

Peace and Clarity: 2 stages of Practice.

Vajra Regent Ösel Tendzin, July 8 1983. at Karne Choling
Full transcript, self-checked by Robert Walker, 3/3-6, 2024,

In order to develop what is called shamatha, dwelling in peace, *abiding* rather than dwelling, abiding in a peaceful state, it is necessary to -- now, we've got to figure this out, we've *got* to figure this out. How close do I have to have this so it doesn't echo? Here? Is that good? Ok. Now if you promise me it won't act up I'll leave it there. Alright.

Shamatha, abiding in peacefulness. That's the first stage of practice, and also the first quality of the awakened mind. Now we must understand there's a difference between *approaching* one's goal and actually arriving. In this case we are approaching. So it is good to hear the teachings in order to connect it with your own experience. Abiding in a peaceful state means that we begin to realize that mind and body are synchronized. That is to say, simultaneously, when mind arises body arises. Usually, we have some sort of conflict -- body and mind conflict -- which is indicative of a kind of dualistic split which keeps us in anxiety and pain, separate from our experience and separate from our world.

Now, separate from our experience is where we should start, because I think that's the most immediate approach. We have experience: hot cold near far anxious depressed happy excited peaceful agitated. Right? Experience. I'm not even talking about the *concept* of experience, I'm just talking about the actual sensation of experience. We have experience. At the same time, we have a witness, which we call ourselves, a witness to the experience. Because of the witness, the experience becomes isolated and frozen, and becomes a memory. Memory is stored in consciousness, and consciousness constantly percolates. When a similar experience arises in our mind, because it has been stored from memory, we associate it, and therefore we take on a persona, identity, according to that reference. You following me?

It is necessary to cut the ties to reference by establishing what is called "seat." We must establish a seat, a posture. Now that posture cannot be contrived or made up in any way, it must be simple and natural. At the same time it must be steady, without movement just like a candle, the flame of a candle undisturbed by the wind. So we do that by basically imitating the Buddha. That is not different than confused imitation, in a way. We imitate all kinds of things; we all do. We try to be someone who is like -- well whoever the particular heroes are at the moment. We try to imitate them or look like them or talk like them, act like them, out of our confusion. In this case we should imitate the Buddha out of our sanity, because the Buddha, as much as we know, attained enlightenment, and therefore that's the best kind of imitation we can possibly imagine.

So we begin by imitating the Buddha. That is, we take our seat. We assume an upright posture. We relax our body and let our mind flow freely. That's the first part in synchronizing body and mind. We must first establish a seat. And once you have established your seat and connected yourself with being in the moment or being aware of the moment or present in the moment -- you must understand that these are just words but they indicate a certain state -- establishing one's seat, being aware in the moment, being present in the moment, there is the possibility of relaxing and establishing one's ground.[pause]

Establishing one's ground is neither the perpetuation of fascination or the perpetuation of fear. It
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is simply being like a rock or a tree or a speck of dust that happens to fall on a mirror. In fact the speck of dust that falls on the mirror is probably best. It reflects. When the dust settles, it reflects the true nature of the mirror, which is the same nature of itself. When you sit and meditate and you establish your ground, that is your posture, you relax your expectation and anticipation, then the dust begins to settle. Therefore you become aware of how crazy you are, how upset and restless and neurotic and whatever you'd like to call it, how agitated you are. It's simply because you *settled* that such things could happen and as you could become aware of them.

So once you become aware of them, you let your body and mind play together. You begin to see the mind as -- what forms in the mind creates sensation in the body. And the mind, in this case, is not anything in particular, it's not something inside your head or something outside your head or something that is recognizable by a particular definition. The mind is simply the sense of *being*, as a reflection. Become settled, the mind and body reflect. As the mind goes, the body follows. Whatever occurs on the mirror of your mind is reflected in your particular physical existence.

It is necessary to overcome the tendency to be sick, the tendency to be unhealthy. The reason we are unhealthy is because we allow the mind to run wild. As the mind runs wild, then the body can only follow because the notion of existence appears in the mind first, and the body follows. So it is necessary to settle in with your body in order to see that. Now this is a very interesting point, and you should take note of it. That when you put your body in a particular position, and in some ways refrain it from unnecessary movement, *then* you can understand the origin of bodily activity because the mental processes become so vivid and exact that you begin to see how it happens that you feel restless, that you feel bored, that you feel tired, that you feel angry, that you feel depressed, that you feel happy. You begin to see that. Because the body is not moving, the mind is always moving. So, the contrast between the two creates a very vivid perception.

