

## INTRODUCTION TO VOLUME TWO

VOLUME TWO OF *The Collected Works of Chögyam Trungpa* comprises five books and thirty-four articles that, loosely speaking, concern themselves with the themes of meditation, mind, and mahayana, the “great vehicle” for the development of compassion and the means to help others. The books and the first thirteen articles provide the formal or doctrinal presentation of these topics. Then follow articles that show how these concepts can be applied in specific disciplines or situations of working with others, in dialogue with other spiritual communities, and in the juicy and varied situations that life presents. There are eight articles on psychology and working with others as a psychotherapist or health professional; six articles based on a dialogue with Christian contemplatives at the Christian-Buddhist Meditation Conferences held between 1981 and 1985 in Boulder, Colorado; an article on spiritual farming; another on work; one on sex; and four on the educational philosophy of Naropa Institute (now Naropa University), a liberal arts college founded by Trungpa Rinpoche.

If one were asked to identify a single cornerstone in Chögyam Trungpa’s presentation of the Buddhist teachings, it would almost surely be the sitting practice of meditation. He was proud that his Tibetan lineage, the Kagyü, is known as the Practicing Lineage.<sup>1</sup> The first book that he

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1. Trungpa Rinpoche’s root guru, Jamgön Kongtrül, was a Nyingma teacher, so in some sense Chögyam Trungpa belonged to both the Kagyü and Nyingma lineages. However, his first and primary lineage was that of the Karma Kagyü, which frequently is called either the Practicing or the Practice Lineage. The Nyingma lineage is also known as a lineage of great practitioners of meditation.

published on Buddhism in England (aside from *Born in Tibet*, the memoir of his early training and escape from Tibet) was called *Meditation in Action*. From the time he arrived in North America in 1970 until his death in 1987, he almost never gave a public talk or started a seminar without a discussion of the importance of sitting practice. In the early years in North America, when he was stressing cynicism toward spiritual “trips” and overcoming spiritual materialism, he recommended the sitting practice of meditation. Later, when he introduced more formal discipline and the importance of lineage and devotion, he still recommended the sitting practice of meditation. Even when he was conducting an advanced program like the Vajradhatu Seminary or giving an empowerment for his most senior students, events always began with an extended period of sitting meditation. In the later years, when he presented the Shambhala path of the warrior, the fundamental discipline that he recommended was the sitting practice of meditation.

Meditation is emphasized in many of Trungpa Rinpoche’s books written in the 1970s and ’80s, and some aspects of the technique are presented in various volumes published during his lifetime. In the early years in North America, he stressed the importance of personal instruction in meditation and deliberately did not provide all the details of the technique in writing. As time went on, he became more willing to write about the technique itself. However, until the publication of *The Path Is the Goal: A Basic Handbook of Buddhist Meditation* in 1995, there was no one book that focused solely on Chögyam Trungpa’s presentation of meditation, giving both an overview of teachings and techniques related to the practice as well as discussing in more depth the experiences that arise from it. *The Path Is the Goal*, the first book in Volume Two of *The Collected Works*, does a great service in filling this gap. It is helpful to beginning and continuing practitioners alike in its detailed discussion of both *shamatha* and *vipashyana*, or mindfulness and awareness, the two fundamental aspects of sitting meditation, indeed of all practice. The editor, Sherab Chödzin Kohn, was one of Rinpoche’s first editors in North America (the first book that he edited, *Mudra*, was published in 1972). Sherab’s command of his craft is evident in *The Path Is the Goal*, particularly in the skill with which he shapes Chögyam Trungpa’s words from raw transcript to finished book.

If meditation is the ground of Rinpoche’s teaching, then the development of compassion and helping others is the working basis, or the path.

The next book in Volume Two is *Training the Mind and Cultivating Loving-Kindness*, a practice-oriented manual for the nurturing of loving-kindness (maitri) as the ground for developing true compassion (karuna). *Training the Mind* is a commentary by Chögyam Trungpa on *The Root Text of the Seven Points of Training the Mind* by Chekawa Yeshe Dorje. Trungpa Rinpoche worked intimately on the translation of the text over a number of years, with a group of his students who make up the Nālandā Translation Committee.<sup>2</sup> Following his death, the translation committee reviewed and revised the text, putting it into its final form for the book's publication.

The seven points of mind training consist of fifty-nine slogans that give us the practical means to understand both the view and the practice of mahayana Buddhism, or the bodhisattva's way of compassion. They are to be used as a form of both contemplation and postmeditation practice. Key to this instruction is the formal practice of tonglen, or "sending and taking," a meditation that works with the medium of breath, as does basic sitting meditation. The practice of tonglen is itself introduced as one of the slogans: "Sending and taking should be practiced alternately. These two should ride the breath."

Although he arrived in North America in 1970, Trungpa Rinpoche did not present this approach to mind training until 1975. Then, when he did introduce this practice at the Vajradhatu Seminary, it was given only to senior students with extensive grounding in both sitting meditation and the study of the Buddhist teachings. Later, he began introducing tonglen and slogan practice at an earlier stage in students' development, when they took the bodhisattva vow to commit themselves to working for the benefit of others. Eventually, tonglen practice was introduced into various training programs at Naropa Institute, primarily in the psychology program, and it was then made available to participants in the Christian-Buddhist contemplative conferences at Naropa. Tonglen has been used

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2. When Trungpa Rinpoche first introduced slogan practice to his students in 1975, he relied on the translation of this text done in the early 1970s by Ken McLeod. This translation was published, together with a commentary on the slogans by Jamgön Kongtrül the Great, as *A Direct Path to Enlightenment*. Rinpoche praised Ken McLeod's work but felt that, for the use of his students and in the context of the teachings he gave, he wanted to undertake his own translation of the text. In the preface to the 1987 edition of *The Great Path of Awakening*, a later version of McLeod's translation of the slogans and the commentary, he mentions Chögyam Trungpa's influence on his translation work and his appreciation for the teachings Trungpa Rinpoche gave on this material.

in a number of other contexts within the communities that Chögyam Trungpa founded, and it is studied and practiced in many other Buddhist communities. One of Rinpoche's students, Pema Chödrön, has played a major role in popularizing these teachings through her own writings.

Slogan practice, and in particular the practice of tonglen, make up what is meant by mind training here. These teachings, which were brought to Tibet by the great Indian adept Atisha, came into the Kagyü lineage through Gampopa, who studied this school of Kadam teachings before he became a disciple of the great Tibetan yogi Milarepa. Chögyam Trungpa himself received these teachings from his root guru Jamgön Kongtrül of Sechen, whose predecessor Jamgön Kongtrül the Great wrote a famous commentary on these slogans, titled *The Great Path to Awakening* (referred to in footnote 2). As Judith L. Lief, the book's editor, says in her foreword: "The study and practice of these slogans is a very practical and earthy way of reversing ego-clinging and of cultivating tenderness and compassion." This practice literally stands ego on its head, reversing our normal tendency to ward off pain and draw in pleasure. The practice encourages us to take on the pain of others, as well as to accept our own, and to radiate wakefulness and kindness to others and into the environment in general. However, although the practice involves taking on pain, it is not at all masochistic; rather it is heroic, overcoming one's own obstacles as well as those of others, transforming them by accepting them fully—yet treating them in a very ordinary or straightforward way.

