

1: Cutting Through Spiritual Materialism - Wikipedia

In this modern spiritual classic, the Tibetan meditation master ChÄgyam Trungpa highlights the commonest pitfall to which every aspirant on the spiritual path falls prey: what he calls spiritual materialism.

The universal tendency, he shows, is to see spirituality as a process of self-improvement—the impulse to develop and refine the ego when the ego is, by nature, essentially empty. It is a message that has resonated with students for nearly thirty years, and remains fresh as ever today. Customer Book Reviews It does what it says on the tin By Hungryghost on May 01, A no-nonsense, firm, but gentle warning note to those of us committed to the so-called path of self-development. Trungpa patiently brings into fresh air the dangerous and destructive method by which we typically approach the notion of spirituality: Exposing this tendency with great skill and clarity, he outlines a more open, direct and yet infinitely more challenging way to experience Mind beyond the self through correct meditation. Even amongst Buddhist literature this is wonderfully refreshing and at once destroys all hope of bettering oneself and yet points to a far brighter fact: The often rather painful process of spiritual awakening is made sense of in this book if we begin to see that our emotions and thoughts cloud our direct experience of reality. An apt message befitting an enlightened being who wore his suits 2 sizes too small as a constant reminder of the irritation and dissatisfaction of the samsaric world. A clear and eloquent transmission of how the mind works A Customer on Mar 10, Chogyam Trungpa, often referred to as one of the few oriental, Buddhist lamas who truly understood the Western mind, here transcends East and West by addressing simply and eloquently, the processes of the mind and ego. Trungpa illuminates how some of these processes can undermine an otherwise wholesome relationship to ourselves and our basic goodness buddha nature and our relationship with others. These processes can cause our suffering and the suffering of others and disrupt our efforts to be decent and skillful. The non-theistic text, transmitted by this extraordinarily gifted meditation master, is presented freely without proselytizing and is offered clearly without judgment, blame, guilt, hope or fear. Cutting Through is an important stepping-stone towards developing self-awareness, fearlessness, friendship and loving kindness. You Will Get Hurt By Bill Butler on Sep 04, Trungpa lets loose with his cannon in this book. Christianity, Islam, and Judiasm are totally false because they are "eternalists". They believe in a permanent soul that just goes on and on and on. Theravada Buddhists are what Trungpa calls "atomistic eternalists". Or a spot of dirt as a mountain. The observer of phenomena is left out. Enlightenment consists of a Self observing impermanence, suffering, and selflessness. The Self is indicated from the fact that the observer is not dealt with. And there is no observer. So Trungpa states that "atomistic materialists" are "half right". Zen speaks of a Big Mind. There is no "Big Mind". The spiritual path is horrible! My collecting of spiritual teachers is called "Spiritual Materialism". My examining self-help books AND doing reviews on them is called "psychological materialsim". The last is "Physical Materialism". And Trungpa seems to indicate that this last form of materialism is the least harmful! He states that the Guru will cut through your suit of armor. He will keep at you until you are exposed naked. You will try and struggle to keep your armor intact. But the Guru will see your pretense and expose whatever you are hiding. He will strip you clean of all three forms of materialism. Please remember that this book is composed of his lectures to his students. It is a classic. Trungpa always had a way of examining the American Mind and striking at our delusions. It is a great read. Like seeing us all excited about our spiritual journey and kicking here and there until we fall. Buy it and read it three times like I did. See what you can do with this book. You can almost taste enlightenment while reading this book! It will cut through your arrogance like butter and will help to keep your mind open and your spirit humble. The book is a great and well rounded look at spirituality and the problems encountered. It gives a brief view of the proper attitude towards spirituality, then gives detailed account of how our attitudes obscure and constantly attempt to manipulate spirituality for personal gain. Also included are good overall views of the most basic budhist truths.. It basically means "you are not doing it right". It means "your motives are not pure". Trungpa, having vowed celibacy to his superiors,