What generally happens is when you allow that situation to progress in it's own way -- in other words you don't try to invent anything about it, you just stick to your seat very solidly -- then when the wind blows, or the rains come, thunderstorms, lightening or hail, cold or blistering heat, you still are sitting there. In other words when the furor and terror and speed of emotional activity drive the mind into a frenzy, the body is still staying still, still being erect and straightforward. That allows the mind to expose itself to what we call conscious activity, what is normally called the "self".

So the mind exposes itself to conscious activity, and therefore resolves itself *in this way*, that at that point we begin to see, or consciousness reveals, the unoriginated quality of mind, and also the unoriginated and unceasing aspect of the activity of mind. Therefore, we flatten out, deflate and otherwise merge our consciousness into a simple bodily expression of being here. [pause]

When we flatten out in such a way, the expanse of our conscious activity is endless, and we begin to see in -- beyond pattern, beyond patterning. We begin to see that even though the mind patterns itself into such and such configurations such as jealousy, pride, hatred, pleasure, and pain, that beyond that particular patterning, there is nonpatterning which is the expanse of mind, and you could say that, the *ocean* of one's mind, or the *space* of one's mind, which is beyond patterning. So when patterns arise in the mind, it no longer becomes problematic because that is contained within a larger space. [pause]

The result of that particular realization and activity is the absence of aggression. The only reason we are so *nasty* to ourselves and to others is because we *think* that there is something permanent. We have not had direct perception of impermanence and direct realization, but we think there

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must be something to hold on to, even little little little bit, little straw of my-self. Must be. Otherwise, chaos. Fear. For and against. But when you practice and you practice without moving -- I don't mean without moving anything, you know -- without moving your *intention* -- slowly and subtly and surely you begin to see the impermanence of all things, that which is constructed by the mind, that which is the body, all phenomena, the world as we know it and any world beyond this one: impermanent, no abiding solidity or continuity in itself.

Whew. Time to relax.

Nonaggression. Let's not invent an artificial situation. Why should we? Ooo little itch, little thought. Maybe we could just, we could fwheew. But still there must be something. foew. You see it doesn't matter if there *is* something or not, that's not the point. The point is preoccupation and anxiety, who needs it? Relax. Let the something be whatever it is. .If there is a god in heaven, let God be in heaven and enjoy himself. [laughter] If there is a devil, let him burn where he wants to burn; let him burn there. But let us not fill our minds with fantasies. Relax. Be as you are. Nonaggression. Whatever thought arises is neither friend nor foe. You neither own it nor do you disown it, just let it be. You don't collect yourself. You don't reject yourself. Just let it be.

What happens? [laughs] You smile. It's like, I remember seeing this [laughs] circus act where they had a dog that smiles. [Laughs; laughter]. It reminds me of humans who are trying to have a good time. They had a dog sort of -- and the upper lip would go above the teeth the [like this? (demonstrates?)]. "Smile, Spot!" Eh, eh, human beings trying so hard to smile. [laughs] It's pathetic. Basically we have heaped ignorance upon ourselves, pile after pile, and insisted on torturing each other at the same time. We have to prove the point [makes 6 sharp taps on his microphone] -- *me*.

What happens? Sense of humor. Every time the formation of ego occurs in the mind, you begin to crack up. Not, you know, belly laughs or anything, but to yourself it becomes rather funny. when you try to posture in certain ways. "Yaaah. I like beer." [laughter] Whatever, you know. [in an officious voice:] "Of course I've seen all of Truffaut's movies." Films, I'm sorry, all of Truffaut's films. [sighs]. So tiring to be so smart, and without any humor. [laughs]

Relaxation. Let the body be as it is. Let the mind follow itself. Stay still. Stay put. Look straight ahead. Fear, cold, hot, pleasure, pain -- stay with the technique. Develop the mindfulness of the moment, which you will *see* the synchronization of body and mind -- how the mind goes the body follows, constantly. You will *see* it, if you haven't seen it already. You probably have.

