



VAJRA REGENT ÖSEL TENDZIN

The Path of Radiant Wisdom Intensive Training Seminar

Orcas Island, Washington

April 28 – May 5, 1984

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VAJRA REGENT ÖSEL TENDZIN
[Path of Radiant Wisdom, Intensive Training Seminar]
[Orcas Island, Washington]

Talk three of 6
April 30, 1984

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VAJRA REGENT ÖSEL TENDZIN:

Good evening ladies and gentlemen. We seem to be continuing. It is important for us to realize that our time together is very precious and although there may be obstacles to practice, that those very obstacles themselves are the food for practice. Without obstacles we would have no intention or desire to attain enlightenment. And so when we have obstacles then we have much better sharpness, awareness. Buddha taught that this particular existence, which we call human existence, is conditioned or marked by suffering. Because it is conditioned, it is marked by suffering. And our general attitude because we have been confused by habitual patterns and because we have been lost in a fog of ignorance for such a long time, is to think that obstacles are impediments, in other words, we think that when we have a problem that we should get rid of the problem and then we can practice. But that's not the right attitude my dear friends. We should think that because we have the problem, therefore we can practice. Therefore it is necessary to practice, and in fact without the obstacle there wouldn't be any practice.

We talk in terms of samsara and nirvana, samsara being the confused state of mind, nirvana being the awakened state of mind. According to the Kagyü lineage and according to the Buddha that samsara and nirvana are not separate from each other. That is to say that confusion and enlightenment are not separate things but rather appear to be separate because of mental foggy. When we have a foggy mind and then we think of one thing as good and another thing as bad. Therefore we gravitate towards what we, what appears to us to be good and we reject what appears to be bad. But in reality, according to the teachers, to what's been taught and what's been experienced, that the two are inseparable. Good and bad are inseparable. Confusion and enlightenment are inseparable. We could say if that's the case, why bother? Just let it happen and when you're confused you're confused and when you're enlightened you're enlightened and let it go back and forth. Well the reason why we bother is because we feel irritated about that fact.

Now, nobody here has any answer to why we feel that way and because of that we become attracted to the buddhadharma. If we had an answer we would be one of those really smart people who write books and give lectures about how to live their lives and all that stuff. But since we're not that smart we go back and forth every day, throughout our days and nights, in our dreams. We project into the future and we think it'll be better. We look back at the past and we say it was better then. Or we look into the future and we say doesn't look so good. And we look at the past and we say that wasn't so good either. We go back and forth constantly. Cause and effect, the basic teaching of the Buddha, the workable teaching, how to work with your mind, is all pervasive and continuous. Whatever is generated has its own manifestation. If you generate a thought, that thought will eventually become speech and eventually become action. In other words, mind translates into speech translates into body. Not translates, transforms one into the other. And it is a continuous and you could say harmonious, in a way, action.

To understand cause and effect is to understand reality as we know it. We were talking about human birth last time and we were talking about the vicissitudes of being human and we were also talking about the fact that if we were not human we would be something else and those vicissitudes were even worse, more painful. And we were talking about the four noble truths and especially we should consider tonight the first noble truth that is that all conditioned existence is marked by suffering. Because of that we have the desire to eliminate or dissolve or get rid of that suffering. That's what brings us here. That is in some way connected with the auspicious coincidence of our meeting each other. Now that painful truth, the truth of suffering is the truth. Buddha didn't say this is one of my quotes, one of my famous little jokes, that there were the four

noble maybies. He said the four noble truths. So truth does not have any exception, in other words truth is not contrasted to a lie. Truth simply is what it is. And the first noble truth is that it is awfully awful to have this body, to have to experience birth, sickness, old age and death. Further than that to have to experience the terrible confusion in the after that state and to be reborn in one or other of the six realms. That's what the Buddha taught and that's what we study. But when you contemplate it, when you sit and practice your meditation and in post meditation experience when you talk to each other and you walk around and you eat food and you do the things that you do, when you contemplate the difficulty of just having this existence, then you begin to understand a little bit of what Buddha was talking about as truth. What the truth is.

