

## Enlightened Society Assembly

### Warrior Exchange Study Questions

The Warrior Exchange is given to all Enlightened Society Assembly participants at the beginning of the assembly. It is not an “exam,” but by reviewing the material and contemplating the questions, it is intended to help you to review some of the key points on the path so far and prepare you for the Enlightened Society Assembly. Please prepare as thoroughly as you can before you arrive at the program – you will only have one study day at the assembly prior to the warrior exchange. Please review the readings as well as contemplating your own experience and examples when contemplating the questions.

Here are some suggestions for study: it is recommended that you get together with your colleagues to discuss the questions if that is possible. You might want to start with the questions that you connect with easily. Choose at least one question from each section to go into in more depth. It is better to have contemplated some things more deeply than to know everything superficially. As you contemplate the material, more questions might arise than answers. This is fine. Do the best you can with this.

#### Sources for the questions on the Warrior Exchange (all available in Spanish):

- (CTSM) *Cutting Through Spiritual Materialism* by Chögyam Trungpa
- (GES) *Great Eastern Sun: The Wisdom of Shambhala* by Chögyam Trungpa
- (MF) *Myth of Freedom* by Chögyam Trungpa
- (PTSY) *The Places that Scare You: A Guide to Fearlessness in Difficult Times* by Pema Chödrön
- (WNE) *The Wisdom of No Escape* by Pema Chodron
- (RYW) *Ruling your World: Ancient Strategies for Modern Life* by Sakyong Mipham
- (SBW) *The Sanity We are Born With: A Buddhist Approach to Psychology* by Chögyam Trungpa
- (SSPW) *Shambhala: The Sacred Path of the Warrior* by Chögyam Trungpa
- (SAF) *Smile at Fear: Awaking the True Heart of Bravery* by Chögyam Trungpa
- (TMA) *Turning the Mind into an Ally* by Sakyong Mipham
- ('79 H/MT) 1979 Hinayana-Mahayana Transcripts, Chögyam Trungpa, Rinpoche
- ('80 H/MT) 1980 Hinayana-Mahayana Transcripts, Chögyam Trungpa, Rinpoche
- ('99 ST) 1999 Seminary Transcripts, Teachings on the Sutra Tradition -- Book Two by The Sakyong, Jamgön Mipham Rinpoche
- (PRTB) Primordial Rigden Thangka Booklet (15 pg.s)
- (EST) Enlightened Society Treatise by The Kongma Sakyong II Jampal Trinley Dradül

## Warrior Exchange Questions

### Level 1 and MIEL

What is the relationship between the practice of meditation and discovering basic goodness? (TMA Ch. 1, 3, SSPW Ch. 2)

Describe the three qualities of mindfulness (trenpa). What are the two analogies for awareness shesshin. (TMA Ch. 5)

What are the obstacles and antidotes that are described in the meditation tradition? Which of these do you relate to the most? (TMA Ch 8, 9, 10)

What is the relationship between basic goodness, creating an Enlightened Society and the genuine heart of sadness? (SSPW Ch. 1-3)

### Level II and CIEL:

What is Maitri? Why is it important to have gentleness and friendliness toward oneself on the path of warriorship?

(GES, Ch.10 Blamelessness--How to Love Yourself; SSPW, Cp. 2)

What is the connection between the steadiness and mindfulness of the tiger and contentment? (RYW, Ch.s 4 & 9)

What are the three types of suffering? How do you experience each them?

('80 H/MT, pp. 2-4, 17-20; TMA, Ch. 2; MF, pg.s 7 - 12, Suffering)

What is the relationship between the cocoon, fear and suffering? (SPW Ch. 7,

'80 H/MT, The Four Noble Truths, pg. 2-4, CTSM, Four Noble Truths.)

Discuss these approaches to working with emotions: outer (mindfulness discernment & refraining from causing harm) and inner (stay, neither acting out nor suppressing); and give some examples of how you work with these approaches in your practice.

(RYW, Ch. 5; MF, Working With Emotions, The Dualistic Barrier, pg.s 63 - 68)

What does the expression, "The confidence of contentment" mean to you personally. How do you experience this as a warrior practitioner on the Path of the Tiger.

(Ruling Your World, chap. 9.)

### Level III and JIEL

What is bodhicitta? How does one rouse bodhicitta and why is this important for the warrior?

What are the four limitless ones? What is the relationship between practicing the four limitless and the joy of the snow lion?

