



## **VAJRA REGENT ÖSEL TENDZIN**

### **The Path of Radiant Wisdom Intensive Training Seminar**

**Orcas Island, Washington**

**April 28 – May 5, 1984**

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Talk 1  
April 28, 1984  
Transcribed by Deborah Halpern

Good evening. It almost seems like a dream to be here, some sort of magical occurrence. I'm very happy that I could be invited and part of this program by Dharmadhatu Seattle, Vancouver, and all of you from San Francisco or wherever you're from, Tacoma, etc. This particular training session has to do with how to work with one's own mind. And above and beyond the accoutrements, that is to say, what we have to work with in terms of being here in Doe Bay Village in Orcas Island in the state of Washington. Beyond all that, there is still your mind and working with your mind, and that's the most important thing. Luckily for us we have found this particular place and we have the time to do this. And we have also the intention to do this, which is fantastic. That group of us like this – I don't know, maybe there are sixty or seventy of us – that can spend the time to meditate together on Orcas Island, Doe Bay Village, in the state of Washington, on Earth, Orcas Island (Right, yes, we got it).

It's such a good thing. It's a surprisingly good thing. It's an amazingly good thing. It's a thing that transcends its own thing-ness. We can't even think how good a thing it is. But beyond the humor of this particular moment, there is a task that we have to fulfill because we came here. We paid the money, so to speak. We want to get the goods, and we should. So in order to do what we are about to do, it is necessary for all of you here, no matter whether you have studied the dharma for ten or fifteen years, or three months, I think we are still in the same position. Looks like it. (Laughter.) This is it. We have to work on how to be synchronized in our body, speech and mind, and how to work together with the environment and with the people around us. It is not so much that we need a complicated explanation about how to do that, but we do need some sort of mind connection, all of us working together. And that mind connection is the teaching of the Buddha.

This particular training session is based on that which has been taught to myself from my own root guru, the Vajracharya, the Venerable Chögyam Trungpa, Rinpoche, and also been taught by the gurus of the Kagyü lineage. And in particular, Jamgon Kongtrul of Sechen, who is the root guru of my own root guru. And in particular, the lineage of the Karmapas, starting from, the Kagyü lineage, from Tilopa, who was the Indian mahasiddha, to this present day, unbroken, undefiled pure wisdom. That pure wisdom manifests itself in the form of the practice of meditation. Basically that's what we're going to do here. My particular role in this seminar or ITS is to punctuate your meditation practice by just saying, "Do it. This is it." And beyond that I do not have a lot to say.

Now that is the beginning of a very big remark. I have been accused of saying that before and talking for hours and hours. So we'll spare you the gory details for the moment. If we are going to make any sense out of being here at all, we should be very honest with ourselves right from the beginning. We are not here to get something from somebody else. We are not here to bathe in the wonderful splendor of Orcas Island, state of Washington, whatever. The sun may be wonderful and bright and reflect on the water. The water may be cool and refreshing and reflect on our mind, but after all that's purely temporary, my dear friends. What we have to do is keep our body and mind in an upright position, let our history exhaust itself, and connect our mind with very basic intention that we are as human beings, very basic feeling of what we are as human beings. Other than that, it would be silly for us to become religious about this particular event.

Although we have this shrine, and this shrine is put here to remind us of being in the present moment. That's what it means. (Points to shrine.) There's the Buddha and there are his manifestations around him. That makes you remember what you're doing. There's this chair and my presence as an inheritor of this lineage. There's your mind as the practitioner. And there's this room as the place we practice in. And there's the environment around it, is what we dream about. So that's what happens and that's all that happens.