Chögyam Trungpa presented these teachings over a number of years, primarily at the Vajradhatu Seminaries, annual three-month periods of advanced training and study for his senior students. Mrs. Lief, one of Trungpa Rinpoche's senior editors and the director of the Dharma Ocean Series (a project aimed at compiling, editing, and publishing 108 volumes of the teachings of Chögyam Trungpa), took all the commentaries and condensed the material into *Training the Mind*. Another of Rinpoche's editors, Sarah Coleman, had worked on the original draft of this material during the author's lifetime and met with him several times to clarify and expand his commentary on particular slogans. Mrs. Lief reports that Trungpa Rinpoche "very much wanted this material out there and asked about it continually. It took years to complete. Crucial notes on some of the slogans disappeared and only by chance turned up in an obscure notebook at the bottom of a box hidden in my attic as the book

was nearing completion.” She began working on the book in the 1970s, and it was finally published in 1993.

Judith Lief’s work with this material has not just been in the editorial realm. She was in charge of the practice and study departments at many of the seminaries where these teachings were presented, and often worked on this material there with the students and the teachers. She has herself taught many programs on these points of mind training. Her grasp shows both in the way the book flows and in her introductory remarks. Her intimacy with the material helps to bring both depth and accessibility to its presentation.

For many years, the Nālandā Translation Committee has made available a set of four- by six-inch cards<sup>3</sup> printed with the fifty-nine mind training slogans. Many of Trungpa Rinpoche’s students own a set, and the cards will often be found displayed somewhere in the practitioner’s house—in the room set aside for meditation practice, or perhaps in the kitchen or on a shelf in the living room or study. They offer pithy and perky advice, which catches your attention and makes you think twice: “Don’t be frivolous.” “Drive all blames into oneself.” “Don’t act with a twist.” One never knows where a slogan might pop up, a reminder that it is always possible to turn ego upside down, exchanging self-interest for concern for others. One can wholeheartedly recommend the use of this book—and the slogan cards—as a handbook for self-examination and a guide to applying wakeful kindness in everyday life.

The other three books included in Volume Two offer a glimpse of varied teachings on the Buddhist path. In fact, they are all part of what is called the “Glimpses” series: *Glimpses of Abhidharma*, *Glimpses of Shunyata*, and *Glimpses of Mahayana*. (The fourth in this series, *Glimpses of Space*, is found in Volume Six of *The Collected Works*.) Each volume is based on a single seminar taught by Chögyam Trungpa. *Glimpses of Abhidharma* is an examination of the five skandhas, or constituents of ego, and how we build up this illusory fortress of self in every moment

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3. *The Seven Points of Training the Mind* is published as a set of two-color, four- by six-inch cards and as a wall poster. These products are available in the United States through Samadhi Store, (800) 331-7751, [www.samadhistore.com](http://www.samadhistore.com), and through Zigi Catalog, (303) 661-0034, [ziji@csd.net](mailto:ziji@csd.net); in Canada through Drala Books and Gifts, (902) 422-2504; and in Europe through Alaya, (49) 6421-94088, [alaya@ePost.de](mailto:alaya@ePost.de). The slogan cards are also available from the Nālandā Translation Committee, 1619 Edward Street, Halifax, Nova Scotia B3H 3H9, Canada.

of our existence. The abhidharma, literally the “special teaching,” represents a very early and seminal compilation of Buddhist philosophy and psychology. It is a codification and interpretation of the concepts that appear in the discourses of the Buddha and his major disciples.

In this brief look at some of the teachings from the abhidharma, Trungpa Rinpoche discusses the place of coincidence (*tendrel* in Tibetan; *pratitya-samutpada* in Sanskrit), which describes the karmic patterns that exist in our lives. He describes one’s discovery of karmic coincidence not as predestination but as an opportunity to discover the reality, not only of one’s karmic patterns, but also of freedom and the need to make a leap of faith in choosing the next moment that presents itself to us. The core material presented in *Glimpses of Abhidharma* is the investigation of the five skandhas, or constituents of ego. Trungpa Rinpoche takes a somewhat unusual approach to the discussion of the skandhas. Of his presentation of abhidharma, he himself says, “So our approach has been quite unique. . . . Looking at abhidharma this way, nothing is terribly abstract. . . . The psychology of one’s own being shows the operation of the five skandhas and the whole pattern that they are part of. Most studies of abhidharma tend to regard the five skandhas as separate entities. As we have seen, this is not the case; rather they constitute an overall pattern of natural growth or evolution. . . . The fundamental point of abhidharma is to see the overall psychological pattern rather than, necessarily, the five thises and the ten thats. This kind of primary insight can be achieved by combining the approaches of the scholar and the practitioner.”<sup>4</sup>

*Glimpses of Shunyata* (Vajradhatu Publications, 1993) and *Glimpses of Mahayana* (Vajradhatu Publications, 2001), both edited by Judith Lief, are good complements to *Training the Mind*, in that they present an overview of the basic teachings of mahayana, a view of the dharmic landscape in which the practice of mind training takes place. *Glimpses of Shunyata* is a very atmospheric presentation of lectures on shunyata, or emptiness, given by Trungpa Rinpoche in 1972 at Karmê-Chöling, a rural practice

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4. Pp. 310–11. *Glimpses of Abhidharma*, the first book that Judith Lief worked on with Trungpa Rinpoche, was originally published in 1975 by the Vajradhatu Press, the forerunner of Vajradhatu Publications; it was picked up by Prajñā Press, an imprint of Shambhala Publications, in 1978; in 1987 Shambhala Publications published *Glimpses of Abhidharma* in Shambhala Dragon Editions. It is now in the series of Shambhala Classics published by Shambhala Publications.

center in Vermont. Rinpoche doesn't give his audience any ground in the discussion of shunyata, and this book conveys that groundlessness. In order to discover the ground, path, and fruition of shunyata, the reader has to give up territory, abandon hope, and take this journey without expectation. *Glimpses of Mahayana*, on the other hand, conveys the warmth and solid beingness of the mahayana. It makes you want to be a bodhisattva, a mahayana warrior treading the path of empty but luminous compassion, and it makes the mahayana path seem accessible. Buddha nature is right there, right here in this volume of teachings.

