

Trungpa-Rinpoche
Idea for Suzuki-roshi memorial
12/13/71

m I hope people in the back can hear good and clear; if they can't, please (unclear).

It seems what we're going to discuss in this particular situation is that of three way of hearing or three way of behaving as a guru and as a student. Can you hear me in the back? That our discussion could be regarded as the voice of Suzuki-roshi. That student or teacher is a very difficult thing to be. It is difficult because that we want to be free person, constantly trying to escape. When we are caught up in a mirror-like situation, that we have some kind of reflective situation, provided around our situation, it is annoying; that we don't want to be the mirror or the reflector. That's what the situation of student and teacher amounts to. And three way of relating with that situation is what's being discussed/^{in the}~~with~~ k Buddha's teaching, is that of intellect to be used in the beginning. Usually intellect is extremely complicated, provides/^{so much}side tracks all of ~~xxxxxx~~ kinds. Experienc^{ing}, touching, analyzing, bringing in and manipulizing, all sorts of processes involved in intellect, which is very difficult and complicated. But that seems to be the first step that the human mind is involved, in terms of intellect, and that intellect could be said as stepping stone, for that matter. Just see things as they are, from the intellectual point of view, and from that situation, intellect, or in this particular case we could say the^{ology} of Buddhism, because a personal situation rather than theology connected with the church as such, at all; that intellect have to simplify itself; lot of stretch, touch and hold,^{chew}~~to~~ it, and swallow it, at all; intellect could be said therefore reducing the situation into

the intuition situation, which is a different way of learning with life situation, on the whole.

When I was with my guru, (x? Jongun Kultru Rinpoche ?), first there's so many interpretive situations involved with him.. Can he read my mind? Is he a good teacher? Is he learned? Is he cultured? Does he fit with their aristocratic culture of Tibet, abbotship or kingship? So many questions happening. Or for that matter, does he understand my dialect, opposed to his dialect? It was all confusing, but I had to jump in, even though I was nine years old. I wasn't quite sure what I was even getting into, at all. Little person is to be put into their trips: "Today is your biggest day, that you are going to have an interview with your teacher. He's gonna tell you about enlightenment." It seemed to be too silly to ask, "What does he mean ~~by~~"enlightenment?" " At the same time as well, nobody knows, there is something happening, some big ceremony, some confrontation just between you and your teacher. Went in, sat down; there was tea prepared; suddenly sun rises and the rays of sun shines through the panchent(?), rice paper windows flat on the other side of the wall, which formed beautiful, strange patterns and designs, and a breeze of cold air coming through. And my guru would say~~x~~ that, "Now, this is the first time that you step into the path, and you're going to commit yourself to the path." That sounds very good, that I'm an accepted part of ~~the~~ the tribe. But then ~~he~~ he says, "There are a lot of troubles; so many pains happening around, dukka, miseries happening around you, around every situation." Then one wonders what you're getting into; are we getting into a situation of being saved, or are we getting into a situation~~x~~ ~~of~~ that we are

experiencing heroic way or a style of (awarnia?), experiencing pain and such? One is not quite certain. And he goes on to say that the pain of birth, pain of death, pain of old age, pain of sickness, pain of violence is present all the time. One is not quite certain what's happening. And beyond that level, sit and be here; it doesn't matter about me, it doesn't matter about you; you're not into any particular trip at all; just sit and be there. A sudden flash of transmission takes place at that very point, although it cannot be described by words or by concept of any kind at all. And also at the same time you have to go through the whole process of growing up process. That seemed to be purely ~~the~~ sowing the seed rather than introducing as Buddha. You have committed yourself into the family of the Buddha, family of wakefulness. But beyond that you are accepted and you become part of the Buddha family; in order to fulfill the requirements or/^{the} prerequisites of the Buddha family you have to do something, constantly, related with your life situation, constantly. It was very hard, constantly, all the time. There was upheaval of Communist Chinese invasion, took place in Tibet, friends being killed, places being destroyed, and at last, in the last situation my guru (Jongun Kultru Rinpoche?) had to leave his place. I asked ~~him~~^{him}, "What should I do? Should I leave, should I follow your example, or should I stay?" There's no answer. "I'm leaving. I leave everything up to you." It seemed to be very, uh, uncompassionate, very political. Deceptive answer that you could get from your guru. "I'm leaving but I leave everything up to you. But you're still respectable. I'm leaving in a dignified way. But whatever you do is don't freak out, people. They are leading the fight."

