

*The following is a lightly edited transcript of the second talk
of a weekend seminar taught in Vancouver, British Columbia.*

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SHAMBHALA: THE SACRED PATH OF THE WARRIOR

Tonight I would like to talk about what is meant by confidence, because I think confidence has a lot to do with what your practice is all about. Confidence is not something that can be invented. Confidence is also not something that can be experienced; and there's where we have a bit of a jumping off point. I think it is important to recognize that experience is not the teacher. You can't be taught by experience; experience is something that happens to you as you go along. You have lots of experiences, and some of them are considered to be good and others not so good, according to your perception, according to your appreciation of things. Confidence means without any cause, and because it is not born from causes, confidence is unconditional. It is primordial, it is unconditional, and it's solid but without having any shape. That kind of confidence is inherent in each of us. Inherent means what we bring with us, all the time. The difference between living in this world in an impoverished way and living in this world in a warrior-like way is confidence.

Since it's not born from a cause and it's not a matter of experience, then what is this confidence? Well, it is nothing. But it takes a while to recognize that. That's why we practice meditation—as a way to get into living in a confident way, living with confidence,

being confident. If you try to do it the other way, in other words try to become confident through particular means, you are never confident. You might be defensive, but you're not confident, defensive meaning that you always have a defense for any offense; or vice versa—it doesn't matter.

So the warrior who would like to pursue this path and would like to live a life totally full and free should first give up everything, right at the beginning. That's it. Then you can move your body through space. Once you give it up right at the beginning, then you don't have to carry it with you the rest of the time. That's really true! You don't have to bring it with you everywhere you go. However, we should make a distinction between dropping it off and throwing it on someone else's lawn. It's not a matter of getting rid of the garbage, because if you get rid of the garbage, someone else is going to clean it up, right? When I was in my late 20's I had a Hindu teacher who taught me that. He said that if you take the garbage and throw it over the fence, it's someone else's garbage.

So then the question is what are you going to do with it? I think you have to sort of incinerate it, and that has a lot to do with letting it go at the beginning. To burn it up—that is, to burn up one's habits—means to give up all the nonsense about having to accomplish some great thing. That burns it up right at the start. You just stop doing that. You don't have to accomplish any great thing at all. You just have to *be*. That's enough, and you don't have to do anything else. That's what we call confidence in Shambhala. Has anyone seen *The Wizard of Oz*? That's the story. “Who put the hot in Hottentot? Courage!” And behind the guy's saying, “I am the Great Oz!” That's why that movie has had such vast appeal over the years. Kids watch it, adults watch it. If my kids are looking at it, I look at it. [Sings] “Follow the yellow brick road.”

Confidence is very tough. It's very tough, but it also bends and moves with the wind and the elements. Confidence is not based on anything, therefore it bends and moves. You don't have to be anyone to have confidence. Confidence is our basic humanity, who we are: we're confident people; confident in birth, confident in life, confident in death. Every step of the way we know exactly who we are and what we are doing. No one has to tell us. Of course, when you're a baby someone has to tell you yes or no, and when you learn that, that's it. Momma says, “Don't do that” or, “Good boy,” “Good girl.” Or, “No, bad boy!” “Bad girl!” That's it. After that, there's nothing to learn. Ladies and gentlemen, I'm not kidding. The

rest of it is just accumulating ideas, which is okay. If you want to talk, it's good. I talk so much that I can't talk!

Confidence is being able to just be, without a second thought. Sometimes we think of that when we are relaxed, in repose, so to speak. And sometimes we think of that when we have an idea. We think, "That's confidence!" But confidence is not born from any cause; therefore, it really cannot be gauged by experience. I'm not talking about anything profound; I'm just talking about the truth. Experience doesn't teach us anything. It is merely a matter of fascination—which is okay if you have confidence. If you have confidence, then you can experience whatever arises in your life and it's fine. Even if it hurts, it's fine. It's not to say that you're going to appreciate the dentist any more than you do now; but you have a different outlook on pain, pleasure, experience. When you practice meditation, you should practice with the attitude of confidence. Right from the beginning, when you sit down, when you put your rear end down on the earth, start then. As soon as you sit down, bingo! Confidence. Why? No reason. No reason. No one invented this game. There *is* no game. You just sit there and there you are—that's it. It's good to start practicing that so if you really decide to dance in the world, then you're not inhibited by your actions of moving through space.