"An Approach to Meditation," published in the *Journal of Transpersonal Psychology* in 1974, is the first article reprinted in Volume Two of *The Collected Works*. Trungpa Rinpoche had a close relationship with the group of therapists based in Palo Alto, California, that established this journal in 1969. The phrase "transpersonal psychology" first came into currency around the time the journal was launched. Guided by the work of psychologists Abraham Maslow and Anthony Sutich and their colleagues, this new field was founded on a commitment to open-ended inquiry, experiential and empirical validation, and a values-oriented approach to human experience. When he was teaching in California in the 1970s, Chögyam Trungpa often lectured to a group of these psychologists at their center, or some of them would attend his Buddhist seminars in the Bay Area. Rinpoche was especially close with and very fond of Tony Sutich and had great respect for his pioneering work in transpersonal psychology.

One of the founding editors of the journal, Sonja Margulies, edited "An Approach to Meditation," which is based on a talk given by Rinpoche at the 1971 conference of the Association for Humanistic Psychology in Washington, D.C. It is among his most straightforward, thorough, and clear presentations of the ground of meditation, both theory and practice. A very different but equally well-crafted presentation is "Taming the Horse, Riding the Mind," edited by Susan Szpakowski and reprinted from the first issue of the *Naropa Magazine*, published in 1984. Mrs. Szpakowski based the article on "Educating Oneself without Ego," a seminar given by Trungpa Rinpoche at Naropa in the summer of 1983. The language and metaphors that Rinpoche employs here are rich and poetic, as is the practice he describes. The next article is a brief, delightful talk to young people, "How to Meditate," given by Chögyam Trungpa in 1979 and reprinted from the *Shambhala Sun* magazine.

The next eight articles all present further teachings (as contrasted with the *application* of the teachings, which comes later) on the topics of mind, meditation, and mahayana—which are the primary topics of the material in this volume. Four articles present topics from the abhidharma on the constituents of mind and how these come together in the situational patterns we experience in life. “The Spiritual Battlefield,” reprinted from the *Shambhala Sun*, is based on a talk given at Naropa Institute in 1974 about how meditation works with the five skandhas, the building blocks or formative processes of ego, and with sem, lodrö, and rikpa, which are particular aspects of mind and intellect. “The Birth of Ego,” reprinted from the *Halifax Shambhala Center Banner*, is based on a talk given in 1980 as part of a seminar titled “Conquering the Four Maras.” The maras are enemies of or obstacles to egolessness, and one of them is itself called skandha mara. Since it is the five skandhas that make up ego, it is quite understandable that a seminar on the maras would deal with the birth and development of ego and how the confusion of neurosis can be transformed or conquered.

“The Wheel of Life: Illusion’s Game” is another early article, from *Garuda II*.<sup>5</sup> This is the only published teaching in which Trungpa Rinpoche gives an in-depth description of the twelve nidanas, which he calls “the evolutionary stages of suffering.” Therefore, even though this piece has some confusing passages and questionable editorial interpretations, it is included in *The Collected Works* for its graphic descriptions of the different phases of human experience. Many of the articles from *Garuda I* and *II* were reworked for inclusion in other publications, so that the final versions that appeared in print were free of the editorial errors they contained in their original versions. Two chapters of *Cutting Through Spiritual Materialism*, for example, were based on material in the early *Garudas*. The original pieces were admirable in terms of their breadth and the energy behind the articles, but they contained substantive misinterpretations, perhaps reflecting a lack of training or experience on the part of some of the editors who worked on these early publications.

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5. The five issues of *Garuda* magazine were produced from 1970 to 1978. The first two were published in-house by Chögyam Trungpa’s communities in the United States; the remaining three were a joint venture with Shambhala Publications. The magazines combined edited transcripts of teachings given by Rinpoche with talks by his senior students or guest contributors, such as Herbert V. Guenther, as well as information on the spiritual life of the community.

“Seven Characteristics of a Dharmic Person” is reprinted from the *Vajradhatu Sun*, the community newspaper that predated the *Shambhala Sun* magazine. This article originally appeared as a chapter in the 1979 *Hinayana-Mahayana Transcripts* of the Vajradhatu Seminary, published by Vajradhatu Publications. While the four previous articles look at the constituent parts of our psychology, here there is a view of the whole person who is practicing the buddhadharma and of the qualities one can develop to lead a dharmic life. As Trungpa Rinpoche says, “When someone’s mind is mixed with dharma, properly and fully, when a person becomes a dharmic person, you can actually see the difference . . . that is a fundamental point: we are trying to be genuine. We are trying to do everything properly, precisely the way the Buddha taught.”<sup>6</sup>

The next two articles, “Dharmas without Blame” and “Buddhadharma without Credentials,” are both from *Garuda III: Dharmas without Blame*. They are, one might say, a proclamation of basic sanity that does not need reference points. They are also a scathing condemnation of spiritual materialism and what Chögyam Trungpa refers to as “counterfeiting the teachings.” He says that dharmas are without blame because “there was no manufacturer of dharmas. Dharmas are simply what is. Blame comes from an attitude of security, identifying with certain reservations as to how things are. Having this attitude, if a spiritual teaching does not supply us with enough patches, we are in trouble. The Buddhist teaching not only does not supply us with any patches, it destroys them.” These two evocative pieces begin to move us from the ground of hinayana, where we are intimately examining the various aspects of our psychology and practicing a narrow discipline, toward the open way of the mahayana and the appreciation of shunyata, or emptiness, as well as the Madhyamika teachings which refute any adherence to ego’s territory. The next article, “Compassion,” reprinted from the *Vajradhatu Sun*, presents one of the talks on mind training that was used as the basis for *Training the Mind*. It is interesting to read one of the original talks and be privy to the dialogue between the teacher and his students, which is included here. Next is “The Lion’s Roar,” originally published in the *Shambhala Sun*. It is about the workability of the emotions and of every situation we come across in life. (Some of the material included in this article also appeared in a chapter by the same name in *The Myth of Free-*

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6. 1979 *Hinayana-Mahayana Transcripts*, p. 12.

*dom and the Way of Meditation*.) The discussion of working with depression is particularly potent; Rinpoche takes the view that, when related to fully, depression becomes a walkway rather than a dead end.

“The Lion’s Roar” and the following article, “Aggression,” provide a bridge to the next group of writings, which present a discussion of Buddhism and Western psychology. In “Aggression,” Trungpa Rinpoche talks about how a basic emotional stance, deep-seated anger and resentment, can prevent us from knowing ourselves and from identifying with the dharma, or the teaching of “what is.”

