

The Legacy of
CHÖGYAM TRUNGPA
RINPOCHE
at Naropa University



An Overview and Resource Guide

The Legacy of Chögyam Trungpa Rinpoche at Naropa University

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**The Legacy of Chögyam Trungpa Rinpoche at Naropa University:
an Overview and Resource Guide**

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Chögyam Trungpa Rinpoche lecturing at Naropa in 1976

Photo by Blair Hansen

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Naropa’s seal was designed by Chögyam Trungpa Rinpoche and is based on the Buddhist wheel of dharma. The motto at the base of the seal reads *prajna-garbha*, a Sanskrit term written in Tibetan characters which translates as “womb of wisdom” and indicates a space where wisdom is nurtured and passed on. More details about the seal can be found on Naropa’s website at: www.naropa.edu/about/seal.cfm.

Preface

by President Thomas B. Coburn

Perhaps the most striking thing about Chögyam Trungpa Rinpoche is the impact he had on his students. Virtually everyone I have spoken to who knew the Vidyadhara (“Wisdom-holder”) reports on his ability to be fully and compassionately present to each of them, in ways uniquely appropriate to each individual, and to know them to their very core, as they had never been known before. This experience was simultaneously exhilarating and frightening, compelling and intimidating. It was, in any case, profoundly transformative. This quality is, on the one hand, what made Rinpoche such an important figure in America of the 1970s and 1980s, opening the country in fresh, new ways to the ancient teachings of Buddhism. It is also, on the other hand, what allows us to see Rinpoche as kin to other charismatic teachers, East and West, who over the course of centuries have fired the imagination, the hearts and minds of their followers, prompting them, in turn, to establish lineages, ritual patterns and institutions, to write books, to carry on the inspiration of their teacher.

Under these circumstances, the challenge for later generations is two-fold. First, how can those of us who did not know the founder come to understand him, ideally perhaps to get a taste of what it was like to be in his presence? This question points us backwards, toward Naropa University’s origins. Second, how can we take the seeds that the founder and his students planted and continue to nurture them into an ever more vital institution, so that we and later generations can continue to benefit from them? This is a question that points forward, to the present and on into the future. These are not easy questions for any generation that stands “downstream,” as it were, from a charismatic teacher. It is our hope that this guide may help you, the reader, come to your own answers to these and related questions. One of the ways I have characterized Naropa University today is that it offers “an ever-present invitation to ever-greater openness.” I hope, as you become familiar with the materials in this guide, that you will sense that invitation—and that you will accept it. To do so, I believe, is to come close to, perhaps even to share, the transformative experience that characterized Chögyam Trungpa Rinpoche’s relationship with his students.

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Introduction

Chögyam Trungpa Rinpoche, the founder of Naropa University, was a spiritual teacher, an educator, a political leader, an artist, a playwright and a poet as well as a scholar and original thinker in the fields of psychology, philosophy and religion. His students continue to apply what they learned from him in every department at Naropa, and his influence is present in landscape design, building decor and other aspects of everyday life as well as curriculum and teaching methods. Because newcomers to Naropa may not realize the extent of Trungpa Rinpoche's influence on the school, this guide is an introduction to his legacy at Naropa. It includes a list of some of the materials created by him or associated with him that are located in the Allen Ginsberg Library and can be used as a starting point for further research.

Part I is a brief overview of Chögyam Trungpa Rinpoche's life, his role in founding Naropa, and the university's background and vision. It includes citations for resources that provide an introduction to various aspects of his life and work. Part II is a more comprehensive list of resources created by and about him.

Resources

For overviews of Chögyam Trungpa Rinpoche and his work, see: Midal, Fabrice. *Chögyam Trungpa: His Life and Vision*. Boston: Shambhala, 2004.
Trungpa, Chögyam. *Thus I Have Heard* (DVD). Halifax: Kalapa Recordings, 2003.

Part I:

Chögyam Trungpa Rinpoche and the Founding of Naropa University

Biography

Chögyam Trungpa Rinpoche was born in 1939 or 1940 (accounts differ) to a family of nomads in Geje, an area in Eastern Tibet. When he was a year old, he was recognized as the reincarnation of the 10th Trungpa tulku, a revered spiritual leader and the supreme abbot of the Surmang monastery system. A short time later, Chögyam Trungpa was enthroned as the 11th Trungpa tulku by the 16th Karmapa, the spiritual leader of the Kagyü School of Tibetan Buddhism.¹ Thereafter

the honorific “Rinpoche,” or “precious jewel,” was added to his name. “Rinpoche” is a Tibetan term used to refer to highly accomplished spiritual teachers and Trungpa Rinpoche's students often referred to him simply as “Rinpoche” without the rest of his name. In order to avoid confusion with other teachers, this guide will refer to him either as Chögyam Trungpa Rinpoche or as Trungpa Rinpoche.

After his enthronement, the young Trungpa tulku moved with his mother to Düdsi-Til monastery where he was educated as a Buddhist scholar, practitioner and teacher in preparation for assuming the secular and spiritual leadership of the Surmang district. He also studied poetry, monastic dance and painting. By the early 1950s, when he was in his late teens and already taking an active role as the spiritual leader of Surmang, the Communist Chinese military had become a threatening presence in Eastern Tibet. Nonetheless, Trungpa Rinpoche undertook the building of a new seminary to educate monks from his district and elsewhere. He reasoned that even if the Chinese army destroyed it, the students would carry what they had learned with them so that the teachings would survive.