So, next, keep it like that. Next gets a little bumpy. bump bump. Once you see it, you feel a little bit of congratulation, and you feel a little confident. Then it starts to bump, almost moreso than before and you think "Wait a minute that must have been a mistake. I'm not doing it right, I got the wrong instruction, I'm in the wrong place, I've got to get the hell out of here really fast." It's like when someone was saying last night "Did you ever think that this was all wrong?" [softly:] Boom boom bahm bahm bahm bahm. Mind starts going like a roller-coaster so fast. "Whoah, pull it in, pull it in. Bring it back. Easy. Easy. Bring it back." You're still sitting here. No matter how wild it goes and how furious the wind may blow, bring it back to just being, just simply being.

So, that's easy to say, but how about if I'm caught in a turmoil of fantastic fantasies of fear, of sexuality, or fame, or what?, you know. What if I'm caught up in all of those things that are so vivid and real, they just flash on our mind so fast. So what? Let them flash. Let them express their vividness as much as they want. We are not for or against anything. Not yet. Let's first *be* here and *sit* here before we start to develop sophisticated judgments about good and bad.

In a sense, that's what we have been accustomed to all of our lives, and therefore we have so many opinions and so many entertainments and occupations in our mind that it's impossible to actually discriminate between one thing and another. One moment blends into the next, and therefore the phantom of the ego is created. We think it's all continuous, from a neurotic point of view. It's not. From an actual point of view, each moment is distinct and has absolutely no relation to the previous one or the next one. So, when you settle yourself in that way --

Sir, the gentleman in the back? Could you please sit up? It would help.

When you settle your mind in such a way, then you begin to have more of a view of what's going on rather than your own internal dialogue and your own internal fascination.

When you settle yourself in such a way, you become interested beyond fascination, interest in the [tock sound] and how it resonates in your consciousness through your sense perceptions, how it affects your body, how it affects what you *do*, just that simple of [?] [tock sound]. You become *interested* in that, and you start to naturally inquire into the nature of things, not inquire in the sense of asking questions in your mind, "What is this? What is that? Why do I know this? How do I know that?" We can ask Mr. Science to do that for us or watch one of those public television shows where -- what's that guy who explains the universe? [participant: Carl Sagan]. Huh? Carl Sagan, we can ask him to do that for us, he has nothing else to do. But in this case it's just a little [tock sound]. What happened?

And you follow it, because you've developed some sort of mindfulness already, you follow every step of the way and it sort of pushes you *out*. There's a word, pushes you out into space, to look, to inquire without any bias, to not be afraid of looking into whatever occurs. This is called the development of awareness and in Sanskrit we call it *vipashyana*, awareness. So it's beyond just paying attention. Now, paying attention to the moment, which we call mindfulness -- or *being* in the moment, rather, rather than paying attention -- expands, by itself, naturally into just being everywhere at once.

Now we all wonder how we can accomplish what we want to do in our lives and we say, "Well, there isn't enough time. How am I going to juggle all these things? How am I going to work with this, that and the other -- practice, job, relationship, career fantasy or career accomplishment or whatever? My involvement with the community, my neighborhood, my friends -- how can I do this all at once?"

This is how. How is, you, with, through the discipline of mindfulness, you let your concern about your practice dissolve itself into three hundred and sixty degree awareness. You begin to see everything at once, not in the same kind of detail, but not fuzzy either, the same way I'm looking at all of you. I'm not looking at anyone in particular, in particular, but I'm *seeing* all of you, and I'm actually seeing that you are *here*, and there's nobody that has escaped by attention as far as who you are. I see every face. But I don't have to fixate on *one* face in order to tell this particular story.

So that's the sort of notion of awareness that, from the pinpoint view of shamatha, we develop vipashyana which is panoramic awareness which does not leave mindfulness behind. In fact, it increases mindfulness. How is that so? Well, the precision that we have developed in terms of ourselves, we simply engage the environment [unclear word: with]. We do it in a deliberate way; we actually engage the environment. You know, the thought arises that maybe we're a little stiff, but we don't want to loosen up because we think it might be in violation of something. In this case, we could say that, "Maybe I'm a little stiff" is some kind of sanity coming through.

