

Seminar: Warrior of Shambhala

Talk 5

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This Talk: The Vajra Regent Osel Tendzin.

Date: August 6, 1979

Transcribed by Robert Walker, 3/23/2024 version, good checked transcript, could be checked again.

VROT: We are continuing our discussion of the warrior of Shambhala. I think at this point you must have quite a bit of material to study and contemplate and think about. Since we have such a short time together, it will be difficult to cover every aspect of our topic. On the other hand we should go forward because going forward, in this case, has to do with the recognition of our warriorship. Generally speaking, what we would *like* to do is take a little morsel, chew it, digest it, and then think about it, and generally speaking, we think so much about it that we bring it up again, and chew it again. That kind of method of study is not bad, entirely, but it also has some sense of some quality of not having confidence in one's own warriorship, in one's own intelligence.

So in this course, taking the situation that we have a short time, also taking the situation that we have the intelligence of warriors or would-be warriors, we have the vision to go on, go further. In terms of how you relate to this material, how you practice and study, I would say at this point that it is not entirely necessary to keep running things over in your mind. If you would like to memorize the categories that we have talked about, that's fine, but in terms of running things over in your mind, what I mean is, is try to actually listen, feel the essence of what we're talking about and go further, keep going.

I think the the vajracharya talked about that last week quite a bit. The whole notion of how a warrior perceives, a sense of looking and then actually seeing, is not a long drawn-out process particularly. Because there's some fundamental confidence in one's own warriorship already, it is possible to look and see on the spot, to listen and hear on the spot. That confidence in your warriorship, in our warriorship, comes from having discovered real gentleness in ourselves.

We've been talking about goodness from the very beginning of this course, and that goodness in each of us manifests as gentle mind and gentle heart and gentle behavior, gentleness throughout. Having discovered our own gentleness, there's a possibility for accuracy, precision, and spontaneity, which was talked about last week. That accuracy and precision *is* that very notion of *look, see what's there. Listen, hear what is being said*, the sounds that are around you, taste, touch, smell. The fact that we can actually perceive without aggression, proceed without any kind of notion of survival, security, what's in it for us, just simple perception, is based on our discovery of gentleness. Even to say "discovery of gentleness" is beside the point. It's not as if we're unearthing this ancient ruin called gentleness; not at all. Every one of us as human beings, every one of us experiences that gentleness constantly.

But we are, at this point, in need of some kind of training. Recognizing that we're in need of some kind of training comes from having some vision of the Great Eastern Sun, of that which is upright, brilliant and good in our world, in ourselves, having some sort of definite experience of that. Now, when I say "definite experience," I'm not talking about scientific proof, I'm talking about that which is simply personal to all of us. Discovering goodness, discovering gentleness, having the vision of the Great Eastern Sun means what? It means affirming by our experience what is innately true in ourselves in our life, what is fundamentally basically true, which is not a dream, which is not a speculation, which is not

the result of accumulated learning. It is the simple and clean moment--the simple and clean moment of our own awake quality, our own warriorship, which is saying the same thing.

If we can relate to that experience, if we discover this Great Eastern Sun quality, which is accurate and precise and, on the whole, gentle, that discovery itself brings about real delightful life, delight in our life, delight in our moment-to-moment experience. It's very simply the breath of fresh air, opening the window and letting that fresh air of our own intelligence come through, our own genuine warriorship come through.

Such a simple thing to do, but for so long we've been sitting in our room of ourselves with closed windows. For so long, we've pondered and wondered about how we're going to get any air, fresh air, and we discover, very simply, we can open the window. Well there's delight in feeling the fresh air, as we all experience on a warm day, like this day, *hot* day, very hot, and sitting around whether it's your work, or eating food, or walking down the street and quite suddenly breeze passes by. We feel it in our hair, in our face. At that very moment we feel refreshed and awake, delighted. Ahh. That feels good. That kind of delight is the discovery of our own warriorship and our own acknowledgment of Great Eastern Sun vision in our life, how we can actually live the life of a warrior. It comes on us in just a flash, simple flash of fresh air.

