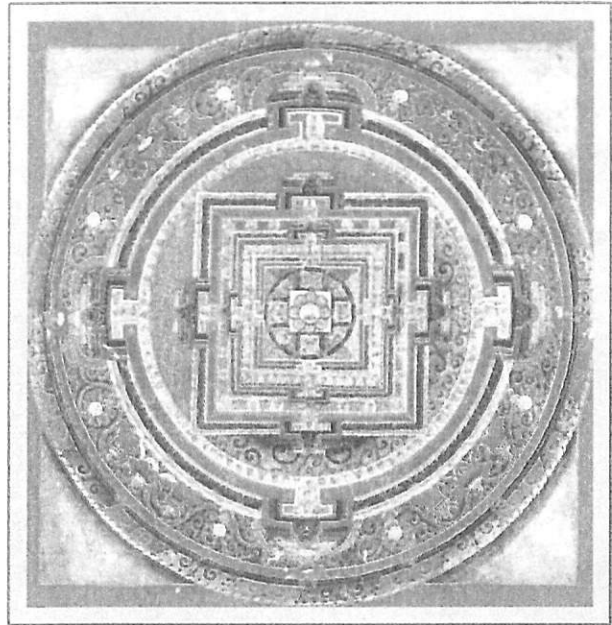


# ORDERLY CHAOS

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The Mandala Principle



*Chögyam Trungpa*

ll kinds of derogatory connota-  
ose.

ive aspect of being spontaneous.

ecome quite trippy. When you  
ems to mean just doing what's  
s a rather primitive and simple-  
s not just a question of being  
neous because there is a certain  
the spontaneity. We'll come to  
anti-ignorance aspect of the five  
neity involves being generous at  
ould be overwhelmed by your  
to it. Then you might become  
ous. It's extremely sensitive.

re does discipline fit in?

sely there. You have to discipline  
gence. That way spontaneity has  
in it. In talking about orderly  
y is disciplined, awake, and *chaos*  
at happens within that realm.

describing the situation of one  
pace around him or her. I was  
our discussion of mandala we are  
y, interaction. I'm talking about,  
when things will be transmuted,  
ransmuted.

t's a question of how much you  
ed to wanting to learn something  
o learn something out of it, that  
terior motive of wanting to do  
ng that automatically puts the

whole thing off balance. If you are willing to just give in without learning, if you are willing to become rather than learn, that clears the air entirely. At that point, the whole thing becomes a total expression of freedom rather than a student situation. You see, when you want to learn something out of it, you are relating to knowledge as something other than you. When you are willing to *be* with the situation—when you don't give a shit whether you learn or not but you want to be in what is. . . . That is very difficult, but it is very simple at the same time.

S: It seems to me that you have to start by learning, because you are not able to just be right away. If you start by learning, there's some chance to develop an intuitive feeling of things. Then you might be able to just be at that point.

TR: The question is whether you regard learning as something extraordinarily precious or as just something matter-of-fact. You could have the matter-of-fact attitude at the beginning as well. Then you would not have the attitude of being starved, therefore dealing with knowledge as a foreign element coming to you, feeling that knowledge is coming to you and you have to take the whole thing preciously. Instead, as much as possible, you can relate to the whole thing experientially. That way learning becomes matter-of-fact rather than extraordinary.

STUDENT: Where does faith come in?

TRUNGPA RINPOCHE: I suppose in this case faith is the whole approach. If you have faith in yourself as a working basis in a very basic way, you feel that you can handle this whole process. If you don't have faith in yourself, then your relationship to the path becomes living in a myth.

STUDENT: I still don't understand why we have to talk about the five principles from the point of view of a witness. Why can't we talk about it in terms of ourselves?