In 1959, when Trungpa Rinpoche was nineteen, the Communist Chinese openly assumed control of Tibet, destroying monasteries including those in Surmang and killing and imprisoning many monks and religious leaders. Trungpa Rinpoche was forced to go into hiding and then to flee with a large group of followers to India, where he arrived in 1960, an ordeal that is vividly described in his autobiography, *Born in Tibet*. From 1960 to 1963, he lived in India with other Tibetan refugees. There he continued his studies in Buddhism and the arts and began to study Western culture. He also continued his career as an educator by helping an English Buddhist, Freda Bedi, to found the Young Lamas' Home School in Dalhousie. The Dalai Lama, also in exile, appointed Chögyam Trungpa Rinpoche as the spiritual advisor to the students at the school.²

In 1963, Trungpa Rinpoche received a Spaulding Fellowship to study at Oxford University. He spent the next four years at Oxford, where he studied comparative religion and Western philosophy as well as oil painting, drawing, art history, poetry and flower arranging. His first book, *Born in Tibet*, was published in 1966. Soon afterwards he and his

¹ Chögyam Trungpa, *Born in Tibet* (Boston: Shambhala, 1985), 23–30.

² Diana J. Mukpo, *Dragon Thunder: My Life with Chögyam Trungpa* (Boston: Shambhala, 2006), 70–71.

friend Akong Tulku founded Samye Ling, a meditation center in Scotland. According to his student Sherab Chödzin, even at this time Trungpa Rinpoche was imagining a university that would bring together Tibetan Buddhism and European culture, although the time was not yet ripe.³

In 1968, Trungpa Rinpoche visited Bhutan, where he spent ten days in retreat in a cave at Taktsang. In the eighth century, the Indian Buddhist master Padmasambhava meditated in this cave before taking the Buddhist teachings from India to Tibet. On his retreat, Trungpa Rinpoche also meditated in this sacred spot, seeking insight into how he might bring Buddhism to the West. He received what he later described as “a jolting awareness of the need to develop more openness and greater energy.” He realized that he must take “daring steps” in his life to expose “the materialism which seemed to pervade spirituality in the modern world,” so that the integrity of spiritual practice traditions could be rediscovered. The experience inspired him to write the *Sadhana of Mahamudra*, a liturgy that was intended to bring Buddhist traditions together and serve to “exorcise” the extreme materialism of the times.⁴

After returning to Scotland, Trungpa Rinpoche was seriously injured in an automobile accident and was unable to walk for a long time, never fully recovering the use of his left side. He took this accident as a message that he should no longer “hide behind the robes of a monk.”⁵ Convinced that he could better present Buddhist teachings by joining in the way of life of his Western students, he adopted European dress and embraced European customs, even marrying a young Englishwoman, Diana Pybus. This nontraditional approach shocked the other Tibetans at Samye Ling and some members of the British Buddhist community and beyond, but from this time forward more and more European and American students were drawn to Trungpa Rinpoche as a spiritual teacher.

In 1970, Chögyam Trungpa Rinpoche and his wife Diana came to North America, where he taught classes on Buddhism and began to develop meditation centers. That fall he moved to Boulder at the invitation of two professors at the University of Colorado. Trungpa Rinpoche spent more than fifteen years teaching in Boulder and around the United States, Canada and Europe. He gave hundreds of formal talks

on Buddhist and Shambhala principles and drew large numbers of people to receive teachings and participate in extended periods of sitting meditation practice.

His early students included thinkers and artists active in developing and promoting the “counterculture” of the 1960s and 70s—writers, activists, performers, and artists inspired to apply the benefits of sitting meditation and mindfulness in their own fields. From this first wave of interest, meditation centers began to form around the country under Trungpa Rinpoche’s guidance, with headquarters in Boulder at 1111 Pearl Street, the present location of the Boulder Bookstore. At first, the network of centers was known as Vajradhatu; later its name was changed to Shambhala International as the center of the organization moved to Halifax, Nova Scotia and the number of member centers around the world expanded.

Resources

For more on Trungpa Rinpoche’s life, see:

Midal, Fabrice. *Chögyam Trungpa: His Life and Vision*. Boston, Shambhala, 2004.

Mukpo, Diana. *Dragon Thunder: My Life With Chögyam Trungpa*. Boston: Shambhala, 2006.

Trungpa, Chögyam. *Born in Tibet*. Boston, Shambhala, 1985.

Trungpa, Chögyam. *Radio Interview October 10, 1971*. (CD) Halifax: Shambhala Archives, 2006.

The Founding of Naropa Institute

Given Chögyam Trungpa Rinpoche’s early vision of a university that would bring Buddhism and Western culture together, it is not surprising that the Vajradhatu group in Boulder began to think about founding an institution for formal study and learning. By 1973, plans were developing for an institute where students, scholars, artists and practitioners of Buddhism and other spiritual traditions would engage in dialogue, and where mindfulness practice could be applied within their various disciplines. That fall, Trungpa Rinpoche gave the approval to his students to begin organizing The Naropa Institute.

Inexperienced, but dedicated and full of energy, they set to work inviting teachers and students to come to Boulder for the opening session of summer 1974. The faculty that summer included Kobun Chino Roshi, Allen Ginsberg, Anne Waldman, Ram Dass, Herbert Guenther, Joan Halifax, John Cage, Gregory Bateson and other notable writers, performers and scholars. The first of the two 1974 sessions drew over 1,500 students, more than twice as many as had been antici-

³ Simon Luna, “The Spark of Wisdom: 25 Years at the Naropa University” (unpublished manuscript), 4.

⁴ Chögyam Trungpa, *Born In Tibet*, 253–254.