But, there's further training which is necessary for us as would-be warriors, Shambhala warriors, and that is we should be careful that we don't make that discovery of fresh air into further stuffiness. In other words, we should be careful of arrogance. We can suddenly become very secure--"Hah, I have the qualities of a warrior. I have seen the Great Eastern Sun vision. I belong to the right club. I have a membership in an *exclusive* club, which is not, you know, that awful setting sun club, it's the Great Eastern Sun club, the best club to belong to"--rarefied people who dwell above the clouds in great vision, who experienced some sense of--well, listen, just listen--*have* experienced some sense of lightness, gentleness. But let's not make a mockery out of that by any kind of arrogance. Let's not make a mockery out of our gentleness by thinking that our discovery *belongs* to us particularly. Let's not be bloated about our discovery, puffed up with our gentleness.

If you become puffed up, bloated and arrogant, what you think at that point is that you can indulge yourself completely in any sort of frivolity that comes along and think to yourself, "Well, I'm refreshed, I'm a warrior--a Shambhala warrior--little frivolous things like this are okay for me." What kind of little frivolous things are we talking about? Well, little frivolous things like behaving in such a way which proclaims yourself and puts down everybody else, that kind of arrogance. Proclaims yourself as the one who understands gentleness.

Now that comes about in so many different ways, like little gossipy chatter. Endless talk. Clumsy behavior. Not considering who you're with--is it whom? I think it's whom--whom you are with. It's actually being rude, crude, in the name of the Great Eastern Sun. Taking liberties that don't exist. In the name of being a warrior, being refreshed and awake, stumbling over everybody, and thinking that it's okay for *you*. "Okay for me, I don't have to do anything further. I've discovered what I've discovered." It has a lot to do with what the Vajracharya was talking about last week of making a mess and cleaning up the mess. What I'm talking about this week is reiterating that same thing, of sacred outlook, the vision of the warrior, but in this case we're talking about the actual discipline of how to continue that vision and not pervert it in any way, distort it in any way.

So, arrogance, frivolousness. How can we be true to our warriorship? How can we not fall into this sense of arrogance, this behavior of arrogance and frivolousness? Well, It has to do with being mindful of gentleness, the gentle quality of our perception and our world, the gentle quality of those around us. And that is the discipline of developing continual kindness to oneself and others, continual kindness. Every time arrogance and frivolousness comes up we should be kind to ourselves and others and at that point, *not* to indulge in arrogance and frivolousness *is* developing kindness to ourselves and others. That's *real* kindness, not to trade off your discovery on the marketplace. Not to make your discovery of genuineness some sort of commodity, something which is worth a lot to you--can be bartered, sold, made to impress, made to forget, made to ignore, made to push over. Developing kindness to oneself and others is simply not forgetting one's own gentleness at the very moment when frivolousness or arrogance begins to pop up in our experience, in ourselves and in others as well.

How can you do that? Well, first of all you can do that by recognizing how very tender and raw our experience is all the time. Have we talked about this before? Yeah. So we're going *back*, continually going back to that very tender spot, that very fragile heart which is so vulnerable and sensitive. When you are in a situation with other people and somebody is arrogant, somebody is defensive or paranoid or all the words you want to use for whatever setting-sun emotion that can actually happen. What can we do? What do you do? Do you defend your Great Eastern Sun vision by trying to clobber somebody across from you?

There are a lot of ways to clobber, to destroy the opposition. You can do it by some sort of general arrogance, like looking three feet above. You don't see any of that dirty stuff. Or looking below and saying, "How *petty*." Or looking straight at someone and at that very moment feeling completely lost yourself. That's three styles we usually use when anything is threatening to us. Either we go above it all, or we degrade it all, or we lose our own vision, just make ourselves numb. The antidote for that is to always feel and experience one's own tender heart, our own vulnerability. Nobody can deny that vulnerability, no matter how *set* we are, such *great* people.

