



VAJRA REGENT ÖSEL TENDZIN

The Path of Radiant Wisdom Intensive Training Seminar

Orcas Island, Washington

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[Path of Radiant Wisdom, Intensive Training Seminar]
[Orcas Island, Washington]

Talk six of six
May 5, 1984

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VAJRA REGENT ÖSEL TENDZIN:

[Laughing] I know this is a corny one but you know about the two bodhisattvas entering nirvana, what they say to each other? After you [laughter]. No, after you [laughter]. No, after you [laughter]. No, after you. Ah, good evening ladies and gentlemen this is our last time together in this particular training session. It's been really good and wonderful and I hope that you have had excellent experience in your practice. Tonight we are talking about the final stage of the three yana journey, this one being the entrance into the vajrayana, or what is often termed as the upayayana. Upaya means the means, the path of means. And according to the kagyü lineage that the path of means is based on devotion. And without devotion there can be no enlightenment. Because enlightenment itself is not a thing, it is not based on the accumulation of merit, nor is it based on realizations and insights of certain kinds, or of any particular kind. But enlightenment itself is without origin, without concept, just like the nature of one's own mind.

So basically, in terms of our lineage, the way we describe enlightenment we say that it is unborn, unceasing, has a nature like the sky. And we also say that one's own mind is precisely the same. But what is the factor that makes us recognize or awaken to that. And there is one way, which is the fastest and the best. And that is the way of devotion and devotion to the root guru, without which nothing can happen. According to our lineage and according to the experience of the teachers of the past, without devotion there is no heart for dharma. And without heart for dharma, there is no enlightenment. So one should develop tremendous devotion.

Now in our culture, in our time, most of us being Westerners besides Palden, I don't know if there's anybody else here that understands this in the way it has been taught. The way of devotion is an uncompromising, complete surrender to the guru. The reason why this is important is this; that up until you make a relationship with a spiritual friend, you are still thinking of your own benefit. And once you make a relationship with a spiritual friend you begin to think of others' benefit. But even at that point there is still some kind of arrogance and some kind of spiritual pride. And that pride can only be relinquished to a guru. And guru is the one who is above.

Now in the theistic traditions the one who is above is, guess who? The white beard, remember him? He sits up there and waits for you [laughter]. But the guru in the vajrayana is the last reference point that you will have. He embodies the ultimate wisdom. In fact, it is said that if you look at the guru as other than Buddha himself, then you have made a mistake. So in the vajrayana teachings we say the guru is the Buddha. The guru is the dharma. The guru is the sangha. All in all the guru is the source of blessings. And in fact, in our particular lineage, the special teaching of the Kagyü is devotion. And if you look at this lineage and you study the lives of our forefathers starting from the great guru Tilopa till the present day, they have sacrificed their lives completely in devotion to the root guru, to their own teacher.

The spiritual friend and the guru are not different. It really depends on the student's perception. When the student sees the spiritual friend, it's eye to eye level because at that point the guru manifests as the kalyanamitra and reflects the possibility of neurosis. In the vajrayana or the upayayana the guru does not reflect but commands, dictates and presents the undeniable truth of awakened mind. Now this is insulting and hard but it is also full of compassion. And in fact, you could say the guru is the embodiment of complete compassion because the guru will not, under any circumstance, buy your ego trip. He will not, or she will not, under any circumstance, allow you even one fraction of an inch of indulgence. To connect with such a person is auspicious to say the least. And to have the thought even if I suffer and even if I die I will not leave this particular person because I know that this is the pure way to unlock the treasure, the treasury of the Buddha's mind.

So that's basically how you enter. Of course there are particular stages in relating to the guru and relating to devotion. When you meet a teacher, something happens to you, especially if you are aspiring to enlightenment, even on a very basic level. The first encounter with spirituality has to do with some kind of teaching and therefore it has to do with some kind of teacher. Because none of the teachings have been given without a teacher. Pretty simple idea, don't you think? But it must be understood by us that without an actual teacher we will not invent our own enlightenment. We will not conceive of it nor will we accomplish it. I think the other night Mr. Milani talked about a quote which said that from Naropa, is that right? Even the Buddha's of the three times depend upon the guru for their enlightenment.