Now that makes a difference between what we call theism and non-theism. Theism believes that there is a primordial entity, which guides this universe, shapes our lives, and if we can connect with that entity we will be saved from our suffering. But Buddhism teaches us that there is no such primordial entity, there is simply a projection of the mind, and that paying attention to, or paying allegiance to a primordial entity which exists solely to relieve you of suffering will only cause you greater pain. This kind of understanding is very crucial and it's also very hard. Hard like a mountain, like a rock. It is hard understanding but it is good understanding because it takes the wind out of the sails of ego altogether. When you think that there's somebody to save you then you can fantasize, you can go back to your little room, your apartment wherever it is. You can go back to your family or your friends. You can go to your job. And you can imagine that the savior is making it all possible for you.

Of course, I suppose since we're all most of us brought up in the Christian, Judeo-Christian environment, that we have also the Judeo-Christian complaint "why me?" Oh lord, why me? Why did you do this to me? Could of done it to the other guy or the other lady over there or somebody else, but not me. If it goes well for the theists they proclaim it. If it doesn't go well, they blame the hedons. From the Buddhist point of view there's no one to blame, even ourselves. There's just the unfolding of karma which is, karma is based on confusion, ignorance, not knowing the very basic nature of what is. Therefore we generate thoughts and thoughts become pictures, become fantasies, become emotions, they translate, transform into speech and into body and therefore we have relationships and society and the world of men and women. This world as we know it. When you have that kind of vision then you no longer blame anybody and you don't complain about things if they go wrong, you don't say, well this would not have happened if I would have done this, this would not have happened if I had done that. You begin to see I did this therefore this happened. I did that therefore this happened. Very simple. Good basic dharma is hard to come by. Easy to listen to, difficult to practice but ultimately easy to practice.

There is a point where we must go through the painful aspect of this journey that is where our expectations about the future and our memories about the past and our anxiety about the present moment all dissolve into one dot. That is to say our totally alone awareness. Solitary awareness. Awareness of being just as we are. Without any particularly qualifying thoughts about what that means or what it should mean. It's a very lonely and a very solitary experience. At the same time it has the effect of an umbrella. Once you - or a fan for that matter. Once you begin to understand what's going on - that each different part is part of the whole thing, it opens and becomes [sound of opening fan] visible. Visible to one's mind, visible in one's life. At that point you have no particular axe to grind. You don't want to be on anybody's case, not only that you don't want to be on your own, as well.

So the liberating factor in understanding the teaching of cause and effect is to see that whatever is generated in your existence is generated from the mind. And if that is the case, the primary thing that one should do is to study and practice and to understand how the mind works. So that in understanding that we are no longer

confused about this relative existence - having a body, having a life span of so many years, having relationships, children, friends, teachers, whatnot. You begin to see that there is some sort of general picture that you can tune into. That's what the Buddha was trying to teach and did teach. And passed on to his disciples for two-thousand, five-hundred years or so and that's what we're doing here.

You must be aware that when you have a problem, when there's an obstacle to practice, you must not reject that as something outside of what it, what you're intention is, what you had originally tried to do. The obstacle is simply the unfolding of your karma, and when you practice meditation your karma will unfold much quicker because you have less fantasy or less time to fantasize. The less time we have to fantasize the more you are in tune with what is. And what is is that all conditioned existence is marked by suffering. And that suffering is caused by ignorance, which manifests itself in three modes - passion and aggression and bewilderment.

As I said earlier on, because we become shocked by our own reflection, because we become shocked by seeing who we are we react in one of those three ways. We either try to magnetize us or draw it to us, which is passion. We either, or we try to push it away, which is aggression, or we ignore it, which is bewilderment or stupidity. Those three modes are what human beings do. When you come in contact with the great and noble dharma you have second thoughts about continuing that way. But as you have second thoughts you also have third and fourth and fifth and you think to yourself there's no possible way that I'm ever going to get this. Well, you should understand that once you enter into the stream of dharma that that thought will occur and it will occur in a forceful way. Because of the power of our karma, cause and effect, you will have various strong objections to continuing on this path. Because it is so painful to look at yourself and see that you continue in the same habitual way day after day, moment after moment and at the same time it is so refreshing to be able to do it.