You can read endless biographies of the greats of the greats of the greats, and it seems that every biographer is insistent upon telling us when and where they made their great mistake. Do you know what I mean? Whether it's a writer or poet, a general, a politician--great figures of history. What's included in the biography is their great mistake where their vulnerable side was. In our conventional way of thinking, that's terrible; somebody had a vulnerable point and that great career was ruined by one mistake.

Actually in Great Eastern Sun vision, that one mistake is their virtue. I wouldn't say their *only* virtue, but it *points* to their virtue. If it's based on the principles by which a person lives, this great person whomever they are, their mistake is usually because of their virtue, because they're not concerned with what history thinks, but they are concerned what what they actually accomplish according to their own vision and their own virtue, their own goodness. It's a very interesting point. I trust that you would think about that.

That point is basically what the warrior lives by, *how* the warrior lives--always relying on gentleness, never straying from that tender heart--the warrior does not have to deceive anyone, does not have to *trick* anybody, strategize anybody, lie, cheat, steal. The warrior does not have to do that because the warrior is basically vulnerable, has no armor from the conventional point of view to rely on, no set of false values to protect himself or herself from that which actually occurs in his or her experience, no

armor, none whatsoever. The warrior is completely open to what occurs, and that also could be said to be the warrior's armor after all, but it's not armor which keeps the arrows out, the arrows of defense and offense, victory and defeat. It is the armor which keeps the arrows of *deception* out.

You might say this is pretty transparent armor. If you put on this armor, any of us, we could be (snaps fingers) knocked off by the arrows of aggression and arrogance. That's what we think and that's why we continue to stay in the subhuman world. That's why we continue to not proclaim our warriorship, because we *all* think "If I behave in this way, I'm going to be destroyed."

Well let us take our journey slowly. The warrior who is mindful of intrinsic gentleness is also at home in his or her world. That warrior walks surely and slowly on the ground. The image of that usually is paranoia, somebody who walks surely and slowly is worried about who's coming from behind, who is in front, or left or right. But this warrior walks surely and slowly on the ground *because* this warrior is at home--body and mind are synchronized, earth is earth. The warrior at this point is always mindful and *alert* and gently walks on this earth.

Mindfulness is the key to the warrior's action. Mindfulness is the key to the warrior's discovering how to be in his or her own place in the world. Well you might say that you are aspiring to be the president of Bank of America--that's your business aspiration. Or you might say that you are aspiring to be at least as good as Picasso, or you might say that you're aspiring to be the best city planner that Boulder ever had, or you might say you're aspiring to be the best waitress that the New York Deli ever had. [laughter] Some people might be aspiring to be the best *failure*. I doubt it. If that aspiration is based on setting sun vision, probably you'll achieve it--you'll be the best of whatever.

The whole notion of being awake and being at home in one's place in the world is how the warrior lives. We're talking about tonight how to continue this notion of accuracy, precision, and gentleness, how to live as a warrior. How to live as a warrior is recognizing the quality of being at home in body and mind on this earth, this particular earth. That might be a concept to a lot of people, but to us it's simply (makes noise pound softly) this one, this one. How to be at home, relaxed and disciplined at the same time, to walk with gentleness on this earth, to walk with gentleness and discipline. That warrior, the warrior of Shambhala, lives that way, walks that way. His or her mind is relaxed, but mindful of details.

You see, mindful of details, if we go back again, it's like: look-see; listen-hear. That's mindful of details. The warrior having trained in such a way can walk gently on the earth with discipline and can discover his or her own place, which is not great or small, large or peanut. It doesn't matter. Each of us, all of us, are sitting right now in our own place in the world, at this very moment, and our place is *genuine* if we have a warrior's discipline. This is a genuine place we are sitting *on*, and we are the genuine people who are sitting *on* it. We could say, sit on it, which might summarize the whole talk altogether. In any case, if you sit on it, if you sit on it, then perhaps you can recognize that gentleness that you have discovered, that place of your warriorship in this life, this world, is very vast. In fact, it's just like the sky, just like space itself, completely vast and gentle at the same time. Many things might occur in space, but space encompasses all of it. That is the gentleness we're talking about, and that is the discipline and mind of the warrior.

