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Title: Dorje Dzong Shrine Blessing Introductory Remarks

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I would like to welcome members of the sangha, invited guests, and friends to the opening ceremony of Dorje Dzong. This occasion is a very auspicious one for us and in that regard I would like to make a few remarks about how it came to be that we have this place and are having this ceremony today.

Dorje Dzong means an indestructible fortress, and to talk about that indestructibility we have to talk about a certain pride which we have; and that pride is based on the tradition of 2,500 years of Buddhist practice. It is not a pride based on the fact that we could renovate an old building, but that renovation and establishment of a center comes from the dedication and commitment of the members of the Buddhist sangha to continue to practice in the tradition that was established 2,500 years ago. This work is the culmination of [a] beginning stage which has lasted, which started in 1970, when Chögyam Trungpa Rinpoche was invited to this country by a few students who had been with him in England, And to appreciate that particular pride it is necessary to look back and see what kind of situation existed when Rinpoche first began to teach.

Basically the situation was one of confusion about so-called spiritual values and the influx of so many teachers of various kinds into a naive territory such as the United States—naive and desperate, desperate in the sense of looking for some kind of excitement, something new, something which would lift us up out of an ordinary dreary world. So needless to say when Rinpoche began teaching there were all kinds of misconceptions. But because of the strength of the teaching, and because it is true, people soon realized that to practice Buddhism was no simple matter but involved discipline, hard work, and a lot of pain.

We began with a handful of people in a Vermont farm house in 1970; and in 1971 Rinpoche was invited here to Boulder, Colorado, by another handful of people. And slowly but surely there developed a Buddhist sangha as we have here today. This could only be possible because of the fact that we were fortunate enough to meet a genuine teacher; and it is with a tremendous pride that I use that word “genuine”—our teacher who has not compromised in

the least the integrity and dignity of the tradition to which he belongs, and to which we belong. Without the presence of a lineage holder and a teacher who thoroughly understands the dharma, we could not have painted one slab of wood work. Because we had the great fortune to meet and study with such a person, we have begun to understand the pride of a dignified life which transcends cultural barriers—of a dignified life which is based on discipline, exertion, and devotion. It is because of Rinpoche that we were not seduced into some sort of cult, some sort of personality worship. But rather, because he himself is the personification of the teachings, that confusion could be dispersed and the actual solid foundation of the practice could be established in this country.

I think I can speak for all of the students in expressing our deepest devotion and gratitude to Chögyam Trungpa Rinpoche for turning the wheel of the dharma in a time of confusion—great confusion—and for presenting pure authentic teachings of the Buddha. And I would humbly request at this point that, if you would Rinpoche, please say a few words to us on this occasion.