But you must be careful, that when that comes through as a message that it does not contradict mindfulness. So the precision that occurs in mindfulness should not be lost in awareness, but rather it's simply a matter of including more than you thought you could, and beyond that, including more than you care to include, which comes later, which comes with the notion of feeling so relaxed that you're willing to take on other people's suffering as your own. Then you're no longer talking about your blessed opinions anymore, your blessed causes and all the rest of the bullshit that goes along with having an egocentric point of view.

In the beginning we have to train ourselves to look. Later on we have to train ourselves to see. First you look, develop mindfulness, then you see, develop awareness. Insight -- in Tibetan it is lhakthong, [Sanskrit] vipashyana. The practice of awareness is called insight, the development of insight, whereas shamatha is the development of peacefulness. The second stage is the development of insight through awareness, which is allowing the technique to expand itself, in other words allowing mindfulness not to be constricted by your own expectations.

When you come to the edge of your expectations in your practice, you become frightened *again*, that you think to yourself, "Well am I really going to let this hang out, this mind hang out, like *that*, just hang over and then out, out?" Yes, that's what we intend to do, all of us. We have always intended to do that, because we would very much like to give up this artificial notion. When you have insight, when you're no longer afraid to inquire into things as they are, you no longer feel frightened by *other*. In fact you begin to see that other and self are interdependent. If you have a *self*, it's simply because you perceive an other, an *other*, which couldn't be any different.

There are some people who will tell you that this self exists independently of everything. but [laughs] if that's the case, I think that would be the most stupefying state of all. In any case, when you have a self, you have an other, and when you have a self and other, you realize egolessness. There is no solidity to self. Through shamatha, you understand that. There is no solidity to other; through vipashyana you understand that. When you understand both simultaneously, then you have a taste of egolessness, which is the truth of shunyata, the supreme teaching of the Buddha.

Then you shock yourself into enlightenment. [Laughs.] You fool yourself. That's what you've been doing anyway, but in this case through the direct teaching of the Buddha, you can trick yourself properly so that you don't have to do it again and again and again. You don't have to continually trick yourself. One good one would be fine. No more separate camps, no more sense of artificial discrimination between I and other. Since the whole thing is made up in our mind anyway, we might as well play with it and develop compassion for people who suffer and are *so tight*, but they could never conceive that it's possible to have cheerfulness and joy.

So your practice is not something for yourself, but it should benefit others, but only when the time comes that you understand that you have the capacity to do so, and that will come spontaneously to your mind. You will not have to think about it, although you might think about Peace & Clarity, VROT, 19830708, self-checked transcript, Robert Walker, 3/6/24 Page 5

it ahead of time, you will understand that it's simply a thought. When you *can* benefit others, you will.

So those are the two stages of meditation which correspond to the attainment of a peaceful state of mind, and the precision and clarity of awareness. So if you have any questions, please feel free to ask them.

[pause] 37:41

Q1 (M): I'd like to know a little bit about passionless passion, if that's a stage that could be similar to shunyata.

VR: Where did you ever hear such a thing?

Q1: Ah, Rinpoche talked about it in one of his --

VR: [laughs] Okay, I just wondered.

Q1: The idea of sitting bull --

VR: What?

Q1: He mentioned in regards to, the image of sitting --

VR: Why is it that I can't hear what they're saying with the microphone? It happened last night and there's still -- is this still some kind of echo-thing? It all is blurry. I know, I should get my ears checked. Okay, let's try.

Passionless passion, right?. Rinpoche said it?

Q1: Yes, it was in regards to the image of sitting bull. And when you mentioned shunyata [emphasis on 2nd syllable] again, the process of sitting --

VR: Shunya-ta' [emphasis on 3rd syllable].

Q1: Shunya-ta'.

VR: Yeah, accent on the last. It's no problem. Ah-hah, I see, I see, yeah.

Well, in the normal experience of passion, aggression, and ignorance, and it's fueled by emotional upheaval and fueled by ego, and ignorance altogether, basic ignorance. So passion is more like lust or drool. Got to have it, must have it, want it, and that kind of thing. Passionlessness is said to be the essence of the dharma. Passionless-ness, that is to say, absence of any of that drooling at all, is said to be the essence of dharmic activity, dharmic being.

