

The following remarks by Vidyadhara the Venerable Chögyam Trungpa, Rinpoche, are from the third and final talk of the Three Lineages Vajra Assembly taught in in Boulder, Colorado in August of 1976. This talk, titled "The Ear-Whispering Lineage," took place the evening of August 22. Earlier that day, the Vidyadhara had conducted a formal ceremony empowering his close student, Thomas Rich, as his Vajra Regent and dharma heir. In these remarks, the Vidyadhara talks about the special qualities of the Vajra Regent as he had observed him in the years since their meeting.

There is an interesting little nirmanakaya speech I would like to make concerning Ösel Tendzin, whose empowerment took place this evening. ...when Ösel Tendzin first got into working with the Maitri project, a lot of the project-ers before him had been very much the possessors of the project. But as far as himself was concerned, he was the giver of projects: he began to give projects out rather than hold projects in his hand.

Similarly, on coming to the Vajradhatu formation, there also were a lot of heavy-duty Vajradhatu (Karma Dzong, at that time) things happening. Very much involved with building things, building things of things, fortifying things to the point that ego's fortification was about to happen. Somehow, on the whole, if Ösel Tendzin hadn't arrived, if we had continued our projects of all kinds, some foundation of egohood might have taken place actually on the spot. It's very shocking. It's very shocking to people who were involved with those things. And also very shocking to people who hear about such things at all. But, it's true. And I think the people involved can't deny that at all. They were very pleased to have little castles made out of egohood.... There was that choice for the future of American Buddhism. However, this gentleman is the saving grace. He did not want to build castles, and the castles, the foundations which were already built slowly disintegrated. His coming into the picture has made the situation much easier.

And for me personally, the history of his existence in the politics of both the higher and domestic vajradhatu has been one of dealing with the whole vision, even though little did he know about the real vajradhatu early on. Even so, as far as the corporate Vajradhatu is concerned, he worked exactly in accordance with what the real vajradhatu, the ultimate vajradhatu should be. His work is giving, all the time letting go and giving, giving out territory and pushing people and sharing sympathy. That took place all the time, all along. So, the existence here of such a person as Ösel Tendzin...can be very helpful in the vajrayana vision. To individuals who like to have any kind of consultation, I would say that I think at this point his vision is grown-up enough to answer your questions as much as the old-hat Vajracharya can. I am very confident about the whole thing. So you see, the basic point is that he didn't want to—uhhh! [gasps]—hold in, or possess, create castles, territories. His approach is to let castles take place on their own but not take them as his own security. So, I would like to further inspire and congratulate you on what happened this afternoon.