caroused with female students and nuns, eloped from England with an underage girl, tolerated abuse and exploitation of students by assorted inner circle henchmen while hobnobbing with beatnik superstars and ultimately drank himself into delirium, cirrhotic liver and death. One of his cardinal, and unforgivable, sins is promotion as a successor of Osel Tenzin aka Thomas Rich who knowingly passed HIV during unprotected sex to hundreds? Here is the excuse: Rich first swore us to secrecy family secrets again , and then said that Trungpa had requested him to be tested for HIV in the early s and told him to keep quiet about the positive result. Like Rajneesh, the two guys called this debauchery I call it addiction and the epitome of spiritual materialism! Does it matter who speaks? If a brilliant, highly accomplished tulku who trained at Oxford and at the famous Surmang Sarmung?! Kagyu monastery, someone who mastered the intricacies of philosophical-energetic exercises that constitute lojong "mind training" , falls under the sway of the Ego, what chance do we have, you and me? How does spiritual practice unlock the fundamental goodness in us? Does inventing a new concept help or does it represent yet another way to throw sand into the eyes of unsuspecting Westerners? I imagine that falling under sway of someone like that is like growing up in an abusive family - perpetuating a fundamental ignorance and lack of integrity which need to be exorcised eventually. The worrisome detail here is that the Tibetan hierarchy, like the Catholic church of today, refused to condemn the wayward tulku despite ample reports about goings-on at Naropa. Sadly, when it comes to spirituality we are on our own, depending on our own moral compass, gut feelings and integrity. Anyways, at least one person seems to have escaped with her skin and inner compass intact - Pema Chodron, whom I respect deeply. Indoctrinated by the belief in the "power of divine incarnation". Tulkus are raised through cognitive dissonance: Right there is the recipe for abuse, as explained so eloquently by June Campbell. As a semidivine Being, the tulku can do anything he wants. This book is worth reading because it represents one of the milestones of Tibetan permeation of the Western spiritual landscape and may have interesting hypothetical connections to ideas discussed by Gurdjieff and Castaneda. It also points at a dead end, as "an attempt of an overgrown child to reconstruct for himself a kingdom according to whim" Marin, It is the Who, not What, that matters. He makes a clever back door assault on the ego and its overwhelming tendency to hijack the spiritual process. Read it before committing yourself any further to may be just more BS. For me, this book brought years of self-gratifying meditation practice to a sudden halt. Rather like waking from a warm happy dream, and I have not looked back. Exposes the myth of self-improvement. Patton on Feb 04, This book strips the varnish right off of the concept that enlightenment can be viewed as another form of self improvement. The first two chapters of this book will literally have you scratching your head and wondering how anyone could ever escape the ever complex and ultimately entangling web created by a mind that approaches spiritual development as a means to an end. Only in later chapters does one begin to understand that the process of trying to better oneself is exactly the same process that has created all of our uneasiness and dissatisfaction in the first place. This book is one of my favorites and I highly recommend it to anyone that is seriously interested in spiritual pursuits, whether they are Buddhist, Christian or any other. Another Trungpa volume, The Myth of Freedom, is an excellent sequel, though not for the faint of heart that would be best read after this book. First, because Trungpa Tulku was a genius. So he cuts to the heart of things with clarity and precision, and builds up a clear picture of a very complex subject. Third, from an quite early age, he had one of those unbelievable educations where mind, memory, concentration, endurance, discipline, method, respect for subject matter and environment came together with devoted teachers, good companions and travel, to forge an educational experience we can only guess at. The book is a worthy result. In this dark period of the world it will pass! One of these has been Tibet. But the magnificent achievement of the Tibetan monks has been to plant the seeds of Buddhism in North America and Europe and Argentina, South Africa, etc. That is the greatest tribute imaginable to the Buddha. And this book, Cutting Through Spiritual Materialism, is one of the cornerstones of this spiritual rescue. This astounding result has come about in some measure through the efforts of the great Buddhist movement. Buddhism is a vast subject, and any one book merely waves in the wind of the mind--one of thousands of prayer flags. But what an elegant wave does this one make! This book

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is best for readers who are already involved in Buddhist practice. Very shocking, but unavoidable By Rizgar on Aug 27, Like many "spiritual seekers" out there, I started my search with reading a book about spirituality and getting a "glimpse" of peace that made me see everything as vibrant and beautiful. Then it waned of course, and I started to want more of these glimpses, believing that with time they would "become longer and deeper," as someone like Eckhart Tolle would say. To read how the ego can do this is appalling, but is very necessary for growth. A seeker can get stuck for years in this egoic pattern without getting anything more than these short "glimpses" to wet his or her appetite every few days.

2: Cutting Through Spiritual Materialism. Chogyam Trungpa | eBay

Cutting through Spiritual Materialism by ChĀ-gyam Trungpa is clearly divided into two halves: the first one, which could also be called "Cutting through Spiritual Mumbo-Jumbo" deals with the perils and traps that come during the spiritual path as a manifestation of the everlasting desire of the ego to pervade every single aspect of a person's life.

