

## 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*

## Sigolavada Sutta

### Tape 1 DAY ONE

- 1-35 Introduction to the discourse.
- 1 Background information on Sutta sources.
- 2 Materialistic youth and its reaction to religion - a problem past and present.
- 3-4 Peoples' caution and scepticism.
- 4-11 The father's dying wish and its implications.
- 6 The importance of settling difficulties and quarrels with others.
- 9 When wearing one's kesa is appropriate.
- 10-11 Deathbed wishes - being honest and sensitive.
- 12 The Buddha's sleep
- 12-13 'Nibbanic bliss' - undiluted reality.
- 14 Making the best of your day.
- 14 The code of discipline.
- 14-15 Leading people step by step.
- 15-16 The accuracy of the commentary.
- 16 Punctuation and meaning.
- 16-19 The bamboo grove - India's vegetation then and now. Ecology and trees

### Tape 2

- 19-21 The ritual bath  
Bathing tanks  
Worshipping the Six Quarters
- 21-22 The bhikkhu's three garments.
- 22 Alms and eating times.
- 23 The city of Rajagaha.
- 25 The Buddha meets Sigala.  
Silence on the alms round.
- 26-30 Allowing others to communicate their actions and intentions.  
The need for self-disclosure.  
Communication and understanding.
- 31 Sanity and insanity.  
The Buddha alone is sane.
- 32-33 Sigala's mode of addressing the Buddha.
- 33-35 Worshipping in the discipline of the Noble  
Sigala and the worship of the six quarters.
- 36 The difficulty of communicating tone and sense by text.
- 36-37 Communicating the Sutta - a multidimensional event.

### Tape 3 DAY TWO

- 37 Covering the Six Quarters.
- 37-39 The limited spiritual aspirations of the layperson.  
The higher and the lower spiritual path.
- 38 The change from Upasaka to Dharmachari.  
Enlightenment - the ultimate goal for all.

- 40-41 Ariya savaka - the noble disciple.  
 41 The four vices in conduct.  
 Speaking in verse and prose for emphasis  
 The four precepts
- 42-45 Panatipata veramani - the avenue of bodily action.  
 43 Self defence - how far does one take pacifism?  
 Metta is not a passive state.
- 45 Reversing the trend of nature.  
 45-51 Adinnadana - taking the not given.  
 46 Personal possessions - bhikkhus.  
 47 Investment.  
 Spiritual communities and common property.
- 48 Leaving one's property to the FWBO.  
 49-51 Generosity.  
 Making the best use of personal financial resources
- 51-54 Musavada - false speech.  
 Truth with positive intent.
- 52 Taking responsibility for criticism.  
 Distinguishing between fact and interpretation.
- 53 Criticism and metta
- Tape 4
- 54-66 Kamesu micchachara - sexual misconduct  
 55 Adultery is socially disruptive.  
 Degrees of adultery.
- 57 The three classifications of lifestyle - the married, the promiscuous and the  
 celibate.  
 The point of marriage is joint caring for children.
- 58 Promiscuity or neurosis?  
 The needs of women and their health.  
 The conflicting needs of men and women.
- 58-60 Advantages and disadvantages of the Indian marriage system.  
 60-62 Clarifying new and previous relationships.  
 Taking responsibility for one's actions.
- 62 Faithfulness, fidelity, loyalty, consistency and dependency.  
 63 Relationships - a mutual emotional dependency.  
 The healthy or neurotic sides to the three classifications of lifestyle.
- 64-65 The pledge is so important.  
 The effect of modern social mobility on relationships.
- 65-66 Order Members - the best use of time and energy.  
 Taking full share of responsibility at the centres.
- 66-70 The four negative mental states - desire, anger, fear, ignorance.  
 68 Fear is a state of insecurity.
- 69-71 Yasa - glory and merit  
 70-72 The conflict between the group and the individual.  
 Stretching one's reserves.
- 72 Love and respect.