It is said in the Buddhist teaching that cause and effect is inescapable. Basic truth is inescapable. Also it is said that in order to escape it we invent through mental projection various worlds, which we entertain ourselves with. But eventually those worlds depart and we are left alone on our death-bed, about to die. We cannot recognize our relatives and friends because we are losing our sense faculties. Our memories and dreams start to pop up as if we were eight years old. We see things, visions and whatnot, and we begin to die in that way. Unless we have the good dharma teaching to remember that those things are merely projections of our own mind we are lost. Cause and effect should be understood by all of us as the basic norm or dharma of this particular realm or any realm.

And also beyond that we should understand that if we do not have that clear view of cause and effect then what we have gotten ourselves into is a very big mess called existence. Samsara. And samsara is notorious, according to the scriptures, for being endless. That is to say you might think that well, now that I've heard this at a certain point in time I will give up my fantasies, my indulgences. Since I've already heard the dharma at a certain point in time I will give it up and at that point everything will be all right. You should know that samsara is notorious for being endless. When you think that way, you already are trapped. Lord Gampopa, the main student of Milarepa, said that one should exert oneself just as if a poisonous snake had just jumped into your lap. Or as if your clothes had caught on fire. Because if you don't remember that samsara is endless and periless and notorious for being deceptive, you will be burned alive and bitten by the snake and have to go through the cycle over and over and over again.

We are fortunate in our lifetime to be able to practice meditation, to meet a true Buddha, and to be part of the Buddhist way. We should think simply, ah, this is my good fortune. From today onward I will consider this in my heart and not forget it. Time is short. In fact, time is elusive. We do not know when we are going to die. We

might be in the most robust health and walk out and get hit by a car and be dead. Are we confident that at the moment of death we will remember the guru, we will remember the dharma, we will remember the Buddha, we will remember the sangha? Are we confident that we will not fall asleep and fantasize and therefore be reborn in one of our fantasies? Did you ever think of that? So easy, you know, fall asleep at night, you put the covers up, you know, whether you're an insomniac or not doesn't really matter, you're in bed at night and fall asleep thinking well now I can sleep. Can you?

Milarepa spent twelve years meditating by himself in a cave because he thought, I have no idea how long it will take me to attain enlightenment and I know that this samsara is vicious so I will do this even if I drop dead doing it I will do it. Of course, we think to ourselves, oh, that was Milarepa. But I myself am not so strong. I don't have that kind of conviction. But wait, listen to me my friends. You must have that kind of conviction. That doesn't mean that you should immediately find a cave. But you should find the cave of your mind.

Now I'm not trying to be doom and gloom about the whole thing, you understand. I'm trying to point out the reality. Find the cave of your own mind. And therefore renounce attachment to this particular birth. Renounce attachment to your sense pleasures and sense attachment to your memories and your expectations. Leave them on the side of the road like an old shoe. Sweep them off your windowsill like dust. Do not hold onto them because they will cause you immense and continuous suffering. You have to get sick of it. We talk about revulsion, right? Revulsion. You have to get sick of it. You have to understand that this is a sickening thing to do. To repeat your own fantasy over and over again and to think that this is happiness! And to think that this will bring you some kind of liberation! This is sickening thought. Catch your mind. Catch your environment and catch your body. Catch it in such a way that you see that whatever you are attached to in this life is impermanent. Therefore you should not invest. What is that commercial, when who speaks, who is it?

STUDENT: E.F. Hutton.

VAJRA REGENT: E.F. Hutton. This is the E.F. Hutton talk [laughter]. Contemplate it when you are alone, by yourself, think about it. Think about impermanence and your life. And when you are in action and relating with people be aware of your inconsistencies. It will make you very sharp because it's so easy to deceive yourself. Just flip into another thought mode, another emotional tone and say well that's fine, that's the way it's happening. Um um. Be careful.