From his earliest days in the West, Chögyam Trungpa seemed to sense that, in communicating fully with Westerners, the language of psychology would be more appropriate than the language of religion. Thus, he translated the Sanskrit *atman* as “ego,” whereas previously it had often been translated as “soul.” As mentioned in the introduction to Volume One of *The Collected Works*, his use of the word *egolessness* merited a mention in the second edition of the *Oxford English Dictionary*. Chögyam Trungpa often talked about the achievement of egolessness rather than stressing nirvana, which could be confused with the Western concept of heaven. He talked about such themes as doubt, trust, depression, anxiety, and neurosis—all highly unconventional for Buddhism at this point in time. His use of psychological terminology and themes may well be viewed, in the long run, as one of his major contributions to the development of Buddhism in the West. Psychological vocabulary as a vehicle to express the deepest truths of Buddhism is now commonplace, taken for granted by readers and practitioners. But it was anything but the norm at the time that Rinpoche went to England and then journeyed on to America.

Students were often attracted to him and his presentation of the Buddhist teachings in part because of the language that he used. By using a psychological vocabulary, he did attract therapists and psychologists, to be sure, but he also drew many readers and listeners who were simply interested in psychology or may themselves have been in therapy when they met him or at some previous time. For many, it was easier to relate to him than to other Buddhist teachers because he was using a language that was more the currency of their culture: they more easily saw the world in psychological rather than religious terms. That constituency was quite broad, and a very different group from those attracted to Buddhism primarily as a religion. He (along with Tarthang Tulku in Califor-

nia) was one of the first Tibetan Buddhist teachers to reach that group, although it was by no means his only audience. Beyond that, his use of psychological terminology helped Westerners in general to realize that Buddhist meditation was not a religious discipline as such, having nothing to do with God, and that the Buddhist teachings were concerned with *human* experience, not the relationship between human beings and the divine. Emma McCloy Layman reports that when she asked him in a 1972 interview about the future of Buddhism in America, he replied that “It is scientific and practical, so is ideal for the Western mind. If it becomes a Church it will be a failure; if it is spiritual practice it will have strong influence in all areas—art, music and psychology.”<sup>7</sup>

Chögyam Trungpa was also interested in the practice of therapeutic disciplines. In 1970 he and Shunryu Suzuki Roshi met and talked about the future of Buddhism in America, a relationship cut painfully short by Roshi’s death in late 1971. During a meeting in May 1971, they talked about establishing a therapeutic community and a practice to work with the mentally ill. They both agreed that Buddhism in America, at least in the early days, was going to attract many individuals who would need such help.<sup>8</sup>

As early as 1971, Chögyam Trungpa began to put together plans for a therapeutic community to work with disturbed individuals. Judith Lief reports that when she moved to Boulder in 1972, “there were two basic ‘clubs’ one could join [among Trungpa Rinpoche’s students]: the psychology group (Maitri group) and the theatre group (Mudra group).”<sup>9</sup> The psychology group, she says, studied the transcripts and tapes from two seminars on the bardos, or states of mind associated with the six realms of being, which Mrs. Lief edited into *Transcending Madness* in 1992. That book is included in Volume Six of *The Collected Works*. In that volume, readers will also find *Orderly Chaos*, which is based on two seminars on the mandala principle. Mrs. Lief reports that this was also study material for the psychology group, along with material on the five buddha families, or five styles of neurotic behavior (as well as of enlightenment

7. Emma McCloy Layman, *Buddhism in America* (Chicago: Nelson Hall, 1976), p. 102.

8. Chögyam Trungpa describes this meeting in “Space Therapy and the Maitri Community.” Also see the discussion in “Planting the Dharma in the West,” the 1976 epilogue to *Born in Tibet*.

9. For information on the Mudra Theatre Group, see the introduction to Volume Seven.

in vajrayana Buddhism), which are discussed in *Cutting Through Spiritual Materialism* (see Volume Three of *The Collected Works*) and in *Journey without Goal* (Volume Four). The Maitri group also “studied therapies such as Japan’s Morita therapy and the therapeutic models of people like Maxwell Jones.”<sup>10</sup>

Mrs. Lief describes the other training that the group received from Trungpa Rinpoche, as well as the formation of the Maitri community:

Rinpoche taught us a method of scanning people to diagnose their main buddha families, based on energy coming from various parts of their bodies. He taught us to distinguish this energy from heat. (We were not that great at this.) I remember we also practiced this technique for diagnosis of pain. . . . There was also much discussion of creating a Zen-like therapeutic community based on living simply and basically and practicing together. About that time, George Marshall donated a house in Upstate New York near Elizabethtown for the purpose of starting the initial community.

Then, the summer of 1973, there were two major conferences in Boulder: the Psychology Conference and the Theater Conference. It was at the Psychology Conference that Rinpoche presented the idea of postures and rooms [connected with the five buddha families] . . . which became Maitri Space Awareness. It was quite shocking at the time. . . . As we explored this new practice, we began to see that the five postures and rooms of Maitri Space Awareness provided us with a powerful methodology for deepening our understanding of the five buddha family mandala, and other aspects of Buddhist psychology that we had been studying for many years.

The Maitri project was put under the direction of Narayana [later the Vajra Regent Ösel Tendzin] at first, and later under Chuck Lief. The original staff went out to Elizabethtown in 1973. . . . The basic set-up was to have one or two “clients” at a time and about eight to ten staff. Not all clients were Buddhists; in fact most were not. Supposedly (and this is one of the problems), clients were screened before coming to Maitri to ensure that they were borderline disturbed rather than psychotic. It seems that this screening did not always work. . . . When someone arrived, we would scan them [based on the training received from Rinpoche] and diagnose them in order to

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10. From remarks by Judith L. Lief, letter to Carolyn Gimian, February 2002.

determine which [Maitri Space Awareness] posture they should do. The staff would meditate before wake-up. . . . The clients did two sessions of postures a day and apart from that shared in general household chores. At the same time, we were constructing the first set of Maitri rooms, working on the house, etc. There was very little money . . . it was very basic.

After some months of working with mentally ill clients at Maitri, the staff concluded that they weren't ready to cope with this degree of neurotic upheaval and that they needed more training themselves. As Mrs. Lief reports:

One client, described to us as mildly disturbed, in fact had not talked to anyone for almost a year. When we diagnosed him . . . and had him begin the posture, in less than two days, he started talking and did not stop. He got more and more riled up, rather violent, and eventually we had to send him home. That was one of the cases that led us to think we might need to focus on staff training more than treatment for a while.