That's asking a lot. Didn't know what to do at all; perhaps nothing. It is possible that I may not see him again at all, the rest of my life, so to speak, or he might be there with me constantly, but somehow that doesn't help. Want to see him, his physical makeup, physical body, and his warmth and his sense of humor and his laughter, would like to hear constantly again and again; that his unique quality of what he is, would like to perceive constantly again again, because there's no end of the perception of his presence at all. Every book that you studied, that you read, from the Abidharma to Prajnaparamita scriptures and Buddhist philosophy of Nagarjuna's philosophy to Asanga's philosophy to tantricism, any subtlety that you come to reminds of subtlety of him, constantly, all the time. Suddenly you realize that you are too young, ~~that~~ you've been left as an infant. But infant must pull up their socks, or as we call it in Tibetan, chuba, is Tibetan costume that you wear, robe like thing, hitch up your chuba. You have to do that, you hitch up your chuba. So chuba's not drawn in the dirt ~~xxx~~ ^{or} mud; you could ~~xxx~~ walk in the mud or snow, rainstorm for that matter. Suddenly there's the tremendous discovery that you've been left alone, without anybody to help you at all. ~~K~~At that point you begin to realize the idea of first step of knowledge, which is turpa in Tibetan, which means intellectual understanding of things as they are; you realize intellectual understanding of things as they are; you realize the composure between where you are and where you're going to be; you realized you're alone. There is tremendous beauty in that, of loneliness, ~~that~~ you're alone, ~~that~~ you've ~~xxxx~~ left behind, discarded by the lineage, discarded by anybody at all who cares about your spiritual progress, nobody cares

about you at all; you are what you are, and you've been left to look after yourself. Completely desolate, absolutely desolate, absolutely no-one to help you. The solitary or solitude quality is very prominent at ~~that~~ point, somehow or other, in that situation, that you are left alone, nobody cares for you spiritually or even physically, that you are alone, completely desolate, and you're to find your way through somehow or ~~to~~ther. The only way to make your relationship is to literally, desolate situation, aloneness situation, that's the only way you can make your relationships, that you're alone, therefore you dance with the aloneness. That ignites tremendous honeymoon period or courting process, that you are dancing with, that you have love affairs ~~x~~ with the aloneness, constantly; that aloneness is something very spacious, /very ^{something} loveable, something extremely seductive at the same time. It's very ~~xxxx~~ beautiful in that sense, as great teachers talk about the virtues or attributes of solitary, ~~which~~ which is based on that idea of romantic notion of aloneness, that you're abandoned by your friends or dharma brothers, that you're abandoned by your teachers or anybody who doesn't care about you at all, which is extremely interesting. And a similar situation is Milarepa's perception of, first night when he stopped in his home ground he found his house mentioned, it was in ruin, and his father's and mother's bones, and he used his mother's bones as his pillows; he slept there for night, thinking about his past, but the past doesn't seem to be very real and he's ignited with ~~his~~ this freaky and desolate quality of somebody left you abandoned completely, which is turpa, the first step of understanding, intellectual understanding, intellectual understanding at that point; you

haven't actually experienced the rest of it at all. You might find this whole thing what we discussed at this point seem to be whole experience but not at all; you have beyond that to ~~go~~ go. There's so many (tiers?) to go beyond that, absolutely, stacks of treasures that you have to go beyond that level; that's purely the honeymoon period, courting situation at that point~~x~~.