April 24, edited I do not generally recommend books. What might seem interesting and helpful, even profound, to one, could be incredibly boring and inane to someone else. We are all at very different stages of interest and understanding. Actually, I purchased the audio book, so I didnt have to go through the agony of actually reading! His definition of Spiritual Materialism is as follows: There are numerous sidetracks which lead to a distorted, ego-centered version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as spiritual materialism. We display them to the world and, in so doing, reassure ourselves that we exist, safe and secure, as spiritual people. But, if you have some interest in Buddhism, this takes the reader through the entire Buddhist path encompassing all of the "yanas". The "yanas" are the Hinayana narrow path , Mahayana great vehicle and Vajrayana tantric path. It is considered to be a gradual path, starting with the Hinayana, where one develops meditative discipline, then on to the Mahayana, the path of great compassion and wisdom. This is the path of the Bodhisattva, a being who literally gives up any notion of personal enlightenment for the benefit of all sentient beings. The Bodhisattva Vow is actually a promise to bring all others to liberation and enlightenment ahead of themselves. The final path is Vajrayana, or the tantric path. It would be a mistake, however, to consider these yanas separate in any sense. One necessarily leads to another. It is all one path, which doesnt actually exist except as a concept in any case. He explains that emptiness is form without any mental preconceptions. I suppose this is where the statement "form is emptiness and emptiness is form" comes from. So, phenomena "as it is", or its "suchness" is phenomena empty of any preconceived notions, labels, constructs, concepts, etc. But, since emptiness is also a concept, the ego may take hold of it and try to possess it. For this reason, we eventually must see form as just form and emptiness as merely empty. Well, no one said it was easy! My understanding is that a person of average intelligence, who is emotionally healthy and stable, could traverse the yanas in two to three years, with daily study and practice, assuming they had a qualified teacher. All and all a very good read if you are into this kind of thing, or if you are headed in that direction.

3: Cutting Spiritual Materialism : Trungpa Tulku Chogyam Trungpa :

Cutting Through Spiritual Materialism PDF Summary is a compendium of two series of ChÄgyam Trungpa's lectures, during which he tried to raise people's awareness to a level where they could distinguish between genuine spiritual progress and ego hijacking spirituality for its own purposes.

As a teenager in Tibet, Trungpa fled the Chinese in an escape that involved swimming across a river under gunfire, climbing the Himalayas, and running so short of food that he had to eat his leather belt and bag. Eventually he emigrated to the United States, where he founded several schools, and pioneered a secular interpretation of Buddhism. You may be surprised to learn that Trungpa, far from being an ascetic monk, also had notorious penchants for bedding his female students and for going on drunken debauches. In Buddhist thought, this sense of self is illusory; the self is a process, not a thing. This attempt takes many forms. We modify our environment, manipulating the material world and bringing it under our control, in order to create a perfectly comfortable world that never challenges or disappoints us. We create intellectual systems—positivism, nationalism, Buddhism—that rationalize and explain the world, that define our place in the world and dictate to us rules of action. We also attempt to analyze ourselves: This project of solidification can even use spiritual techniques in its own benefit. The goal of meditation is the dissolution of the ego and the absence of struggle. And yet many who embark on the spiritual path see meditation as a battle with the ego, an attempt to break certain habits, to overcome certain mentalities, to free themselves from illusions. This egoless state is the attainment of buddhahood. It is no use to try to overcome your own negative qualities—to strive to be good, kind, caring, loving. It is no use to accumulate vast amounts of religious knowledge; nor is it beneficial to accumulate religious titles or honorifics. True spirituality is not a battle, not a quality, not an ultimate analysis, and it is not an accomplishment. All of those things belong to a person, whereas enlightenment contains no sense of me and not-me. This is my best attempt to summarize the core message of this book. Indeed, such criticism seems totally antithetical to the ethos of this book. If all analysis is vain, what makes his any different? In this, you might say that the system is esoteric: True knowledge, in other words, is not transmissible through speech, but is the result of privileged state which only a few achieve. Bodhisattvas become authorities through their enlightened states, beings who must be listened to because of their special, higher perspectives. Could we have science, technology, literature, or love without a sense of self? Trungpa describes the ego as a monkey creating various worlds—creating for itself its own heaven and hell, a world of animal desire and human intellect—and moving through these self-created worlds in a vain search for perfect happiness, only to have each of its own worlds collapse in turn. All reservations notwithstanding, I still thought that this book was an enlightening read. And as a technique, its end is an experience—or perhaps, better yet, an attitude—and the theory that goes along with meditation does not constitute its substance; rather, theory is just a pedagogical tool to help guide less experienced practitioners. It is in this light, I think, that these lectures should be read.