In our tradition we have a very poignant story, and that is the story, and Marpa went back to India from Tibet for the third time and he was in his sixties. And in those days they didn't have jet planes. And it took months and months and months to get from Tibet to India. And the journey was perilous to say the least, with bandits, thieves, wild animals, the weather, whatnot. But he got there. Looking for Naropa who, presumably had passed away. But, according to the tradition, Naropa had entered the action. That is said, when one enters the action then one cannot be seen by ordinary beings. And Marpa himself had practiced so well and attained such a great state of achievement enlightenment that he had the courage to look for the guru.

And through many trials and through much hardship he finally came face to face with Naropa. And Naropa manifested to him as the mandala of Hevajra. In other words, Marpa had the vision of Naropa in the form of a deity with all the different retinue. And the deity says to Marpa, who makes a prostration, who are you prostrating to, the guru or the deity? And Marpa, being overcome by the visions, said I'm prostrating to the deity. And suddenly the vision dissolves into the very form of Naropa himself and he says, you should understand that even the gurus of the three times, the Buddhas of the three times depend upon the guru for their existence. So that is the basic core of the Kagyü lineage. That is how all of the sixteen Karmapas, all of the siddhas of the Kagyü lineage have attained enlightenment, by relying completely on the guru.

Now what is devotion? Devotion is based on what is called samaya. Samaya means bond, bonding together, drawn together. The guru, the disciple, and the guru's instructions form a complete and indelible, unmistakable, unshakeable bond. When you meet an authentic guru, and you practice the dharma continually under him, at some point you will take this particular vow called the samaya. And that means that from that day onward you will never forsake the guru, and you will never do anything contrary to his instructions. And in that way you raise your shamatha practice to its ultimate level. On a hinayana level, shamatha practice is keeping your seat. On a mahayana level, shamatha practice is allowing it, allowing your seat to have expansive environment, which is called vipashyana. On a vajrayana level, shamatha practice reaches its finest point, which is called samaya and its essence is devotion.

So if you think we are talking about anything different than shamatha practice, we are not. Even one hour of shamatha practice will benefit you in future life. But think this way - even one lifetime of following the guru's command will benefit you for many, many lifetimes to come. So we have to actually realize that at some point even the altruistic notion of giving birth to bodhichitta and attaining enlightenment for all sentient beings, even that must be given up, must be given up completely. And the only way to give that up as far as a human beings, or any beings are concerned, is to make a relationship with a real and genuine guru.

And the guru here is like a king, like a dictator, more likely than a king. Because he will not buy any of it, or she. And he will not give you the benefit of the doubt. Because at this level there is no benefit in doubt [laughter]. Previously there is benefit in doubt. There is. And you should work with this. And you should also realize that I'm giving this talk to you tonight as just introduction. It is necessary to take the initiations

and practice the different instructions of the vajrayana in order to fully realize what we are talking about. But the way I've been taught and the way I'm teaching you is that it is always good to hear about these things so at least you get a warning.

It is only with the relationship with the guru that you can finally surrender the last of ego clinging. Ego clinging becomes very sophisticated, on a spiritual level it becomes sophisticated. Even on the bodhisattva's level it becomes sophisticated. That is why I told the story of Avalokiteshvara last night. That there must be the guru, finally, to say, look at this. Now in truth, the guru cannot make you enlightened. The guru cannot touch your head and suddenly the heavens open up and you experience the vast cosmic plan. It doesn't work that way. What the guru does is give you a hard time [laughter]. And the guru is uncompromising in his demand. He demands that you totally surrender any allegiance to samsara. And if you want to be around him, fine. If you don't, fine. So it becomes totally up to you. Your awareness is put on the spot. When you're with the guru you have no choice but to be totally there. If you're not, you have dreams. You have fantasies and you think about what you want to think about and no benefit derives.

So if you enter into the vajrayana, into the upayayana, you must understand that seeing the guru as the Buddha is primary, of primary importance. And having devotion to him is the path. What is having devotion? Having devotion is the perfection of awareness. In most traditions, in the theistic traditions, when they talk about devotion they are talking about losing one's heart. Giving up one's heart and one's mind to the greater being. But in a non-theistic tradition such as this, when we talk about devotion we are talking about being alternately sharp and soft at the same time. We are talking about the union of upaya and prajna. Sharpness and softness being united. At what is the way? The way is to completely give up everything.