Now, some of us feel more beautiful than others, uglier than others, more intelligent, more stupid, and so on. The truth of the matter is that because confidence is not born from any cause, to be a warrior in the world doesn't require previous history, like an I.Q. test, or whether or not you can make an omelet. There's more humor in it than that. I travel a lot, and every place I go someone makes me an omelet, and the omelet is different every time. They all sort of resemble the idea of omelet in my mind, but they're not the same omelet. It is the same with meditation, by the way. When you practice meditation, every time you sit down, it's not like it was before. It's different every time; it's a different omelet. It's the same general idea, but it's different every time. That's confidence. To know that is confidence. To know that and to *be* that is confidence. You don't need to do anything else. You don't need to know a lot. I'll bet when you taste something you can tell the difference between something that's burned and something that isn't. You don't need to be an expert to be a human being. You already are.

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In some ways, the whole world is self-evident—the colors, the shapes, time, places, people, relationships—everything. My goodness, how long we take to admit the obvious. How long we go around and around. Omelet. Would you like a little *fromage* in it? Why not? Three eggs; two? Omelet. How did I come up with this omelet thing? I think it's because of the shape. You've got eggs, right? You beat them up, some put milk in it, some don't. You put it on a flame, some use high, some use low, depends on how you want to cook it. Some people use butter, some people don't like that, just throw the eggs in there. You've got to turn it into some recognizable shape which we call "omelet." I say to people, "Can you make me an omelet?" They say, "Yes." I say, "Okay, go ahead." Amazing, the things that come out! [Laughter] But it all looks like an omelet, more or less.

It's the same with meditation, by the way. Say that you're meditating. That's what you did today, right? What did it look like? Don't tell me, "An omelet!" [Laughter] It looked like some basic shape of your mind, about what you're doing. That is confidence, which is what we call warriorship: you're beginning to get the shape of things, ever so slightly; but still, there it is. Each time you get up and you go to sit down again, that shape starts to appear. What is that? That's confidence. So you get used to it—not like it's something different; you just start to remember it. When you were a kid, you did the same thing. All of us, when we were very young, did the same thing. We remembered; we were frightened of our dreams. I remember when I was a kid there was a crack in the bedroom door where the light came through, and I used to put the covers up over my head because I thought, "Oh, something is out there!" It was just the way I shaped myself. No problem. So now we're doing it again. The same crack, the same light coming through, the same pattern of waking up and going to sleep. Meditation practice is simply a vehicle for doing that—remembering who we are, remembering our quality. This has nothing to do with past lives; who cares? You could say, "I was in Egypt last time." People say that sort of thing. Well, they used to. Confidence.

We talk about warriorship in the Shambhala tradition, not because it is something external, because it isn't. And so that warriorship makes sense, tonight I'm talking about confidence. Confidence is a basic state of mind. Confidence is not a teacher, confidence is not an experience, confidence is not anything. There's no real qualification. The most you can say is that it has a brilliant, luminous quality. Another aspect of it is that you don't get tired when you're confident. And another aspect is that you think about other people. When you're

confident, you have the time to think about every detail. Those are the relative aspects of confidence.

Confidence. You can ask, “What would confidence be if it weren't confidence?” It would be fear. That's what confidence would be if it weren't confidence. However, if we are confident enough, we can see that fear and confidence are pretty much the same. You know, when you come into a situation where you actually have to do it, whatever *it* is, it's pretty much like fear and pretty much like confidence. A good warrior knows the difference between the two. It's not so much that they are different things, but that there is a difference in expression. When you express fear or express confidence, it's two different manifestations, two different ways of expressing oneself. And it is good to know what the different manifestations are in order to live your life in a free and open way. If you're a fearful person, you cannot live your life in a free and open way because everything that is involved with fear closes in on itself. Everything that is involved with confidence opens out on itself. That's really simple, but that's the truth. I was just in Montreal giving a talk on Buddhism, and I was saying that we can overcome fear, hatred, jealousy, and pride, and one of the participants asked, “What's wrong with those things?” I said, “Don't you know?” and he said, “No.” I said, “Think about it. Just think about it.” We should definitely not get into any philosophical bullshit about it. There's no point in being fearful or lazy or any of that stuff. What's the point? If we're philosophical enough we could say, “They're all the same, and therefore I can indulge myself in whatever I want.” Who cares? You only make life miserable for other people while proclaiming that you are smart. So confidence is a matter of knowing the difference between one thing and another thing, between fear and fearlessness. And, again, confidence is not born from causes. You can't check with a higher authority and ask, “Is that really true? Is it really true that that is fear and this is fearlessness? Or am I just kidding myself?” Who's going to confirm you? Well, there are mortuaries that work on this kind of thing. They make the right tombstones, the right mausoleums that say, “She knew.” “He knew.” “He knew the difference between fear and fearlessness.” A little late.

