

**SHAMBHALA TRAINING LEVEL ONE  
ORDINARY MAGIC, THE ART OF BEING HUMAN  
THE VAJRA REGENT OSEL TENDZIN**

Saturday, February 11, 1984 9:55 p.m.

Naropa Institute Assembly Hall

Boulder, Colorado

Talk II

(All bow.)

**THE VAJRA REGENT:** Good evening, ladies and gentlemen. Welcome to this second discussion of Shambhala Training Level One, Ordinary Magic.

Did you get it? Whoops. Not yet, huh? Tomorrow, four o'clock, you'll get it. Boy, will you be surprised.

It has occurred to me that you might be wondering what you're doing here and when the ordinary magic is going to happen. So I thought I should just simply go on with what I was about to say, and that is reviewing a little bit what we talked about last night.

Now, you have practiced meditation today and some things happened, some things didn't happen, some things you expected to happen didn't happen, some things you didn't expect to happen happened. All in all, you come up pretty much empty. There's not much to go on. And I think that's good, because we want to get closer and closer in our own experience to unconditional basic goodness. And the key, we have, *unconditional*, is one word, *basic* is another, and *goodness* is another.

So first we have unconditional. And that is the simple sense of being who you are as you are. There is no reason for it. There's no reason for you to be "so-and-so." There's no reason whatsoever. If you *look* for a reason you say, "Well, of course my parents were named so and so; and I was named so and so because of my parents; and my parents' parents were named so and so." And you trace it back. If you keep going back, you lose track. I don't care how long your genealogy is, sooner or later it becomes a fantasy. Sooner or later it becomes a situation where you can't distinguish where the progenitors existed. You say, "Well I'm English, Irish, Scottish. I'm a Sephardic Jew." No matter what you do, when you go back far enough you won't find anything.

The same thing in your meditation practice. You go back far enough and you won't find any *you*, which is a little bit unnerving, shall we say. But on the other hand, we are getting closer to unconditional; that is to say that your existence as who you are does not depend on any particular story. So that's the first part.

*Basic* is the second part. You see, once you've settled in, so to speak, with your meditation practice to the unconditional part, that is to say you can't *control* it, then you feel basic. The quality of basic is what we call well-being or solidly rooted, part of the earth. That's why we sit on these cushions. We sit on the ground. They become part of the earth, connect with the earth. That's *basic*, a basic sense of being alive. Not alive as John or Mary, but just alive.

Unconditioned first means no origin; basic means *feeling* that sense of no origin. Goodness is the expression of the previous two. First no origin. It's like space. Second, basic, is like density or something occurring in space, like your thoughts. And then third, goodness, means that whatever occurs is not obstructed; in other words, you don't have to fight with yourself because you have a thought. So this is the warrior's mind. It does not waver, at the same time it's not uptight.

So in your practice you should act like that. At first you imitate it, later on it becomes like remembering an old friend or meeting an old friend. You remember everything. So the key to that, I suppose, is gentleness. If we had a key whatsoever it would be gentleness. And that gentleness is the warrior's way. It connects the basic goodness in the way that you act. How you be, so to speak, who you are is the *gentleness* part. Don't fight, don't push, don't shove. We are so much in a hurry to get things over with. Did you ever notice that? It's almost like we're racing towards death. We have to finish this up quickly. The point of view of this practice is to hold for a while, just *hold* for a while.

It's impossible to connect to the Shambhala heritage, to the warrior's mind, unless you have gentleness. And in our world, the world that we're accustomed to, the only way to do that is to sit still. Why is that? Well, take a look around; take a look at your world; take a look at what happens to you day after day. Tick, tick, tick, tick, tick, tick, tick, tick. It's always happening, always – something is always happening. Think about what you're wearing. You bought it; you went to the store; you put it on; you picked it out; you put it in a – you have it dry cleaned; you pressed it yourself or you *didn't* press it. You go to a restaurant, you have so many choices. You say, "Well, I think I'll take the Rocky Mountain Stiff Burger." Everything is presented in that way: Tick, tick, tick, tick, tick, tick, tick, tick, tick, tick, tick, tick, tick, tick.