## Tape 5 DAY THREE

- 73 The four actions of defilement continued.  
73-107 The six channels for dissipating wealth.  
General Indian attitudes to wealth.  
73-90 Indulging in intoxicants that cloud the mind.  
Indian attitudes to wealth  
Intoxicants that cloud the mind.  
74 Indian conventions regarding alcohol and drugs.  
75-79 Smoking in the FWBO.  
(Bhante and Subhuti under pressure!)  
77-78 Blocking off one's feelings.  
78-79 Smoking attracts Pretas.  
79-85 Alcohol and its effects: financial, physical, emotional and social  
85 Reaching the local community.  
85-86 Bethnal Green versus Hampstead - intellectual arrogance and  
pseudo-liberalism are not necessarily fertile ground for the dharma.  
87 Impressing the local community with vigour.  
88 With comfort and education, a loss of interest in the dharma.  
89 Are middle-class aesthetics off-putting to many people?  
91-98 'Sauntering in the streets at unseemly hours'.  
Unconstructive use of leisure.  
Society and material idols.  
93 Bingo versus brothels!

## Tape 6

- 94-95 The danger of idleness/use of leisure time.  
96 Taking responsibility for the quality of one's life.  
97-98 Rights and duties.  
99-104 'Frequenting theatrical shows'.  
The overall psychological effect of exposure to certain influences.  
101 Participating in art.  
102 Functional art in public places.  
103-104 Maintaining mindfulness.  
Functioning without feeling.  
104-106 'Indulgence in gambling which causes heedlessness'.  
106-107 'Associating with evil companions'.  
107 A habit of idleness.  
107-123 The six evil consequences of:  
107-110 Indulging in intoxicants...  
110-111 Sauntering in the streets...  
112-114 Frequenting theatrical shows.  
Indiscriminate exposure to certain influences.  
114 Communication after classes - pub or community.

## Tape 7 DAY FOUR

- 116 Making use of all our faculties.

- 117 Responsibility rather than denial.
- 118-121 Indulging in gambling.  
Unreliability.
- 120 Tibetan New Year and gambling.
- 120-121 Evil companions.
- 122-123 Being addicted to idleness.
- 123-219 The question of friendship.
- 126-127 Comparing the translations of Narada and Rhys Davids.

#### Tape 8

- 127-132 Accumulating wealth or avarice?  
Money and people.
- 132-133 Keeping company with women who are dear unto others.  
Traditional view of women and sex.
- 133 Considering the consequences of one's actions.
- 134 Associating with the mean and not with elders.  
The skilful household life.
- 135-136 The text in general.  
The whole condition of society - structure and order for the Dharma.
- 136-138 Friendship.
- 136 Exploiting friendship.  
Positive effects of giving and sharing.
- 138-141 He who renders lip service.  
Flattery.
- 141-142 The four viparyasas - upside down views.  
Looking in the wrong place.
- 142 Falling in love with worthy objects.
- 143 Patterns of intensity within the total pattern of meditation, study and  
communication.
- 144-146 The necessity of making choices.

#### Tape 9

- 146-148 Intensity of relationship and exclusiveness.
- 149 A foe in the guise of a friend.  
Doing his duty out of fear.  
Friendly professions of past and future.
- 150-151 Flattery.
- 151-154 Ethics and manners.  
Manners in the FWBO: manners and guests in the communities.

#### DAY FIVE

- 155-156 The foe in the guise of a friend.  
TV - unskilful influences.
- 156-188 The four warm-hearted friends.
- 157-159 A friend is understood as someone who helps you.
- 159 Guarding the heedless.