In 1974, Lex Hixon donated a beautiful piece of property on the New York–Connecticut border near Wingdale, New York. . . . So we all got ready to move down there. We took the nearly completed Maitri rooms apart piece by piece so that we could reconstruct them when we got to Wingdale. When we first moved to Wingdale we still had a client, but soon after reconstructing the new building, which was visited and blessed by His Holiness the Karmapa himself, the decision was made to run training programs for psychologists and meditators, instead of maintaining Maitri as a therapeutic community. This went on for several years. Eventually, in 1978, this property was sold and the proceeds were designated to Naropa Institute.<sup>11</sup>

None of Chögyam Trungpa's lectures on Maitri Space Awareness have yet been published. However, Volume Two of *The Collected Works* includes "Space Therapy and the Maitri Community," an article written in 1974 but apparently never published. An excellent overview of this approach, as originally conceived, is provided by Marvin Casper in his article "Space Therapy and the Maitri Project," which was published in

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ii. Ibid.

the *Journal of Transpersonal Psychology* in 1974. It is reprinted in the appendix to Volume Two. After 1978, although the Maitri therapeutic community faded away, Maitri Space Awareness practice was integrated into the clinical psychology program at Naropa Institute. Since Rinpoche's death, Maitri Space Awareness has also been developed into a series of workshops for connecting with one's innate wisdom energies.

Overall, Chögyam Trungpa found that there was a great deal of interest in bringing together insights from Buddhism with the Western psychological disciplines. When Naropa Institute opened in 1974, contemplative psychology was one of the areas of study from the beginning. As Mrs. Lief reports:

... a master's degree in Buddhist and Western psychology was developed as a method of training clinical psychologists, with the hope that in the future, such training would be put to use in a variety of models, such as the therapeutic community. Dr. Ed Podvoll was a pivotal figure in the development of this program. This program, which later was known as the Department of Contemplative Psychotherapy, combined Maitri Space Awareness Training, meditation practice, the study of Buddhist and Western psychology, and internships in therapeutic settings. The department published several issues of the *Journal of Contemplative Psychology*.<sup>12</sup> ... Today, Naropa has a set of Maitri rooms, and Maitri Space Awareness practice is offered not only in the psychology programs there but in the arts and in education as well.

Many eminent psychologists taught at Naropa at one time or another, including Gregory Bateson, R. D. Laing, and Maxwell Jones, who taught at Naropa Canada—an offshoot in the 1980s.

Chögyam Trungpa's involvement with and influence on psychology and psychotherapy go considerably beyond what is discussed here. From 1977 to 1990, Edward Podvoll, M.D. (Lama Mingyur), was the director of the Contemplative Psychology Program at Naropa (for more information, see his excellent book on Buddhism and psychotherapy, originally published as *The Seduction of Madness*, soon to be reissued in an expanded edition under the title *Recovering Sanity*). Trungpa Rinpoche and Ed Pod-

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12. A number of the articles on Buddhist psychology that appear in Volume Two of *The Collected Works* were published in this journal.

voll had a rich and multifaceted relationship and collaboration, and Dr. Podvoll contributed to the editing of a number of the articles on psychology authored by Chögyam Trungpa and included in Volume Two. Chögyam Trungpa's writings on psychology will be published in a forthcoming book, *Mind, Meditation, and Psychology*, with additional information on the psychology program at Naropa and Chögyam Trungpa's involvement with Western psychology.

Dr. Podvoll and a number of his Naropa students initiated Windhorse, an intensive one-on-one residential program for psychotic individuals. In addition to the Windhorse program in Boulder, there are now groups in Northampton, Massachusetts; Vienna; and Zurich. In an e-mail about various developments in Buddhist psychology, Dr. Podvoll told me the history of the article "The Meeting of Buddhist and Western Psychology," which appears in Volume Two: "The article developed by our asking [Trungpa Rinpoche] questions, and his responses were then transcribed and edited down to an article for the *Naropa Psychology Journal*. While I was leaving his office after this interview, he said to me, 'I think we have a revolution on our hands—you should think of it like that.'"

Dr. Podvoll also reported: "About a year after the passing of Trungpa Rinpoche, Jamgön Kongtrül Rinpoche [the third] hosted a conference at Columbia University on Buddhism and Psychotherapy. He told all of us presenters that 'This would be a much different conference if Trungpa Rinpoche were with us, but we must keep on going with what he began.'"

Indeed, it appears that many practitioners of psychotherapy are continuing to join together the insights and practice of Buddhist meditation with their training in Western psychology. As Dr. Podvoll reports, "This 'movement' of psychotherapists of all kinds who are now willing to be educated in Buddhist mind-training is something of a cultural explosion. I know of about five groups in Germany alone, all working with different dharma teachers, as well as a couple in Austria, also in the Netherlands, and now it is happening in two groups in France, and so on."

Yet Chögyam Trungpa also had misgivings about Buddhism and the sitting practice of meditation being coopted or re-visioned as therapy. In "Is Meditation Therapy?" based on a 1974 talk, he makes it clear that there are important distinctions between the two disciplines: "Meditation is not therapy. It goes beyond therapy, because therapy involves

conforming to some particular area of relative reference. The practice of meditation is the experience of totality.”

However, Rinpoche did not dismiss the idea of a therapeutic approach that would bring together Buddhist and Western understandings. In “Becoming a Full Human Being,” he argues for a definition of health based on buddha nature and suggests a therapeutic model in which spontaneity and humanness are extended to others, based on the natural human capacity for warmth and caring. In “The Meeting of Buddhist and Western Psychology,” he goes further. He talks about incorporating the Buddhist tradition of abhidharma into Western psychology, by exploring in detail how the mind evolves and functions. He argues once again for a definition of health based on innate goodness and concludes that what is missing in Western psychology, from the viewpoint of the Buddhist psychological tradition, is “the primacy of immediate experience,” which, he says, could revolutionize Western psychology.

The importance in a therapeutic context of an uplifted physical environment, as well as a psychological environment of openness and warmth, is the subject of “Creating an Environment of Sanity,” originally published in the *Naropa Journal of Psychology*. Trungpa Rinpoche talks at greater length about these themes in “Intrinsic Health: A Conversation with Health Professionals,” which was published by the *Journal of Transpersonal Psychology*. “From a Workshop on Psychotherapy” presents a dialogue with health professionals and therapists at the first session of Naropa, originally published in *Loka 2* in 1975.

“Space Therapy and the Maitri Community” (mentioned previously in the discussion of the history of Maitri and Space Awareness) is the next offering in Volume Two. Trungpa Rinpoche discusses the development of ego and neurosis in terms of the five skandhas and the five buddha families, and he then gives some background on the development of the Maitri community, paying homage to Suzuki Roshi and thanking him for instigating this idea. This article was written very early on in the Maitri experience—before the Maitri staff had concluded that working with highly neurotic and psychotic individuals was beyond their abilities. Nevertheless, it is a fascinating account by the founder of Maitri Space Awareness. This is the first time this article has ever been published.