Now prior to this the thought of giving up everything is slightly different. I could give up my material possessions. Oh yes, we could do that. I could give up my attachment to people, to relationships. Yes, we could do that. I could give up my attachment to enlightenment, I could do that. But finally you must give up attachment itself, all together. You might say well, what does that leave you with [laughter]? Well, it leaves you with the experience of reality, which is just a word or a symbol at this point. The experience of reality as empty and luminous simultaneously. The experience of reality as empty means that all forms, including the form that consciousness takes, has no permanent content. Therefore there is no such thing as conceptual mind. Luminous means that the absence of conceptual mind leaves you in open space. And that open space is totally and absolutely clear. And that clarity, in the vajrayana terms, called luminosity. Self-brilliance. Brilliance born from within. In other words, the emptiness is brilliance by itself, from itself. Needs no second thought, needs no origin, it simply is what it is.

So the goal, if you could call it one, is the experience of the simultaneity of emptiness and luminosity. Which is none other than the guru himself. Which is none other than your own mind. Now that's what's called enlightenment according to this tradition. But there is one other thing that you should understand, and that in the vajrayana we talk about working with phenomena. In the vajrayana or upayayana we talk about working with the phenomenal world. That is, the elements, and the senses, and the sense perceptions, the sense fields and the sense perceptions. We talk about mind as a phantom. In other words, this mind that we talk about, in reality the big secret is this, there is no such thing. If you can find one, please tell me, what is its shape? What is its color? When did it begin? if it had a beginning, does it have a middle? If it has a middle, does it have an end? This very mind that we talk about does not exist.

On the other hand, the experience of this non-existence is brilliance. Luminosity, like the sun. And there's something else too. We're talking about phenomena in terms of working with what's called the relative truth. That is, like this particular moment,

with each other. You don't exist. I don't exist. The dharma itself does not exist. There is purely this moment, which is unoriginated, yet it somehow seems very bright. Brilliant, non-existent and also continuous. Working with the phenomenal world is the upayayana. How we can transform the ordinary experiences of our life into ordinary wisdom. We have to conquer deception. Finally, my dear friends, I don't want to upset you, don't want to make you feel uptight in any way, but when it comes right down to it we must conquer the maras. We must conquer deception. And in order to conquer it, the best and most complete way is to follow this particular teaching, the tantrayana.

It is said that the most excellent student can achieve enlightenment in one lifetime. A good student takes seven. A little bit better, twenty-one. In the mahayana, it is said to take several eons. In the hinayana, nobody's counting [laughter]. The most excellent means is to work with the phenomena itself. That means working directly with your own mind, without any kind of filter. Sights, smells, touch, taste, sounds, thoughts, sensations, are the direct perception of wisdom. Or the direct unfolding of wisdom in the vajrayana. That means neurosis itself is transformed on the spot. That can only be done when you have given up any hope of survival as an ego entity. And that can only be done when you find an excellent and genuine guru who teaches you the path of forgetfulness. Which is egolessness, without a doubt. Utter egolessness is what the guru embodies and the guru manifests.

Although at the same time the guru appears in many ways. Lord Saraha, the great brahman, one of the eight-four siddhas, said in his first verse of the King Dohas, the story is that he was a brahman in India at the time, of a high caste family. And suddenly he took up with a lady of lower caste. And lived in a charnel ground, making arrows. And the king of that particular district, influenced by his ministers, called Lord Saraha to his court, saying what are you doing? Because they all said to the king he does the wrong thing. This person does the wrong thing. He goes against the teaching. He goes against our way. And Lord Saraha, being asked by the king, what are you doing, said this: *Just as calm water lashed by wind turns into waves and rollers, so the king thinks of Saraha in so many ways, although one man.* In the same way, you should understand how to deal and work with phenomena.