Practicing meditation is in itself nothing. Therefore you should not attach yourself to practicing meditation. Practicing meditation is a way to calm your jittery, nervous impulse. That's all. Aside from calming down, another thing about practicing meditation is the openness that it suggests. Almost instantly, it suggests an openness that is relatively new to

our mind and at the same time familiar to our mind. When you sit and practice meditation, it's simple. Simple. No problem. That suggests an openness which is a daily experience, an everyday experience, all the time. Sound, smell, taste, touch, sight—whatever occurs in your consciousness is open. That's confidence. That kind of attitude is an attitude of confidence.

Confidence is like food: we don't question the fact that we have to eat. In fact, we don't even say, "have to"; we just eat. We're confident about eating, unless we think we're too fat or too skinny, and then we're not so confident. We eat more or less, depending on our mentality. The truth of the matter is that eating food is just simple activity. In fact, all the perceptions are like that—taste, touch, smell, sight, sound—they are the total expression of confidence. Just to see these flowers [pointing to flower arrangement] is an expression of confidence. You see color—red, white, gold, blue—just see it, it's there. You begin to appreciate that inner sense of confidence, that you can trust your own sense perceptions altogether. Red *is* red. Blue *is* blue. No philosophical treatise is necessary. No psychoanalyzing is necessary. It is the same with pain and pleasure. If you burn your finger, you're not going to say, "Ah, that feels so good!" Or you're not going to say, "I don't feel a thing." What a silly idea.

We all have this idea that we should be something other than what we are. It's very silly. Appreciating sense perception, appreciating the world, is the attitude of confidence. Without confidence, we have no way to be. Without confidence, we are confused people who are constantly hit by things—life and death, sickness and health—all of that. We are constantly hit by them, and we don't know what to do. The last thing we're thinking about is to call mother. "Help! I'm adrift in this world! Things are happening! Quickly! To me!" Yes, that's true; that's true. But I guarantee you can handle it. It's all right, you know. You have everything you need. You don't need anything else.

Then, if you practice meditation in that way, everything becomes solid and empty at the same time. If you practice with that kind of attitude, with that kind of confidence, then your experience is solid and empty at the same time. The great warriors of the past had that confidence, and they could walk on water or fly in the sky. I'm not joking about this. It's not a joke. If we have the attitude of confidence, there's an openness which includes death and life together, and includes what happens in life as a way to express some genuine sense of

being. Life and death *are* a big deal. Some people die very well, some people don't die so well. The warrior's attitude is one of complete confidence in life and in death. We should have that. We should have that at every second, in every moment. Since we don't know when we're going to die, we might as well brace up right now. That doesn't mean we should be paranoid, because that would be quite a task. So one has to have a really good, solid and empty point of view right at the beginning. When you sit down, when you start, drop off the baggage. Where? Just drop it off in space; let it disappear. [Snaps fingers] Just be. That is the best way to go about it. The rest is just a lot of ideas.

I'm sorry if I talked too much. If you have any questions, please go ahead.

QUESTION: I was curious what you aspired to be when you grew up.

VAJRA REGENT: It changed so many times, so many times. The truth is I never could get a handle on it. I remember when I was in eighth grade we had a project called "My Career." I went home and thought to myself, "What am I going to do?" since I had no idea. So I opened an encyclopedia, I turned pages, and I came to this thing that said Landscape Architect. I said, "That's it." I took it out of the encyclopedia, put it in the project, and that's who I was in the eighth grade. Later on as I grew up, I thought I could be a lawyer, I could be a bartender, I could run a hardware store, I could be an actor, I could be a priest—it just kept going. I never figured on any one of them. When I was in college, I studied political science. Then I studied languages—French, Italian, German, Latin. Now I think the best education is language—just reading, listening, writing. A little history helps, but the rest doesn't matter much unless you're interested in it. And if you're interested in it, then it's okay. It's fine. I was very good at drawing when I was young, in high school and before that. In fact, I used to do projects for other people because they couldn't draw, so I'd say, "I'll do it," because I loved to draw. As I grew older, I lost touch with all of that, except for the fact that I still do it in my own way. I draw things, I talk about things, and I listen. So in some ways, I guess I haven't lost my original inspiration to do what I do.