But then, once you *establish* that, then passion arises again, but it no longer takes the form of something which will reinforce one's being or one's being by any kind of memory or thought or activity, but passion arises again in the form of real inquisitiveness and interest into each experience -- people you meet, smells, tastes, touch. That kind of passionless passion is more the point. In other words, you can't *stop* it. You can't even hold back for a second. That mind just Peace & Clarity, VROT, 19830708, self-checked transcript, Robert Walker, 3/6/24 Page 6

generally goes *out*, goes toward everything which is around you, but not for the benefit of yourself, not to prove anything, not to get any particular conclusion, satisfaction, or reward. It just goes out naturally. And it just goes out and it *stays* out. It doesn't even have to come back home at night. That's passionless passion. Therefore it never hurts anybody.

In essence, passionless passion is called compassion. That's the Buddhist way of saying it. When Rinpoche talks about passionless passion, he's talking about how the confused state can be transformed into enlightened activity. So the passion that you have for a lover, or for food, or for money, or for success -- that *very same* passion is also compassion for beings. It's not different you see -- it's not a different one. It's not any different energy; it's the same energy. It's just the mental fog that clouds it makes it something for myself, rather than something which naturally generates benefit in all directions. So that's the difference. How does that sound?

Q1: Would you say that belongs to the buddha family in terms of all-encompassing space?

VR: No, it probably belongs to the padma family, in terms of radiation. But then again, you can't separate any of those, you know. All-encompassing space and discriminating awareness wisdom and -- you know, you can't separate them. But in terms of what *we're* talking about, passion and passionless passion, I would say that this is in the realm of Amitabha, in any case. You see *awareness* is in the realm of Vairochana, because he has four faces looking in all directions. I'm sorry, we're just going on with this. But that means all-encompassing space is that awareness is never separate from itself, thus more the notion of Vairochana. But Amitabha is the notion of passion as compassion, radiation. That's why it's good for the human beings like ourselves to have devotion and love, because the basic motivation is desire to get something. If we transform that desire into skillful means, we wouldn't be so unhappy. [gap in tape could be closed?]

Q1: No, and it brings up the idea that this devotion can then come from the heart?

VR: Oh yes, directly, straight from the heart. Straight from the heart, wherever that is.

It's sentimental, sure. But that's what we humans do. We're human beings, we live in the realm of desire. We are constantly desirous of something. But the most gentle part of that is the heart. We're not desirous of it for ourselves, but simply to connect two things together -- body, mind, self, other. We want to connect. We don't know that it's already connected, we seem to have forgotten that it's already connected, but in order to remind ourselves, it is good to practice meditation, So our heart can be thump thump thump, and we can have a real love affair, a *real* love affair, whatever that is.

Q1: Thank you. [pause]

Q2 (M): Sir, you spoke of mindfulness and awareness.

VR: Yes I did

Q2: And you mentioned that when awareness develops or arises, that mindfulness also intensifies.

VR: Yes.

Q2: My question is, is mindfulness always present when there is awareness?

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VR: Yes. Has to be.

Q2: But does it always select an object of which to be mindful?

VR: No.

Q2: Does it become an environmental mindfulness?

VR: No.

Q2: So what-- what is that mindfulness when there is a panoramic awareness taking place.

VR: Well I think it's a combination of spontaneity and precision, that when your body speech and mind are tamed in the sense that that you don't feel there's there's any place else that they *could* be, then spontaneously awareness dawns as natural selection, you could say. It's a further understanding of egolessness, that you're not bound by the particular definitions of the past. Somehow it starts to fuzz on the edge, you know, your notion of who I am and who the other is starts to blend or fuzz a little bit, starts to get fuzzy. And from that you lose track of yourself and you lose track of the other at the same time, and then suddenly, without warning, there's a color or a sound. And without thinking you associate that color or sound with wisdom or, ah [pause] wisdom, I think. Just pure like that, just purple, which is wisdom in some ways, eh? -- and the associative quality of your mind: purple, color, thought, the concept and the understanding are simultaneous and without any particular self-consciousness. So that kind of selection is how it goes. I suppose the Darwinian thing is the mechanical version of what I'm talking about. It's kind of like a stupid version of what I'm talking about.