⁵ Chögyam Trungpa, *Born In Tibet*, 254–255.

pated; the second was almost equally large. The 1975 summer session inaugurated Naropa's first degree program, a two-year MA in Psychology. The first year-round degree programs began in the spring of 1976. From its beginning, Trungpa Rinpoche encouraged Naropa's staff and faculty to work towards formal academic accreditation,⁶ a goal that was achieved in 1986.

Trungpa Rinpoche assigned the administration of the school to selected students, establishing positions such as executive director and chancellor while he retained the presidency. He taught classes at the school, especially during the summer sessions, and provided guidance to the community, but Naropa was by no means his only focus at this time. In addition to the growing network of Vajradhatu meditation centers, other projects included a preschool, an elementary school, psychotherapeutic communities and a theater group. In the Boulder area alone, his students founded the Karma Dzong Meditation Center, the Rocky Mountain Dharma Center, Marpa House, Alaya Preschool, Vidya School and Windhorse Therapeutic Communities. Naropa University has remained closely connected with many of these organizations. In addition, from the mid-1970s on, Trungpa Rinpoche spent much of his energy presenting the Shambhala teachings on basic goodness, peaceful warriorship and enlightened society to a growing number of students.

By 1985, Chögyam Trungpa Rinpoche was seriously ill. He had moved the center of his overall organization and activities to Halifax, which he felt would provide the best location for his international activities. It became apparent that one obstacle to Naropa's full accreditation was that it was still governed by the Nalanda Foundation, an organization for projects in education and the arts that was closely associated with the Buddhist Vajradhatu centers. In 1986, Naropa became an independent organization. In a ceremony held in Shambhala Hall in the Lincoln Building in early April 1986, Trungpa Rinpoche officially turned the school over to Lucien Wulsin, chairman of the newly formed Naropa Board of Trustees. Meeting with Wulsin in December 1985 to draw up the papers creating the new board, Trungpa Rinpoche instructed, "You can plow the garden, trim and prune the branches, but don't cut the root."⁷

On August 22, 1986, the North Central Association of Col-

leges and Schools granted full accreditation to Naropa, realizing the goal that Trungpa Rinpoche and his students had worked toward for twelve years. Less than a year later, on April 4, 1987, Chögyam Trungpa Rinpoche passed away in Halifax, Nova Scotia. Since his death, Naropa has continued to unfold his vision of a university inspired by Buddhist and Western educational principles where cultural and spiritual traditions of all kinds can flourish and engage in creative dialog. In the fall of 1999, the school's name was changed from "The Naropa Institute" to "Naropa University," reflecting increased enrollment, new graduate programs and expansion from an upper-divisional to a full four-year undergraduate program.

In 1975, at Naropa's inaugural convocation ceremony, Trungpa Rinpoche told the faculty and administration that Naropa "has a long growing process, maybe one hundred years, and we're not in a special rush."⁸

Resources

To learn more about Naropa's history, see:

Bye, Reed. "The Founding Vision of Naropa University: 'Let East Meet West and the Sparks Will Fly.'" In *Recalling Chögyam Trungpa*, edited by Fabrice Midal, 143–161. Boston: Shambhala, 2005.

Midal, Fabrice. "Rethinking Education." In *Chögyam Trungpa: His Life and Vision*. Boston: Shambhala, 2004.

Trungpa, Chögyam. *Naropa Institute Convocation June 10, 1974* (VHS) [Halifax: Shambhala Archives, n.d.]

Chögyam Trungpa Rinpoche's Educational Vision

From an early age, Trungpa Rinpoche had been chosen and carefully trained as a Buddhist scholar as well as spiritual leader. His training for his new engagement with the West was deepened during his studies at Oxford, mentioned above. Although the Western European and Tibetan Buddhist religious and philosophical traditions might appear to be very different, both from one another and from the countercultural spirit that swept through Europe and America in the 1960s, there were, of course, areas of common ground. A small but significant number of Western scholars had been translating texts and assimilating ideas from Buddhist and other Asian philosophical and artistic traditions for well over a century. In the United States, Ralph Waldo Emerson, Henry

⁶ Luna, "Spark of Wisdom," [35].

⁷ Luna, "Spark of Wisdom," 25 [83].

⁸ Reed Bye, "The Founding Vision of Naropa University," in *Recalling Chögyam Trungpa*, ed. Fabrice Midal (Boston: Shambhala, 2005), 160.



Chögyam Trungpa Rinpoche with Eido Roshii at Naropa in 1976. Photo by Blair Hansen.

David Thoreau, and others studied early English versions of Buddhist works as far back as the 1830s. During the twentieth century, Zen Buddhist teachers such as D.T. Suzuki and Shunryu Suzuki Roshi began teaching American students. Beat writers like Jack Kerouac and Allen Ginsberg began to encounter Buddhist texts and experiment with meditation in the 1950s.⁹ In the 1960s, the general public became increasingly interested in Eastern religious and philosophical principles. Thus, it is not surprising that by the early 1970s, many students in Europe and the United States were open to Trungpa Rinpoche's vision of a secular educational curriculum based in Buddhist principles of mindfulness and compassion.

Interreligious Dialogue

An important aspect of Chögyam Trungpa Rinpoche's approach to education was the creation of an ecumenical environment where all authentic wisdom traditions would be

respected and where dialogue could develop between practitioners of different faiths. This approach was consistent with his early training. During the late nineteenth century, in reaction to a period in which the various schools of Tibetan Buddhism had grown increasingly doctrinaire and disconnected from one another, some Buddhists in Tibet developed a nonsectarian movement known as Ri-me ("Without bias").¹⁰ Trungpa Rinpoche's principal teacher, Jamgön Kongtrül of Sechen, educated him from this Ri-me perspective, encouraging him to learn from more than one Buddhist school and to respect all of them.¹¹ This nondogmatic approach provided the background for Trungpa Rinpoche's studies at Oxford in philosophy and comparative religion, and led him to encourage students to go deeper into their own faiths as well as to learn from Buddhist teachings.