So in Shambhala Training we are presenting what you might say is a pause, a slight pause. Take a look. See what's happening, who you are. In that moment you have unconditional basic goodness. Unconditional because you have no reference to the past and you're not thinking about the future. Basic means that it feels simple to be that way. And goodness is the manifestation in terms of your body, how you are.

That's why we emphasize posture so much in this practice, because, you know, when you sit up straight, put your head, neck, shoulders and spine in one line and relax with that, then you feel like a decent, dignified human being. You're not trying to *prove* anything. You're not trying to *get* somewhere. You're not trying to forget the past. You just are here. Here you are. It's very simple.

At the same time, things go on in your mind. You think about things. You think about what happened to you or what's going to happen or what you did or what you should do or what you shouldn't have done, et cetera. And these things go on. And usually what we do is we magnify our thought process in order to avoid any kind of effort. In other words, we become attracted to our thoughts and therefore we become lazy.

Now everybody's got an idea about what should happen. You all have ideas. I'm sure you expressed those ideas to yourself or somebody else today numerous times, and you think that something should go the way you think it should go. Do you realize that makes you lazy and stupid? Did you ever think of that? Do you realize that following your thoughts makes you lazy and stupid? Now, some people think that thoughts are good, because if you have thoughts you're still alive. Some people think that thoughts are bad, because if you have thoughts then you're too preoccupied and you can't enjoy your life. Both situations are missing the mark. Having thoughts is not bad nor is it good. It's just simply what happens.

But you *should* understand that too much *attention* to thoughts makes you lazy. Why is that? Well, because you become infatuated by what you think. Now whether it's to yourself or with others, you *still* become infatuated with what you think. You start thinking it and it has a certain color and a certain passion and a certain texture and you get involved with it, and you get hooked on it.

Now some people feel that that they would like to control their lives. That's because they think that there's such a thing as basic *bad* as opposed to basic *good*. So there's a war on between the basic bad and the basic good. Take a look at our world, the world we live in. That's what everybody thinks. In Shambhala Training we are trying to punch a little hole in that regressive trait; just let the fluid leak out a little bit on the brain so we don't have to constantly think in terms of war and peace, good and bad, heaven and hell, and all the rest of it. It's silly, stupid, and it takes too much time.

You say, "Well, you might easily say that, but you don't realize the problems that I have with my life, the things that I have to go through, the things that cause me problems. I have to make decisions about these things." I think I realize that. We have to free ourselves from laziness altogether. You know what the primary laziness is? Not recognizing primordial basic goodness. Content to live in a confused and setting sun world, content to do that. Even though it makes us totally uptight and makes us continually struggling with our life, we still cling to it as if it were good. "Well, after all, this is what we are. We're human beings."

I wonder if anybody really knows what that means, to be a human being. There have been lots of studies done on that, you know. Some people say it comes -- human beings came from a little one-celled thingy that crept out of the ocean somewhere. Some people say that that a divine thingy came down and made something called a human. It's kind of bedtime reading that puts you to sleep. I'm

not putting down research particularly. I think it's good for people to think about those things. But I would hope at least at this point that we understand how to think about those things. At least we try to.

Now, we could think about those things from the point of view of enhancing our life. I talked about last night the self-health -- self-help effort. Enhancing our life doesn't really work. Or we could think about those things from the nihilistic point of view, saying that it doesn't really matter, therefore I can think whatever I want. That doesn't work either. So where are we? We should understand how to think about being in a very simple way.

The first thing is to free ourselves from laziness. Now, laziness occurs because we resist the effort it takes to remember basic goodness. We resist it only due to habitual pattern and not due to any generic or *genetic* situation. We resist it simply, when you make a pattern and you make a habit out of doing something, you always do it that way. And you do it again that way. Even if you're smart, intellectual, you say "I'm doing it this way again." And you *are*. And say, "Oh, what the hell." Lots of people say, "I *know* what I'm doing but I just *can't* change it." "Why not?" "Well, I don't know why. But it just seems to. . ."

