and rubble to find the real jewels. Sometimes the discussion is just a bit dull. Sometimes we see Sangharakshita trying to engage with the confusion of ideas many of us brought to Buddhism, confusion which can be reflected in the texts themselves. With brilliant flashes of clarity and understanding, we see him giving teachings in response that have since become an integral part of the Triratna Dharma landscape.

Not all Sangharakshita's ways of seeing things are palatable to modern tastes and outlook. At times some of the views captured in these transcripts express attitudes and ideas <u>Triratna has acknowledged as unhelpful</u> and which form no part of our teaching today. In encountering all of the ideas contained in over seventeen million words of Dharma investigation and exchange, we are each challenged to test what is said in the fire of our own practice and experience; and to talk over 'knotty points' with friends and teachers to better clarify our own understanding and, where we wish to, to decide to disagree.

We hope that over the next years more seminars will be checked and edited for a wider readership. In the meantime we hope that what you find here will inspire, stimulate, encourage - and challenge you in your practice of the Dharma and in understanding more deeply the approach of Urgyen Sangharakshita.

Sangharakshita's Literary Executors and the Adhisthana Dharma Team

## SANGHARAKSHITA IN SEMINAR TREVOR LING'S "THE BUDDHA"

(Published by Temple Smith, London 1973 - and in **Penguin**) CONTENTS

1	Introduction
1-6	"Some Reasons for Western Interest in Buddhism"
2	Buddhism - a noble tradition of scholarship
2-26	Is Buddhism a religion?
3-4	"More" than the individual?
5-6	Dharma rather than Buddhism - distinguishing between
6-12	"Buddhism and the Sacred"
0-12 7	The statistical individual and collective values
, 8-10	Trans-polytheistic monism
	Bodhisattvas and polytheism
10	Ling's interest as sociological rather than spiritual
11	Tibet - a Buddhist state par excellence!
12-	"The Historical Perspective"
13	The literalist approach/Absolute truths
16-17	The limitations of the academic approach
17	Historical critical approach
	The struggle between the medium and the message
	Academics miss the point of actual experience
18-26	The academic approach versus experience
18-21	Buddha, Marx and alienation
22	The 'sacred' sanctions the individual
23	An ethnic phenomena
24	Suggesting that Buddhist civilization is Buddhism
26-33	"Modern religious pluralism"
27-	Western Buddhism as part of the local religious culture
29-33	Ling's oblivion to why Buddhism is socio-revolutionary.
	Private consolation and spiritual uplift rather than a means of growth
33-37	"Great Religions' as residual civilization"
	Buddhism is more than one of the religions
34	The difference between Buddhist and Christian civilizations (legally enforced
dogma)	
34	Universal or ethnic religion
35	Great religious systems - total prescriptions for human affairs
37-40	Hindu civilization
	Distinguishing between ethnic and universal religion - Ling's confusion
39	"Dharma" in the Hindu sense
40-41	"Islamic civilization"
	Submission to the one god
41	"Judaeo-Christian Civilization"
42-43	The limitations of the social/political viewpoint
	Presenting religion in terms of civilization
43-44	"Modern Societies and Theistic Belief"
	The function of theistic belief to legitimize the civilization