The final article in the “psychological” grouping, “Relating with Death,” is based on a talk from a seminar on the *Tibetan Book of the Dead* given in 1971. Working with death and dying is a topic of great impor-

tance to the community of health workers. However, the audience for this article goes far beyond those with a professional interest. Rinpoche gave this talk when one of his students was gravely ill. He was in Vermont and was about to fly to Colorado to be with her. She died soon after their meeting. The poignancy of that situation is perhaps part of what made this such a compelling talk. “Relating with Death” is a very immediate discussion of being with a dying person and how to be helpful to him or her.<sup>13</sup>

The next group of articles is based on Trungpa Rinpoche’s participation in the Christian-Buddhist Meditation conferences held at Naropa in the 1980s. Four excerpts are from *Speaking of Silence: Christians and Buddhists on the Contemplative Way*, edited by Susan Szpakowski. The fifth was a dialogue titled “Comparing the Heart” with the Right Reverend Thomas Keating, a Trappist abbot now living in Snowmass, Colorado. It appeared originally in the *Naropa Magazine*, also edited by Mrs. Szpakowski. These articles show us how a contemplative approach to meditation and mind is shared by practitioners in both the Buddhist and Christian traditions and how the similarities and differences between the traditions can stimulate authentic communication.

Trungpa Rinpoche greatly admired the Christian contemplative tradition. He immersed himself in the study of Christianity at Oxford University in the 1960s, and he never lost his respect for the depth and majesty of that spiritual tradition. While at Oxford, he wanted to take Holy Communion in the Church of England, in order to experience the inner spirituality of Christianity. However, since he wasn’t a candidate for conversion, it was not possible. He was genuinely disappointed.

When Rinpoche traveled to Asia in 1968, he met Father Thomas Merton, shortly before Merton’s untimely death. The meeting had a great effect on Rinpoche. In the dedication to *Speaking of Silence*, both Chögyam Trungpa’s comments on his encounter with Merton and Merton’s own reflections on their meeting in the *Asian Journal* are quoted. In a sense, their meeting may have been the spark that years later led Chögyam Trungpa to inaugurate the Christian-Buddhist dialogues at Naropa. Rinpoche commented:

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13. Another article related to death and dying, “Acknowledging Death,” was included in *The Heart of the Buddha* and is found with that book in Volume Three. Material directly related to the *Tibetan Book of the Dead* is included in Volume Six of *The Collected Works*.

Father Merton's visit to Southeast Asia took place when I was in Calcutta. . . . I had the feeling that I was meeting an old friend, a genuine friend. In fact, we planned to work on a book containing selections from the sacred writings of Christianity and Buddhism. We planned to meet either in Great Britain or in North America. He was the first genuine person I met from the West. After meeting Thomas Merton, I visited several monasteries in Great Britain, and at some of them I was asked to give talks on meditation, which I did. . . . I was very impressed and moved by the contemplative aspect of Christianity, and by the monasteries themselves. Their lifestyle and the way they conducted themselves convinced me that the only way to join the Christian tradition and the Buddhist tradition together is by means of bringing together Christian contemplative practice with Buddhist meditative practice.<sup>14</sup>

Merton's own commentary shows an equally great appreciation on his side:

Chögyam Trungpa is a completely marvellous person. Young, natural, without front or artifice, deep, awake, wise. I am sure we will be seeing a lot more of each other. . . . I've had the idea of editing a collection of pieces by various Buddhists on meditation etc., with an introduction of my own. . . . I must talk to Chögyam Trungpa about this today.<sup>15</sup>

In 1977, I was privy to a discussion between Rinpoche and a Catholic priest that took place, oddly enough, at a Japanese teppan restaurant, where you sit around a central grill while the chef stir-fries your meal and then presents it to you. Since one of these grilling "islands" holds eight to ten people, you often sit with other diners who are not in your party. This particular evening, Rinpoche was with three or four companions. After we sat down, we were joined by two other diners, a Catholic priest and a relative of his. Rinpoche was seated right next to the priest. When he noticed that the gentleman next to him was a Catholic cleric,

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14. From an address to the Naropa Institute Conference on Christian and Buddhist Meditation, August 9, 1983, as quoted in *Speaking in Silence*, edited by Susan Szpakowski.

15. From entries dated October 20 and 22, 1968, in the *Asian Journal* as quoted in *Speaking in Silence*, edited by Susan Szpakowski.

he couldn't resist telling him stories about meeting Thomas Merton in India and about studying with Jesuits at Oxford. He wanted to know how the priest felt about Latin being dropped from the Catholic Mass (Rinpoche didn't approve), and the two of them ended up talking about the meaning of the Holy Ghost, which Rinpoche thought represented the true mystical aspect of Catholicism, which he feared was being lost. The enthusiasm that he showed that evening is similar to the quality that comes across in "Comparing the Heart," the discussion with Father Keating. Rinpoche must have been delighted to host an interfaith dialogue at Naropa about contemplative practice. It shows in these five articles. The editing captures the atmosphere of the talks, notably in "Natural Dharma," where thunderclaps and lightning help to make Rinpoche's points for him.

The next piece, "Farming," was originally published by Shambhala Publications in *Maitreya Three: Gardening*. Each of the six volumes in the *Maitreya* series, which were published over a number of years, took a theme and brought together articles related to the topic. Chögyam Trungpa's exposition of spiritual farming is quite a departure, but a delightful one, from his usual discussion of meditation and the Buddhist path. It turns out that spiritual farming is all about the *Heart Sutra*.<sup>16</sup>

"Work: Seeing Ordinary Things with Extraordinary Insight" talks about common attitudes encountered in working in the world and also addresses down-to-earth and juicy subjects such as relating to money. Another topical piece, "Sex," is included here, reprinted from the *Shambhala Sun*. This article is based on a lecture given in 1970 as part of a seminar titled "Work, Sex, and Money," from which both of these articles were drawn. In introducing the topic of sex, Trungpa Rinpoche says, "It's not so much a question of sex. It's more a question of love." This article about love, passion, and communication is provocative, heartfelt, and also very practical.

The last four offerings in Volume Two—"Hearty Discipline," "Transpersonal Cooperation at Naropa," "Sparks," and "Education for an Enlightened Society"—are about the philosophy and practice of education at

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16. Trungpa Rinpoche contributed to two other issues of *Maitreya*. "Relationship" from *Maitreya IV* was included in *The Heart of the Buddha*, found in Volume Three of *The Collected Works*. "Femininity," his contribution to *Maitreya V: Woman*, appears in Volume Six.

Naropa Institute, but more broadly they are about how we learn and how we teach in an environment of sanity and cooperation. Education was a topic that Trungpa Rinpoche felt passionately about—after all, his entire life was dedicated to teaching, which he also saw as a tremendous opportunity to learn. So it seems fitting that this volume, concerned with so many aspects of training oneself and developing genuine self-knowledge, should end with a consideration of the discipline of higher education.