QUESTION: You talked about having confidence in life, but also having confidence in death. I can see how my sitting practice and Shambhala Training gives me confidence in life, but I can't make the jump with you to finding confidence in death.

VR: Just keep going.

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Q: How long? These weekends are expensive!

VR: Death is expensive too. If you don't make enough money, your family is going to be stuck with the bills.

Q: I worry about that sometimes.

VR: I don't worry about that. I really don't. Someone will do something with it.

Q: But the sitting practice that we do—awareness of what's around us—makes me wonder how am I going to be able to make a leap from that to confidence in death?

VR: I can't tell you that, I really can't. I wish I could. You have to find out for yourself. All I can say is just do it. That's all I can say. No one's watching. Maybe your mother is, but she may die before you do.

QUESTION: You said last night that the main thing about the Shambhala tradition is its language. Is that the English language, or the language of the 20th century?

VR: It's the language of Shambhala.

Q: The language of Shambhala. Its vocabulary?

VR: No, the language.

Q: Its grammar?

VR: No, the language. There's a difference between the sense and the words. You have to know the sense. That's what I mean by language: the sense of it. Do you understand what I am saying?

Q: No.

VR: If I say hello, do you understand that?

Q: Yes.

VR: How do you understand that? You've heard the word before?

Q: Yes.

VR: When was the first time you heard it?

Q: I don't remember.

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VR: Exactly! But you know the sense of it, don't you?

Q: Yes.

VR: That's what I mean by language.

Q: So the Shambhala language has always been spoken?

VR: I think so.

Q: And there are other translators?

VR: Yes! Absolutely! I'm one of those.

Q: Thank you.

VR: Absolutely. You got it right—perfectly right.

QUESTION: Sir, you talk about just being, and you also made some reference to not trying to create a legacy, a personal history. I'm kind of lost there. How do you then not waste your life? How do you know you're not wasting your life?

VR: You don't. It's not important for you to know that.

Q: Why not?

VR: It's not important for me to know that, or for anyone. What's important is that you do some good for some people some time. It's important to know what good is. That's important. And then you don't waste your life. That's as simple as it gets.

Q: But it seems so minute, your contribution or my contribution.

VR: Very little. Very little. Almost like the tiniest grain of sand in the universe is what your contribution is to the world. But it's *so* precise.

QUESTION: Sir, the question I have is about relationships, primary, intimate relationships, for example, husband-wife—and how that fits into what you're talking about, and the experience a lot of us have of our relationships being very problematic.

VR: You're asking why it is so problematic to have a relationship? Is that what you're saying?

Q: Yes, I'm wondering what advice you might have.

VR: I'll give you the best advice I can, which is always to yield when you think you are right. That's what I know. I didn't read that in a book, by the way.

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Q: You're talking about all situations?

VR: Yes. Situation means relationship, right? Always yield when you think you are right. If you're really right, then yielding should be a graceful attitude.

Q: Thank you.

VR: It's so wonderful to be in Vancouver. There are so many people in this shrine room. That's really wonderful. It feels really good.

QUESTION: I'd like to ask you about confidence—it's my biggest problem, really. When you mentioned that you never knew what you wanted to be, I've always known what I wanted to be, and when I think about that, it was a sign of total lack of confidence, of having to be one particular thing.

VR: Why?

Q: It's an attachment to a certain achievement, without which I don't measure enough, I don't count enough.

VR: Why don't you be simpler about the whole thing and just be what you want to be and forget the rest of it? What's the problem? Do you want to be higher up the ladder, or lower on the ladder, or what?

Q: I'm getting to the point where it's starting not to matter...

VR: Don't give up, don't give up, really. Don't give up. You asked me my experience. My experience is that it doesn't mean anything. One should not want to be anything; it's just another line of bullshit. If you want to be something, then you want to be something. The point is don't be so attached to your own aggression about it. Just be what you want to be! What do you want to be?