(TMA, Ch. 18; PTSY, Ch. 6, 7, 8; RYW, Ch. 12, 13, 14, '78 Talk 12 Tathagatagarbha and Bodhichitta, '99 Book 2, pg. 123-128))

Comment on the line "Doubt is the first obstacle of fearlessness that has to be overcome." How does doubt express itself for you? How does freedom from doubt express itself?  
(SAF, Ch. 9, GES. Ch. 1)

Briefly describe each of the six paramitas. What is the relationship between the six paramitas and windhorse?  
(TMA, Ch. 21; CTSM "The Bodhisattva Path")

What is the relationship between renunciation, virtue, and the joyful discipline of a warrior in the world? Comment on the statement "The only way to loosen the grasp of karma is to engage in virtue".  
(SSPW, Ch. 8 and 9, RYW, Ch. 3).

#### **Level IV and FIEL:**

What is the relationship between fear and fearlessness? Describe how you personally work with fear and fearless in your daily practice, in your life?  
(SSPW Chap. 4., SAF, Ch. 11 Unconditional Fearlessness)

What is the role of inquisitiveness on the warrior's path? How does that connect with prajna and the paramitas of the bodhisattva path?  
(SSPW Ch.'s 7 & 9; '75 H/MT, p. 264, "Paramitas;" CTSM, The Bodhisattva Path)

What is "letting go," and how is it connected with the discipline of renunciation? Give an example of this from your own experience.  
(SSPW Ch.s 8 & 10)

What is shunyata? What is emptiness empty of?  
(CTSM, Shunyata, pg. 187 - 206)

Why do we need to contemplate impermanence and death? What does this have to do with the outrageousness of the Garuda.  
(RYW, Ch. 15; SSPW, Ch. 20 Authentic Presence, *Warrior of Outrageousness*)

#### **Level V and WIEL**

What is the difference between the inscrutability of the dragon and the conventional notion of inscrutability? What is the relationship between the level 5 meditation instruction and the inscrutability of the dragon?

(SSPW, Ch. 20, section on “The Warrior of Inscrutable”)

What are the stages of “letting go”? Why is trust the first step? Why is windhorse the result of letting go? How do you experience this?

(SSPW, Ch. 10)

What is selflessness? How is selflessness connected to the wisdom of the dragon?

(RYW, Ch 18, 19, ‘79 Talk 9, Twofold Egolessness)

What is drala? How sense perceptions the gateway to the experience of drala? Give examples of invoking external, internal and secret drala?

(SSPW, Ch. 12, 13)

What is “sacred world”? What is the relationship of “sacred world” to great, east and sun? Give an example of your own experience of joining heaven and earth.

(SSPW: Ch. 16)

### **Rigden:**

What is the difference between conventional confidence and unconditional confidence? Give examples from your own experience. (RYW, Ch. 9 & 19)

Why is it important to relate with the Rigden as the embodiment of unconditional confidence? (SSPW, Ch. 19)

Why is the Primordial Rigden Buddha depicted on the thangka that hangs above our Shambhala shrines called “primordial.” Describe the meaning of a few elements of the iconography in the thangka. (PRTB, pg.s 1 - 15)

What is windhorse and how is it related to unconditional confidence? Describe the three-step raising windhorse practice.

(SSPW, Ch.’s 10, 13, and 20; RYW, Ch. 24)

What is the relationship between the Shambhala Vow of Basic Goodness and unconditional confidence.

(SSPW, Ch.s 2 & 9; RYW, Ch. 19)

### **Basic Goodness 1:**

Describe the process of the development of ego through the five skandhas.

How do you experience the three types of impulses (three poisons) described in the third skandha?

(SBW, Ch. 9, MF: Styles of Imprisonment: Paranoia, Passion and Stupidity)

What is egolessness? Describe ego from the point of view of the 8 consciousnesses. What is the difference between the “primordial basic ground” and ego’s ground of the 8th consciousness?  
(SBW, Ch. 10)

What are the foundations of mindfulness? How do you experience the foundations of mindfulness in meditation? in everyday life?  
(SBW, Ch. 3)

What insight has arisen for you with regard to basic goodness and cocoon by contemplating the skandhas, realms and consciousnesses?

## **Basic Goodness 2**

Please describe the practice of tonglen. Why is this an important practice on the warrior bodhisattva path? (WNE, ch. 12, “Sending and Taking”)

## **Enlightened Society Treatise**

How are “enlightened”, “society”, “basic” and “goodness” defined in this text? What is the relationship between “basic goodness” and “enlightened society”?

Contemplate the statement “We are not contorting human principles to convince ourselves of enlightened society. The reason for enlightened society is the basic goodness of society itself.” What arises for you when you contemplate this?

How does “unenlightened society” come about? What is your personal experience of this?

What are the qualities of an awake society? How have you experienced this in relationship to others?

Comment on the statement “We are always in a form of ceremony.” Give some examples.

What is the relationship between view and conduct? How does this express itself in society?

What would cause a culture to flourish or decay? How are these causes evident in the society you live in?