⁹ Rick Fields, *How the Swans Came to the Lake* (Boston: Shambhala, 1992).

¹⁰ Judith Simmer-Brown, "Heart to Heart: Interreligious Dialogue" in *Recalling Chögyam Trungpa*, ed. Fabrice Midal (Boston: Shambhala, 2005), 70–72.

¹¹ *Ibid.*

In 1968, Chögyam Trungpa Rinpoche met American Trappist monk Thomas Merton while each was traveling in Asia. They struck up an immediate friendship and planned a book that would be a dialogue between Buddhism and Christianity.¹² The book never materialized because of Merton's untimely death, but the impulse toward such dialogue came to fruition at Naropa in the 1980s with an annual series of Christian-Buddhist Meditation conferences.¹³

Authenticity

A particular focus of Trungpa Rinpoche's early teaching was the problem of what he called "spiritual materialism." In presenting the wisdom of his tradition and attempting to create an environment in which others might do so as well, Trungpa Rinpoche pointed to the human impulse toward personal aggrandizement in intellectual and spiritual pursuits as well as in those directed toward physical comfort and pleasures. His experience meditating in the cave at Taktsang in Bhutan in 1968, described above, impressed on him the urgency of combating the materialism he saw undermining genuine spiritual understanding in both Asia and the West. He wanted Naropa to provide an environment where authentic spiritual traditions of all kinds could take root and pass on their wisdom to others.

Trungpa Rinpoche presented the practice of sitting meditation as an essential tool for developing this understanding. Through meditation, practitioners develop mindfulness and awareness as means to gradually uncover the inherently awake mind that all possess.

Crazy Wisdom

Another aspect of Chögyam Trungpa Rinpoche's style of teaching is traditionally referred to as "crazy wisdom." This is a method of Buddhist teaching in Tibet, whereby great teachers use unconventional means to bring their students to deeper understanding, at times appearing to violate norms of conduct and morality. One of Trungpa Rinpoche's teachers, Khenpo Gangshar, was well known as a master in this tradition.¹⁴ As an example, following the Communist Chinese invasion, he transmitted teachings to the public that had previously been reserved for the monastic community.

By the time he left Tibet, Chögyam Trungpa Rinpoche had learned from his teacher how to go beyond conventional ap-

proaches and arouse the potential in his students for waking up to a larger sense of reality. When he encountered the youth of the 1960s, many of whom were determined to throw off social conventions and restrictions in their search for meaningful spiritual wisdom, he had precedents within his own tradition for understanding and directly addressing their motivations and attitudes.

In a 1975 workshop on crazy wisdom, Trungpa Rinpoche noted that the term is often misunderstood, explaining that "wisdom" should really come before "crazy."¹⁵ At times he engaged in behavior that appeared unusual and even controversial, but his main approach as a teacher was to continually encourage students to move towards disciplined study and practice.

Contemplative Psychotherapy

Trungpa Rinpoche was an early pioneer in integrating Buddhist meditative insights into the nature of mind with modern Western methods for working with neurosis and psychosis. He developed an innovative approach to psychotherapy called Maitri ("Loving kindness"), in which specially designed rooms and postures are used to allow people to work with states of mind through exploring their relationship to space and color. Naropa faculty in the psychology and psychotherapy departments continue to train students in meditation and Maitri techniques to better understand themselves and work more effectively with their clients.

The Arts

An accomplished poet, artist and liturgical dancer himself, Chögyam Trungpa Rinpoche also emphasized the arts, both Eastern and Western, in his approach to education. He felt that developing familiarity with our naturally creative human intelligence leads to greater access to its potential for energizing and illuminating the world. Not only does such an approach nourish the artist's ability to create exciting work, it uses the arts as a skillful means to awaken the practitioner and others to the inherent vividness of experience.

Early in the 1970s, Trungpa Rinpoche created the Mudra Theater Group and wrote six plays using an approach to mind and space called Mudra Space Awareness that was based on his education in Tibetan Monastic Dance. Mudra Space Awareness is designed to challenge the habituated views of both the performers and the people in the audience, opening

¹² Ibid., 74–76.

¹³ Luna, "Spark of Wisdom," 1 [58].

¹⁴ Fabrice Midal, *Chögyam Trungpa: His Life and Vision* (Boston: Shambhala, 2004), 54–56.

¹⁵ Chögyam Trungpa, *Crazy Wisdom Lineage [sound recording]* (Halifax: Shambhala Archives, 2007 [CD 750825]).



David Rome, Trungpa Rinpoche, William Burroughs, Allen Ginsberg and Anne Waldman at Naropa. Photo by Andrea Roth Craig.

them to a new depth of experience.¹⁶ He also gave teachings on poetic composition, the visual arts, photography and film-making, all based in training students to see and express things as they are. For example, he created a series of installations with the title “Discovering Elegance,” inviting people to experience art in everyday life in the form of the arrangement and spacing of household objects and furniture in temporarily constructed rooms. On another occasion, while composing a collaborative poem one evening, Trungpa Rinpoche and Allen Ginsberg coined the slogan “First thought, best thought” to convey their shared view that mind beyond self-consciousness can be spontaneously resourceful and inventive.