I suppose in the next nine days, if you're going to stick with it, there'll be other things that happen, in terms of your discursive thoughts. You know, in other words, who you talk to and what you say, what you eat and if you like it or not, what your bed is like and if it's comfortable or not, whether or not you remember what you forgot, and whether or not you remember what you should do when you leave here. That will happen, but above all you will be completely impressed by the fact that your own mind is luminous, brilliant and without any second thoughts. So we call this seminar "The Path of Radiant

Wisdom.” Is that what we call it? Yeah. We call it that because the path of radiant wisdom is simply acknowledging who you are as you are this very moment. And this very moment itself does not have any recollection. It doesn't remember itself. So we just have to be. We just practice meditation, just be here in this interesting environment.

And altogether while we are here, some people are attracted for one reason or another. Somebody said to me once that it seems that everybody is attracted to the path for the wrong reason. That's an interesting point, but secondary. We are all here because we have the auspicious coincidence to come in contact with the holy dharma, the teaching of the Buddha. And that is what we call, in Sanskrit is called mangalam, and in Tibetan, tendril. Auspicious coincidence that your mind meets the mind of the gurus, the mind of the Buddha, and because of that reason you practice the dharma. And other than that there's not much happening. I say, “Well, that's interesting room, some lights up here, some fake painted thingies.” It's good. Feels good. Feels tight. Tight is what you should do with your mind. Don't let it run loose. If you're going to be here for nine days, keep it tight, even though you don't want to.

Now there's a problem with that, I suppose in thinking that, well, I came here for nine days in the presence of my own thought process, thinking that I should achieve something, thinking that something should happen. Well nothing's going to happen. We should give that up immediately. Then we should just relax, sit up, let it go, and let it go out. And there's not much more. In terms of buddhadharma, we talk about auspicious coincidence. That means that dharma, Buddha, and mind come together. This is what we call sangha, all of you, myself, practitioners who let their minds go into the space of practice of the dharma, let their minds go into identification of their mind with the Buddha. Just let it go, let it happen. That's it.

In order to do it, it is necessary to have three things. Have your body, your body, right, body? You have one, or so you think. So let your thinking body be upright, like this. (No, no it's for this one.) Just let it be like this. That's good, that's what you do. That's the first thing you do. Now the second thing you do is your thinking mind, right? Your thinking mind. Now while you're doing this, you have thinking mind. Let your thinking mind exhaust itself through the medium of the breath. That is to say, when your breath goes out, let whatever thoughts you have, in terms of what you're doing, go out with it. And when your breath dissolves into space, let your thinking mind dissolve with it. At that point you will experience what is called a “gap,” that is to say, non-thought. You won't have any thoughts, even for a brief second. Next you'll have an in-breath, which will come in much quicker than you thought. And in that point you will experience a certain kind of panic about who you are

and what you're doing. Let that happen without obstruction. In other words, don't think about it when it happens. When it happens, let it come, let the breath come in automatically (sucks in breath), let it go out, and then let thinking mind dissolve into space.

So there we have body, speech and mind connected together in one continuous unity. In your post-meditation experience, that is to say, when you're talking to people, eating food, going to the bathroom, taking a shower, walking from one place to another, do not lose the fact that you are here in order to work with yourself and work on your own mind. So we should keep everything tight. And I have instructed my dear friends, Mr. Schwartz, and Jenny Warwick and where is he, oh, Jim Yensan, ambassadors of the Dharmadhatus, to instruct even the staff that are here to practice. Although they have lots of work to do to take care of us, everybody should practice at least sometime, so that we connect our minds together. In order for us to talk together in these nine days, which is actually quite a lot longer than you think, it's necessary for us to have rapport, communication. And if you practice, then we tune into the same mind. If you don't practice, I'll be talking about things that will have no interest to you whatsoever. So we have a shrine, represents the lineage of practitioners like yourselves, you've done this. We have a teacher, who is the recipient of their teaching. And we have students who would like to get a little bit more of that teaching. And we all practice together. Very simple. That's called auspicious coincidence.