Although many things may appear, there is not, many things, there are not many things happening. There is just one thing happening. And that is the brilliant expression of this non-existent mind. The guru is the one that points out this egoless and brilliant mind. Therefore one should trust the guru completely. There are many stories in our lineage of how this takes place. And we think in our time, when we read these stories, this is bizarre. Such as Lord Naropa, with the guru Tilopa. They are standing on the top of a temple looking out, and guru Tilopa says, if I had a student, he probably would jump off this balcony right now. And Naropa thinks to himself, he must mean me [laughter]. And so he jumps off! Splatters on the ground. And Tilopa comes down and says to him, Naropa what are you doing down there? And Naropa says, Lord, because I cling to dualistic thoughts, I jumped off this building. And Tilopa says, you should not cling to this body as an ego, Naropa. End clinging to dualistic thoughts.

That was the kind of student Naropa was. And if you study all the gurus of this lineage, that's exactly the way they are. If the guru said jump off this building, they would jump. Oh, I suppose we would have second thoughts. But probably not. Neurosis can be transformed into wisdom on the spot. That is the message of the vajrayana. Therefore working with phenomenal world is the most important upaya, and the final upaya. All that which has to be transformed and the confusion from the hinayana stage to the mahayan stage to this particular stage, has to be brought to a head, like a pimple about to be [makes popping sound]. But it must come to a very intense and definite point. It is only with devotion that you can give up this clinging. It is only with devotion that you can actually let go completely.

If you think that something happens with your mind and you can manipulate the dharma with your mind, you are wrong. The dharma cannot be manipulated with your mind. This was taught to me directly by His Holiness Karmapa, and I pass it along to you in case you have the opportunity to confront that particular situation. Neurosis is wisdom in the vajrayana sense. Samsara is enlightenment in the vajrayana sense. Basically what that means is that there is no separation between mind, guru, and phenomena, which is the meaning of samaya. In the samaya we talk about the guru, student and the yidam forming an inseparable unity. Yidam means, in this case, the practice you are given by the guru. They give you something to meditate on, which relates to your being. And you see that as the very mind of the guru himself. You begin to see that in the post meditation experience, when I look at phenomena, that is yidam. When I look at yidam, that is guru. So perception, the object of perception and the perceiver are complete. And there is no ego whatsoever.

So that is the vajrayana. The path of radiant wisdom is complete at that level, and emptiness and luminosity are seen as the guru's face. I could say, of course, a lot more about that, but I think that will be it for now. Please, if you have any questions, ask them. [inaudible: Steely?]

QUESTION: Sir, could you say more specifically about upaya and what that means, what role that plays?

VAJRA REGENT: Well, in the vajrayana you have upaya as different kinds of visualizations, visualizing deities, yidams, which are enlightened expressions of the mind. And repeating mantras, which are enlightened expressions of the speech. And offering particular, making particular rituals, which are enlightened expressions of the body. So in the vajrayana they use and they teach body, speech and mind on the level of complete sacredness. Complete totality. So that's why it's called upayayana, you work with everything. You work with your body, you work with speech, work with your mind.

In the post meditation experience you actually take poison as medicine. In other words, the thing that you've been trying to get rid of is actually the thing which is your enlightened mind. So when you see neurosis of the kind of aggression that is a buddha, or jealousy is a buddha, pride is a buddha, lust is a buddha, ignorance is a buddha. You see it that way. So that's why it's called upaya. Because you use the things that are there, ultimately. Which is the way we've been taught from the beginning. Those of us who are students of Trungpa Rinpoche, that from the very beginning he taught us do not reject your neurosis because there is wisdom in it. At the vajrayana level they actually tell you what the wisdom is, or they point it out to you. That your particular jealousy is *Amoghasiddhi*. Your aggression is *Akshobya*. Your passion is *Amitabha*. In other words you transform the confusion into wisdom by seeing the world from the viewpoint of the guru.

So you have to get yourself that way. Best way of course is practice shamatha and vipashayan until your heart begins to break. When it breaks, allow the guru's mind to enter in and then let go of all hope of survival. [laughter] Even on a spiritual level. After all, who are you anyway?

Q: [inaudible: Thank you?]

VR: Do you want him to tell me? No? [laughs]. You see I can't help but say these things. I'm sorry. I know that it might be shocking to some people, but to most of you, you already heard it in one way or another, so now you are hearing it again. When I was with His Holiness Karmapa in 1977 we were sitting in Dorje Dzong in Boulder.