We become habituated, lazy, want to do the same thing again. Why? There isn't any why.

Luckily for us, there is a certain quality which goes along with gentleness, which you might call longing or inspiration for something to happen. We all *want* something to happen. we want to be good for no reason, It just comes up and we feel like we want something to happen. We don't want something bad to happen. I know people usually say, "Well, what about Hitler?" What can I say? Rotten apple. [Laughter.] Probably some kind of a chemical deficiency. But I think the real story is if you let things go long enough they become demonic, they kill you. As we talked about last night, you could kill somebody out of your feeling of goodness, like Hitler saying, "The human race should be this way." He probably thought that he was doing a good job at it. But that was conditioned by an idea.

But each of us has a kind of longing, inspiration for something to happen. And that something should be good, because in our human world we think about our body, we think about our relationships, and we think about our mind in terms of something good happening always. And if it gets perverted or distracted in any way, then that goodness turns out to be setting sun. And therefore, we try to continue our original inspiration in a perverted way. We speak funny, act funny, think funny .

Gentleness brings about the perception of longing, perception of inspiration to have things happen in a good way. And from that longing comes the notion of discipline or effort. You have to do something about it. You have to make an *effort* in order for it to happen. And somehow we get stuck on that. It depends, and especially in this time, in the time we live in, the notion of effort and discipline is either associated with bad or good in a relative sense, ordinary sense or habitual sense more likely. If you're too disciplined that means you're too tight.

If you're not disciplined enough that means you're scatter-brained, loose-headed and you're flowing with the flow or something like that. So it's one or the other.

But real discipline is staying on the point; that is to say, being who you are even though things might happen which are not associated with your ideas. They might be good or they might be bad. You might be happy or you might be distraught and all, depressed. It might go your way, it might not. But still, discipline means holding to the point. And what is the point? The point is, basic goodness is unconditional, has no origin, therefore it is easy and hard at the same time. It takes effort to not give in to the setting sun world. It takes *effort* to not give in. It is so easy for us to follow our habitual thought patterns and say, "Well, this is bullshit. This is *wonderful*. This is just what I wanted. This is a waste of my time. I don't really understand what this is but I think I'll stay around for a while."

If you stick to your posture and do the technique time after time, you will eventually discover that nothing has changed and everything has changed. You will discover a certain confidence which is not ordinarily known. And that is why we call it ordinary magic. Now, from your point of view, I suppose you would like it to happen tomorrow at two or maybe eleven in the morning or something like that. But let me say, ladies and gentlemen, that you have to discover it yourself. We can only point and make certain gestures and say certain things which ignite the flame of your own awake quality, your own warriorship. This is what we can do. And we can also provide a situation where you can practice meditation. That's what we can do. The rest of it you have to do yourself. And heaven knows it's difficult. And goodness knows it's easy.

You take a look as you practice meditation. How difficult is it? It is difficult because you hang on to habits, hang on to habitual thinking. It's easy because there's nothing required of you. You don't have to prove anything past, present or future. You just have to be who you are. So the two things occur simultaneously. It's a waste of time to be here. But then again, who does the time belong to? It's *your* time and you're here. So *you're* wasting it.

Well, probably if you grew up in this country you feel guilty about that. Some countries they don't, but this country especially, you feel guilty about wasting time because you could be productive, making a further mess, [Laughter.] Okay? Discipline is neither going for one or the other, the easy or the hard. Discipline is actually being with both at the same time, hard and easy, good and bad. How can you discover basic goodness if you can't let both opposites exist in your mind or in your speech, in your relationships, in your work, in your family at the same time? You're always going -- if you always are going to pick and choose, you're going to be completely distracted your whole life. You're just going to be distracted, and you can't do anything with that. You're distracted, you say, "I *like* this. I don't like that." That is still there, so you're going like (waves fan up and down). That's the old Christian heaven and hell bit. It's true. It's like the devil and God. You know, the God is over here and the devil is over here.