Q2: Thank you.

VR: You're welcome. [pause]

It's tough.

[RW: it seems that these next comments are related to a piece of art of some sort, maybe an ikebana arrangement. He's referring to something there that we can't see in the audio]

[word unclear. laughter. shy [?].] This is too much like that, see? They both go the same way, up. It should have some other quality to it, the third one, the second one rather. Who did it? [?] Hm? Is it? Ah. It should have another quality. Just, huh?

Q3: We can't hear

VR: It should have another quality. This part. It's too similar to [unclear] This. This. They're sort of doing the same thing. You want to have somewhat distinct, three different moments: heaven, earth, and man. It's more fun, more fun. [clears throat].

Q4 (M): Could you, could you speak further about devotion in the context of your relationship with *your* teacher?

VR: Mm. What's your name?

Q4: What's my name? Jim.

VR: Jim what?

Q4: Pardon me?

VR: Jim what?

Q4: Jim Colby.

VR: Jim Colby. [pause] When I met my teacher I had no particular expectation. I was riding on my own sails at the time -- my own boat, my own sails, my own wind seemingly. When I met my teacher I hit a reef very quickly, and I understood there was something other than what I was thinking about, and that shocked me into a kind of, you could say, instantaneous awareness of things. That lasted for three days.

I went back to Los Angeles where I was living at the time, and the *tail* of it, the memory of it, would not go away. So I had to reconnect to it. When I reconnected to it, it was about a month later, and during that time I spent two weeks with him, not every moment, but I was there for two weeks and each day I would see him in one context or another.

I had a fairly good idea about devotional practice, being the student of a Hindu teacher for five years, so I knew that devotion was a part of their *Hindu* lineage that I was a part of, but not so much Buddhist, I didn't know. But still my attitude was like that in any case. So I sort of took him as someone who was wise and understood things. But beyond that, I think that devotion occurs, or occurred in me, by letting go of any preconceptions. When I met him, it startled my mind. When I met him again, it made me stupid. When I met him a third time, it made me smart. In terms of devotion, I would say that I have tried to and, pretty much, as far as I can see, followed his instructions completely. And I find that to be the most direct path to enlightenment in this particular age.

Devotion is a sharpening of awareness, in essence. When you follow a teacher and you follow it closely, you follow your mind. When the teacher and your mind become the same, then you don't follow. You realize. So it happens in that way. So devotion is very important because it has to do with your *heart*, to begin with. When I met him, it was like rock meeting stone. Later on, when I saw him again, it was like a cloudy day. Then again, when I saw him further, it was like a diamond ring.

Devotion is the simultaneous occurrence of one's desire and one's enlightenment. The appearance of the teacher in one's life is like the sun rising in the morning. It cannot be denied. Now that I think about it, I have never been very good at this, but the only thing that I recall is being attracted to light, just like a moth for the flame [laughs]. So devotion is like extinguishing ego. Being devoted to a genuine teacher is like a moth diving into the flame. That flame is the flame of continuous awareness. When your mind and the teacher's mind become one, there is no reason to complain about the fact that you don't have an interview.

Q4: Thank you.

VR: You're welcome.

Hm? [pause]. In the back, all the way in the back, raise your hand, raise your hand. There we go! Mind meets mind through a microphone.

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Q5 (F): Sir, would you say it's possible to reinforce your ego *through* practice? Or--

VR: It's possible. If you don't have a genuine teacher and a good sangha and a practice of studying the dharma, you certainly can make yourself into a good statue of Buddha.

Q5: It seems to me that it might give you something else to cling to.

VR: Well, you know, that's why we have what's called Dharmadhatu, in order to kick ass [laughter].

Q5: Thank you [laughs].

VR: You see, you can't maintain your enlightenment in the midst of all the neurosis of Dharmadhatu. [laughter]. You get tainted by it, and then you get pissed off at the others for not being as good as you. You see? And once you realize that they're not as good as you [laughter], you begin to realize that you're not so good yourself, which is pretty good for the Vajradhatu Sun, eh? All the questions about why Dharmadhatus are so *rotten* -- "People are involved in their things and bringing me down from my exalted state." [laughs. laughs.] Good luck!