And then next situation, that's called tsampa, in Tibetan which ~~the~~ means thinking. Instead of exposed to/outside situation you turn in to, slightly turned in to one's whole basic physical situation as such. Physical situation as such could be related to intuitive level, that physical desert like quality, barren quality, rugged quality, could be felt as personal, turns inward to oneself; one begins to realize the emotions that happens within oneself, that you do not need any physical situation of comforting yourself as such, that you also need intuitive way of relating with yourself; the desolate situation could be seen in terms of richness; thinking period (unclear); like first step is /like seeing the food on the dish, and second period is ~~like~~ putting it in your mouth and chewing it, tasting it, tasting that desolate quality, that absence of ~~your~~ teacher, absence of your dharma brothers, that you've been abandoned altogether but you have to ~~h~~hitch up your chuba, constantly again and again and again. In order to hitch up your chuba you have to relate with your chuba; if you sit down you pull your sash and pull it up, hitch up, related with how much you're drooping on the floor; ~~x~~ you need ~~th~~ that kind of intellect, intelligence to relate with your chuba or with your socks. A thinking situation, which also brings a situational traplike thing. If

you are angry with somebody, had a quarrel with your girlfriend or your friend and suddenly you slam the door, in some very interesting way, but it happens you caught your finger in the door as you slam the door, hurt yourself. That's the reminder, that's the thinking situation, the intellect trying to ignite your intuition, ~~trying~~ to wake yourself up. That very idea of catching your finger in the ~~door~~ door when you want to slam them slam the door to make a great impact on the other person, is frivolous, it's too intellectual, too manipulative, too logical. If I did this, ~~then~~ this is going to happen to him so therefore ~~I~~ will I do that situation to the other person, and that doesn't work at all; has to be related to the personal individual quality, individuality as such.

And then you have next situation, is gonpa, which means meditation, which transcends all of these situations, of concept and perception as well and emotions that you, constantly (yourself?) in your meditation, sitting meditation. That your meditation could be based from that point of view is living situation which transcends both perception or frivolousness, impulse as well as concept. Meditation provides transcending of all the five skandhas, according to Buddhist psychology, transcending all the five skandhas, constant happening. And you're related with the living situation.

Which brings us next topic, which is that it is related with the physical situation, of the environmental situation, that if meditation practice is based on living situation as such, that any kind of physical activities involved, might involve with your (livelihood?). This also ~~might~~ ^{could} be seen as part of meditation, or samahdi, which involves with a social situation

and a cultural setup as well; that you can afford to relax yourself with (the limited?) situation as such.

Suzuki-roshi told me when I saw him last time that he is extremely optimistic about American karma; that Americans have tremendous fertile situation. They're (arrived?) in some sense, that they had to be related as beautiful fertile ground, have to be related with that. That the living situation which happens around America could be extremely irreligious or non-spiritual situation, highly geared on a materialistic setup, sort of Madison Avenue mentality. But at the same time, because of that, there's a tremendous positive situation happens within situation of America. The only thing that students of Buddhism have to consider themselves in is related with their neurosis and considered in their practice of meditation. That there's a tremendous upheaval of all kinds of materialistic forces that are happening, on and on and on/constantly, endlessly. And that without such dissatisfaction of Americans, materialistic upheaval, that we'd not be here at all, there's no place such as Zen Center for instance. This whole tremendous energy of meditation, of teaching of Buddha happened to develop in this country, this very place is because whole thing is based on American karma of dissatisfaction. People feel that something is lacking in their lives, constantly. Therefore, that gap had to be filled by something else. That's going to happen constantly. It seems to me that Roshi's death is one of the very positive things that happened in this continent for a long long time; such great leaders die peacefully. Whenever there is hope of liberating the materialistic setup, that constantly there is upheaval, assassination, disappointment of some kind happening. When I

