

BEING SPECIAL

- 79.** Of course in terms of practice it helps to believe that the teachings we follow are very special and very precious. Then we will treat them with respect and try to use them well. Yet the function of the teaching is to help us to awaken to the unborn empty actuality, how we actually are and how appearances actually are. Awakening to emptiness we find all is as it is, with no division of special and ordinary.
- 80.** This whole world is the same river with each of us a little ripple within it. However when we sit in ego isolation within the bubble of ourselves, we protect our difference from other people because we want to be unique and special. Actually we are made out of the same stuff as everyone else. This does not mean that we are the same as other people. We are neither the same nor different; we are each unique forms which are inseparable from the open empty dharmadhatu.
Control
- 81.** From the point of view of dzogchen, collaboration and participation are much more important than dominance and control. That is to say, we relax and find ourselves within the field of our participation. The world reveals itself as we reveal ourselves – nothing is fixed and everything moves together. The field of experience is responsive yet will always slip out of our attempts at total control. The one who wants control is the one who is already in duality.
- 82.** Ego is concerned with mastery and so it asserts its separation from the field of experience and occupies itself with deciding whether it will engage or not—yet either way it is always already participating.
- 83.** To awaken to and abide within and as one's own buddha nature involves leaving the matrix of control and awakening as relaxed spaciousness. The spacious mind is not other than whatever is occurring. Then, with nothing to defend, there is no basis for hopes and fears. This equanimity brings deep tolerance. The fact that some people don't like us and some people do like us is just how it is – so we can relax and work with circumstances, with the transient events which constitute our experience.
- 84.** The problem is never with the object. The answer is never with the object. The problem and the answer are always with the mind. The problem is the mind that wants to control and interfere and make 'things' the way we want them to be. The answer is the mind that relaxes and trusts the emptiness of the flow of self-liberating experience.

- 85.** It is very important not to feel that you are in charge. The worst punishment you can get in life is to feel that 'it is all up to me'. That is a very sad and lonely place. Graveyards are full of so-called 'indispensable people'.

Excerpts from Transcripts