The compassionate Buddha, who taught this dharma, knew that beings like ourselves would be fickle and subject to attachment to thought forms and emotions, so he taught that there is a way to relieve yourself of this particular attachment. First of all, you have to develop a real sense of renunciation. That is to say to have to give up attachment to this life, not in a stupid way. Not in a way of saying, this means I must throw out everything that I have, live on granola and whatever and this way my mind will become pure. That's not renunciation. Renunciation is basically to stop causing harm to yourself first of all. To do that practice meditation and see how you attach yourself to your thought forms and how they become emotions and how that emotional content engages itself with your projections and the phenomenal world and you get into lots of complicated situations. Check that out.

Secondly, you know, the notion of renunciation is not to cause harm by spreading your own ego trip on the environment. To push yourself on the environment and the people around you say, good morning, [slightly mocking] how are you today? It's kind of like that Werner Erhard thing. When I met Werner Erhard he said, "and how are you?" [laughter] I said, "fine." [laughter] "How should I be? Fine." This is a true story. When I met him, I met him with the Vajracharya and we had this meeting, a

lunch, it was lunch, that's right. And he came down the stairway and we were all there drinking sake, little cups of sake [laughter] and he came and he said, "and how are you, and how are you, and how are you?" And then the person who was serving the sake came in and he said, "and how are you?" She said, "fine Werner, how are you?" He said, "fine." [sighs] Suffocating. Absolutely suffocating. Don't lay your trip on the world. [sounds of a baby crying in the background] [laughter] [more crying sounds] Oh, leave the baby, leave the baby. This is the mother? Bring the baby here. It's ok. We can handle it [laughter]. Birth and death and all of that, that's part of it, you know. Baby bows to the shrine [laughter] and bows to the teacher [laughter]. That's good for the baby. Pretty thing, huh? It's just the beginning [laughter]. We don't remember doing this, but we did this. I forgot what I was talking about.

STUDENT: How are you [unintelligible portion]

VR: Yes, yes, but what was I talking about that about? Ah, about how we can be deceived. And about how we can be deceived in such a way that we can lay our trip on the world and continue with our fantasy that way. To be able to lay it on everybody else makes you exist. You can try to feign that kind of cheerfulness for a long time but as is taught, when you're about to die and one element moves into the other, and unless you have the refuge in the Buddha, the dharma and the sangha, you will become confused. Because there is no other refuge worth having and I will tell you why. In all this world there are lots of things we could hang on to and lots of things we could think about. Lots of things we could cherish. Obviously, possessions will not help you. Friends and relatives will not help you. Memories will not help you. Then what will help you? Only spiritual teaching will help you. What kind of spiritual teaching will help you? The spiritual teaching, which posits an entity other than yourself, in other words, other than your own awareness will not help you because at the moment of death if you have not realized your union with God, God's not going to help you because you won't remember who God is.

So the only spiritual teaching that will help you is that non-theistic teaching of the Buddha, which is rely on your own mind because in that very mind of the moment there is complete awareness, free from itself. Awareness has no second thought and has nobody to rely on because it is simply what is. The wind blows, the rain falls from the sky. There are clouds. There are mountains and rivers. Sometimes there are hurricanes. Sometimes the sun shines unobstructedly. In that simply way you should rely on your awareness of what is. Well it's not your awareness, it's just the awareness of what is. And you should say to yourself, in all this world and in all the worlds of my mind what refuge is there? If there were a storm where would I go? Where would you go?

STUDENT: [to my car?]

VR: A shelter. Right. But if that shelter were impermanent, libel to be tossed off a cliff by a tornado or hit by lightning or exploded by a bomb that somebody placed in the engine, is that a good refuge? When you think fully about it, where would you go if you were frightened? Where would you go if you had real, genuine, concern about your survival? I'll bet you can't think of one thing. Where?

STUDENT: [unintelligible]

VR: Dorje Dzong will be hit by lightning as well. That won't work. The relics won't work. The shrines won't work. None of that will work. [sound of baby crying] Is it a he or a she?

STUDENT: [unintelligible]

VR: He'll be alright, what's his name?

