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

Study Group Leaders' Questions and Answers on: Aspects of the Higher Evolution of the Individual

CONTENTS

"How Consciousness Evolves"

| 7/16 The role of memory, reason and ethics in the development consciousness | ; |
|---|---|
| | |
| 9 The monk with the bad memory | |
| 13/16 Aesthetic experience or imaginative experience | |
| 16/17 The representatives of the distortions of self consciousness | |
| 17/19 The distinction between mind and body | |
| 19 Vijnana in terms of the skandhas | |
| 20/22 Feeling and emotion in the skandhas | |
| 22/23 The four stages of consciousness | |
| 23/25 The transcendental sees us | |
| 25/26 Making the Transcendental an object of ones consciousness | |
| 26 Transcendental consciousness in terms of visualization practice | |
| 27/28 Emotion in the emergence of rudimentary self-consciousness | |
| 28/29 Inheriting the Higher Evolution | |
| 29/30 The Higher Evolution in terms of the majority | |
| 30/34 Difficulties in communicating Transcendental Awareness | |

"From Alienated Awareness to Integrated Aware-ness"

| 35/36 | The place of ethics in developing integrated awareness |
|-------|---|
| 37/32 | Degrees of awareness, transforming awareness |
| 38/41 | Bodily needs |
| 39 | Posture in meditation |
| 40 | Mindfulness of breathing and body |
| 41 | Mindfulness and decisions |
| 42 | Just looking in conflict with the busy life |
| 43/49 | Advising on professional help |
| 49/62 | Awareness of psychological, language and social conditioning |
| 62/65 | Thinking for oneself |
| 63 | The arupa dhyanas as transcendental states |
| 66/67 | Alienated awareness |
| 67/71 | Semantics and their importance |
| 71/73 | The process of the integration of the individual |
| 73/75 | Ego directed, person and personality |
| 75/77 | Western psychology as a connection between the dharma and our culture |

"Individuality - True of False?"

| 78 | Integration - horizontal or vertical |
|-------|--------------------------------------|
| 79/83 | Wilfulness |
| | |

- 84/85 The Pudgalavadins
- 85/89 Energy and integration

| 89/91 | Temporary selves and (wine?) moods |
|-------|--|
| | The persona of the Order |
| 92/93 | Cultivating a strong collective identification |

"The Question of Psychological Types"

| 95/102 | The usefulness of psychological terminology |
|---------|---|
| 102/104 | Freud - his usefulness In the individual's spiritual development |
| 104/107 | Fromm - the relation of his five orientations to the spiritual life |
| | Karen Horney |
| 108/112 | Types - Buddhaghosa's and psychological |
| 112/113 | Traits and structures |
| 113/116 | Enlarging the field of 'types' |
| | Blake's classifications |
| 114 | Astrological types |

115 The I Ching

"Psychotherapy versus Meditation"

| 118 | The Six Element Practice - vipassana |
|---------|--|
| 118/120 | Alternative descriptions of the four Dhyanas |
| 120/124 | Meditation, health and balance and faith - then and now in the FWBO |
| | Faith, trust and openness |
| 123/124 | The balance between teacher and disciple |
| 124 | Health and balance - meditation practices |
| 125/128 | Synthesising psychotherapeutic techniques with the teaching |
| 26 | Bhante's personal experience with acupuncture |
| 127 | Acupuncture, massage, communication exercises, yoga - using powerful forces |
| | positively |
| 128 | All worldlings are mad |
| 128/130 | The myth of mental illness |
| | Madness in the Gospels |
| 130 | The difference between physical ~ad mental suffering in traditional Buddhism |
| 130/131 | Success in psychotherapy and Kalyana Mitrata |

"The Problems of Personal Relationships"

| Kalyana Mitrata - its emphasis in different traditions |
|---|
| The relationship between monk and layman |
| The development of the FWBO in this context |
| Limiting responsibilities that distract from the spiritual life |
| Relationships and children |
| Business relationships in the co-op |
| The Greek model of friendship |
| Relationships between siblings |
| Micchaditthis in personal relationships |
| Order members as positive authority within the New Society |
| Showing one's disapproval of other's unethical actions |
| Abortion |
| Judgmental |
| |

| 148 | Children's behaviour in the centres |
|---------|--|
| 150/154 | Relationship problems |
| 152 | Competitive feelings between male Order members |
| 153 | The part the media may play |
| 155/156 | The media view of relationships |
| 156/158 | Parent child relationships - Indian and Western |
| 158/159 | Women at the crucifixion - historical fact? |
| | Muhammad and the Buddha |
| 159 | Archetypal symbols in personal relationships |
| 159/162 | Guru-yoga |
| 162/166 | The decline of the angel and the Virgin Mary in Christianity |
| | Christianity and 'mumbo-jumbo' |

"The Individual and the Spiritual Life"

| 167 | Mitra's trust in Order members |
|---------|--|
| 167/168 | First formulation of the Three Jewels |
| 168/172 | Kalyana Mitrata |
| 168/170 | Fellowship with the lovely |
| 170/172 | Pervading every element of the spiritual life |
| 172/175 | The popularity of the Nichirens in Britain |
| | Sokkagakai |
| 175/177 | The importance of Going Forth |
| | Solitary retreats |
| 178/179 | Situations that inhibit Stream entry |
| 179/184 | The Order and the danger of localization and autonomy |
| | Spreading skills |
| 183/184 | The wandering Order member |
| 184/185 | Bhante's personal realization of the importance of Kalyana mitrata |
| 186/192 | Dhardo Rimpoche, Jamyang Khentse, Katchu Rimpoche |

"Is a Guru Necessary"

| 193 | Relating to the Unity of the Order |
|---------|---|
| 193/195 | The four kinds of disciple - patients, friends, sons and lovers |
| 195/197 | A belief in God is often an infantile need for a father figure |
| 197/198 | The Buddha's development after Enlightenment |
| 198 | Nanda's ordination |
| 199 | "Do not be under the impression that I ever taught anything" |
| | Understanding the spirit of words |
| 199/200 | The samaya vow between guru and disciple |
| 200/201 | Vertical Kalyana Mitrata |
| 202/205 | The guru/disciple relationship |
| | Responsibilities of the disciple to the guru |
| 205/207 | Three Tantric Gurus |
| | Jamyang Khentse Rimpoche, Dudjom Rimpoche, Dilgo Rimpoche, Chatul |
| | Sangye Dorje |
| 207/210 | Incarnate Bodhisattvas and Incarnate Lamas |
| 210/211 | The guru/disciple relationship |
| 211/213 | How has the FWBO helped or hindered Bhante |

- Problems encountered in following the spiritual path How families fit into the spiritual life 213/214
- 214/216