



Clare Mathias <claremathias3@gmail.com>

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Hannah Sullivan <hsullivan33@gmail.com>
To: Clare Mathias <claremathias3@gmail.com>

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Dear Koya, Could you add this to the doc I sent earlier? We'll look at both. ❤️

Dear Sangha

Chogyam Trungpa Rinpoche, a very controversial Tibetan teacher who some love and others hate, each with their reasons, was, to my mind, both a brilliant buddhist teacher and a pain in the butt. Both were worth learning from without exception, and I did. In the early days, we took it all in, we had no guidelines, no history to hold up as standards ie we had to figure it all out for ourselves on the run and still practice meditation every day without faith, without no faith, but with commitment to practice.

In a way, I think it was a very good time for precisely that reason. No 'official party line" on the dharma; just buddhas scratching their heads in confusion as they tried to figure out this strange nonwestern thing. What is teacher? What is teaching? Where do they meet or part? What to do about that? And, more.

Trungpa was part of the Crazy Wisdom school. And it could be crazy, awful, wondrous. Hard as it may be to believe, our mild, humourous, gentle Suzuki-roshi loved Trungpa. Here is what David Chadwick, one of Suzuki-roshi's early students, and his biographer and maintainer of all of his archives wrote at one time:

"He and Chogyam Trungpa Rinpoche had a close and unusual relationship. They met at the monastery Suzuki founded, Tassajara, in the spring of 1970.

Trungpa called Suzuki the only sane person he'd met in America until he met a shaman named Little Joe in the Taos Pueblo when the number was increased to two. Suzuki invited Trungpa to give talks at Tassajara and at the San Francisco

City Center and gave his blessing to students to go study with Trungpa, a unique situation. Trungpa and Suzuki were so opposite in their appearance, their teaching methods, their lifestyles. To me what they had in common was a commitment to help others to awaken in a Buddhist sense and a firm love of and trust in each other.

There's a word in Japanese, *en*, sometimes called *goen* with an honorific prefix. It's used to describe a connection between people. I see it as good chemistry, karmic tie. Rather than say someone is a good teacher or a bad teacher they may say they had *goen* or did not have *goen* with them. That approach avoids comparisons and sweeping general statements. I'd say that Suzuki and Trungpa had strong *goen* between them. And many of us had *goen* with both of them.

There's been a lot written about each of them and their relationship. Rather than repeat any more of that, I'll leave you with some links.

And on this 46th anniversary of Suzuki's death which greatly saddened Trungpa, may we awaken to the wonderful truth their lives and teaching and relationship pointed to and which we must find on our own."

Once at Naropa after Trungpa arrived three hours late, drunk, and gave a talk, Diane Di Prima, poet, and I went back to poet Allen Ginsberg's apartment. As dinner was being made I said to Allen I was pissed off at his teacher, Trungpa. He asked why and I told him that Trungpa gave a drunken rant that put down everyone else but not himself. If he had put himself down, it would be okay with me, but he didn't. Allen, in his typical compassionate way said, "Peter, give him a break. He has ego problems!"

Here is what Trungpa said about expectations and disappointment, which create

so much suffering:

“We must surrender our hopes and expectations, as well as our fears, and march directly into disappointment, work with disappointment, go into it, and make it our way of life, which is a very hard thing to do.

Disappointment is a a good sign of basic intelligence. It cannot be compared to anything else: it is so sharp, precise, obvious, and direct. If we can open, then we suddenly begin to see that our expectations are irrelevant compared with the reality of the situations we are facing.”

I feel this is an important teaching, especially these days when people have been subjected to so much shock coming from leaders, virus, life not going as we thought it would or should, people being as people can be, all of that. Who in their right mind would make disappointment their way of life? What does it mean to do that? I say that if we do we may very well learn more than if we make anything more pleasant or easy or hoped for our way of life. When the heart is cracked, it is not that the light gets in, as Leonard Cohen stated; it is that the light that the cracked heart holds gets out where we can see it. Within darkness there is light, but do not look for that light. Just go into the darkness, that's all. And, if you have your way, your practice, and your sangha, you will be just fine. Not because of anything you thought or sought, but because you are. After all, to bring Sandokai into the relative world of people: Light and darkness are a pair, like the foot before and the foot behind in walking

gassho
peter

Sent from my iPad