Regardless of the medium, Trungpa Rinpoche’s teachings on art emphasize direct perception, getting to know oneself

more deeply and communicating effectively with others. As dancer and former Naropa President Barbara Dilley says, “The depth of understanding about human learning and psychology [contained in Trungpa Rinpoche’s approach] is so profound that it illuminate[s] what creativity is really about and how to go about teaching performance and original expression from the point of view of being ‘an inspired human being’ and not only an artist.”¹⁷

Nalanda University as a Model

From the beginning, Chögyam Trungpa Rinpoche intended Naropa University to be an institution of disciplined scholarly, contemplative and meditative training. His model was Nalanda University, a Buddhist center of learning that flourished in India for almost six hundred years, from 427 to 1197 C.E. At its peak,¹⁸ Nalanda had accommodations for thousands of

¹⁶ Lee Worley, “The Space Between: The Theater Legacy of Chögyam Trungpa” in *Recalling Chögyam Trungpa*, ed. Fabrice Midal (Boston: Shambhala, 2005), 289–304; Fabrice Midal, *Chögyam Trungpa: His Life and Vision* (Boston: Shambhala, 2004), 185–200.

¹⁷ Barbara Dilley, personal communication, 2008.

¹⁸ Jeffrey E. Garten, “Really Old School”, *New York Times*, December 9, 2006.

students and teachers who came not just from India but from all over Asia. Nalanda was a center for the study of Buddhism, but it drew scholars from a wide variety of disciplines and religious traditions. Trungpa Rinpoche's intention for Naropa University was to bring people together in a similar way to study religious traditions as well as writing, psychology, science and the arts, and to work together as a learning community. To this end, he emphasized the importance of developing trust and cooperation among students, staff and faculty.

The Siddha Naropa

The Naropa Institute was named after Naropa, a famous Buddhist scholar and saint ("siddha") who was an abbot at Nalanda during the eleventh century. According to legend, while studying one day, Naropa was interrupted by an ugly old woman who asked whether he understood the words of the books that he was reading. When he told her that he did, she was overjoyed and asked him whether he also understood the meaning of those words. Again he answered yes, and she burst into tears. Surprised, he asked her what was wrong. She replied that when he told her he understood the words, she felt hopeful, but when he said he also understood the meaning, she was upset because she knew he was lying. The old woman inspired Naropa to leave Nalanda and seek out a spiritual teacher to help him practice meditation so that he could go beyond words to understand the meanings to which they point. Naropa's story illustrates the approach to education that Trungpa Rinpoche wanted Naropa University to follow. He believed that all students, including westerners, could use meditation and other contemplative practices to enhance mindfulness and awareness in order to attain deeper personal understanding in their academic and artistic disciplines.

Resources

Artwork: Examples of Chögyam Trungpa Rinpoche's artwork can be seen hanging in the lobby of the shrine room at Nalanda Campus, in the Religious Studies lounge and in other locations throughout Naropa and Boulder. Other examples can be found in his book *Dharma Art* (Boston: Shambhala, 1996), and in the video *Visual Dharma* (VHS) (Halifax: Kalapa Recordings, 1997).

For more on the various aspects of Trungpa Rinpoche's approach to education, see:

Midal, Fabrice. *Chögyam Trungpa: His Life and Vision*. Boston: Shambhala, 2004.

Midal, Fabrice (ed.). *Recalling Chögyam Trungpa*. Boston: Shambhala, 2005.

For more on the Siddha Naropa, see:

Guenther, Herbert V. *The Life and Teachings of Naropa: Translated From the Original Tibetan With a Philosophical Commentary Based on the Oral Transmission*. Boston: Shambhala, 1986.

Trungpa, Chögyam. *Illusion's Game: The Life and Teachings of Naropa*. Boston: Shambhala, 1994.

Contemplative Education

Inspired by the educational vision of Trungpa Rinpoche, faculty at Naropa use a variety of methods to help their students explore "the meaning of the words." Naropa classes may include meditation and mindfulness practices, somatic techniques, experiential exercises using writing, movement and the arts, or internships where the students interact with the larger Boulder-Denver area community. Such methods encourage students to engage with academic material, their own bodies and minds, and society within and beyond the university. The combination of intensive personal exploration with content-based study and community engagement forms the basis of Naropa's "contemplative education." As Trungpa Rinpoche explained in a 1982 meeting with the faculty:

Education becomes a real contemplative discipline if things work out to be continuously genuine. 'Contemplative' here doesn't mean that one tames thought or one dwells on some particular theme a lot. Instead it means being with discipline fully and thoroughly, as a hungry man eats food or a thirsty man drinks water.¹⁹

Contemplative learning allows students, staff and faculty at Naropa to cultivate mindful attention and incorporate it into their lives, their academic education and their relationships with others, including the development of effective means to communicate insights and discoveries. The view and spirit of contemplative education is practiced at Naropa as the expanding legacy of Trungpa Rinpoche's founding vision.

The Founder's Continuing Influence

Chögyam Trungpa Rinpoche's influence lives on at Naropa through the work of the teachers, staff and students who continue to put his teachings into practice and pass them on to others. The library's collection of his books and recorded talks is also an important aspect of his legacy at Naropa, a unique resource that anyone can use to learn more about its founder,

¹⁹ Quoted in Luna, "Spark of Wisdom," [96].

his innovative ideas and practices, contemplative practice in general, Tibetan Buddhism, and the application of all of these within particular disciplines. The remainder of this guide describes this rich recorded heritage. The hope is that the reader will explore it for him or herself, engaging directly with Trungpa Rinpoche's scholarship, artistry, sense of humor, and wisdom, and the vision from which Naropa University emerged.