Q: The problem is knowing who wants to be that and why...

VR: No, no, that's not the problem. That's an endless discussion, because there's nobody home! It's not who wants to be that; it doesn't matter who wants to be that. Do you want to be that? Just go ahead and do it and maybe it'll help someone if you do it properly, nicely. Do you want to be the most famous of that thing you want to be?

Q: I've had that thought, yes.

VR: Well, then, the only thing I could suggest is to go about it in a very simple way, step by step, and don't worry about how long it takes.

Q: I've been trying to drop it.

VR: Why?

Q: Because I don't trust in myself.

VR: Wait a minute, wait a minute. You're telling me that from the very beginning you had an idea of what you wanted to be, and now you don't trust it?

Q: Yes.

VR: Why? Did you want to be a murderer or something? Seriously. Did you want to be something decent?

Q: Well, almost anything can be decent or indecent, depending on what you do with it.

VR: I don't know what you wanted to be, but I don't think you should give up on it just like that because it didn't work. I think it's more important to understand that you learned something about being alive, being human. I think it doesn't matter so much if you become that or not. In the process of doing it, you become who you are anyway.

Q: I don't want to bore everyone with my personal story, but what I'm getting at...

VR: I wouldn't be bored.

Q: What I'm getting at is there was always this question of what does it look like to the world, rather than whether it comes from the inside or not. That's what's wrong.

VR: So you already know that. Luckily, you stumbled upon Shambhala Training. Seriously. Because, you know, that kind of thinking just makes endless rounds of depression. What it looks like to the world—no one cares! The world doesn't care what it looks like. The world, if there is such a thing, is total, fickle, consciousness. That's all the world is.

Q: In the 1960's someone asked John Lennon or George Harrison—I forget which one—“What does it feel like to be a Beatle?” Do you ever think, “My god, I'm the Regent, and all these people are looking at me and listening to me.”

VR: Do I ever think that? No. When my boss pushed me out to the center stage, it wasn't just a push; it was a kick in the ass. And I felt it. I didn't have to ask any more what it felt like

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to be the Regent. Because to be the Regent didn't need confirmation from the outside, because I think the foot is still there. I don't need any of you to confirm who I am. It's the same thing with all of us. That's what makes it so nice to be together. So nice because we don't say, "Hey, am I who I am?" You know, my boss was a great teacher, and he had a tremendous foot. No, I don't think about it. I don't think about it. In 1971 he called me up to his room one night, he was falling asleep, and he said, "You know, some day you're going to have to talk in front of thousands of people." He said, "Always remember who you are." That's the only thing he said. Then he said good night. So I worked on that.

QUESTION: I would like to know why Shambhala Training is always labeled as non-religious and why that is a selling point, or positive point. Because to me it seems like religion without all the trappings—real, pure.

VR: I think it is because anyone can do it; you don't have to become a card-carrying member of any religion, you can just do Shambhala Training. That's it.

It feels so good to be here. I'm really impressed!

QUESTION: Sir, if you don't learn from experience, what do you learn from?

VR: You learn from learning. The process of learning is wisdom.

Q: How do you learn wisdom?

VR: From itself. You don't learn it from something else. You can say, "If I put my finger on that stove, I'm going to get burned," so I don't put it there again.

Q: That's experience.

VR: That's experience, but it's also wisdom. The wisdom in it is internal wisdom. It's not so much that you know what's going to happen with this epidermis and the fire and all those other things going on in the mind. You just say, "Aha!" That's wisdom in itself. It's not particularly born from experience. Although experience is good from the point of view of talking about wisdom.

Q: I'll think about it. I don't see the difference yet, but I'll think about it.

VR: There is no difference. I'm just trying to set everyone straight.

QUESTION: When you say you don't learn from experience, somehow, the first time you said that it rang true, and yet everything I know seems to say you do learn from experience.

VR: As soon as I said that, there was an instant recognition of wisdom, and right after that there was the memory of experience. "Wait a minute, wait a minute, wait a minute, wait a minute, wait a minute." That's called experience. There's nothing wrong with it; I'm just trying to put things in perspective. How else can it be primordial confidence? If it's based on something, it's not primordial.

QUESTION: Sir, could you comment about that edge between giving up and giving over, or relaxing?