Naropa Institute opened its doors in the summer of 1974, only one year after the idea of the institute was first discussed. It was not a very long period of planning preceding the start-up of a university! According to John Baker and Marvin Casper, the editors of *Cutting Through Spiritual Materialism* and *The Myth of Freedom*, they presented “their idea for a college founded on the Buddhist principles of wisdom, compassion and enlightened action”<sup>17</sup> to Chögyam Trungpa in a meeting one afternoon in the summer of 1973. Like so many other important institutions and organizations that grew up around him, the initial idea arose in the minds of Rinpoche’s students, or so they remember, in much the same way that some of the great sutras, or teachings by the Buddha, are actually recorded as discourses given by one of the Buddha’s disciples, inspired into wisdom in his presence. As John Baker put it, “Marvin and I had this idea because we were inspired by and devoted to Trungpa Rinpoche . . . and he always set the context by teaching us.”<sup>18</sup> Rinpoche, in any case, was delighted by the prospect of starting a Buddhist-inspired university in North America, and told Baker and Casper, “I’m pulling the trigger on the Naropa Institute.”<sup>19</sup>

Initially, Trungpa Rinpoche wanted to call the institution Nalanda University, based on the name of the greatest institution of higher learning in India in the twelfth century. Some of Rinpoche’s students suggested that it would be presumptuous to use the name Nalanda—it would be a lot to live up to and might bring derisive comments from some Buddhist scholars. Rinpoche reconsidered, choosing instead the name of the great Kagyü lineage holder Naropa, who was the abbot of

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17. Stephen Foehr, “Where East Meets West and Sparks Fly,” *Shambhala Sun*, vol. 8, no. 3 (January 2000), p. 44.

18. *Ibid.*, p. 46.

19. *Ibid.*, p. 44.

Nalanda before he left to become a wandering mendicant, searching for his guru Tilopa and thus pursuing his spiritual quest.<sup>20</sup>

Chögyam Trungpa frequently talked about the educational model at Naropa as one that sought to bring together intellect and intuition. This point was the cornerstone of his remarks at the inaugural convocation of Naropa in the summer of 1974.<sup>21</sup> In this context, it was singularly appropriate to name the institute after the yogi Naropa, because Naropa's search for his teacher was sparked by his desire to join his vast intellectual knowledge of the teachings with genuine intuitive insight and wisdom, which he realized he sorely lacked. More about the life and teachings of Naropa can be found in Volume Five of *The Collected Works*.<sup>22</sup>

When Rinpoche and his students were making plans to begin the Institute, they anticipated that Naropa might have enough going for it to draw several hundred students to the first summer session in 1974. Rinpoche's first book based on teachings given in America, *Cutting Through Spiritual Materialism*, had been published in the fall of 1973 and was already proving to be a best-seller, having gone into its second printing almost the day it was published.<sup>23</sup> The organizers of Naropa planned to invite Alan Watts to teach during the first summer; John Baker delivered the invitation and Watts said that he would come. Unfortunately, he died suddenly and tragically of a heart attack in the winter of 1973.<sup>24</sup> Ram Dass also accepted an invitation to teach, which was sure to attract a large number of students, since his book *Be Here Now* was a great counterculture hit of that time. So a few hundred students would surely come to Naropa.

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20. For additional material on the founding and philosophy of Naropa Institute, see Fabrice Midal, *Trungpa* (Paris: Editions du Seuil, 2002), pp. 233–39. In general, this is an excellent book on the teachings of Chögyam Trungpa and their significance in relationship to events in his life and the development of his community in the West. This book is currently available only in French but is forthcoming in English translation from Shambhala Publications.

21. See “Basic Training, Part Two: The Followers of Naropa,” from the video series *Thus I Have Heard*, published by Kalapa Recordings and Vajradhatu Publications, 2001.

22. See both the introduction and *Illusion's Game: The Life and Teaching of Naropa*.

23. Thirty years later, it remains one of Chögyam Trungpa's best-selling titles.

24. See John Baker's remarks in the introduction to Volume Three.

Imagine the surprise when almost two thousand students enrolled for the summer program. It was a mad dash to find enough teachers, venues for talks with audiences of a thousand or more, and housing for all the unexpected pupils. The summer proved to be chaotic, to be sure, but Naropa was also a huge success. During the summer of 1974, the institute offered courses on many facets and schools of Buddhism, as well as other Eastern religions, with Chögyam Trungpa and Ram Dass the biggest draws. Trungpa Rinpoche taught three courses: one on the practice and understanding of meditation, a second on the stages of the Tibetan Buddhist path, and a third presenting the tenets and practice of tantra—which was later edited into *Journey without Goal*.<sup>25</sup> The environment at his evening classes was more like a “happening” than a university course. A thousand or more people in every imaginable style of dress and hairdo, with hippie overtones predominating, gathered before his talks, some following the prescription to sit and meditate before the talk, but many simply “hanging out,” waiting for him to arrive. In the early days, the Buddhist community that grew up around Rinpoche was often referred to as “the Scene,” and a scene indeed it was.

Nevertheless, while few students may have recognized it, Chögyam Trungpa was quite serious about both practice and study at Naropa. His talks, while entertaining on the surface, were extraordinary expositions of the Buddhist path, and he saw to it that there was a meditation hall made available to all students on a daily basis—whether they used it regularly or not. From the beginning, he was not just starting a summer institute as a lark; he was establishing an institution of higher learner. While many of his students thought of Naropa in terms of a one-shot deal or at best in terms of planning for the next months or a year ahead, he saw the institute in terms of centuries to come.

Other Buddhist teachers who were to play a major role in the development of Buddhism in America were also at Naropa in 1974. For example, Jack Kornfield and Joseph Goldstein were there, but at the time they were not well known. Beginning in 1974, Allen Ginsberg, Anne Waldman, William Burroughs, Gregory Corso, and many other important writers were in residence. By the second summer of Naropa, they had coalesced their activity into what they called the Jack Kerouac School of Disembodied Poetics. Many other artists began teaching at Naropa from

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25. See Volume Four.

its infancy. Theater, dance, and music were all well represented.<sup>26</sup> Courses in Buddhist and Western psychology were offered, as mentioned by Judith Lief in her remarks quoted earlier. Gregory Bateson, the eminent anthropologist, taught there in the early days. However, although many exciting courses were given, as the first director of Naropa Institute, Martin Janowitz, commented, “There were no programs, let alone degree-granting programs. There were simply offerings.”<sup>27</sup>

From its explosive beginning, Naropa has not really looked back. While it may lack some of the wild excitement and celebrity draw of its early days, it has gone on to become a respected year-round institution of higher learning, offering a unique educational approach. The institute became a fully accredited degree-granting institution in 1985. Now called Naropa University, it offers the Bachelor of Arts degree in Early Childhood Education, Environmental Studies, InterArts Studies (concentrations in Dance/Movement Studies, Music, and Theater), Interdisciplinary Studies, Contemplative Psychology, Religious Studies, Traditional Eastern Arts, Visual Arts, and Writing and Literature. Graduate degrees are offered in Theater, Contemplative Education, Gerontology, several aspects of contemplative and transpersonal psychology and counseling, and religious studies and divinity, as well as several fields of Buddhist studies. Its growth and continuity are a testament to the man who founded it in an era of protest against tradition and helped to take it from its counterculture roots to an established institution that may well survive centuries into the future.

