

**Notes on Joanna Macy Talk
Boulder, CO - April 6, 2009**

- 0:00 What we most want is to discover our immense vastness, ... to walk out of the closet of self concern that is conditioned by the industrial growth society, the consumer society where we are being treated like a bunch of addicts.
- 1:30 Great yearning to be free to rejoin that great family of beings. What we deserve and what is our birthright.
- 3:00 Two amazing and contradictory things happening in our world at the same time. Transition to a life sustaining society. Great turning. From a self-destroying industrial growth society. At the same time – the great unraveling.
- 5:00 Third great turning: (1) Agricultural. (2) Industrial. (3) Self-sustaining.
- 7:00 Third great turning must be a conscious one. We will *choose* it.
- 7:48 You are alive at a time like this. How extraordinary that is. Here we are at a time when we can take part in a venture so that we have a future.
- 8:50 Great unraveling is happening at the same time. Loss of diversity, poisoning, paving over. Time when we could get very depressed. We all feel a great grief.
- 10:30 This pain is grounded in a great caring. Don't fall for believing that this pain can be reduced to a private pathology. I am capable of suffering with my world. Unavoidable. Compassion is just that.
- 12:30 Everything that we have learned about courage and interconnectedness can be put to use. We don't know that we can pull it off. No guarantee that we will see the result. Wake up!¹ Let your heart be broken. That's OK.²
- 15:30 Western Buddhism has a tiny tendency to think that Buddhadharma is given to us for our private tranquility. Premature equanimity!
- 18:00 All religious traditions have riches for us at this time. But I want to talk about Buddhadharma. My life was changed by Tibetan refugees, Kargyus.
- 20:00 How quickly the land and institutions could be demolished.
- 20:51 Quoting Warrior Song of King Gesar.³
- 23:40 Continuing the discussion of the Shambhala prophecy. Dark and troubled time. Different versions of this myth.
- 24:45 Tai Situ version. He wanted Joanna to do a three year retreat. The King of Shambhala will disarm the weapons. Don't worry.

¹ You [addressing the graduating class of Notre Dame University], however, are not getting off that easy. Your class has come of age at a moment of great consequence for our nation and the world - a rare inflection point in history where the size and scope of the challenges before us require that we remake our world to renew its promise; that we align our deepest values and commitments to the demands of a new age. It is a privilege and a responsibility afforded to few generations - and a task that you are now called to fulfill. – President Obama, May 18, 2009

² The entire discussion of broken heart has echoes of the Bodhisattva Mahasattva Avalokiteshvara. Trungpa discusses the heart of the warrior in similar terms.

³ Her attribution to ancient sources is incorrect. This book, *The Warrior Song of King Gesar*, was written in 1996 by Douglas Penick, but based on earlier sources.

- 25:50 Another version. It's all a metaphor of one's internal battle.
- 26:15 Dugu Choegyal Rinpoche⁴ : His version: His words have given me my marching orders. Shambhala Warrior is a metaphor for Bodhisattva. One who really gets it – mutual interdependence. Listen to this as if about you.
- 28:00 A time when all life on earth is in danger. Barbarians have weapons of unfathomable power. At this time the Kingdom of Shambhala emerges. You cannot tell a Shambhala Warrior outwardly. No uniforms. No barricades. Always they must move across the terrain of the barbarian powers. Now is the time when great courage is required, moral and physical. Because now is the time when they are going to go into the heart of the barbarian power to dismantle the weapons. Those armaments are made by mind (*mano maya*). They can be dismantled by mind. These dangers arise from our actions and habits. Made by human mind, unmade by human mind.
- 31:30 Now is the time when Shambhala Warriors go into training. With two weapons. Compassion and Insight (into the interdependence of all phenomena.) Need both. Compassion is the motive force, the heat. Compassion alone not enough. Need insight. Not a battle between good guys and bad guys. The line between good and evil goes through the landscape of the heart of all of us.
- 34:50 Joanna's son: "Didn't he tell you how it would end?" The magic and power of our time is directly proportion to our uncertainty. Certainty doesn't grow courage. Life has no guarantees.
- 37:40 Two weapons, compassion and wisdom, relate to two favorite mudras. This is my gift to you.⁵
- 38:00 Upaya mudra. Holding up hand at chest level. Palm open and outward.
Fearlessness
- 39:38 Earth witness (*bhumisparsa mudra*) mudra. Story of the Siddhartha under the Bodhi Tree. Mara's attacks and seductions. Earth confirmation. Empowerment: *We* are empowered by the earth to act on behalf of the earth.
- 46:30 To be continued...

⁴ See <http://www.choegyalrinpoche.org/>

⁵ What she is offering here, particularly with the second mudra, earth witness, is what is known as an empowerment (Tib. *wang*).