STUDENT: Jamie

VR: Jamie. Just let him go at it. Ah, it's ok, he'll slow down, you know. Go Jamie, go to it. Even at that stage nobody's happy [laughter]. Realize that, that any little bit of gas that happens in his stomach makes him feel pain. And he can't deal with it with concepts like we can. When he gets older he'll understand that's a pain in my stomach. At this point, no idea. So. When you think of a refuge, where to go when you're frightened, nothing that is conditioned will help you. Nothing that is brought about by conditions will help you. So what is not brought about by conditions? Awareness itself. Now awareness has an object for human beings. We may be aware of what we think is good. When we feel bad we want to feel something good so we remind ourselves of what was good. You know it's like when you want to fall asleep and you can't, you start to think of whatever is good, that kind of thing. Or when you're feeling sick, you try to think of the good things.

The best object of refuge is the Buddha, because the Buddha has no concern for this conditioned existence except for compassion. The Buddha has compassion for this conditioned existence. Therefore he is the supreme object of refuge the first object of refuge. The Buddha is analagous with your mind. Take refuge in your own mind because that is the very mind of the Buddha. That is the first object of refuge, and also it is the first object of understanding non-theism. Buddha, taking refuge in the Buddha is not taking refuge in a savior, but it is taking refuge in the ordinary effort of being who you are. So you can die properly just as you are and therefore your mind is the same as the Buddha's mind. Or you can live properly just as you are and that way you die properly.

So the first object of refuge is the Buddha and that is because it is non-conceptual. The Buddha, we have the historical Buddha, Shakyamuni in this particular kalpa, but we have what is called Buddha Mind, or Buddha Nature. Buddha-like being. That is the first object of refuge. In other words your very mind in its uncontrived state is the Buddha Mind and that's what you should take refuge in first. Take refuge in that non-conceptual, simple mind. That is the Buddha. That means no savior, no bolt of lightning, no heavenly people coming down on clouds saying come this way, you're all right. Simple, naked awareness is the very mind of the Buddha.

When the Buddha attained enlightenment, you probably know the story, he sat for a long time. After he had done so many disciplines, standing on his head in a fire thing, all that stuff. Finally he said just let me sit here and see what happens. Who am I, and what am I doing? And he was confronted with his own mind in the form of what are called the four maras. The attacks of conceptualization and desire and attachment. And they actually manifest as visual patterns to the mind. And the Buddha had the good intention and also because he was a bodhisattva in the last life he had already worked on this stuff, to sit there and say, ok, show me. And they did. Displays. Arrows and desires and [inaudible] first maras tried to come around with sensual delights. Then they tried to come down with attacks and they tried all kinds of things and Buddha just sat like we do. So that is taking refuge in the Buddha.

Secondly, having attained that particular state of immovability, Buddha found that there was a possibility of telling that to somebody else. That it was possible to do that and that's how we have today what is called the dharma, the teaching of the Buddha. And the Buddha taught how to overcome self-deception and realize the innate wisdom of ones own mind. And that's called the dharma, the teaching of the Buddha. And that is the most excellent refuge for those of us who are human and those of us to

seek to be desireless. Taking refuge in the dharma is like training your mind not to stray from itself. The first one is taking refuge in the Buddha, that's your original mind, ordinary and simple awareness. Taking refuge in the dharma is that due to habitual patterns we stray. When you have the dharma you come back. All the dharmas you will ever learn will only teach you one thing, how to come back here, this very moment, pure and simple awareness. So the dharma reflects back to the Buddha.

And the third refuge is the sangha. That is to say having understood that this particular life is at best frivolous, and that for the most part treacherous, do not associate yourself with people who do not understand how to train their mind. Rather, associate yourselves with people who have trained their mind, who have practiced the dharma. Therefore you can remember the dharma, therefore you can be here. It's a very simple progression, you can see it. If you associate yourself with your fantasies then you won't remember the dharma. If you don't remember the dharma you won't have this very moment of ordinary awareness. If you don't have this very moment of ordinary awareness you will simply be subject to the haphazard reproduction and production of karmic events. So this is basically the truth and this is the way it's been taught. Taking refuge in the Buddha and the dharma and the sangha is basically having tremendous faith and the confidence that not only were you born in a particular time where these things could happen, but you yourself can do it. And not only can you do it, but by associating with good friends, teachers and practicing their teachings you can attain enlightenment. You can free yourself from confusion. So developing that kind of confidence is how you take refuge and is why you take [recording cuts out].