spoke to Roshi last time he felt whole thing was extremely positive, American karma is really beautiful, and there is something going to happen, something's going to materialize as the action of Buddha that ~~he~~ will (neither?) see, in American karmic situation, which is of course ~~xxx~~ largely based on the experience of the students who studied under Suzuki-roshi. That there is a tremendous energy which is genuine energy that be put into it. From that point of view it is not easy to be, keep up to the same standard of living as the Roshi did, but at the same time that we could also relate with the impressive situation from coming from outside, which is forcing ourselves into a basic dilemma of energy. Zen Center could be seen as a little island surrounded by oceans with violent waves, trying ~~a~~ to eat up territory. And it seems to be that this particular situation is one of the most healthy and positive things that could happen in this country. At the same ~~time~~ time Roshi's death could be said as disappointing or sad, that there is so many unfinished business, so to speak, is left to us as individuals. A lot of people lost their best friend, they could communicate to really as person, not looking up or down, up as cosmic conscious being person, who is on the divine trip, or down as such person who's, at the same time does not know how to relate ~~with~~ you, that we have this beautiful relationship with Roshi, everybody. It could be said that he is the best friend that we had, friend who understand us, who could work with us, willing to work with us without laying any trips on us, which is extremely ~~r~~ rare. You could have friends, but friends who try to sell or con you into their trip. That's happening constantly, all the time; as they call it, turn you on. Friend who is just pure

friend, does not try to turn you on to any particular trips is extremely rare; it's jewel like quality; who understand the other people, the (partner?). Roshi was telling me last time when I saw him he lives Japanese tradition, that's his life, but it is possible that other Japanese people might live on a Japanese trip, because they think it is superior, but he lives ~~in~~ on this trip because he feels that is what he is, so there is no trips involved.

It seems to me that what we are trying to work in this country is American Buddhism, is that, trying to integrate cultural situation, (unclear) American situation into a definite meditative situation, trying to extinguish the aggression with which so many people are involved, speed with which so many people are involved. The definition of the dharma is what has been said as dispassionateness, absence of passion is definition of dharma. And that definition of dharma could be said as dharma without speed, cause aggression ~~x~~ consists of speed, trying to put or grasp or push you out, exorcise you, reject or acceptance of ego. It seems that a lot of us here, involved in Zen Center or practicing under Roshi's teaching ~~have~~ have developed tremendous fertile ground. But last , but of course (unclear) we stand, waste that situation that you have met. We are rich persons, we are millionaire, who knows he is rich, therefore he doesn't have to make himself rich; so in this richness, expansive quality involved, and that richness is imparted on everybody, which does automatically on the Mahayana, the great vehicle, the great thinking, the great expansive richness mentality of (nothing?) to do with poverty at all; you don't have to limit yourself in any way; you could expand, you

don't have to put any kind of limitations on yourself, you don't have to defend yourself ~~at~~ any more at all. (Trungpa breaks down and cries for about five minutes).

It seems that one other request, or suggestion rather that Roshi made was that we should work with ~~the~~ people and could ~~possibly~~ establish ~~a~~ some kind of situation where people who are mentally extreme could, ~~at~~ rather than anything happening there (in their?) institutions, ~~a~~ that we could work something together, and it seems that project is on its way, so to speak, and we hope it work together, and it seems ~~that~~ that it is possible that from Buddhist way of looking at mental situation, could be seen as creative way of working with the people. We would like to make a joint effort with the Zen Center and Karma Dzong, the Tail of the Tiger, joint program, as Suzuki-roshi's memorial, so to speak, landmark, something could be worked on, and that kind of project seemed to be extremely helpful and good for the students who are involved as well, because they could work with their situations of mental conflicts in themselves and they could work as both teacher and student at the same time, if they work in such situation, and we seem to have that project on its way, and I think that will be extremely helpful to a lot of people (unclear: at least?).

Question from floor, inaudible.