45-	"Alternatives to theism"
<b>TJ</b> -	The vision of a new civilization or the vision of an enlightened person
	Ling's lack of consideration for the individual
46-47	"The weakness in the introduction is the Ling does not see the dharma as
	e Buddhism as dharma. He does not think of the dharma in terms of the
	of the individual therefore doesn't think in terms of the individual at all and
-	s Buddhism, religion, purely in ethnic terms, as civilization, and quite unable to
	hnic religion from universal religion"
48-49	The individual, the group and the spiritual community
49-52	Bhikkhu Arkasa's letter from Ceylon
52-65	Part 2 - "North India in 6th Century BC"
	The Indian Middle Country - text giving the background of the physical,
	economic and social environment in North India at about the time of the
	Buddha
53	The Heart of the Middle Country
55	" A land of abundant food" etc., and forest
56	The Aryanisation of the Middle Country
58	Rice cultivation and the population increase
59	Development of Urban Life
61	Six cities of the Middle Country
62	The Buddha and his disciples - long journey on foot
65-74	Parallels of development between the East and the West.
	The industrial revolution and the exploitative and appropriative attitude of the
	West
	Christianity and the rise of Capitalism
67	The price of new technology in human terms
71	The inventor and the exploited
72 livelihood.	The importance of financial independence within the Movement - right
73-74	Mag. Condhild solt marsh revolution!
73-74 74	Mao, Gandhi's salt march - revolution! "Republics in Decline" an increase in size and power of the monarchy
75	Tribes and caste systems
15	The Kshatriyas, shakyans and the Brahmans
77	The Shakyan republic
78-79	The rival interest of different groups rather than undisciplined individuals or
	individualism
79	Monarchy versus republic
79-84	"Theories of kingship" - the most handsome
82-84	Kings/devas - the Buddha's use of the terms
84	"The disadvantages and advantages of monarchy"
85	Justice and karmic consequences
	Injustice of criminal law
88	Coercion and picketing
89	The child and the socialisation process
90-92	Justice and Fairness
93-94	"The King as the Supreme Individual"
94	"The Emergence of Individualism"
96	Ling's definition of individual

97	Specialisation and individualisation
	Awareness of being and individual

Awareness of being and individual 99-102 "You must establish your own positive relationship with the society to which you belong"

0010118	Jitari's cave!
103-112	Contributory factors to the process of individualisation
105-112	Being aware that your manners and customs are not absolutes
	Queries, conflicts and acceptance within the group
	Natural development
110	Dukkha
110	Chaka Zulu
112	Individualism as a consequence of urbanism and Monarchy - The lock of real evidence for the hypothesis
112	The lack of real evidence for the hypothesis
113	Personal differentiation or individuality
114	'Participation Mystique' - group consciousness and losing one's self-
consciousness	s or reflexive consciousness
117-119	Being with other people but not being a group
	Enjoyment and mindfulness
120-128	Self awareness and communication with others
122	The order and levels of commitment/implementation
123-125	"To be aware of other people you've got to be aware of yourself" (reflexive
consciousness	
125-126	Log's dubious "Cause-effect" sequence
126-128	The tradition of the wandering sadhu
120 120	Refinement in the city
128-131	"A Time of Religious Change"
131	The sacrificial system of the Brahmans
132-136	Kutadanta Sutta
152 150	The Buddha's use of irony
135	The six preferable forms of sacrifice
136-138	Presenting Buddhism as the fulfilment of someone's ideal
138-151	"Popular cults and beliefs"
138-139	The 'low arts' forbidden to the Buddha's Order
140-	Brahma - another facet of conditioned existence
142-143	'Anadisamsara' - the beginningless samsara
112 110	The universe has no <u>perceptible</u> first point of origin
144	The Buddha's tolerance to belief in supernatural beings
1	Mara - a "bridge concept"
145-146	The irrational fear and looking inward
147-151	Degrees of disapproval
17/101	" Righteous indignation and passionate denunciation is quite out of place"
152-	"The Mendicant Philosophers
152	'Ajivakas'
154-155	Monarchy control through guilds in England and India
154-155	The "visible fruit" of the shramana
155-150	Dangers of being amenable within society
158	The Bodhisattva is not a social worker
150	