For understanding the uniqueness of Naropa and the roots of its educational philosophy of contemplative education, Chögyam Trungpa’s four talks on education in Volume Two are particularly helpful and germane. In his talk at the first convocation, in addition to emphasizing the importance of combining intellect and intuition, Trungpa Rinpoche talked about the role of genuine discipline and appreciation for tradition at Naropa. In “Hearty Discipline,” he talks about distinguishing between a religious approach to education, which he says is not the goal of Naropa, and “bringing the inheritance of Buddhist methodology into our system of education.” By this, he explains, he means following the example of Nalanda University, Vikramashila, and other Buddhist centers of learning, where “the student, the practitioner, and the scholar concen-

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26. See Volume Seven for more discussion of the arts at Naropa.

27. Personal communication from Martin Janowitz to Carolyn Rose Gimian, 2002.

trated one-pointedly, on the point. Education was a complete lifestyle.” He talks about developing a critical intelligence that is applied both to the subject matter you are studying and to yourself, the person who is being educated. In this model, education is not purely aimed at the intellect but is an education of the whole person, which promotes overall wakefulness and sanity.

In this regard, it is interesting to note that Naropa was, from its earliest days, never shy about mixing contemplative practice with academic study, a somewhat unusual emphasis for an educational institution. At Naropa, while many other spiritual approaches are welcomed, the foundation has always been the sitting practice of meditation, taken from the Buddhist tradition but offered in the most neutral and nonsectarian way: as a means of training the mind and a vehicle for joining one’s intellect and intuition into a unified experience. In his classes, Trungpa Rinpoche encouraged students to attend meditation sessions and requested that people sit and meditate while waiting for the talk to begin. In “Transpersonal Cooperation at Naropa,” he talked about the importance of “the insight derived from the Buddhist outlook and meditative approach,” which he said “provides the atmosphere of sanity which is beyond dogma, rather than establishing yet another dogma.” He also speaks in this article about the importance of meditation in overcoming ego and establishing a ground of nonaggression that makes genuine appreciation of other traditions possible. This, he says, is the meaning of “transpersonal cooperation,” which gives the article its name.

Naropa was such a happening phenomenon in 1974 that Anchor Books contracted with Rick Fields to edit a book based on the course offerings that summer. The result was *Loka: A Journal from Naropa Institute*, which was followed by *Loka 2*, which covered events of the summer of 1975. The contributions to the first *Loka* included “Tea and Tantra” by Milly Johnstone; “A Conversation with Gregory Bateson” by Rick Fields and Richard Greene; “How to Draw the Buddha” by L. Gyatso; “Tantra and Contemporary Man” by Herbert V. Guenther; “The First Six Days of the Bardo of Dharmata” by Francesca Fremantle; “Sadhana and Society” by Ram Dass; and poetry by Chögyam Trungpa and Allen Ginsberg, Anne Waldman, Diane di Prima, John Giorno, Rick Fields, Lewis MacAdams, and many others. Also published in *Loka* was the article “Sparks,” which appears in this volume of *The Collected Works*. It is a panel discussion with Trungpa Rinpoche, Ram Dass, Marvin Casper, and

moderator Duncan Campbell. The discussion centers on what makes for true cross-cultural appreciation and whether Naropa is genuinely open to other traditions or purely trying to convert others to its unspoken Buddhist philosophy. Rinpoche describes the experience at Naropa as being more like fireworks than adding a spoonful of sugar to your lemonade to pacify your experience and smooth over the differences. He says that there is room for “enormous individualism, in terms of the doctrines and teachings that are presented. All of them are valid but at the same time there is a meeting point which takes place in a spark.” The discussion turns to what it really means to cut through traditional boundaries and expectations. In this context, Trungpa Rinpoche points out “how sparked this place [Naropa] is in everybody’s mind” and goes on to say that the point is “that we honor people’s experiences and their intellect so that they can conduct their own warfare within themselves while being sharp scholars in language studies or T’ai Chi, or whatever.” He ends the discussion by saying that, after tradition is seen through and its limiting qualities transcended, it can reemerge as an experience of sacredness and sacred space, such as one finds in a temple or a zendo.

In “Education for an Enlightened Society,” a talk given at Naropa in 1978, Rinpoche moves from energy that sparks to “energy sparkling.” He is speaking here of how education can “bring about the enlightenment of the whole world.” He clarifies that he is not speaking about a Utopian world but rather that his audience is the potential enlightened society. “You are the enlightened society, every one of you.” He ties enlightened society into the enlightened state of mind that is latent or embryonic within all human beings and then goes on to talk about how education can bring out and nurture that wakefulness. He speaks about the meeting of minds between a teacher and a student in any educational relationship and about the three aspects or levels of learning traditionally described in the Buddhist teachings. The first stage is listening and collecting information, or studying the teachings; the second stage is contemplating what one has studied; the third stage is meditating, which incorporates “an unconditional meditative state,” or being “*alert* on the spot,” into one’s learning process.

One of the things that made Chögyam Trungpa such a great teacher was that he was such a dedicated student—both in his formal studies in Tibet and at Oxford and also more generally throughout his life. He was truly a student of life, interested in if not fascinated by whatever he en-

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countered. In the four articles on education that complete the offerings in Volume Two, we see his passion for learning as well as a deep appreciation for tradition. At a time when so many young people in America were rebelling against the forms of their society, Trungpa Rinpoche was offering them a way to make a genuine and lasting commitment to tradition and to participate in society without feeling imprisoned by it. In a way that was so characteristic of how he taught altogether, he saw their rebellion not as acting out *against* something but as a real thirst *for* something. Naropa University is, among many things, a tribute to his unshakable belief in the goodness and sanity of human beings and the great things that can come from a small, seemingly random spark of intelligence.

Taken as a whole, Volume Two demonstrates that the simplicity of meditation also encompasses the myriad facets of mind and leads us to a more open path, the mahayana, which values working with others as much as working on oneself. The subtleties of mind and meditation are many. This volume shows us Chögyam Trungpa's unique ability to present a many-faceted view of these topics. It also expresses how seamlessly he was able to join together spiritual development with work in the world.

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