T: At ~~the~~ moment it is embryonic state. Based on idea of creating situations of, trying to work with life situations for the students as well as for ~~the~~ ~~our~~ guests. So it could be seen as kind of mirror like situation, reflective situation, so nobody lays a trip on anybody else, ^{as} patient or the doctor, or the idea of ~~who~~ save or sort of been saved, somebody doesn't

~~any more~~

cry anymore. The details of this project have to be related individually, seem to be, and we would work on that. And generally seems to be two types of insanity. That one insanity is based on idea of incoherent, either completely wrapped up in schizophrenic or paranoid claustrophobic situations, extremely. The other type of situation is what one could say as egomania; the highest point of ego could be seen still, could relate with logics of day to day function, but still it is very twisted or distorted in the situation. There are two types of insanity that we would like to work on. The first one is just subtle madness, on the ego, intoxication on ego. And the second one seem to be completely off from reality. There would seem to be two types of situations of that kind. But on the whole the principle of madness could be related ^{work} to according to Buddha's teaching. It is largely based on neurosis of ego altogether, that magnifies the emotional aspect or the intellect aspect. The intellect aspect of madness is the egomania. The emotional aspect of madness could be said as that of ~~z~~ psychotic. But we ~~have~~ to ~~work~~ on that project a great deal. I mean after all, the whole thing is very very subtle. Providing conventional patterns that developed in Western society of human potential movement of all kinds of schools of thought, ~~a~~ several seems to be inadequate from that point of view if you're really going to work with somebody who's flipped out. It would have to be extremely precise and detailed, and it needs a lot of intelligence as well as experiences in terms of their own practices as individuals, which seems to be a highly skill to develop, but no doubt it could be done. The head one would have to be highly skilled to begin with but they could grow themselves up in such

a situation to become highly skilled, they could become more sensitive ~~highly skilled to~~ it. So therefore it seems that the project is embryonic state but I'm sure no doubt it's going to work out, needless to say.

Inaudible questionx from floor. (from Lou Hartman)

Not that I know. Quite possibly you could see that such project could work out in any Buddhist countries: Thailand or Ceylon, Burma or Japan. But so far there is no such idea being imposed on the idea of incorporating Buddhist psychhology opposed to Western, technological drug oriented way of putting people under tranquilizers or electroshock treatment of any kind. It seems a lot of Buddhist countries also use, maybe Thailand or Ceylon for instance, combination of idea of treating people, shock treatment or drugs of all kinds. I feel this particular step is extremely important and significant in the landscape of Buddhism, geography of Buddhism, that Buddhism begin to really contribute something to society in its basic need, and it is surprising nobody ^{had} already organized such thing before.

Inaudible question.

T: Maybe so. They're welcome. Anybody who would like to take part in this uh, situational therapy.

Inaudible question.(Lou Hartman--do they have to be Buddhist? I think)

T: Well, it depends on how much they are related with their ego. You can't lay labels on whether they are Buddhists in terms of taking vows or whether they are not Buddhists because they haven't taken the vows. At all. It's how much relationship of ego they're involved with themselves. (Laughing).

Inaudible question.

T: I'm sure people could work on it. I'm sure people could work on it. There's one particular problem that's involved with therapeutic treatment, as it is developed in the West, is there's so much emphasis made on analytical approach, that you are freaked out because you failed to relate with your mother, and you end up with this problem of your mother, because you cannot bring up your mother from death bed, and you're stuck with that problem, which is a typical approach, that the present is related with the past and therefore future is already automatically preplanned for you, which is, seems to be ~~xxx~~ rather extreme, shall we say. From Buddhist way of looking at it anyway.

Inaudible question.

T: Thoughts seem to have this intellectual quality of logical manipulative quality and feelings could also be said as thought as well as in time, but feelings seem to have intuitive quality, of temperature rather than patterns. So you could say thoughts are artistic and feelings are domesticated, in terms of patterns and temperatures. (laughter)

Inaudible question. (about writing to him)

T: It depends on the nature of the letter. Well any kind of situation could be worked, I'm sure, but it's largely dependant on the nature of the presentation, so to speak. As far as I'm concerned, shall we say, I'm willing to work with anyone. It could be phone calls or it could be telegram or it could be letters; anything.