159	The positive group and the spiritual community
159-160	Individual rather than individualistic
160	Using the term 'Movement' to describe the FWBO
161	Skilful ways of explaining what one "does"
162	"It's the function of the group to produce an individual"
102	'Rajapurisa' - not ordaining the king's man
163-164	Effects of unsympathetic governments on Buddhist sects
100 101	Bhante's own experience in Kalimpong
164-169	"The Ajivakas"
166-169	The inevitability of progress negating the possibility of spiritual life
100 109	New Age mentality
168-169	Maharishi - dawning of the Age of Enlightenment
169-170	The Jains
170-	The Materialists
170	- a more refined hedonism
171-173	Devoting oneself to pleasure is self-defeating
173	The Sceptics
174-175	The Buddha's points of contact with other schools
171175	Our present day parallels
175	Pagan - 'pertaining to the village'
175-176	The Stoics
176-	Part 3 - Buddhist Civilisation in Principle
177	The Buddha's Historicity
	Early worship of the Buddha, relics and image
	The word of the Buddha as paramount to the Life of the Buddha
178-179	The Dharma without the Buddha?
179	Why the Buddha's historicity is important
180-181	Buddhism based on the experience of <u>all</u> who gain Enlightenment
181-183	Concentrating on the essentials, not trivia
184-187	Gotama's social and cultural milieu
187	Individuals - arising out of urban life
188	'Hinduism' at the time of the Buddha
189-190	The Buddha using existing idioms to communicate
191	The Buddha's age at his Enlightenment - 29?
192	The Four Sights
193-194	The Buddha's 'public activity'
195-196	The first 'discourse'
197-198	The need to communicate the Buddha's spiritual experience, not just 'the facts'
199-200	Why did Trevor Ling choose Buddhism to write about?
201	Taking the FWBO seriously because it owns property
202	The Buddha at Shravasti
203	'Monastery' = 'Rest House' in the Buddha's time
204-205	Why the Buddha stayed near cities
206	The composite nature of the Mahaparinibbana Sutta
207	The tribe and the spiritual community
208	A regular assembly of the Sangha based on a common commitment to the
Dharma	
211	Misrepresenting Bhante and quoting out of context

208-212	Using WBO conventions to clarify issues
213-217	Cities again
218-220	Ling's lack of sensitivity to the spiritual dimension of the Buddha's life
221-222	Should one 'water down' the Dharma to make it acceptable?
224-225	Meditation as a gradual unification of one's positive emotional energies and
how meditati	on bridges the gap
225-228	Meditation - samatha and vipassana
	'No meditation, no Insight!
226-227	The terms 'spiritual' - alternative terms
229-230	The Four Dhyanas
230-231	Equanimity
232-233	The Buddha's realisation upon his Enlightenment
	Conditioned co-production - The Wheel of Life and The Spiral
234	The reactive and the creative mind
	The textual sources of the twelve positive links
235	The usefulness of the Abhidharma
236	Vidya - 'appreciative understanding'
237-238	What is meant by the word 'human'?
	What is Going for Refuge to the Buddha?
240	Why do people seek out the Dharma?
241	The three marks of existence
241-242	Dukkha/Suffering/Unsatisfactoriness
242-243	Impermanence - Anicca
243-246	Anatta
245-246	Getting rid of the ego!
247-249	The Four Noble Truths - based on the principle of conditionality
249	Morality, Meditation and Wisdom
250-252	The two Eightfold Paths
252	An Arahant cannot become a bhikkhu
253	Morality
254	Salaries and living expenses in the WBO
255	The danger of the calling the Sangha a 'Professional Order'
256	The value and spiritual significance of work
256-257	Beware of the language of danger!
258-265	Non-ego and the development of the Individual
266-267	Rationalism
268	The Buddha's <u>distinguishing</u> rather than analysing
	Orthodoxy
269-270	The word 'asceticism'
271	Non-neurotic needs
272-274	A different term than Buddhism - 'Sasana'
	'Transcendental Humanism'
275-276	What the FWBO is for, spiritually speaking
277-278	Buddhism and Marxism
280	The ethical as the stepping-stone to the spiritual
281	A king in India as a semi-divine being
282	The word 'religion'
282-283	Mixing metaphors in language