Auspicious means that, by coincidence which is auspicious, we come together to hear the buddhadharma. We should think about this. What have we done in our lives to make it interesting, in the least, to be alive? What have we done? It's a matter of what have we dressed like, what have we cut our hair like, what have we thought about, who did we marry, who did we have children with, what do we think about in the process? Did we think about how precious this life is and how short it lasts? Do we know when our death will come? Do we have any idea? In the meantime, do we entertain ourselves with thoughts about how good we could be or how bad we could be? Do we think about how interesting it is to be here, or how interesting it will be to get out of here? Do we think about how our clothes fit and if we like them? Do we think about tomorrow weather we like breakfast or not? Do we think about what our mother would think about us being here, or about what our mother would think altogether?

To be a human being, as it's said in the Buddhist tradition, to be a human being is the most fortunate being one could be. If you are a being in other realms, you have a problem, because the passion and aggression and ignorance are so strong that you cannot meditate. You have no chance of meditating. Only in

the human realm, such as the one we live in, do we have a chance, because we have a gap. That gap is because we forget what we're doing. We don't know what we're doing here. And that's the best part of our lives. You may think that's a frivolous statement, but it's not. It's the best part of our lives in the sense that when we forget our storyline, our particular logical content of who we are, then we have very good meditation, which produces a very clear storyline after that.

The only problem with conceptual mind is that it is haphazard and based on the various causes that have no particular reason to arise. For instance, you feel happy, you feel sad, you feel angry, you feel jealous, you feel prideful, you feel hateful, you feel lustful, you feel empty, you feel full, you feel good, you feel bad. How is that? Why do you feel that way? You look for the cause and you don't find anything. You look for the cause and you say, "Well, that's simply how I am", or else you blame it on somebody else which is the other thing. If you look at somebody else and say, "I blame it on them," and if you look really closely "them" doesn't exist. Then we panic and we say, "I blame it on myself." And when you look at yourself, your "self" doesn't exist. Then you really panic. Then you go back and blame it on the world.

Feel happy, feel sad, feel good, feel bad, feel pressure, feel pleasure, feel gap, no space, no time, no thought. Feel happy, feel sad. So meditation practice goes like that, you see. To practice meditation means to condense your life or your idea of yourself into a dot. Just, it has a body, has a breath, and has thoughts and sensations. That's it. There is nothing else. So what do you mean there's nothing else? Well there's all this memory and all this expectation. There's the water, the sky, the clouds, the wood, the lights. But when you actually look at your mind without any preconceptions, you realize there is nothing else but your own mind. And what that it, we have no idea. So we made this little seminar to trick you, to find out what that is you're looking at. That's our idea. We're very sneaky people, you see. We're very sneaky, sneaky Kagyü lineage. We're going to sneak into your mind and say to yourself, "Look at this! Look at this! Now don't look at that, look at this!"

I say, "Now wait a minute." So when you sit and practice, your thoughts go and you wander and you say to yourself (whispers), "Look at this, look at this." Then somebody tells you, "The technique is to look at this." You say, "Oh, yeah, yeah, but (eyes wander off) there's this, and there's this, and there's all of my past as far as we can remember, and there's all of my expectation as far as we can project. And there's the present moment, we don't know anything about it." (Laughter.) We have three things that we work with: the past, that is our memory, which has already happened; the present moment, which has no basis whatsoever, and the future, which we project, which has no basis either.

So three things: the past has no basis, the present doesn't, and the future doesn't. So when you sit and practice meditation, what are you doing? Nothing.