QUESTION: Can you speak about the purpose of [unintelligible portion]?

VAJRA REGENT: Yes I will. Not now. Any of you have not taken refuge if you have any questions about what I said, and those of you who are about to take refuge if you have questions please ask them. [Anila?]

QUESTION: If we don't remember from one birth to another, why should we be, why should we feel another . . . birth

VR: -birth

Q: -rebirth, it will be some other guy.

VR: It might be another guy, it might be a dog or it might be an ant or it might be a jealous god or a hungry ghost.

Q: Right, but from the point of view of my ego, why should I care?

VR: Well, if you don't care then well, actually from the point of view of your ego you shouldn't care, no

Q: -I thought so

VR: -From the point of view of ego you shouldn't care.

Q: Because in the scriptures there's a lot of horror about it and [unintelligible]...

VR: -It's a horrible story, yeah.

Q: What should I . . . ?

VR: From the point of view of ego you shouldn't care.

Q: Yeah. So I need some egolessness to understand.

VR: That's right. That's right. So, I think that's good enough for now. Now we're going to have this little ceremony of taking refuge, which has been done for a very long time and I have been fortunate enough to have been instructed by my guru to perform this ceremony, and therefore become a preceptor of the dharma and enter you into this particular holy path. So I should make some remarks to those of you who are doing this. And I think I made the basic remarks about why to do this. Taking refuge in the Buddha and dharma and sangha. So, let me talk a little about the ceremony we are about to perform and that this is a public statement of commitment. That is to say, nobody has gone behind your back with a knife and or twisted your arm saying you should do this. So you understand that right? You're doing it yourself.

The ceremony is a public statement and as a witness to this you have a sangha that binds you to your own conviction. You have the shrine, which is the example and the example of the lineage of people who have done this for two-thousand, five hundred years or more. And you have myself as the preceptor or the inheritor of this particular lineage. So you have witnesses that you are doing this. Just in case later on [laughter] you start to think that you didn't do it [laughter]. You have to do it. So in order to make a connection with what's going to happen, I would like to ask you to stand up and put your hands together at the level of your heart. Now you're going to do three prostrations, which symbolizes (give it to me) the connecting yourself with earth, your body speech and mind. So if you would do that it's kind of a choicelessness of being a Buddhist, becoming a Buddhist. Your body, speech and mind is connected to the earth and you're not fooling anybody and also you are surrendering any kind of notion of hanging onto ego and hanging onto this particular life and attachment to it. So, if you would do that, please.

And then if you could sit kneeling with your hands together at the level of your heart. There are three types of acknowledgements that exist in taking refuge and you are going to take refuge in a simple way, you're going to repeat after me three times, "I take refuge in the Buddha, I take refuge in the dharma, I take refuge in the sangha." And that simply means you're going to connect to this spiritual lineage. The first is I, I meaning acknowledging that you are doing it. Nobody told you to do it, you are doing it yourself. Second is take refuge, which means the activity of doing it, to acknowledge the activity of doing it therefore it's real in your awareness. And third is take refuge in the Buddha, dharma and sangha is that you acknowledge that there are others beside yourself so you connect to the whole world. Could you turn their cards?

And after you say, "I take refuge in the Buddha, I take refuge in the dharma, I take refuge in the sangha" three times, the third time I will do this [snaps fingers]. At that point the spiritual energy of this lineage enters into your system. So, if you will repeat after me with your hands together. I take refuge in the Buddha [refugees repeat]. I take refuge in the dharma [refugees repeat]. I take refuge in the sangha [refugees repeat] [three times] [VR snaps fingers]. So having done that, you can relax, can sit anyway you like. Having done that you should understand that according to the Buddhist tradition there are three types of changes that take place. One is called change of mark. Second, change of attitude. Third, change of name. Change of mark means that [?] and change of attitude means that gentleness takes place, sympathy and kindness is your attitude from here on in that is your basic state of mind and your basic being. Gentleness, kindness.

