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

SAMANNA-PHALA SUTTA

CONTENTS

- 1 Digha-Nikaya
- 3 Bimbisara and Ajatasattu
- 5 Samana (Sramana)
- 7 Ti Ratna Vandana; The six teachers
- 8 Raja Suspiciously approaches Mango Grove
- 10 Indian Etiquette
- 11 What is the advantage of becoming a recluse?
- 13 Criteria for success religious, mundane
- 16 People need religious figures outside the system Staretz and Sadhu
- 18 "A married man will do anything for money"
- 19 Take what you need, give what you can.
- 20 Ethics and Manners
- 22/23 Purana Kassapa: "There is no after-effect or resultant of action or Karma"
- 26 Makkhali Gosala: "No root or reason for the defilement or purity of beings"
- 26 Cosmic Determinism
- 29 Kala-Yuga
- 32 Ajita-Kesa-Kambala: "materialism"
- 34 Sophists; Socrates and Plato
- 35 Druids Stonehenge
- 36 Pakuda-Kaccayana: Existence broken down into Seven Elements
- 36 Nigantha-Mahavira: Doctrine of the Four-fold restraint
- 37 Jains
- 38 Sanjaya Belathi: No underlying principle in universe
- 39 Madyamikas and Nagarjuna
- 40 "The Fruits of a Recluse"
- 47 "We need more Milarepas"
- 49 "He preaches the truth, lovely in its origin,... development...consummation"
- 50 Tathagata defined
- 51 "Loveliness" of Dharma
- 52 Communication of Dharma in 3 Stages
- 53 "A householder hears the teaching"
- 54 One's ordinary life is cramped and narrow
- 55 Right Livelihood
- 56 Going Forth in the Modern World
- 59 Faith as the basis of "Going Forth"
- 60 "So he lives the homeless life..."
- 61 "Keeping the rules of the Order"
- 62 "He is complete in observances regarding food and behaviour"
- 63 The principle of non-violence
- 65 Power Mode in less obvious forms
- 66 "Fierce Friendship" vs. Power Mode
- 67 Power Mode negates the spiritual community
- 68 "No private life in the Spiritual Community"
- 68 Use of force outside spiritual community
- 69 "Not taking the Not Given"

- 71 Sharing
- 73 Forms of "Adinnadana"
- 74 Abstaining from sexual intercourse
- 80 "Right Speech"
- 81 Keeping promises.
- 82 Telling lies
- 83 Reliability
- 84 Slander and Back-biting
- 85 Harsh Speech and Trivial Speech
- 87 Triviality as reassurance
- 89 "Injury to plants" ecology
- 92 Moderation in eating
- 93 Mindful eating
- 94 Self-adornment
- 98 Dressing-up for Pujas and classes
- 99 "Abandoning" scruffiness
- 100 The observance of morality as overcoming unskilful states
- 101 The fruit of a recluse as "unmixed ease"
- 102 Danger of dependency on a positive environment.
- 103 The Sangha as a "cold shower-not a warm bath".
- 105 The Bhikkhu is "guarded in the doors of his senses.
- 106 Being aware of external impingement on the senses.
- 107 "Introduction of Mindfulness into one's whole life".
- 109 "Cultural Consumerism"
- 110 Impingements on the Mind.
- 111 Spontaneity is not reactivity or moodiness.
- 112 Spontaneity as inspiration
- 113 Doing without newspapers in Tuscany.
- 114 Unskilful states produced by media.
- 116 "How is the bhikkhu mindful and aware?"
- 118 Divided awareness
- 119 Continuity of awareness
- 120 Awareness of purpose
- 121 Awareness of purpose of actions
- 125 Ordinary self-consciousness
- 127 Alienated Self-consciousness Self-consciousness as awareness
- 128 "Hiri" (Shame) as positive self-consciousness.
- 129 Transformation of activities through Mindfulness.
- 129 Maintaining awareness in dream state.
- 130 Methods of prolonging awareness into dreams.
- 131 Awareness of patterns in one's life.
- 131 "How is the Bhikkhu contented?"
- 132 Needs required for spiritual development.
- 133 'Needs' or 'Greeds'?
- 134 "Genuine Contentment"
- 135 Contentment at Tuscany Retreat.
- 138 "The loss of the present is the essence of alienation".
- 139 Kindness

- 142 Preparation for Meditation
- 145 "Suppression of the 5 Hindrances"
- 146 Specific measures for overcoming Hindrances.
- 147 Meditative State as a Natural State.
- 148 Egyptian vs. Greek view of exercise.
- 149 Spiritual life a natural expression.
- 150 Like a man discharging a debt.
- 151 Like a man freed from prison.
- 151 Like a slave freed from servitude.
- 151 Like a wealthy man reaching safety.
- 151 Destruction of Hindrances: Freedom.
- 154 "Giving up worldly miseries-taking up spiritual happiness".
- 156 "To the one who sees within himself the 5 Hindrances destroyed is born gladness."
- 157 The Positive Nidanas.
- 157 The First Dhyana.
- 158 The fruit of the spiritual life as a visible self-transformation.
- 159 The Second Dhyana absence of mental activity (Third Dhyana footnote).
- 160 "If your life was properly organised, you'd end up in the lst/2nd Dhyana".
- 161 You need both pleasure and mindfulness Equanimity
- 162 The Fourth Dhyana.
- 162 Equanimity as happiness become stable.
- 163 "The point at which Insight arises".
- 164 Insight begins with seeing the body as Impermanent.
- 166 You can only control your Mind.
- 168 The dissociation of body and mind in aging and rebirth.
- 169 "The Mind-Made Body".
- 170 The 'Mind-made' body has supernormal powers.
- 172 The 'mind-made body' in the bardo.
- 173 Description of 'psychic-powers'.
- 174 Bhikkhu directs his mind to achieving psychic powers.
- 175 'Celestial hearing'.
- 176 Subtle senses and telepathy.
- 177 "Having understood his own mind, he comes to know the minds of other beings."
- 178 Picking up on others' feelings.
- 178 "Recollection of former lives".
- 179 Temperamental differences in developing psychic powers.
- 180 Seeing the workings of the Law of Karma.
- 181 The Four Noble Truths.
- 182 "Destructiion of the Asavas".
- 183 Ajatasattu Goes for Refuge.
- 184 The right conditions. Effective Going for Refuge.
- 185 Purposes of Confession.