And you say, "Thank you, God. Thank you."

"Thank you too."

[Laughs.] And pardon me for my jokes. What I mean to say is that in your mind, as you are, whether you're a Christian, whether you're a Buddhist, whether you're a Jew, whether you're a Hindu, whatever, Muslim, whatever you are or whatever your history is is not the point here. The point is just to be yourself and sit on this cushion by yourself and let it unfold. That is the discipline. Let it unfold. Whether you're wasting time or gaining time is not even a problem. Let's face it, ladies and gentlemen, this is three days, Friday night, Saturday and Sunday. Don't worry about *time*. You should understand already that it's Friday night, Saturday and Sunday. That's it! If you're thinking about time, what time are you thinking about? Cosmic time? Productive time? This is it, you know. It's Friday night, Saturday, Sunday. Sunday night it's over. Monday night -- Monday, back to work or whatever you do on Monday. That's it. It's a very simple thing.

That's discipline, you see. Discipline is to know what you're doing when you're doing it. You are doing Shambhala Training on this weekend. That's all. So do it properly, just do the technique. I know if you haven't done it before you have lots of thoughts about what it should be or what it is and how it could be better or how things aren't exactly what they seem to be, et cetera, et cetera. But don't worry about that. That's a production of thought. You only have a couple of days. Stick with it. You might develop some discipline by chance, some *real* discipline. which is not an insult to you, by the way, not saying that you don't have any because you probably do.

But let's go a little bit further with it. Swallow. Once you have it in your mouth, swallow it. You know, when you eat the food you don't like. When you're a kid, you know, and your mother said eat this, so you put it in your mouth and then you go (makes face). And eventually you go [makes a swallowing sound]. You feel like you're going to throw up, for no reason, just that you don't *like* it. That's where free from laziness comes in. We don't like to do things that we don't like. And we think to ourselves, with all the intellectual means at our disposal that why should I do this if I don't like it. It doesn't make any sense. It makes no sense whatsoever to do this. I don't *like* it. And yet [snaps fan], Mother was right. [Laughter.] It's *good* for you. [Laughter.]

If you develop discipline, that is to say, if you can pass through the stage of going beyond what you like and dislike and just *stay* where you are, don't move, then you feel strength, healthiness and confidence. Confidence beyond words. Confidence beyond your fantasies, your thoughts about what *should* be or shouldn't be. *Then* you might be approaching ordinary magic because things are so simple, my dear friends. They are not -- things are not caused because you think. This world didn't happen because you thought it up. You might say, "Well, okay.

How did it happen?" I would leave it up to you to find that out. Why not? Leave it up to you.

Strength: that means that whatever occurs in your mind is no longer friend nor enemy. You're not hanging onto what occurs in your mind and your body, your opinions, your -- the latest poll you have taken in your mind about what's good and what's bad. It doesn't -- you don't rely on that anymore. You just let it go. Let it go. Let it go. And you begin to see that whatever occurs is no longer enemy, it's actually workable.

So basic goodness is connected with your body, it's connected with your thoughts, it's connected with your relationships. Unconditioned basic goodness becomes manifest as you practice meditation, you develop confidence. Confidence, what is confidence? Confidence is being. Unconditional is not exactly being. Unconditional is not either being or not being. Basic is the transition, is that your awareness. Goodness is *being* or confidence.

So if you're not afraid of yourself, you're not afraid of others. You're not afraid of your thoughts and you're not afraid of living and dying. Pretty simple. Then you can sit here forever. You might turn into one of these people whose fingernails grow into the ground because they sat there. But that's not exactly the point, but that could happen. We'll find one of you in the back of this room, you know. "What are they doing?" "Shambhala Training." [Laughter.]

That was funny. I got a laugh out of my wife. That's pretty good.

So confidence, confidence. If you're waiting for when it happens, the ordinary magic, it already happened. That's why it's ordinary. And you work the rest out yourself.