And Jamgon Rinpoche is there, and Trungpa Rinpoche is there, and myself. And he said to me, in the time of the thirteenth Karmapa they had a huge encampment, and he would travel around Tibet and wherever he went, they had this encampment, and people would meditate. And they said day after day reports would come in, someone attained first bhumi, someone attained third bhumi, someone attained tenth bhumi, and His Holiness looked at me and he said, in our lineage we don't just talk, we produce results [laughter]. So because he said that directly to me I am saying these things directly to you.

QUESTION: When you describe the vajryana stage I begin to be curious about the place of things that are familiar to most of us in the vajrayana world. Or things that are familiar already in the vajrayana like love and relationships and bonds and loyalty and family. And I begin to wonder if you would consider the vajrayana path a path for the few, for a few...

VAJRA REGENT: Uh huh, uh huh. Path for the many?

Q: Yes.

VR: Well obviously it's not a path for the many, not that many people have heard about it.

Q: Yet...

VR: Yet. We think this way. That unless someone has perfected mindfulness and awareness, it would be very difficult to practice the vajrayana. What I've said to you tonight is purely finger painting. To do it properly you must have a samaya with the guru, otherwise you will go crazy, thinking that you are wild yogi who can do, make anything with phenomena, you see? That's why it's called a secret path. That's why it's also called self-secret. That even if you read it in a book, for instance Blofield, and people like that who have written books about vajrayana, you read them, what can you do with them? Nothing.

Q: That's maybe a little part of my question here in hearing your presentation and knowing the content of my own life, the question, I'd be in the same situation with those books as I feel I am with your presentation. You are perhaps, did you say finger painting, or pointing?

VR: Finger painting. Making shapes with colors. Not definite, but atmospheric so that everybody gets a little bit of it. Go ahead. Yes?

Q: Just thinking.

VR: In that case, when you say just thinking, it should have the quality of brilliance, cheerfulness, color, shape.

Q: I actually think the moment does have those qualities.

VR: Ah, then don't cling to it as a thing. In that case, just let it be that way. And when it changes into something else, let your mindfulness and awareness practice be a cradle to allow whatever shapes and colors and forms arise to arise spontaneously. Basically, all we want to do is just relax and let this fascination with our own mind become fascination with enlightenment. And then next we would like to relax that. And let the

fascination with enlightenment become the five buddhas, the five wisdoms. And then we can talk about other things.

Q: Thank you.

VR: Harry's got something to say [laughter].

QUESTION: So is at this level a struggle completely unnecessary, or is there still a function, the struggle we experience-

VAJRA REGENT: -at this level, struggle is pleasure. And pleasure is struggle. When you connect with a guru you cannot have a second thought about pain and pleasure. [inaudible: Or?] say I can't go near this, it's too painful. Or I want to go near this, it's so wonderful. If you have those kind of thoughts, basically you are dragging your heels. At this level. But please understand that I am not suggesting that you become fanatics. The basic thing is to perfect mindfulness and awareness. Renunciation, not harming others, developing the bodhichitta and caring for all beings. Then when you meet a guru, then you can take the punches properly. Because it's a knockout in the first round [laughter]. Just like when I met Trungpa Rinpoche. The first time I met him [makes a sound like a punch] finished. There was no other thought. I said, I want to be where he is. Didn't matter to me what that was. I had no idea. Wasn't that smart. I'm still not that smart. But I'm smart enough to know that where the guru is, there is bliss and emptiness, and that goes beyond any of the worldly attachments that I could possibly consider.

Is that Bob? Is it cheerful Bob? Is that cheerful Bob? It is cheerful Bob! I can't see you over there cheerful Bob. Ok. Look at that smile, heh? OK.

QUESTION: Well, it's mostly there. Sir, why in goodness name would a person want to turn down this chance.