4: ChÄgyam Trungpa Legacy Project | ChÄgyam Trungpa

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He is renowned for his contribution to the understanding of Buddhism in North America and the introduction of authentic Buddhist practice throughout the West. His books, which continue to be edited and published at an impressive pace, are considered classics on meditation and the Buddhist path. When he was just thirteen months old, he was recognized as a major tulku, or incarnate teacher. According to Tibetan tradition, an enlightened teacher is capable, based on his or her vow of compassion, of reincarnating in human form over a succession of generations. Before dying, such a teacher may leave a letter or other clues to the whereabouts of the next incarnation. Later, students and realized teachers look through these clues and, based on those plus a careful examination of dreams and visions, they conduct searches to discover and recognize the successor. In this way, particular lineages of teaching are formed, in some cases extending over many centuries. Training and Education VCTR with Khenpo Ganshar Once young tulkus are recognized, they enter a period of intensive training in the theory and practice of the Buddhist teachings. Trungpa Rinpoche, after being enthroned as supreme abbot of Surmang Dudtse-tel Monastery and governor of Surmang District, began a period of training that would last eighteen years, until his departure from Tibet in 1957. At the age of eight, Trungpa Rinpoche received ordination as a novice monk. Following this, he engaged in intensive study and practice of the traditional monastic disciplines, including traditional Tibetan poetry and monastic dance. He also received full monastic ordination. As it became clear that the Chinese communists intended to take over the country by force, many people, both monastic and lay, fled the country. After narrowly escaping capture by the Chinese, he at last reached India in 1959. He served in this capacity from 1959 to 1962. At Oxford he studied comparative religion, philosophy, history, and fine arts. He also studied Japanese flower arranging, receiving a degree from the Sogetsu School. During this period, he also published his first two books, both in English: *On the road to Takstang* In 1962 Trungpa Rinpoche traveled to Bhutan, where he entered into a solitary meditation retreat. This retreat marked a pivotal change in his approach to teaching. Soon after returning to England, he became a layperson, putting aside his monastic robes and dressing in ordinary Western attire. Many of his early students and his Tibetan colleagues found these changes shocking and upsetting. However, he expressed a conviction that in order for the dharma to take root in the West, it needed to be taught free from cultural trappings and religious fascination. *Early Years in America* During the seventies, America was in a period of political and cultural ferment. It was a time of fascination with the East. Almost from the moment he arrived in America, Trungpa Rinpoche drew many students to him who were seriously interested in the Buddhist teachings and the practice of meditation. In the United States, he found a spiritual kinship with many Zen masters, who were already presenting Buddhist meditation. Traveling extensively throughout North America and Europe, he gave thousands of talks and hundreds of seminars. He established major centers in Vermont, Colorado, and Nova Scotia, as well as many smaller meditation and study centers in cities throughout North America and Europe. Vajradhatu was formed in 1977 as the central administrative body of this network. In 1978 he established the Shambhala Training program, a series of seminars that present a nonsectarian path of spiritual warriorship grounded in the practice of sitting meditation. Rich as his Vajra Regent, or dharma heir. Trungpa Rinpoche was also active in the field of translation. Trungpa Rinpoche was also known for his interest in the arts and particularly for his insights into the relationship between contemplative discipline and the artistic process. His own artwork included calligraphy, painting, flower arranging, poetry, playwriting, and environmental installations. In addition, he created an educational atmosphere that attracted many leading artists and poets to the Naropa Institute. The exploration of the creative process in light of contemplative training continues there as a provocative dialogue. Trungpa Rinpoche also published two books of poetry: *The Dharma Ocean Series: The Dharma Ocean Series* was to consist primarily of material edited to allow readers to encounter this rich array of teachings simply and directly rather than in an overly systematized or condensed form. During his