You're all very nice people. I hope you understand that this is not entertainment. And I hope you appreciate the jokes. You have to work at it every day, all the time, not just when you practice meditation, but in the postmeditation experience, you should let things come and go, and when they come in a dharmic way you should take note of them, let them go, but these kind of insights happen constantly in everyday life. [sharp clunk on microphone sound]. I didn't do that, did I? [laughter]. I might be developing something I didn't know about [laughter].

Q6 (F): You mentioned shocking yourself into enlightenment.

VR: I beg your pardon.

Q6: You mentioned shocking oneself into enlightenment.

VR: Right.

Q6: And your hope that we only had to do it once.

VR: Um-hm

Q6: I don't understand.

VR: Mm? Well, it so happens that all of us have already experienced the awakened state of mind many times, but we have not realized that. Through practice, it is possible to come upon very definitive experience which is beyond doubt. There is also the possibility that that definitive experience can be clouded through excessive attachment to it. So if you become attached to it, you have to do it again. That may take a *very* long time. So, whatever you do, don't hold on to it. Say, you might experience something really wonderful and delightful and penetrating and good. Even so -- catch your mind! Catch it. Let it go. If I sound romantic, it's simply due to my forefathers. They always talk like this. [laughter]

Q7 (M): You said a number of times that body follows mind. And yet when you're describing meditation and the experience of shamatha, the body simply sitting still while the mind wanders, it seems the opposite process is taking place.

VR: That's right, because we have to do the opposite first. You see, because of the habitual pattern, we work backwards.

Q7: So when you say that body follows mind, you're simply saying that that's our traditional habitual pattern.

VR: Yes. Original pattern.

Q7: Thank you.

VR: If you could say there is an original pattern, it is that body follows mind. Of you can say that body is the emanation of mind.

Q7: But that can be changed, I take it, is what you are saying.

VR: No, that cannot be changed. That's the way things *are*. What we're trying to do is not get rid of body *or* mind, is to get rid of *fixation*. So to get rid of fixation on the body, don't move it. Hold it still. Relax. Then you begin to see mind as mind itself, and body as body itself, and body-mind as completely synchronized. *Different* but synchronized.

Q7: Thank you.

VR: It's like a good symphony, you know? Everything is in synchronization. [almost singing] ting tong tung -- tuhn. [pause]

Q8 (F): So when you're saying "dropping the struggle" as sort of when you don't have to, when your mind is synchronized in your body, you don't have to struggle to bring your body where your mind is. Would that be --

VR: Um-hm

Q8: --beginning to drop [laughs] the struggle?

VR: That's right. That's right, very simply. Very good, well said.

Q8: [laughs] Thank you.

VR: Very good.

Hot today. Lots of fan stuff. Sleep, dream, nightmare, pleasant dream, wake up, morning, sit -- who said that? I said that. Who's that? hm.

Well, anything else?

Q9 (F): You said something last night about the mind fixing on something, and then the body reacting and holding in.

VR: Um-hm.

Q9: I relate that to my body-armor type of thing. Does meditation practice break that down automatically?

VR: Um-hm.

Q9: that armor?

VR: Um-hm.

Q9: Thank you.

VR: Um-hm. *Precisely*. The whole idea. It's like [laughs] if the drain is clogged, and you put Drano in it, put the water on it -- phsheeeew -- it starts to unclog the drain, basically that's what we're doing. Everything, we already *have* it, you see. there's nobody here that doesn't understand *fully*. To understand *what*? Forget it! It's not the *what*, just *this*. We understand this *perfectly*. Nobody has to tell us about this. But we start to snooze and dream, nightmare, wake up, ohh, sitting practice, Hah. oo, this. okay. sit. shheeh. flush. heuh. Easy to do. Hard to do, but easy to do. It would be difficult, impossible, if we didn't know already, but since we do, we're catching constant glimpses of the primordial memory of being a buddha, awake, constantly catching [word unclear] messages [glimpses?], and we don't trust it. So sit until you feel comfortable with the glimpse, and *then*, sit some more. That's how it goes.

Well, okay, very nice, very nice. So are you, are working on it, and I appreciate that. (end of audio)