Now some of you here have practiced meditation before and probably you think you know what I'm talking about, which is good. I appreciate your intention. And some of you have practiced meditation a little bit, therefore you are not falling asleep. And some of you have not practiced meditation at all, and therefore you are suspicious altogether. So all of that is our mind, ladies and gentlemen, which we have. We bring it all to this situation, the past the present and the future. We bring it to this situation and we are here together as a group, hopefully, for as long as we can last. The point is to put yourself into it, put yourself into it. This is auspicious coincidence. This is a coincidence that does not happen very often in anybody's lifetime. To be able to come here to Orcas Island and practice meditation free from concern, even though you might be thinking about what's coming up next or what happen in the future. Consider this: you are more free from concern than most of the human beings that you know. At this very moment you are relaxed and sitting in a very nice place in a very nice town. This is a gift, or boon, you could say, of your human birth, something that you could use. If you decide to use it, I must say, you should take first of all the attitude that this is auspicious, and not only auspicious but this is good, a good situation for ourselves. We can do things that we haven't done before. We can work with our own minds, which we haven't done before. Even if we have, we could do it again. And we could do it further.

I am very happy to be able to be here and talk to you, and very happy to have this thing happen. It's a dream of mine since 1978. We did a seminar just like this in Mendicino, California. And I thought, aside from the Vajradhatu Seminary, I have never had such experience working with students, that people could sit and practice in such an intensive way, so that I could work with the Buddhist teachings and my mind and the students' mind in such an intensive and personal way. And I thought for a long time I would like this to happen. So I talked to Jenny a while ago and said, "Well, we should do this in the Northwest," taking a chance because I don't want you to have a good time, you see, and to work with meditators, which is the best time that I have. And Jenny said, "Well, we could get it together." Then Jim came along and Alan came along. Well, here we are. Auspicious coincidence that we have the time to do this.

If you think about your human birth, you will realize that not many people have the time to do this. Even if you are here for the weekend, you have a lot more time than people who are suffering from all kinds of pain, suffering from

pain in their own personal environment, that is to say, just trying to survive, pain in their environmental situation, that is to say, the politics of where they live, and pain altogether, meaning the world situation. In our life, with such tremendous possibility for confusion, we have stumbled upon this particular opportunity to practice meditation together. In the Kagyü lineage, it's said like this: "E Ma: What a wonder." What a glorious wonder that we have this time to do it.

So it's a really simple situation, but you have to take into account what you're doing before you do it. You have to understand that this particular situation that we have created here is precious and good. Therefore do not be lazy and do not waste the time. You could waste the time somewhere else. You didn't have to come up to Orcas Island in a row boat (laughter) or in a ferry or a motor-boat or a parachute or whatever. You could have done it as best you wanted to some other place, but since you are here, my dear friends, let me tell you it is very possible to relax, to relax and look at your own mind. "Well," you might think to yourself, "what benefit is that?" Well, there is no benefit in that. However, since there is no benefit in that, therefore you should relax.

Meditation and the preciousness of this situation go together. Meditation has no object according to the Buddhist teaching. In other words, you should not look for something while you're here. If you look for something, then you are wasting your time. You should look at your own mind and in looking at that, see exactly what there is. When you eat food, eat food. When you walk, walk. When you talk, talk. When you sleep, sleep. Aside from that there is not much to do. "Well," you might think, "What's the point? What is the point?" There is no point. There's no point in being here, and if you are here to get something, you should not stay here too long because you'll be disappointed. Disappointed: no point. If you are here to be disappointed, you should not stay here too long, because you'll be disappointed. (Laughter.) But if you are good enough, courageous enough, and simple enough just to sit with your own mind day after day in a simple way, then perhaps we can talk together. That would be nice. That would be beneficial for everybody.

What a good situation we have, incomparable situation. In this whole world, there are very few situations like this. I myself have been thinking about this since 1978. And I thought maybe there will be another time when I can sit with meditators for a longer period of time. Usually I do three-day seminars, but people can go on the weekends. I thought, "Well, maybe we can do something longer, so that we can actually practice and work with our own mind day after day, work with ourselves day after day, so that when we do, some discoveries, some uncoveries, some insight might occur." Not that I expect you to have any spectacular experiences, but if you do, I would not be surprised.