VR: I don't know if there is any edge. I think the notion of the edge is mostly mind-made. It depends on what you're comfortable with.

Q: Maybe better to say the difference, then. Can you comment on the difference between those?

VR: Yes. The difference between relaxation and comfort is that relaxation doesn't depend on conditions, whereas comfort does.

Q: So giving up is comfort.

VR: I think so. My boss used to say, "Never give up, never give in." Sounds awfully tough, doesn't it? He was the most compassionate man, but he never gave up.

Q: Thank you.

QUESTION: I think I understand: is experience a reminder?

VR: Yes. That's all, nothing more than that.

QUESTION: What is thought?

VR: No one ever answered that, and I don't think I'm going to attempt to.

Q: Can you have two thoughts at once?

VR: No. [Pause] That was one.

Q: Will someone be able to answer it someday?

VR: I'd love to be around to hear it. The wisest person I ever met never answered that one.

QUESTION: What is the difference between confidence and trust, and how do those apply in Shambhala Training?

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VR: Trust is a kind of discipline, whereas confidence is not discipline. Trust comes out of accumulation; confidence doesn't.

Q: So there's no basic or primordial trust?

VR: No, no way!

Q: Trust implies trusting something outside yourself.

VR: Sure, always; or inside. What's the difference? I don't want to fill your minds with thoughts, by the way. Remember, you're asking the questions.

QUESTION: Sir, last night you said warriorship had something to do with connecting heaven and earth. Could you say from the Shambhala point of view what is heaven and what is earth?

VR: Heaven is everything above; earth is everything below; man is in between. "Above" usually means higher thoughts. "Below" means feelings, sensations. "Between" is the consciousness of the two.

Q: Thank you.

QUESTION: You mentioned to yield when you're sure you're right.

VR: When you *think* you're right, yield. I didn't say anything about being sure.

Q: What about when you think you're wrong?

VR: Yield.

Q: Good.

VR: Basically good. That's what we say in Shambhala.

Q: Thank you.

VR: You're welcome.

QUESTION: Sir, there's a paradox that I—

VR: Two doctors.

Q: Two doctors? Oh, a pair of docs! That's a perfect example, because out of my fear I couldn't hear. But the paradox is that if we have fear, and we're seeking to be just who we are...

VR: Take a chance. Take a chance. You might be a paradox after all! It'd sure be funny for us, but you know, why not? Why not? Or find out it is a paradox. Take a chance. Don't worry about the fear. Doesn't matter if you're here or not. You know, when I was with my teacher at the beginning, I tried to listen to everything he said, but he spoke so softly that I couldn't hear what he said. So very early on I figured what I hear, I hear, what I don't, I don't, and it all will come back some way, because I trust my own intelligence. So take a chance.

Q: So if we have fear, is that who we are?

VR: *Si*. Absolutely. No problem.

Q: So if I'm afraid, I'm just afraid.

VR: It's okay.

Q: And in itself, that's confidence.

VR: I think so. That's the whole point. It's not like fearlessness is something devoid of fear. Fearlessness is something that encompasses fear. Otherwise we'd have to become really stupid. Who knows? You're walking down the street and someone puts a gun to your head and says, "Your money or your life." You start to shake, start to sweat. You go on retreat for a week somewhere in the mountains. A tree rustles against your window and you say, "There's something big out there!" Ha, ha, ha, ha! Watch out. It's okay. There are two types of fear. The fear that is manipulative, in order to stay alive; and the fear which just comes, happens. If you embrace and work with that kind of fear, that's fearlessness. Only cowards don't know what it's like to be afraid.

Q: Thank you.

VR: You're welcome.

Are we finished? I don't think we'll ever be finished. That makes it very decent and good to be here and to be with you. Tomorrow's another day, so to speak. I would hope that you would settle in even more to the crystal clear reality. Look in the back of your skull—can you see? There's nothing to fear from the point of view of what might happen. We all could work out the logistics of our own death. We can't work out the exact timetable, but we can figure that we are definitely going to croak. Are we going to be cowards, or are we going to live a life that is decent? That's what we have to decide for ourselves. I think that the best

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way to work on that is to sit and do nothing for a very long time. You might get a little dizzy doing that. That's okay; don't be impatient. Stay with yourself, sit with yourself a little bit longer. A little bit longer than you think is necessary. That's confidence.

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