VAJRA REGENT: Well, because of habitual patterns. But to tell you the truth, if you ever had the chance, you would never turn it down. Most people don't get the chance. If you really had the chance, if it was given to you... [recording cuts out] ...talking about somebody else and the King says, no, no, I'm talking about you. Come and sit with me and have some food. Be part of my world. And you think again, I can't do this. This is just not my station, not my thing in life. I've been just doing what I can, but I can't really get into this. And the king says, I know what you're thinking. You think that you're not welcome here but you are. In fact, you wouldn't believe this, but I just looked up at my family tree and it seems you are a relative of mine [laughter]. Why don't you come in here and join our family, be part of our family.

See in that way, that's the way we think, we think well no, no it couldn't be me. In fact, Lord Gampopa says that one of the obstacles to enlightenment is thinking that all the great ones can do it, but not me. They could do it 'cause they are so great. Well, as Mr. Milani said the other night, even the great ones had to go through this. And a seminar on Orcas Island. Because the dharma is here. So if you get the invitation cheerful Bob, don't refuse it. Come into it. We like you. [laughs] Tell me a joke. Tell me a joke.

Q: [laughs]

VR: That's it, that's good enough. [laughter] Thank you. Thank you. Very good. Well, that's all you have to do Bob. That's it. You think, of course, there's a lot more, and there is. I'm with you all the way.

QUESTION: If one's experience of a spiritual friend in the mahayana is tremendous sort of awkwardness and trepidation, how does the student of vajrayana experience being around the guru?

VAJRA REGENT: Terror. [laughter] Like this, like I'll show you. This is the way I do it, anyway. Would you like some tea? Oh yes. [laughter] You keep your awareness so tight that anything that if there's a movement, a gesture, don't miss it. Because everything that emanates from the guru is teaching. For glance, gesture, how he picks up his glass, how he turns his head, how he blows his nose. It's like being encased in cement. You asked for it.

Q: If you feel frozen

VR: -good!

Q: -that seems to be a lack of awareness.

VR: Um um, um um. [laughter] See the whole point we're talking about is when you meet the guru it's like fear and passion [makes a popping sound].

Q: Thank you.

VR: If you're lucky. If your karmic, if you have built up the merit. If you're practiced. If you have given yourself. Then that [makes popping sound] samaya, that bond will happen. Then you will not be able to move. You're dead. [laughter] For all of us, to hear this it's getting treacherous. You're getting close to being dead. In terms of your ego. When you're with the guru it becomes total paranoia, that is to say, awareness cannot move from itself. And the whole space seems like it's moving the same as your thoughts. When you think, it echoes. And the walls echo your thoughts. You can't move. It's like, I know that he knows that I know that he knows. Which makes you very...but it's most fantastic feeling. Because wisdom occurs when there's no movement. That's good.

QUESTION: Further to the previous question, although I formulated it before you continued with your answer, can you relax into that

VR: -Um um

Q: Is relax the wrong word in that case?

VR: Absolutely.

Q: If

VR: -they tell you to relax

Q: -yes.

VR: -the gurus they say relax, everything is ok. You say, ok. And then they say, what are you doing? [laughter] They don't say just like that, though. You relax, they got you a little cigarette and they say, what are you doing? Relax is not the right word. Don't relax. You see there's a difference in the vajrayana tradition between relaxation and effortless meditation. Relaxation in the ordinary sense means to give up all care, because you have found your final resting place. But in the vajrayana we talk about relaxation being giving up all care because you have given up relaxation as your final resting place. Therefore your mind becomes like a rock. Your body becomes like an ocean. And the guru becomes like someone who kicks a rock down the side of a hill into the ocean. And the sound of one hand clapping doesn't matter at all. You know what the sound of one hand clapping is?

Q: I stopped thinking about it.

VR: This is it. [Claps hand on itself] [laughter]

Q: Thank you.

VR: I figured that out myself! [laughter] I am not trying to denigrate the Zen tradition. I'm only trying to point out the superiority of the vajrayana transmission. You see in the vajrayana we already figured that out. That that's the sound of one hand clapping.

QUESTION: I'd like to also return to that earlier question about the association of wisdom with immobility.

VAJRA REGENT: Yes. That's basic wisdom, yes.

Q: Yes.

VR: Not immobility, immovability.

Q: Immovability. Well, perhaps the answer, that is the answer to my question because it seems that the guru invites or stirs up movement also.

VR: In the alaya vijnana the guru stirs the movement of your mind, yes.