Resources

For a deeper understanding of Trungpa Rinpoche's influence on many of the disciplines taught at Naropa, including Religious Studies, Writing and Poetics, Psychology, and the Visual and Performing Arts, see the essays by Naropa faculty and others, compiled by Fabrice Midal in *Recalling Chögyam Trungpa*. Boston: Shambhala, 2005.

For more information on contemplative education, see Naropa's website at www.naropa.edu/about/conted.cfm

Part II: Resources in the Allen Ginsberg Library

The library's collection includes several different kinds of resources created by or related to Trungpa Rinpoche, including books and sourcebooks, periodicals, video and audio. Each category is described below. Many were published for the first time years after his death. Others were published during his lifetime but have been released with additional material in more recent editions. Where the library owns more than one edition, only the most recent is listed here. All call numbers are for the Allen Ginsberg Library.

Books by Chögyam Trungpa Rinpoche

- The Art of Calligraphy: Joining Heaven and Earth*. Boston: Shambhala, 1994. NK3639 .T535 T782 1994 (oversize)
- Born in Tibet*. Boston: Shambhala, 1985. BQ 7950 .T7 1985
- The Collected Works of Chögyam Trungpa, Rinpoche*. Boston: Shambhala, 2004. – This eight volume collection includes most of the published works and many transcripts. BQ4302 .T77 2003 This collection is kept in Permanent Reserve behind the Circulation Desk.
- Crazy Wisdom*. Boston: Shambhala, 1991. BQ7950 .P327 T75 1991
- Cutting Through Spiritual Materialism*. Boston: Shambhala, 1973. BQ4302 .T78 1987

- The Dawn of Tantra*. (with Herbert V. Guenther). Berkeley: Shambhala, 1975. BQ4302 .T78 D3
- Dharma Art*. Boston: Shambhala, 1996. BQ4570 .A72 T78 1996
- The Essential Chögyam Trungpa*. Boston: Shambhala, 1999. BQ4302 .T782 1999
- First Thought, Best Thought: 108 Poems*. Boulder: Shambhala, 1983. PS3570 .R84 F5
- Glimpses of Abhidharma*. Boston: Shambhala, 2001. BQ4195 .T78 2001
- Glimpses of Mahayana*. Halifax: Vajradhatu, 2001. BQ7374 .T78 2001
- Glimpses of Realization: The Three Bodies of Enlightenment*. Halifax: Vajradhatu, 2003. BQ4180 .T78 2003
- Glimpses of Shunyata*. Halifax: Vajradhatu, 1993. BQ4275 .T75 1993
- Glimpses of Space: The Feminine Principle and EVAM*. Halifax: Vajradhatu, 1999. BQ1797 .T78
- Great Eastern Sun: The Wisdom of Shambhala*. Boston: Shambhala, 1999. BQ4302 .T7824 1999
- The Heart of the Buddha*. Boston: Shambhala, 1991. BQ7775 .T78 1991
- Illusion's Game: The Life and Teachings of Naropa*. Boston: Shambhala, 1994. BQ7950 .N347 T78 1994
- Journey Without Goal: The Tantric Wisdom of the Buddha*. Boston: Shambhala, 1985. BQ8918.7 .T78
- The Lion's Roar: An Introduction to Tantra*. Boston: Shambhala, 1992. BQ8918 .T79 1992
- Meditation in Action*. Boston: Shambhala, 1996. BJ1289 .T78
- Mudra*. Berkeley: Shambhala, 1972. PS3570 .R84 M8
- The Myth of Freedom and the Way of Meditation*. Boston: Shambhala, 1988. BQ7805 .T78 1988
- The Path Is the Goal: A Basic Handbook of Buddhist Meditation*. Boston: Shambhala, 1995. BQ5612 .T78 1995
- The Sanity We Are Born With: A Buddhist Approach to Psychology*. Boston: Shambhala, 2005. BQ4570 .P76 T78 2005
- Secret Beyond Thought: The Five Chakras and the Four Karmas*. Halifax: Vajradhatu, 1991. BQ4180 .T79 1991
- Shambhala: The Sacred Path of the Warrior*. Boston, Shambhala, 2007. BL624 .T76 2007 (also available in German as *Das Buch vom meditativen Leben: Die Shambhala-Lehren vom Pfad des Kriegers zur Selbstverwirklichung im täglichen Leben* BL624 .T7615 1988)
- Training the Mind and Cultivating Loving Kindness*. Boston: Shambhala, 1993. BQ4398.5 .T78 1993
- Transcending Madness: The Experience of the Six Bardos*. Boston: Shambhala, 1992. BQ4490 .T78 1992
- True Command: The Teachings of the Dorje Kasung, vol. 1: The Town Talks*. Halifax: Trident, 2003. BQ5680 .D67 T78 2003
- Visual Dharma: The Buddhist Art of Tibet*. Berkeley: Shambhala, 1975. N8193 .T52 C45

