

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 [Mitrās](#). 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

DISCLAIMER

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

A Seminar on MIND IN BUDDHIST PSYCHOLOGY

Held at Padmaloka, Summer 1976. Based on the translation from the Tibetan by H.V.Guenther and Leslie S. Kawamura produced by Dharma Publishing.

CONTENTS

Text page		Seminar page
(iv)	Foreword by Tarthang Tulku	1
(ix)	Description of Illustrations	12
(xi)	Preface	29
(xv)	Introduction by H.V.Guenther	34
(xv)	The Way	36
(xvii)	The Accumulation Phase	49
(xxiv)	Mind and Mental Events	80
-	(Summary of Introduction by Manjuvajra)	109
1	THE NECKLACE OF CLEAR UNDERSTANDING: An Elucidation of the Workings of Mind and Mental Events by-Ye-shes rgyal-mtshan (1713 - 1793)	
3	Verses of Veneration and Intention	111
5	Introduction to Mind and Mental Events	127
9	Mind and Mental Events Distinguished as to their Individual Nature and Differentiation	153
14	Mind	175
18	Mental Events	189
19	The Five Omnipresent Mental Events	190
19	1. Feeling-tone (Vedana)	190
23	2. Conceptualisation (Samjna)	223
25	3. Directionality of Mind (Cetana)	245
27	4. Rapport (Sparsha)	273
28	5. Egocentric Demanding (Manasikara)	279
29	The Five Object-determining Mental Events	285
29	1. Interest (Chanda)	286
31	2. Intensified interest which stays with its object (Adhimoksha)	294
32	3. Inspection (Smrti)	295
35	4. Intense concentration (Samadhi)	305
37	5. Appreciative discrimination (Prajna)	313
38	The Eleven Positive Mental Events	316
38	1. Confidence-trust (Shraddha)	316
42	2. Self-respect (Hri)	341

42	3. Decorum (Apatrapya)	342
43	4. Non-attachment (Alobha)	352
43	5. Non-hatred (Advesa)	360
44	6. Non-deludedness (Amoha)	366
48	7. Diligence (Virya)	395
53	8. Alertness (Prashrabdhi)	407
54	9. Concern (Apramada)	410
55	10. Equanimity (Upeksha)	422
57	11. Non-violence (Ahimsa, Avihimsa)	426
58	(A summary of the Eleven Positive Mental Events)	443
64	The Six Basic Emotions (klesha)	489
65	1. Cupidity-attachment (Raga, Lobha)	490
66	2. Anger (Dvesa)	501
68	3. Arrogance (Mana)	517
72	4. Lack of Intrinsic Awareness (Avidya)	532
74	5. Indecision (Vicikitsa)	550
74	6. Opinionatedness (Drsti)	569
82	The Twenty Proximate Factors of Instability (Upaklesha)	652
82	1. Indignation (Krodha)	653
83	2. Resentment (Upahana)	660
84	3. Slyness-concealment (Mraksa)	666
84	4. Spite (Pradasa)	676
85	5. Jealousy (Irsya)	685
85	6. Avarice (Matsarya)	693
86	7. Deceit (Maya)	698
88	8. Dishonesty ()	715
89	9. Mental Inflation (Mada)	734
89	10. Malice (Vihimsa)	740
90	11. Shamelessness (Ahrikyā)	744
90	12. Lack of Sense of Propriety (Anapatrapya)	748
91	13. Gloominess (Styana)	755
92	14. Ebullience (Auddhatya)	759
93	15. Lack of Trust (Ashraddha)	777
94	16. Laziness (Kausidya)	780
94	17. Unconcern (Pramada)	785
95	18. Forgetfulness (Musitasmrtita)	790
96	19. Inattentiveness (Vikshepa)	795
96	20. Desultoriness (Asamprajanya)	800
99	The Four Variables (Aniyata)	819
99	1. Drowsiness (Middha)	819
101	2. Worry (Kaukrtya)	834
102	3. Selectiveness (Vitarka)	
	4. Discursiveness (Vicara)	839
109	A Summary for Making a Living Experience of What is Gained by the Analysis	863