So if you have any questions about this, please ask them now. (34:14)

QUESTION: This unconditioned basic goodness sounds really great, but in the mean time, a bad effect I find of sitting practice is losing conviction in my actions.

THE VAJRA REGENT: Good. Good. That's great. Love it. Love it. Absolutely love it.

QUESTION: But -- but --

THE VAJRA REGENT: You think you might go insane?

QUESTION: Yeah, I sort of feel washed out like, like --

THE VAJRA REGENT: It's only three days. Don't worry. You'll be back Monday morning doing the same old thing. [Much laughter.] Just wash it right out. Let it go. Let it go this weekend altogether, all your thoughts about what might be, what you might you know, it's okay.

QUESTION: We I -- I don't think it's that easy though. I mean

THE VAJRA REGENT: You want to bet? You just have to do it. I'll tell you what, we can make a bet. On Monday -- on Monday you'll be the same. You'll do the same things. I mean, we don't have to force the issue.

But what I'm saying is that, the point is that you don't lose control of rational mind, so to speak. That's not the idea, to become irrational because basic goodness is unconditional. That's not the point. The point is that you have to experience for yourself that there is no point to continuing to make up a story about who you are; where, on the other hand, you *are* already who you are. The basic friendliness to yourself is already there. And the questions about whether or not you can *function* in this society are irrelevant to the main point, is *who* you are and what you are and what you're doing. And when you breathe out it goes out, dissolves, body.

QUESTION: Thank you. I guess the worry I have is that getting along in society often requires that you -- you --

THE VAJRA REGENT: uh-uh.

QUESTION: -- act with conviction, you know. Whether or not that's illusion or not it's -- you have --

THE VAJRA REGENT: You mean you fake it? You're talking about faking it?

QUESTION: Yeah, because sometimes --

THE VAJRA REGENT: No. You don't have to do that. You do *not* have to *do* that. You like your job that much?

QUESTION: I don't have a job. I'm a student.

THE VAJRA REGENT: You're a student. So in other words, you're making this story up. Or you have to act according to your professor's convictions in order to get the A's.



QUESTION: No.

THE VAJRA REGENT: Well then, what are we talking about?

QUESTION: I'm talking about, say you want a -say you have a decision in your life you have to do – you have to make; like I have to figure out what I'm going to do when I graduate, for example.

THE VAJRA REGENT: Right. Right.

QUESTION: And there's all -- there's all this doubt about whether there's -- whether there's self-deception involved. And sometimes I think that it would be just easier if I -- if I just completely thrust myself into one --

THE VAJRA REGENT: Yeah.

QUESTION: -- one choice, put my whole being behind it and not have this doubt about whether I'm deceiving myself or this or that. And . . .

THE VAJRA REGENT: Yeah. Yeah. But you know what, it's impossible in a way to reconcile that kind of action in your mind. And I think that's what we're talking about here, is that we all would like to be perfectly sure, just erase all the doubt and just be perfectly sure about what we're doing. We would like to do that, but so sorry, cannot do. It's not the way it goes. That's not the way life *is* and that's not the way we should deal with it because it doesn't *work* that way. You have to open up and let things happen, let them come into your life.

Like for instance when you graduate, you might have four or five choices about what you're going to do. And you might think, well, which is the best for my life? What do you know? I mean, what really do you know? What is the best for your life at that point? You know, you haven't done any of them and you're trying to think ahead of time what it is that's best for your life.

I wish I had known this when I was in college. [snaps fan] Really. The same thing happened to me. It's kind of like, "I want to do this. I should do this." It's a matter of not coming in contact with the right teaching at the right time. But you have. [Laughter from the audience]. What do you think, that's chauvinism? That's practicality. I would like for people not to go through that shit.

Let's say you have four or five choices. Is your choice based on some kind of qualitative survival? Is your choice based on some kind of quantitative survival? Is your choice based on some kind of familial survival, cultural survival? Et cetera, et cetera, et cetera. That's not real warriorship. Let the choices bounce up and down as if they were like bubbles boiling in a pot of hot water. Eventually they settle and one presents itself and then you go with it.