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seventeen years of teaching in North America, he crafted the structures necessary to provide his students with thorough, systematic training in the dharma. From introductory talks and courses to advanced group retreat practices, these programs emphasized a balance of study and practice, of intellect and intuition. His *Life and Vision*, details the many forms of training that he developed. However, many of the original structures remain in place, and students can pursue their interest in meditation and the Buddhist path through these many forms of training. Shambhala Teachings In addition to his extensive teachings in the Buddhist tradition, Trungpa Rinpoche also placed great emphasis on the Shambhala teachings, which stress the importance of meditation in action, synchronizing mind and body, and training oneself to approach obstacles or challenges in everyday life with the courageous attitude of a warrior, without anger. The goal of creating an enlightened society is fundamental to the Shambhala teachings. According to the Shambhala approach, the realization of an enlightened society comes not purely through outer activity, such as community or political involvement, but from appreciation of the senses and the sacred dimension of day-to-day life. He is survived by his wife, Diana Judith Mukpo, and five sons. In the Sawang received the Shambhala title of Sakyong like his father before him and was also confirmed as an incarnation of the great ecumenical teacher Mipham Rinpoche. Trungpa Rinpoche is widely acknowledged as a pivotal figure in introducing the buddhadharma to the Western world. He joined his great appreciation for Western culture with his deep understanding of his own tradition. This led to a revolutionary approach to teaching the dharma, in which the most ancient and profound teachings were presented in a thoroughly contemporary way. Trungpa Rinpoche was known for his fearless proclamation of the dharma: May these teachings take root and flourish for the benefit of all sentient beings. Since his death in , more than two-dozen volumes of his teachings have been published. Transcripts of many of these talks, as well as original manuscripts, artwork, correspondence, and other documents, are also housed in the Archives, along with the personal and religious belongings of the Vidyadhara. This three-volume work is a compilation of the more than talks given by Trungpa Rinpoche at the Vajradhatu Seminaries, over a thirteen year period.

5: Books: Chogyam Trungpa Rinpoche's "Cutting Through Spiritual Materialism" - Parvati Magazine

65 quotes from Cutting Through Spiritual Materialism: 'We do not have to be ashamed of what we are. As sentient beings we have wonderful backgrounds. The.

6: Cutting Through Spiritual Materialism by Chogyam Trungpa | www.enganchecubano.com

Cutting Through Spiritual Materialism. "The usefulness of the book lies in Trungpa's uncanny ability to cut right to the heart of the matter and present his understanding of Buddhism and the way of li.

7: Cutting Through Spiritual Materialism by ChÄ-gyam Trungpa

Cutting Through Spiritual Materialism, by ChÄ-gyam Trungpa is a book addressing many common pitfalls of self-deception in seeking spirituality, which the author coins as Spiritual materialism. It is the transcript of two series of lectures given by Trungpa Rinpoche in

8: Spiritual materialism - Wikipedia

Read "Cutting Through Spiritual Materialism" by Chogyam Trungpa with Rakuten Kobo. In this modern spiritual classic, the Tibetan meditation master ChÄ-gyam Trungpa highlights the commonest pitfall to whic.

9: Cutting Through Spiritual Materialism Quotes by ChÄ-gyam Trungpa

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Spiritual materialism is a phrase originally coined by Chogyam Trungpa Rinpoche that he used to describe the grasping after material accomplishment within the context of spiritual pursuit.

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Single Dad (Connections Readers, Level 3, Book 1) Annual report, fiscal years 2001 and 2002 Cuban models and democratic choices Genie intellicode is550/a manual The Writings of George Washington from the Original Manuscript Sources 1745-1799 Volume 13 October 1, 177 Electronic Study Guide Working Papers Ch 1-30 to accompany College Accounting Home Is Where The Cowboy Is (Rodeo Men) Oracle service bus tutorial Carlebach Haggadah Hearing on the reauthorization of the Individuals with Disabilities Education Act (IDEA) Diligence (Caleb Ccolley) Republican renovations App that s aloud Links of leadership Wave Motion, Intelligent Structures and Nonlinear Mechanics Early colleges, virtue and the endowment model Understanding more quantum physics A million dirty secrets bud BalletMet international night cookbook Fruitful shepherd The purple kangaroo The attentional demand relationship of primary and probe tasks Sex positions with images Time series analysis book Ssc advanced maths notes in hindi Direct Disposal of Spent Nuclear Fuel (Radioactive Waste Management Series) Bewildered Travel From the Miners Doublehouse Wetlands Regulatory Reform Act of 1995 Margaret Fell (1614-1702): Womans Mind, Womans Voice The fantasies of Robert A. Heinlein The Sheiks physique The norton anthology western literature 9th edition Opothleyaholo and the Loyal Muskogee Remember the Days; A Short History of the Jewish American. Seldovia Sam and the sea otter rescue Hes your defender . and youre his Short-term financial management Why do you breathe? V. 2. From the delivery of the peace terms to the German Delegation to the signing of the Treaty of Versa