Inaudible question.

T: Well, I suppose you could say that basic idea of

(Sidimarka?) or philosophy of Abidharma is precise on that point, that Buddha's teaching was based on the idea of ~~x~~ sanity-insanity, constantly, that ~~x~~Buddhism is all about that, actually you could say. It's spiritual approach rather than religious approach. Whether you study tantric Buddhism or Mahayana or Hinayana it doesn't really matter. All the approaches lead to the, uh, transcending the limitations. Limitations could be regarded as hangups or madness, transcending the ~~x~~ idea of ^{is} prajna paramita, the other shore, /based on that kind of idea, or things (unclear).

Inaudible question.

T: Well they could relate with their insanity to begin with. But realizing their insanity is the watchful eye of sanity, sees their prospective situation of insanity, and from there insanity gradually diminishes and sanity begins to develop. And such pattern follows constantly all the time. When we say fertile ground, that means insanity. Using word rugged (You see world rugged [ragged?] ?), rugged, madness, insane, freaked out, whatever thing you like to call it. Because there's a richness of insanity, therefore/the other aspect begin to come ~~x~~ up, automatically, spontaneously, and presents itself. Such is the example of Buddha's attainment of enlightenment, how he thought or to get in the beginning idea of enlightenment at all, at the beginning, because he was surrounded by such insane situations, in his kingdom, in his palace, which seems to me a lot of Americans are going through that process anyway.

Inaudible question. *(about nature of American Sublimism)*

T: Well, that depends on what we are. It seems that it will take a pattern of ~~x~~ highly concentrated form of practice ~~which~~

which is based on basic practice of meditation and tantric Vajrayana element in it as well. Because you need basic space as basic discipline, but at the same time you need also to see the colorful aspect of the basic space at the same time, which is the vajrayana principle, and it seems that American Buddhism is going to be complete Buddhism of three steps of Buddhism; that's the ~~MM~~ Hinayana, of the discipline, the Mahayana of openness, the Vajrayana of articulated situation, colorful situation of seeing the teaching, your life style. It is a maybe optimistic attitude from my point of view, but I think somehow or other it is going to ~~x~~ happen. American Buddhism, without related with the Tibetans or Japanese or Chinese or Thais or Burmese would just appear American Buddhism, ~~Western~~ Buddhism.

Inaudible question (about Vajrayana).

T: Well, it's the symbolism of living situation. Nothing is regarded as purely folk tale, but everything is seen as symbolism in terms of situational teaching, if I understand teaching as the situation all the time, living situation.

Q: I don't understand the connection between symbol and living.

T: Living situation is automatically symbols. When we talk about symbols there seem to be different ideas. Symbol is something representing something or synonym, or symbols are symbols in (unclear) quality, does not ~~x~~ need any examples to relate to straight and direct situation. Redness of fire is just fire, its living quality, which also represents compassion, continuously burning and continuously living there; more fuels you throw, that much fire is going to be greater, so there's

more situational compassion, compassion becomes more and more and more great and increasing, so that kind of living situation which is symbolism. Symbolism seems to ~~x~~ have a different meaning in English, than mudra, in ~~x~~ Sanskrit, which means example without dualistic notion, but example is the description of what it is, automatically. You could point out a ~~sign~~^{SUN}, it looks like, you could say, "that looks like sun," but you mean that is the sun. That kind of situation or way of looking at, which seems to be the Vajrayana approach of metal changing into gold, transmutation; you don't have to reject the metal but you could accept metal as gold and it becomes gold (unclear~~x~~ for this?) process of transmutation.

Inaudible question.

T: It seems automatically what happens. It doesn't have to be Buddhist in terms of theology but common sense. The green light means energy and red light means passion. Therefore you don't wait when you have green lights, you just drive. When you see red light you stop, because it means magnetizing, passion, hold on, hold back, so to speak.

transcribed by Barry Eisenberg

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