Q: Well, actually being challenging, moving quickly or rapidly

VR: -right, right. And quickly is better.

Q: Well, unpredictable

VR: -quickly.

Q: Quickly

VR: Yes.

Q: And seeming to invite response.

VR: Seemingly.

Q: So that there's a, there is no refuge, and it seems to me, in immovability.

VR: There is no refuge in response. See we're talking about the bodhisattva vow becoming fulfilled. Nothing for myself. There is no refuge in response. When you're with the guru, when you give the right answer he'll just probably kick you down the stairs. And you think to yourself when you're at the bottom, why is that? I gave the right answer. I was quick. I understood. And he still kicked me down the stairs.

Q: If he asks you a question, you do have to answer.

VR: You might have to get kicked as well. [laughter] You can never predict just like this life we live in. There's no notion of whether or not we will be alive tomorrow or in twenty minutes, or in five minutes. Therefore the vajrayana works directly on that.

Q: So under those circumstances how do you achieve immovability.

VR: Well, let it go over your ambition. And I suppose falling in love.

Q: That seems like an unusual definition of immobility.

VR: Hmm.

Q: Immovability.

VR: Hmm. Well, falling in love is, doesn't have any movement once it happens. Once you fall in love you fall in love forever.

Q: I was thinking of immovability of the mind in any given circumstance.

VR: So was I.

Q: Thank you.

VR: Well, ladies and gentlemen, you are good to talk to, and beautiful. I'm so pleased to be able to do this with you. And so pleased that we had this opportunity. And as you noticed that late and early and morning and night, afternoon all seemed to revolve themselves around your mind [laughter]. It is said that mind is the origin of all of this. And it is also said that mind itself doesn't exist. So we have a mindful, nonexistent time. I appreciate it. I appreciate it tremendously. Really a dream come true. So thank you and I thank the gurus of my lineage and especially the root guru, Chogyam Trungpa Rinpoche, who showed me the way. And especially the Karmapa Rangjung Rigpe Dorje, who pointed out the mahamudra and quite especially Dilgo Khentse Rinpoche, who showed me that thought beyond thought. So to all of those I pay homage. And to all of you who gave me the opportunity to express what they taught me, I pay homage.

So thank you. This is a good time for us. We should rejoice in it, and we should understand that this is just the beginning. Trungpa Rinpoche in his kindness and compassion has laid out a very specific path, if you want to follow it you can. Aside from taking refuge, there is the bodhisattva vow, dedicating one's life. But according to the Kagyü lineage, to go along with that one's practice should be comparable to one's vow. One should do dathün, that is one month retreat, with others. And also, one should do retreat, solitary retreat by one's self. In the beginning seven to ten days is good. After a while, and when you have the time, one month, ten weeks, etcetera, is very good.

Having perfected and having worked on one's shamatha practice and vipashya practice through dathüns, weekthüns, retreats, then one should definitely go to the Vajradhatu seminary. At this case, in the time when things are passing quickly, and our guru will not be with us, we have no idea. But his main teaching is at seminary, you should go to the seminary. Don't worry about whether or not you think you're good enough. Apply. Send in your application. Do your dathün. Go to the seminary because in years to come that will be the only time you will see him. And those years to come are coming very quickly.

And then there are other programs around the county. Plug yourselves into them. Like the International Sangha conference in Halifax, which Rinpoche himself asked me to say. That this is really important for all of us. Those of you who can come to the International Sangha conference in Halifax in August should do so because he will come down from his retreat to speak and also it's kind of like the gathering of the clans. In Nova Scotia where he has chosen, which he has chosen to be his capital. So, not capital, considering that little country, but capital of the world. Because I think his vision goes beyond that, it's the world. So if you have a chance, come to Halifax in August.

But basically follow the path as it has been prescribed. Meditation, individual practice, nyinthun practice, weekthün practice, dhathün practice, retreat practice, seminary, ngöndro, abhisheka, and again and again we do it. So please keep that in mind and if you can come to the conference in Halifax good. But there is a path, it has been prescribed, set out by the root guru, we should follow it that way. And if you follow it precisely, you will have good realization. That's all I have to say. Thank you so much, you are so kind.