Q: Thank you.

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QUESTION: I think that these jokes sound rather nice, I mean --

THE VAJRA REGENT: They aren't jokes, my friend. These are the jokes.

Q: But if -- these old Zen masters would say that you have let yourself fall in the (grasp] out of compassion for your fellow human beings. But it -- it *is* really a matter of life and death, isn't it? And -- and --

THE VAJRA REGENT: I think it is, yes. I think it is. Wait a minute. Would you say that again?

Q: I -- I think it's a matter of life and death.

THE VAJRA REGENT: Yes.

Q: So how can we be joking? I mean, the question is --

THE VAJRA REGENT: That's why we're joking.

Q: But, we have -- I mean --

THE VAJRA REGENT: I mean, we' re the only people joking about that right now. Have you ever gone to a funeral? Have you ever seen anyone die?

QUESTION: No.

THE VAJRA REGENT: Well, it's very interesting.

Q: I mean the question is, we are so -I mean, based on this, we are so much based on this perception that we are something. I mean, I --

THE VAJRA REGENT: Are you Dutch? Are you Dutch?

QUESTION: German.

THE VAJRA REGENT: German, yes.

Q: I am I -- I mean I am, I, because I am something, I mean. And everybody believes it, I mean. And that keeps us going, isn't it? And what you tried to convince us that this is wrong.

THE VAJRA REGENT: That's right. That's exactly what I'm trying to convince you of. I'm not trying to -- I'm just trying to point out that you have convinced yourself that that's what keep you going and that isn't what keeps you going.

Q: How do I tell this my children?

THE VAJRA REGENT: How do you what?

Q: How do I tell this my children?

THE VAJRA REGENT: First tell it to yourself, before you tell it to your children. Let the children come later.

Q: But it' s an important question.

THE VAJRA REGENT: Yes, I know. Don't tell anything to your children that you don't do yourself.

QUESTION: Thank you.

THE VAJRA REGENT: I don' t.

Right? [Looks at Lady Rich]

We're the only people laughing about life and death. You see what I mean? That it takes freedom from laziness in order to develop some kind of confidence about being human. Now, we're in a contained situation here, three days: Friday night, Saturday, Sunday. That's all. Contained, easy to do.

Q: But it isn't, I mean. As you say, [inaudible] didn't you? I mean, so it's not these three days. I mean, you're joking about these three days.

THE VAJRA REGENT: Well, yeah.

Q: It's a bad joke; isn't it a bad joke ?

THE VAJRA REGENT: No, it's a good joke. It's a good joke. There are two kinds of jokes: bad jokes and good jokes. [Laughter.] This is a good joke. This is a good joke. Now you see? Now you see? No, that's a good question. Because my teacher,

Chogyam Trungpa, Rinpoche, who is the founder of Shambhala Training -- I'm called the co-founder [laughter] -- he always told me that there were two kinds of jokes: good jokes and bad jokes. And he said this is a good joke.

Q: Good; then I'm happy.

THE VAJRA REGENT: What?

Q: Good. I said I'm happy -- I'm happy about that.

THE VAJRA REGENT: What?

Q: Then I am happy.

THE VAJRA REGENT: Yes. Well, that's why I'm happy. I've been doing this for years. So if it were a bad joke I would be like Jerry Lewis or something like that. [Laughter.] It's a good joke because it lasts for a long time. Bad jokes, they don't last. You say ha, ha, ha. [Laughter.] (Makes face, snores). This is a good joke, keeps you awake. It's a good joke. You can tell your children this joke. I'm serious about that. You can -- you can seriously tell your children a good joke. It will last for their lifetime and hopefully, hopefully if we do this together, it will make the children's children more aware of how to be good, be decent. If you have them, which you do.

Huh? Anybody else?

QUESTION: Could you say more about holding the easy and the hard at the same time.

THE VAJRA REGENT: (Laughs). You know, I could. But could you be more specific?

Q: No.

THE VAJRA REGENT: [Laughs a lot.] [Laughter.] Okay. All right.