- Mindfulness and spiritual friendship.  
 160-166 Refuge.  
 The friend as a refuge.  
 161 The three refuges as indestructible.  
 162 Perhaps even a Buddha isn't perfect...  
 True friendship implies a degree of insight.
- Tape 10
- 165-166 Stream entry through friendship/dependability.  
 Friendship as a spiritual ideal.  
 166-168 Friendship and commitments.  
 167 The Sufis and commitments.  
 168 Revealing secrets to one's friend.  
 170 Self disclosure is a human need.  
 171 Externalizing to integrate.  
 173-179 Sharing experiences and secrets is implicit in friendship.  
 The burden of a secret - positive and negative aspects.  
 180-182 Fair-weather friendship.  
 Using power in relationships.  
 Kalyana Mitrata before and after Ordination.
- Tape 11
- 183-184 Restrained from doing evil.  
 Informed of the unknown.  
 184-188 Pointing out the path to heaven.  
 The function of communication.  
 Communication is two sided.  
 186-187 Communication of the Buddhas and Bodhisattvas.  
 The heavens.  
 188 Friendship should enable mutual growth.
- Tape 12
- 189-191 Rejoicing in a friend's misfortune.  
 190-192 Healthy rivalry, unhealthy competition.  
 192 Rejoicing in a friend's prosperity.  
 193 Blake's Female Will.  
 194 The divided male intellect.  
 196-197 Single sex communities.  
 198-203 Women, babies and support from the communities.  
 199-201 Children in men's communities.  
 203 Restraining from speaking ill.  
 204 Residual responsibility.  
 205-217 Difficulties in personal communication within the FWBO.  
 205-209 Seeking advice outside the FWBO.  
 Healing, Yoga, T'ai Chi and other ideologies.

## Tape 13

- 212-214      Whatever is compatible with one's Going for Refuge.  
'A case of dysentery.'
- 216            'The Order' - other Chapters, other countries.
- 217-218      The intensity of Metta.
- 218-219      Portioning one's wealth/income.

## Tape 14 DAY SEVEN

- 220-326      The Six Quarters.
- 220-251      Ministering to one's parents as the East.
- 220-225      Gratitude and reciprocity.
- 222            The importance of developing a positive attitude towards one's parents.
- 224            Caring for the ill and elderly within the Order.
- 225-227      Performing duties incumbent on one's parents.  
Responsibilities within the extended family.
- 228-230      Maintaining the family tradition.
- 229-230      Class mobility in India.
- 230            Maintaining gifts to religious groups.
- 231-233      Parinirvana day and special commemorations.
- 232-233      Continuity.
- 233            Intervals of rebirth.
- 234-235      Being worthy of one's heritage.
- 235            Offering alms in honour of departed relatives.
- 236-237      Transferring merit and the effects of positive thought.
- 237-250      Corresponding duties of parents to children.  
Showing compassion.
- 237            Anukampa - 'vibrating in accordance with'.  
Kindness and sympathy.
- 238-239      Reciprocity.

## Tape 15

- 239            Reciprocity continued.
- 239-242      Restrain evil and encourage good; an ethical upbringing.  
A socially compatible upbringing.
- 242-244      Training for a profession.  
Preparing for survival in the outside world.  
Child and conflict - family ideals versus peer group and school.
- 243            Vegetarianism and the child.
- 244-250      Arranged marriages in India and the FWBO.  
Marriage as a practical, joint enterprise.
- 250            Ex-untouchables and differing standards.
- 250-251      Handing over the inheritance to the children.
- 251-257      Ministering to a teacher as the south.
- 251-252      Paying respect in the customary manner.
- 252            Parents as first teacher, pathamaguru.  
Acarya, secular teacher.

- 252-253 Attending to the teachers needs.  
A necessary keenness to teach and learn.
- 253-256 Developing a personal relationship with the teacher.  
The custom of serving tea to the teachers.
- 255 The continuing custom of nobility serving royalty.  
Developing trust through contact.
- 256 Being on the receiving end of service.
- 256-257 Respect and receptivity.