Well, somehow I feel very much, well I feel very comfortable being here, and I would like to do some practice with you. And I would like you to do practice with each other. And I would like you to have some sort of attitude, which is first of all, is when you take your posture, let it be simply what it is. Don't prop it up, don't push it down. Just be a simple person, and here you are. When you look at your mind, don't regard it as extraordinary if you have a lot of thoughts. Don't regard it as extraordinary if you don't have too many. That's the simple way of being. When you look at the looking, don't regard it as anything. That's the heart teaching of my own guru. So just be simple and be relaxed, and I will talk night after night, or every other night, or whatever we have scheduled, but the main thing is to work with your mind. That is the main thing.

Body comes along with your mind. First work with your mind; body will come along with that. You don't need to work with your body all that much, just plant it simply on a cushion and just go out with your breath. You know you have meditation instruction; if you don't you will have. And along the way I would like, I have instructed, people to check up on your meditation. So you should have little interviews with your mediation instructor, not because you should check out to see whether or not you're doing fantastically or horribly. Just to check in with yourself. So you have little meditation interviews, you come back and you sit and do the same thing. It's a beautiful sky. Sometimes it'll rain. Sometime it won't. Clouds'll pass over the sun. The water will be there. Sometimes it'll be even, sometimes turbulent. The grass will grow and our minds will flourish in this environment.

Take a positive attitude in the sense that you can work with your own mind, and you can do this. Take a negative attitude in the sense that you cannot work with your mind and you cannot do this. When you take the two together . . . (That was too fast, uh? Come on.) When you take the two together, you will realize that you are not doing anything at all. And then you relax, then you relax, then you sit still, then you open your mind and let whatever is. That's it. You don't do a lot other than that. The thought of doing that also dissolves into space.

So this is auspicious coincidence we're together, we have the basic good teaching of the lineage and we have the basic good fortune to be together and practice the dharma. Practice meditation. Don't strain yourself by thinking you should do other than what you are doing. Relax yourself by thinking you shouldn't do anything other than what you are doing. And just be simply who you are. Very simple. No problem. Orcas Island, my goodness. How have we done this? How have we managed to get this camp, what is it, Doe Bay

Village, state of Washington, shrine, all this, meditation. Doe Bay Village, it's a good coincidence.

Well the main point I think is no matter what you have done and no matter what you think about it is always good to make friends with yourself again and again. If you have any animosity toward yourself it's in the realm of thought. And if you have any liking for yourself it is in the realm of thought. And the realm of thought is dissolved into space by practicing meditation and therefore you can see what is. Now think about that my dear friends, because I'm sure you all have some kinds of thoughts but you should understand that those thoughts that you have are neither good, neither good, neither good nor bad. Happy, sad and all the rest of it, they're just thoughts. But to make friends with yourself, E Ma, what a wonder! What a marvelous dharma to make friends with yourself. It's not, please, not on the level of Norman Vincent Peale. We're not talking about positive thinking. We are talking about making friends with yourself beyond good and bad, beyond hope and fear, beyond birth and death. We'll talk more about that as we go along.

But basically the ground of our being together is to be simply who you are no problem. Question, yes. Answer, sometimes. Question, yes. No answer, sometimes. Thinking sometimes, not thinking other times. Ok. Let it evolve in the space of your mind and just be simple, be who you are. So make friends with yourself in that way. Well that's basically what I have to say as opening remarks. What I would like to do in this particular time we are together is to go through the stages of the path according to the Buddha, what the Buddha taught. But I would like that to be based on your own meditation practice rather than myself coming here saying, "And now you should think this. And now you should do this." Well, I'm not interested in that and neither are you, or neither are you, in any case you're not. And I don't think you are. And if you are, I'll do it. (laughter) But if you're not, if you're not, I won't.

So take it seriously but take it lightly. Be at home with your body. Be at home with your mind. When you talk to somebody, don't bark. Be gentle and give yourself a break. Practice meditation. The gurus of the lineage are behind us and above us. They are very happy that we are doing this. I give you their word. And I am happy that we are doing this and I would like to teach more dharma and would like to work with you individually and together. So practice that way. Does it click with your mind? I hope so. If you have any questions, please ask me.