QUESTION: Well, I knew that --

THE VAJRA REGENT: Okay. Okay.

QUESTION: I knew that there have been times when I've made -- when I've had things happen in my life where I'm going back and forth, sort of vibrating between

two things that are maybe sort of opposites. And, you know, I've been told to ride the edge here at Naropa. And I'm not sure what that -- what that really means.

THE VAJRA REGENT: You're talking about how to do that? How to do that, specifically how to do that? I will tell you how to do that right now. So you better listen, because this is it. First of all, be aware of your body in its relationship to the environment. Always keep it upright, straight. Don't do this. [Slumps down]. That's the first thing, no matter whether you are sitting down, walking, talking, whatever you are doing, have a consciousness of your body which is somewhat like this. Okay?

The second thing is in terms of your speech, how you relate to other people. Don't say haphazard things. Don't say things that don't *mean* anything. Don't be unconscious of your speech patterns. That's the second thing.

The third thing is when you *think*, don't consider it to be anything at all. Just let your thought process happen. And in that way when you think, when thoughts arise, they will be directed toward your speech and your body.

So those are the three things that I can tell you. And that's how to stay on the edge. Is that good enough?

Q: Sure.

THE VAJRA REGENT: I hope you remember it. If not, I'll be around and so will you. See you later

QUESTION: Could you elaborate on the part about don't let your thoughts be anything?

THE VAJRA REGENT: Well, that's what you're doing here. See, when you practice meditation, as my wife was explaining about labeling thinking, how -- labeling thinking. Now when you sit, when put your body in a certain position like a meditative posture, right? Put it together; eye gaze open, straight ahead; breath goes out, you go out with it. You begin to feel that thoughts are cumbersome, to say the least, because you're trying to *do* something. First time, first time in your life, I think, for anybody here that you're trying to do something. And the thoughts get in the way, or so you think. So, regard thoughts as thinking. That's what happens with your mind.

In other words, we all have a *view* of things, you know. We all view things in a certain way. And that's a mental process, to *view* something in a certain way. So just regard thoughts as thinking and don't view it any other way. And in

that way your thoughts disperse -- well the dispersion of your thoughts happens like rain on a windowsill. So just regard it that way. And there's nothing more.

Q: Thank you.

QUESTION: What about when those thoughts become -- what about when those thoughts become physical sensations?

THE VAJRA REGENT: Heavy rain on the windowsill.

Q: Heavy rain?

THE VAJRA REGENT: Like thunderstorm.

Q: Yeah. And you're wound up.

THE VAJRA REGENT: Heavy rain. That's all. It's just a thunderstorm.

Q: So the emotions, the same as thoughts?

THE VAJRA REGENT: The same, same. See, emotions are sort of the highlights of your thought process. If you're sitting (demonstrates sitting posture), outbreath. "Susan." [Laughter.] You're on the road already, you know. "Susan's mother." [Laughter.] I'm trying to keep it together. "Susan's mother." Embarrassed. You get to the point where you actually feel so claustrophobic from your initial thought there's some sort of memory that clicks, that becomes a kind of an accumulation of your memory pattern to the point where you remember everything and you feel it as if you're actually doing it. And then you go, "Let me out of here. This meditation is bad for me."

Heavy rainstorm on the windowsill, baboom, baboom, baboom. You know, maybe even -- maybe even hailstones. Huh? But you have a thick pane of glass, it's your memory, don't worry about it. It won't break that easily. Stay with it. Stay with it. Just let it keep on raining. Eventually you'll see clouds and you'll see sun shining through clouds. The clouds will disperse. You'll see the sun, you'll be awake, aware, fantastic. Then there'll be clouds and rain on your windowsill and you'll come down very heavy. And then you'll see light, the clouds will disperse, then you'll see the rays of the sun and in the sun you'll feel awake. Then the clouds will come, then the rain. That's what happens. That's the organic cycle.

So just relax, Develop some kind of discipline. Don't be hard on yourself if you haven't done too well with your expectations. You see, we all want something good to happen. That's why we're doing this. But it cannot happen unless we keep our seats, we don't move.

