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


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

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

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

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

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

Matter

S R Memorial (EL)

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



Question from floor, inaudible.

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