Q: So you said that the . . .

VROT: Oh my goodness, it's you! You wind up in the . . . always . . . this place . . . interesting, yes . . . where are you living now?

Q: In San Francisco

VROT: Ah, ok, go ahead

Q: You mentioned that the present moment doesn't have any recollection . . .

VROT: Yes

Q: And at the same time we know we have memory.

VROT: We do?

Q: Well, we seem to think that way.

VROT: We do seem to think that way.

Q: So I'm interested in the process of remembering and uh . . .

VROT: Very good point. Very good point. Like you say, in the present moment there is no memory. So what is memory then? The past? Or is it the future?

Q: Seems to be the past coming to the present.

VROT: But it's also the future, you see. We wouldn't have expectations about the future if we didn't have memory of the past. Why would we? Why would we think that there was something coming up if there was nothing behind it?

Q: Do you think in order to understand the dharma we need memory?

VROT: Well, according to Lord Saraha, the great, one of the great forefathers of this lineage, he says that memory, in essence, is non-memory. In other words, the ordinary memory that we talk about as memory, as discursive thought, is actually non-memory in itself. In other words, discursive thought that you have as memory has no memory. If you try to think about what's going to happen next because of what you remember, you find yourself in the present moment and you can't think about what that is.

Q: I'm thinking of an experience where you are aware of sense perception and you are somewhat aware of it on a subconscious level and after that you remember that you already perceived it....

VROT: Yeah

Q: Isn't that part of memory?

VROT: Ah, in that way it's part of memory as what we call non-memory. In other words, there is a consciousness that evolves around a personal experience, in other words, what we call ego, in other words, . . .(oh come on could you get the gentleman up there could you just sit up for a minute, yeah) . . .what we call memory evolves around our consciousness, and our consciousness evolves around who we are. Now who we are involves what happened before and what we project into the future. Now all of that, according to the Buddhist teachings, is like a big pot, you know, big cauldron, which is called the alaya, in other words, the churning ground of all memory. Meditation practice is taught in order to flush it out, you see, empty the pot. Are we talking about the same thing?

Q: Yeah.

VROT: On the top there are leaves and branches, underneath there's kind of a smaller little fibers and under that there's just muddy water, which has all the memories. And meditation . . . except for it's like this . . . but basically it's this . . . but in practice, just empty it out. So that particular thing you are talking about, which is called the alaya vijnana, the basic storehouse of all memory, is emptied out by the practice of meditation, and especially by the practice of meditation without object. Meditation with object will fix your mind on one thing or another. Meditation without object will dissolve your mind into the basic consciousness of memory. Which will dissolve itself because it doesn't have anywhere to go. Once you remember, like you know, primal scream (screams) "I was born!" (laughter). Didn't make any sense. Doesn't make any sense to anybody.

As we know in our lifetime, copious philosophies and psychologies about how to unearth your neurosis, but frankly they're all bullshit all those things, because they don't do it. If they did it, they would be around (whispers) for two thousand, five hundred years. They're not. (laughter). We do the same thing over and over and over, it's kind of like plowing a field, right? You have a horse, a plow and the ground. Horse is your mind, the plow is the technique, and the ground is your memory. Just unearth it, and let it unearth that way. You might find some interesting worms there. You know, strange crawly

creatures that you didn't expect. But after that you will plant some seeds and go along. I don't know if we were talking about the same thing? Are we? I hope so. If not, we'll do it again.

Q: When you speak of memory in that kind of way is it not specific incidences?

VROT: Um hum

Q: But then when you talked about worms it sounded like maybe . .