I don't care what you think. It doesn't matter at all to me what you think. In fact, it doesn't matter to anybody. That's what you call discipline, when you realize it doesn't matter to anybody, therefore you don't latch onto every little thing and say, "Oh, I think *this*." [Laughter.] And beyond that you develop strength and confidence because you realize it doesn't matter to anybody, especially till Monday morning. So you can actually do it this way. Give yourself a break, give yourself a chance. Free up that energy and put it into practice.

QUESTION [Rex Maruca]: Sir, I was wondering if you could talk about when you're moving around in the world, in your daily life, whatever, and you have your discipline and you know that you're walking down the street and then you lose your basic goodness or the sense of that. And you --

THE VAJRA REGENT: The sense maybe.

Q: Huh?

THE VAJRA REGENT: Maybe you lose the sense of that. You can't lose something that you didn't already have, you see. You already have it and you can't lose it, it's yours.

Q: But, you start seeing the world like in -- from goodness and bad and such and setting sun and rising sun world.

THE VAJRA REGENT: Yeah, yeah, yeah, yeah, yeah. When you're about to fall asleep what do you think? Just before you fall asleep?

Q: Well, it's like, I don't remember that.

THE VAJRA REGENT: Right. That's basic goodness.

QUESTION: So you're saying just not to make a big conscious mistake.

THE VAJRA REGENT: I think so. [snaps fan.] Don't make stupid moves, they are unnecessary. [snaps fan.]

QUESTION: And in that space is where basic goodness or unconditional basic goodness occurs?

THE VAJRA REGENT: Where it what? Hurts, did you say?

QUESTION: No, occurs.

THE VAJRA REGENT: Occurs, oh. I thought you said hurts. Yeah, that's where it occurs. It's almost an unconditional -- almost you could say a reflex. It's also kind of like pre-impulse, before you're ready to hit your enemy, you have a little bit of fear. You have a little bit of fear you have a little bit of tenderness because you don't really want to hit them. So we're trying to work with that, you see. That's what we're doing, we're trying to work with that pre-impulse, before you want to hit yourself. It's basic goodness. Don't do it, please. Don't do it. You just -- you can relax.

Q: Thank you.

THE VAJRA REGENT: Okay. I think that's it. Good enough. Till tomorrow. Practice *hard*, practice hard. we have such a short time together. Practice hard. Do it, do your practice tomorrow. Don't worry about what you think. Try to follow your breath as it goes out. Let it dissolve. Let it go out. Let it dissolve. Thoughts come up, you see. By the way, I think you might have some -- if you have this interpretation that every thought you label thinking, I've never met anyone ever that could label *every* thought thinking. Pay more attention to your breath rather than labeling thoughts thinking. What happens is that when you have series of thoughts you begin to remember that you're thinking, and then you label it thinking and come back to the breath. It's very simple.

That's what the labeling process is all about, to make you aware of where you are and what you're doing. And people that say [rapidly], "Thought, thinking, thought, thinking, thought, thinking." [laughter.] It's simply because you're involved with thoughts. I can't -- I would not say not to do that. I would say do it, you know, if you have that many thoughts, "Thought, thinking, thought, thinking." But there's one other component of the thought, thinking, thought, thinking thing, is that's the breath, come back to the breath. You see, it's not simply "Thought, thinking, thought, thinking." It's "Thought, thinking, breath out, shhh, dissolve; thought, thinking, thought thinking, breath out, dissolve." See, the thoughts aren't important and the labeling isn't important. The breath isn't important. Just be here. That's what we're doing.

So we're trying to guide you in some way that you get some idea of how to just be here as you are. The rest of it is just technique. Technique is not meant to be some kind of Bible for your life. It's purely just how to meditate, how to meditate is purely how to be. They're the same. So try and do your best. See you tomorrow.

(Everybody bows.)

(The talk concluded at 10:58 p.m., February 11, 1984.)

(Transcript checked RWalker 3/15/21)