Sourcebooks and Transcriptions

- The Four Dharmas of Gampopa: A Seminar Given at Karma Chöling, July 1975.* Halifax: Vajradhatu, 2003. **PERM DHARMA 08 PR** Kept in Permanent Reserve behind the Circulation Desk.
- Karma Seminar.* Halifax: Vajradhatu, 1972. **PERM DHARMA 06 PR**
- Ratna Society: Talks from 1978–1981.* Halifax: Vajradhatu, 2000. **PERM DHARMA 10 PR** Kept in Permanent Reserve behind the Circulation Desk.
- The Sadhana of Mahamudra Sourcebook.* Halifax: Vajradhatu, 2002. **PERM DHARMA 09 PR** Kept in Permanent Reserve behind the Circulation Desk.
- The Sarpashana Sourcebook.* Boulder: Sarpashana, 1985. **RC565 .S37 1985** Kept in Permanent Reserve behind the Circulation Desk.
- Seminary Transcripts: Hinayana-Mahayana 1973–1986.* Halifax: Vajradhatu, 1973–1986. **PERM DHARMA 01 PR** Kept in Permanent Reserve behind the Circulation Desk. Some volumes have a second copy that is kept in the stacks and circulates under the call number BQ4165 .T78 year. These are transcripts of talks given at week long Seminaries held yearly beginning in 1973, with the exception of 1977.
- Vipashyana Seminar.* Halifax: Vajradhatu, 2000. **PERM DHARMA 07 PR** Kept in Permanent Reserve behind the Circulation Desk.
- Visual Dharma Sourcebooks (I, II, III).* **PERM DHARMA 03 PR, PERM DHARMA 04 PR, PERM DHARMA 05 PR** Kept in Permanent Reserve behind the Circulation Desk.

Translations

- Karma-glin-pa, 14th cent. *The Tibetan book of the Dead: The Great Liberation through Hearing in the Bardo.* By Guru Rinpoche according to Karma Lingpa, translated with commentary by Francesca Fremantle & Chögyam Trungpa. Boston: Shambhala, 2003. **BQ4490 .K3713 2003** (also available in Spanish as *El Libro Tibetano de los Muertos.* **BQ1658 .F7** and in French as *Le Livre des Morts Tibétain: La Grande Libération par l'Audition Pendant le Bardo.* **BQ1652 .F7 F1**)
- The Rain of Wisdom: The Essence of the Ocean of True Meaning ... the Vajra Songs of the Kagyü Gurus.* Translated by the Nalanda Translation Committee under the guidance of Chögyam Trungpa. Boulder: Shambhala, 1980. **BQ7679.6 .R3413 1980**

Selected Books about Chögyam Trungpa Rinpoche

- Hayward, Jeremy. *Warrior-King of Shambhala: Remembering Chögyam Trungpa.* Boston: Wisdom Publications, 2008. **BQ962 .A38 H39 2008**
- Midal, Fabrice. *Chögyam Trungpa: His Life and Vision.* Boston: Shambhala, 2004. **BQ990 .R867 M5313 2004**

- Midal, Fabrice, ed. *Recalling Chögyam Trungpa.* Boston: Shambhala, 2005. **BQ990 .R867 R43 2005**
- Mukpo, Diana. *Dragon Thunder.* Boston: Shambhala, 2006. **BQ990 .R867 M86 2006**
- Perks, John Riley. *The Mahasiddha and His Idiot Servant.* Putney, Vt.: Crazy Heart Publishers, 2004. **BQ 840 .R867 P47 2004**

Background on Buddhism in the West

- Batchelor, Stephen. *The Awakening of the West: The Encounter of Buddhism and Western Culture.* Berkeley: Parallax Press, 1994. **BQ704 .B38 1994**
- Fields, Rick. *How the Swans Came to the Lake: A Narrative History of Buddhism in America.* Boston: Shambhala, 1992. **BQ732 .F52 1992**

Journals with articles by and about Chögyam Trungpa Rinpoche

- Garuda.* Boulder: Vajradhatu, 1971–. **PERM DHARMA 02** Kept in Permanent Reserve behind the Circulation Desk.
- The Journal of Contemplative Psychotherapy.* Boulder: Naropa Institute, 1987–1994. The library has a set in the periodicals section.
- Kalapa Ikebana Newsletter.* Boulder: Kalapa, 1983–. **SB450.5 .K353** Kept in Permanent Reserve behind the Circulation Desk.
- Loka: A Journal from Naropa Institute.* Edited by Rick Fields. Garden City: Doubleday, 1976. **BP605 .N3 L64**
- Shambhala Sun.* Halifax: Nalanda Foundation, 1992–. The library has a set in the periodicals section.
- Vajradhatu Sun.* Boulder: Vajradhatu, 1978–1992. Some issues available in the library's Special Collections Department. Also see McLeod, Melvin and Gimian, Carolyn. *The Best of the Vajradhatu Sun: Chögyam Trungpa and the Vajradhatu Community, 1978–1987.* Halifax: Shambhala, 2001. **BQ20 .V36 B47 2001**

Recordings

Beginning in 1970 and continuing throughout Trungpa Rinpoche's career, his students in the Vajradhatu community attempted to record every talk that he gave, including all of his classes at Naropa. These recordings were carefully archived, and many of them were transcribed. In the mid 1980s, the Vajradhatu headquarters, including the archive, moved to Halifax, in Nova Scotia. The Shambhala Archive has now made many of these recordings available to Naropa and to the public. Although most of them were not made by professionals and recording quality is sometimes poor, they convey Trungpa Rinpoche's teachings and presence in a powerful and direct way. The Allen Ginsberg Library



Chögyam Trungpa Rinpoche and William Burroughs at Naropa. Photo by Andrea Roth Craig.

has a large collection of them in a variety of formats. A few are also available over the Internet at some of the websites listed under Internet Resources. Trungpa Rinpoche also appears along with Allen Ginsberg and others on a few recordings from the Naropa Audio Archive and on a few commercial recordings. All recordings, including listening and viewing copies of archive recordings, may be checked out for a week.