It's the mark of having attained mind that you don't go around creating unnecessary hassles for yourself and other people. Gentleness, kindness, tamed mind.

And the second, change of mark means that your behavior is, shows this. You have others that see you and they see you as a Buddhist. They see something quite different than they're used to, because your attitude, your behavior is different, changed. Sometimes they become skeptical because you don't kill flies. Or spiders or things like that and they think, oh must be a Buddhist. Or they find out that you're a Buddhist and say, oh that's why, they're a Buddhist they don't kill flies [laughter]. But more than that, your behavior is such that it permeates the atmosphere and you don't create tension for anybody. And you don't create unnecessary aggression, unnecessary harshness. So attitude, in your own mind, gentleness, kindness and taming your mind. In your behavior manifesting that.

And thirdly in your name, which is a Buddhist name, that marks the final part, that you have actually become a Buddhist. No more shopping. No more spiritual supermarket. You are a Buddhist. And it actually means you're a Buddhist. And you don't have to be so ashamed of that. Already, you have already done it in your way and also means that you have to be genuine. People say, but I [babbles] and you say, I'm a Buddhist. You are a Buddhist. Does that mean you have six arms and three heads and or you visualize some sort of god somewhere that has seventeen arms and all that stuff? You are a Buddhist. Basically it means that you no longer look for anything else. This is the vehicle, no breaks, no reverse. Come to the end of the road. No matter where you go, this will not leave you. No matter what you try and do. No matter how you try and rationalize your neurosis you cannot. You're a Buddhist through and through. So this is what it means.

Along with that you have a name. And these names were given to you by myself through the inspiration of my lineage and through seeing you. And in ordinarily speaking, in Buddhist cultures you would take these names if you became Buddhist you would take them and you would use them. But since we live in the west and since these are Tibetan, and also difficult to pronounce, and difficult to use in your business and all the rest of that [laughter] in this we leave it up to you. If you want to take them, you can take them, but you should know your name, your Buddhist name. And it's sort of like your basic family, who you are in a Buddhist sense, confirmed by the lineage and the sangha and by your own practice. So these are your names I'm about to give them to you and we worked hard on these. I didn't work hard on these but other people who put it together. I just saw you, looked at you and see you as you are. So these are your names and they have the, all of these names are, in some ways, they're basic, your basic name as a Buddhist. So if you like to use it it's good, if you can. If you feel that it's not going to work in your world, that's fine because these are the times we live in and we shouldn't be upset about that. So I would like to give you these names. Here we go. You just come along and get them. [reads names]

So now we'll conclude this particular ceremony with this, it's called the auspicious chant of blessings. [gong] [VR Chants] [gong] Welcome to the family of the Buddha. Oh, by the way, I'm going to request that we move the schedule back tomorrow so that you can get some sleep [laughter]. So please do not feel guilty about the fact that you are not getting up, and if you do get up by the force of habit, if you can't go back to sleep don't worry about it [laughter]. You seem to be doing quite well with this program so stick to it. Get some sleep we'll just push it back a few hours. Tomorrow's the interim day, sitting practice day. You should have good realization. Good realization doesn't mean anything [laughter]. That's what's good realization; not to mean anything. That means you are relaxed. You don't have anything to think about, nothing to look forward to and nothing to remember. Just be able to sit very simply. So I'm going to request that we at least have eight hours time from this time to when the thing begins. So don't feel like you're, don't be too Protestant about it you understand what I mean [laughter]. And also don't be too Catholic, don't be too Jewish, don't be too this, don't be too Buddhist, just be simple. So we have a chance to sleep, get up and

when you sit, first thing tomorrow, fresh mind, simple. And just continue with it the whole day. Functional talking, what you need to talk about. Just sit with yourself and don't even sit with yourself. Just simply be. It's a good thing to do. Good thing to do.

Well thank you so much for doing this. We appreciate it. All of these guys and myself and the rest of us, the Buddha, dharma, sangha, good for you. So.