

## 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 [Order members](#) and [Mitrans](#). These seminars were highly formative for the FWBO/Tiratna 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 [now available in book form](#). 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 Tiratna 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 [Tiratna has acknowledged as unhelpful](#) 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 Adhithana Dharma Team*

## The Jewel Ornament of Liberation

### The Instruction on the Transitoriness of the Composite. Chapter Four

1-6	How is it that we have not already attained Buddhahood?
2	Buddha-nature
4	The precious human body
6	The Four Obstacles
9-14	Attachment to sensual experience Taking things for granted that they will continue
15-20	Hedonism, pleasure, happiness
18	Passivity, receptivity
21-27	Self-complacency
23	Self-acceptance
28	Antidotes to the Four Obstacles
29	Vicious state of samsara
30-53	Dependence upon the instruction of others
33-53	Shared Experiences
39-53	Traditional Guru-chela relations
46-53	Official roles in the FWBO and institutionalization
53-54	The Teaching as remedy
54-	The Composite
56-	Illustrations of the Composite
61A-	Coming into contact with Death
69-	Samurais and suicide
-80	Going out to people
80-	Aspects of the Transitoriness of the Composite - Gross Matter
81-	Correspondence of hierarchy of external worlds and consciousness
82-	Scientific Knowledge
87-	" " and spiritual life
90-106	" " and "Buddhist" education
107-109	Projecting one's voice and self-confidence
110-	Transitoriness of the Subtle
110-	Change, divisibility of matter, direct experience of object
119-126	Acknowledging the object, patience
126-	Transitoriness of sentient beings
-132	Subjective, objective experience
132-141	Transitoriness of self
141	Recapitulation of seminar so far
142-162	Concentrating on the certainty of death
162-190	Evolutionary process of individualization of consciousness
169-	The arising of self-consciousness
171-174	Staying in touch with one's roots and energy
176-207	Creative conflict and development of self-consciousness
180-	with respect to bringing up children
186-190	in a Buddhist context
190-	The individual and wealth, status, qualifications, possessions
204-	and relationships
207-214	Sharing and the Common purse

214-235	Seeking permanent security in others
236-248	Pampering the Body
240-248	Dying
248-259	Opportunities for observing death as phenomena
251-257	The status of friendship in society.