Video Recordings

Commercial DVDs

Building Enlightened Society: A Talk on Shambhala Society. Halifax: Kalapa Recordings, 2004. BQ4398 .T58 1982 (Kept in DVD shelving)

Meditation: The Way of the Buddha. Halifax: Kalapa Recordings, 2007. BQ7805 .T78 2007 (Kept in DVD shelving)

Thus I Have Heard: Evam Maya Shrutan. Halifax: Kalapa Recordings, 2003–. The DVD version is shorter and better edited than the VHS version. BQ4302 .T58 (Kept in DVD shelving)

The Tibetan Buddhist Path. Halifax: Kalapa Recordings, 2006. BQ7612 .T78 2006 (Kept in DVD shelving)

Commercial VHS

Thus I Have Heard: Nine Films on the Life and Teaching of Chögyam Trungpa Rinpoche. Halifax: Kalapa Recordings, 2001–. Rougher than the DVD version but includes more footage. BQ7950.1 .T7 (Kept in VHS shelving)

Visual Dharma. Halifax: Kalapa Recordings, 1997. N8193.T52 C45 1978 (Kept in VHS shelving)

Shambhala Archive VHS

The library holds more than two hundred VHS cassettes containing copies of the archival footage of many of Trungpa Rinpoche's talks. Summaries of the talks are contained in two binders kept in front of the Circulation Desk. They also have catalog records in HowlCat that can be searched or browsed by setting **Type** in the search screen to "Vajradhatu videocassettes." These recordings must be requested at the Circulation Desk.

Audio Recordings

Commercial Compact Discs

Dragon's Thunder. CD 344. (Kept in CD binder)

Commercial Audiocassettes

Shambhala: The Sacred Path of the Warrior. (audiocassette). Boston: Shambhala, 1989. CT391. (Kept in Audiocassette shelving)
Karma-glin-pa, 14th cent. *The Tibetan Book of the Dead: The Great Liberation through Hearing in the Bardo*. Translated with commentary by Francesca Fremantle & Chögyam Trungpa. Boston: Shambhala, 1990. CT 027. (Kept in Audiocassette shelving)

Selected Naropa Audio Archive CDs

Listening copies of Audio Archive CDs must be requested by filling out a Special Collections request at the Circulation Desk.

Rinpoche, Grof, and Keene On Spiritual Experience. Digitized version of Naropa Archive Audiocassette. Recorded August 3, 1977. 77P127

Ginsberg, Waldman, Trungpa Reading, August 9, 1975. Digitized version of Naropa Archive Audiocassette. In the second portion of the reading, David Rome and Trungpa Rinpoche read poetry by Chögyam Trungpa Rinpoche. 75P095B Also available online through the Internet Archive at: www.archive.org/details/Tibetan_poetry_reading_by_David_Rome_75P095B

Allen Ginsberg and Chogyam Trungpa, 02 July 1975. (Naropa 501, Class 10). Digitized version of Naropa Archive Audiocassette. G75-001

Trungpa, Ginsberg, Burroughs, etc. Digitized version of Naropa Archive Audiocassette. Recorded June 20, 1975. 75P032

Art of Poetry: Best of 74 Naropa Institute. Digitized version of Naropa Archive Audiocassette. Recorded sometime in 1974. 74P010.

Shambhala Archive CD Collection

Copies of hundreds of the Shambhala Archive's audio recordings of Trungpa Rinpoche's talks are now available for a one week checkout from the library. Their catalog records in HowlCat can be searched or browsed by setting **Type** in the search screen to CD and putting the search term "Trungpa" in the author field. They include recordings of the talks on which many of Trungpa Rinpoche's books were based, community talks and classes on meditation and other topics, as well as commentary and teachings on "The Hundred Thousand Songs of Milarepa," "The Jewel Ornament of Liberation," "The Six Realms of Being" and other traditional texts. They also include complete recordings of the following classes taught at Naropa by Trungpa Rinpoche:

1974

- "Tibetan Buddhist Path" **Shambhala CD 740612.2 and following.**
- "Tibetan Meditation" **Shambhala CD 740612.1 and following**
- "Tantra" **Shambhala CD 740715 and following**

1975

- "The Three Yanas of Tibetan Buddhism" **Shambhala CD 750610 and following**
- "Iconography of Buddhist Tantra" **Shambhala CD 750722 and following**

1976

- "Viewing and Working with the Phenomenal World" **Shambhala CD 760610 and following**
- "Yogic Songs of Milarepa" **Shambhala CD 760720 and following**

1978

- "Transformation of Mind in the Buddhadharma" **Shambhala CD 780606 and following**
- "Visual Dharma" **Shambhala CD 780709 and following**
- "Theory and Practice of Meditation" **Shambhala CD 780717 and following**

1979

- "Meditation in the Three Yanas" **Shambhala CD 790611 and following**
- "Visual Dharma Art Seminar" **Shambhala CD 790713 and following**
- "Warrior of Shambhala" **Shambhala CD 790723 and following**

1980

- "Bodhicaryavatara" **Shambhala CD 800612 and following**
- "Dharma Art Seminar" **Shambhala CD 800712 and following**
- "Life and Teachings of Naropa" **Shambhala CD 800722**

Internet Resources

The Chronicles of Chögyam Trungpa
<http://chronicleproject.com/index.html>
Shambhala
<http://www.shambhala.org/teachings/>
Sea level
<http://sealevel.ns.ca/ctr/links.html>

Classes

The Founder's Course is an elective available to all students. Taught by senior Naropa faculty, it introduces students to the life and work of Chögyam Trungpa Rinpoche in the context of Buddhism and its history in India and Tibet.



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