286	Joining the Order, or a traditional Order, and being deconditioned, then
reconditioned	
287	Learning by participation, not just study
289	'The New Society'
290-293	How individualism emerges
292-296	Moving from a mental to an <u>emotional</u> involvement with Buddhism.
	'Dragon's head, snake's body'
296	We probably know enough <u>already</u> to get us to Enlightenment
297	Excess thinking is pathological
298	Learning to do nothing. 'Even your leisure has to be filled with leisure
activities!'	Learning to do nothing. Even your leisure has to be fined with leisure
299	Effort and Will
300-301	The Buddhist Sangha
301	The growth of formal begging in Buddhism
302	Busy, bustling bhikkhus. 'Bhikshu' = 'sharesman'
303-308	The group exists for the sake of the Individual!
305-306	Spiritual development as one's 'work'
309-310	Feeling a link with one's spiritual friends when alone
311	'The Beginnings of the Buddhist Order'
	Integration through the Dhyanas
311	'One pointedness of all the energies, not forcible fixation of attention on a
single point'	
312	Are the four satipattanas a self sufficient means to Enlightenment for the
majority of We	esterners? - No
313	The necessity of positive emotions/relationships
314	One's overall tendency is in the direction of alienation
315	More suitable times for day for particular meditation practices?
316-317	'Pure consciousness'
317-318	'Common' and 'Interrelated'
320	Misinterpreting 'Anatta' as non-individuality rather than no restriction upon
individuality	
321-322	Living up to others' imaginary picture of what a Buddhist is supposed to be
323-325	Clarifying wrong views via the Sangha/Order meeting
326	A 'Walking Wrong View!'
327	The 'Party Line'
327-328	The importance of quoting Bhante in context
328	Being hysterical and being enthusiastic
328	e . e
	Sanghabheda - division/schism of the Sangha
330	The tendency to ego assertion in relation to practical matters
332	Being and Individual and being individualistic
334-335	The nature of the Buddha's leadership
225.220	The worst punishment is to cut off contact
335-339	There is no exercise of power in the spiritual community
336-337	Changes to the Vinaya since the Buddha's day
337-338	Sources of power in modern society
339-340	No majority vote in the spiritual community
341	The story of Devadatta
342-343	Wanting to 'join' the Order as a group

2.12	
343	Bhikkhus dropping out of the Buddha's Sangha?
344	People who remain mitras indefinitely and there being a definite value in that
345-346	The Republican State and the Sangha
348	Sanghabheda - Schism
349	The importance of unity and diversity in an order
352-353	Comparing Buddhism and Marxism
354-359	'Puthujjanas' - 'ordinary', average, humanity
359-364	Tathagatagarbha - 'Buddha Nature'
362	'Permanent' positive emotions
365	There are some people who cannot be helped
367-368	Is man naturally good?
370-371	Children supporting their parents
372	The success of arranged marriages
373-376	The Sigalovada Sutta
377-378	'The social function of the Sangha'
378	Begging in silence in Theravada countries
379-380	Thinking 'The Dharma is the business of the monks'
381-385	Being careful about deliberately trying to set an example to others
383	Pressure on bhikkhus from the laity to strictly observe the monastic rules
385	More intensive practice of he precepts on certain days
388-391	The Western obsession with not being under any obligation to anyone
390	Difficulty in receiving and in giving
391-396	The Buddhist attitude to Monarchical Government
396	The mythology of kings and kingship
397	The supposed murder of Retin Rimpoche in Tibet
397-398	'Normal' and 'Natural'
399	The Kuladanta Sutta
400-401	The Brahmanical and Buddhist conceptions of 'Dhamma'
402	Caste and the class system
404	Sometimes the best intentions lead to the worst harm
405-406	Creating an ideal society
407-409	The Chakravartin
409-411	'Conversion from the top' (of society) i.e. trying to convert kings etc. to
Buddhism fir	st - not recommended!
412-414	To give the Dharma for free?
415	A reluctance to give
416-418	Stages of giving
419	A general review of the text so far
420-421	Balancing intellect and emotions
421-423	"The Ashokan Buddhist State"
423	The Hindu 'Laws of Manu'
424	Positive restructuring of society
426	Buddhism and Marxism
427-430	Buddhists getting involved in local politics
431	Violence and National Service
432	Two Buddhists not to go to Court over civil matters
433-436	Ashoka's story
437	First impressions are very important

438-441	Ashoka's 'Rock Edicts'
443	Kierkegaarde's "Attack on Christendom"
445	A twofold morality - for layfolk and religious orders
447	'Honouring another's sext'
449	Buddha Seeds
452	'Iddhi'
451-453	Reverence to Stupas
454-455	Devotion and 'Surrender'
459	The overtolerance of Indian Buddhism in Ashoka's time
461	Overview of the chapter on Ashoka
	General comments on the whole text
462	Buddhist publications