VROT: No, I think memory is tendency. In terms of the alaya vijnana, in other words, the basic consciousness that we have other than the specific memory of a self. The subtle memory of the self is basically tendency to evolve as somebody or other, like the worms. You know when you practice meditation you will see very clearly if you sit here for a while, that there's a tendency to evolve as somebody or other every few minutes. You just sort of, you know, sit there and you've got it going and suddenly you become somebody (laughter). And you think . . . . and you try to hold on to it you know, you grip your . . . and you say, well I'm not that (laughter). You just blow it out (makes blowing sounds) (laughter) and as you blow it out you become somebody again, see. You go (blowing sound) and there you are, you see.

So we're talking about working with basic, you know, memory, not memory of so and so, but the tendency to cling to this particular birth as important. If you're going to stick with this, my dear friends, it's not going to be easy. Practice meditation here you do it. We have a very high standard, well especially these gentlemen who have taught it to me and I'm trying to pass it on to you. We have a very high standard. We're talking about memory which is beyond personal concern. So every time you practice you are going to come up with a memory. And that memory will be a personal concern according to your mind. But let it go.

Sometimes you might think that your head is encased in cement. You know, like a block of cement, and you think that there are nowhere for the thoughts to go. That's good. Just let it stay like that. Don't try to push it out somewhere and ah, free at last, free at last. Doesn't matter. Doesn't matter if you're free. We have to allow the mind to be itself. In other words, whatever occurs, don't suppress it, don't reject it, let it happen and keep your posture, which is the most important thing. Keep your posture, and keep your technique and keep your connection to what you're doing. You know, you might have interesting experiences in post-meditation when you're walking around talking to people. You might feel a little bit strange. Don't take that too seriously. After all, if you looked at what I'm looking at you might think it's pretty funny. That's a joke. You could do it the other way around. If you . . . .ok (laughter) takes a little time. A few days of meditation and we'll have the same joke going (laughter).

Anyway, thank you very much for your patience tonight, I hope you get a good night's sleep, and I would like very much for you to be here to practice tomorrow and rest your mind in it's natural state. Don't take too much trouble with yourself, time with yourself. It takes no time to be simple. It takes no time to be direct with yourself. It might take some effort, though. It might. It does, take some effort. So make some effort. You paid

for it (laughter). And we, on our part, have provided the context, that is the container, which is the practice of meditation. I hope you all have a good night's sleep, I'll see you tomorrow and the more we practice, the more we tune our minds together, very good, thank you.

Just, we will do two longevity chants. The longevity of Chögyam Trungpa Rinpoche and the rebirth, well, actually, one is a longevity, one is a rebirth of His Holiness Karmapa. I want you to understand that this particular picture if you have not met his gentleman, is the manifestation of the Buddha of the Kagyü lineage. And those of you who have met him understand what I'm talking about. Those of you who don't just look at the picture it's ok (laughter). When he comes back he'll look different (laughter). He is the sixteenth in a line from, directly descended from Tilopa the mahasiddha of the Kagyü lineage and our very own heart and mind and when you practice meditation you'll be surprised, you might meet him somehow. And the second invocation is the longevity of our root guru Chögyam Trungpa Rinpoche. That is the one who makes this particular place possible, this teaching possible.

Q: (inaudible) . . .Padmasambhava chant?

VROT: No, just do those two, eh? First the Karmapa and then . . . So this is kind of like, basically what it is is a wishing us well on how we practice our meditation. That's why we do these chants. You know, to say I hope that you are reborn soon to this particular bodhisattva and Buddha who died in 1981, it's not really his problem whether or not we wish him well. It's more or less our supplication in order to practice meditation properly. He'll be back when he gets back. But for us it's nice to say, "I really like you, and I hope you come around soon". It's like having a good friend, you know.

The second one is a supplication to Trungpa Rinpoche, which is a direct lineage through myself and this particular seminar. So be good for you to do that too so you can continue your practice.

(Gong)

(Rebirth and longevity chants)

VROT: And enjoy your mind, good or bad. See you tomorrow.