#### Tape 16

- 258-272 Corresponding compassion of the teachers shown to their pupils.
- 258-262 Training them in the best discipline.  
Etymology of binita and sarinitam.
- 259 Ethical training
- 260 Parent and teacher - common values or conflict.
- 261 The negative results of pseudo-goodness.
- 262-266 Ensuring they grasp their lessons well.  
Teaching in the FWBO.  
Visual aids.
- 264-266 Appearance and representing the FWBO.  
The impact of good looks.
- 266-269 Thoroughly instruct in the love of every art.  
Etymology of sippa/silpa - arts, crafts and sciences.
- 267 Teaching poetry and literature in schools.
- 268 Cramming in too much too soon.
- 269 Teaching comparative religion - right livelihood.
- 270 Introducing their pupils to their friends and associates.  
Providing for their safety in every quarter.
- 271-272 Communication and friendship in the Order.
- 272-284 Ministering to a wife as the West.
- 272-274 By being courteous to her.  
Not restricting other friendships.
- 274-279 By not despising her.
- 275 Marriage - a sociological precedent.
- 276 Mothers and letting go.
- 277 A deep-seated mistrust between the sexes.
- 277-279 Men and women - occupying different spheres

#### Tape 17

- 279-282 By being faithful to her.  
The double standard - secrecy and deception.
- 280-282 Men and sexual urges.
- 282 Fidelity.
- 282-283 By handing over authority to her.  
Authority within the household.
- 283-284 Providing her with adornments.  
Wearing the family wealth/insurance.



- 284 Holy mothers.  
 285-291 How the wife shows compassion to her husband.  
 285 Performing her duties well.  
 286-287 Being hospitable to relations and attendants.  
 Hosts and guests - differing traditions.  
 287-288 Being faithful.  
 288 She protects what he brings.  
 288 She is skilled and industrious.  
 Showing kindness in relationships.  
 289 Compassion - anukampa not karuna.  
 289-291 Putting space in relationships.  
 Men need men and women need women.  
 291-294 Ministering to friends and associate as the North.  
 292-294 The pratisamvids -the four means of conversion.  
 The Bodhisattva Ideal and friendship.  
 294-296 Friends and associates show their compassion.  
 Friendship and service.

#### Tape 18 DAY NINE

- 297-313 A master ministers to his servants and employers as the Nadir.  
 297 Etymology of 'master' and 'servant'  
 The Aryan.  
 298-299 By assigning them work according to their abilities.  
 'Master' as a force determining working arrangements.  
 The co-operative framework.  
 299-311 By supplying them with food and wages.  
 Etymology of wages.  
 300 From each according to ability; to each according to need.  
 302-311 Co-ops and working for an Ideal.  
 Responsibility and commitment.  
 306-311 Continued ... co-ops, ideals, commitment and responsibility.  
 311-312 By tending them in sickness.  
 312-313 By sharing with them any delicacies.  
 Interpreting needs in a liberal sense.  
 313 By granting them leave at times.  
 313-318 Servants and employers show their compassion to their masters.  
 (Part i and ii omitted on tape.)  
 313-314 Accepting full responsibility for oneself.  
 314-317 Taking only what is given.  
 Work, time and the petty cash.  
 Order members and responsibility - centres and co-ops.  
 Communication.  
 317-318 They perform their duties well.

#### Tape 19

- 318 ... co-op aims, ideals and clarity.  
 Uphold the 'good name and fame' of your co-op.

- Community and centre.
- 319-325 A householder ministers to ascetics and brahmins as the Zenith.  
Sramanas and brahmanas - spiritual teachers in general.
- 319-322 By loving deeds, words and thoughts.  
Gurus - kindness, respect and generations of succession.
- 322 By keeping open house to them.
- 322-325 By supplying material needs.  
Support and being supported.  
Keeping status and authority in context and proportion within the  
Order and the FWBO.
- 325-326 Ascetics and brahmins show their compassion to a householder.  
Loving with a kind heart.  
Kalyanamanasa - a spiritual mind.  
Teaching, clarifying and pointing out the path.
- 325-327 General comments.
- 328-329 Barriers of language, culture, race, time and gender are not fixed
- 329-331 Final verses.
- 229-330 Etymology of yasha and patibhanava.
- 331 END.