Well, shall we have a discussion? 35:00  
end of talk portion

There *is* a gentleman, I think it's a gentleman, is it? Can you stand up? Oh it's a lady. Oh it's Winnie. Okay. All the way in the back.

Q1: (F) You didn't seem to quite finish what you were saying about if you are aspiring to be something other than what you're doing now. 35:26

VROT: Um-hm.

Q1: You seemed to imply that you're setting yourself up for non-genuineness.

VR: No no no. What I was talking about was that aspiration or inspiration to be *whatever*. If it's based on other than gentleness, other than tenderness, then certainly you are setting yourself up for tremendous disappointment and aggression. The analogies I used are simple ones, I suppose, because everybody relates to those nasty people who are in charge of IBM, and all this stuff. I don't know if they are nasty or not, to tell you the truth. I never met them. What I'm talking about is one's arrogance to be number *one*, numero *uno*, you see?.

Q1: Thank you. Uh-huh. Okay.

VR: They might be very nice people. We should invite them to Naropa Institute sometime. Anybody here related to the president of IBM? [laughter.] International Buddhist meditators. Right.

Is there a gentleman in the back there?

Q2: Thank you, I appreciate your talk. You were talking about armor. And I made some notes, so I could ask questions, would be fun. Could you mean in the sense of armor of the warrior is nonattachment?

VROT: Well, nonattachment is very interesting. Is that one word or two? Two?

Q2: Is there a little dash between?

VR: A little what?

Q2: Dash?

VROT: Yeah, so, non-attachment, I suppose is one word. Is it one word? Does anybody know?

Someone in audience: One word.

VR: One word, nonattachment, yeah. Well nonattachment is a difficult word for everybody here because everybody has read all the great fantasies, so I don't like to use that word, particularly. Nonattachment. Can you use another word?

Q2: You said complete openness, I believe. And--

VR: Well that's also an old word.

Q2: And could that mean nonattachment? And we could now define the word?

VROT: Oh, I see. We're talking about "is openness nonattachment?"

Q2: Complete openness.

VR: Complete openness: is that nonattachment?

Q2: Could we define it?

VR: Well, we could define the warrior's armor as being transparent. You see, what kind of armor do we usually think of--that which protects against the blows [makes slapping sounds on microphone], the assault of the enemy. In this case we're talking about the armor which is transparent. That transparency actually absorbs whatever comes to it because there is no enemy. See what I mean?

Q2: You mean like instead of warding things off, that would be like arrows or slings of enemies that would bounce off of your armor.

VROT: No, basically means this: that the concept of enemy is our own creation, basically, and when it comes at us we tend to believe, as soon as somebody says something negative in the environment, we tend to believe that that's contrary to our basic goodness and therefore we set up some kind of thing, some kind of shield. But in this case, what we're talking about, is that the moment when that occurs, the whole notion of separateness in the warrior, that the transparent armor absorbs that notion of separateness or aggression on *anybody's* part, That makes a real warrior.

Q2: What I--Maybe just an addendum. Nonattachment or the warrior of--

VROT: I don't like nonattachment.

Q2: Alright, I'm sorry.

VR: Don't be sorry, I just don't like it.

Q2: [Laughter.] Alright. I won't use it.

VR: It's the same thing as putting the garbage in the--remember last week?

Q2: OK

VR: Nice garbage bag, compress the whole thing, somebody takes it away. I don't like this nonattachment business. It *smacks* of theism. [Laughter.]

Q2: I guess that's bad.

VR: I beg your pardon?

Q2: That may be bad, I'm not sure.

VR: May be what?

Q2: Baaaad.

VR: Bad?

Q2: I'm not sure.

VROT: Well, may be bad may be good, depends on your point of view.

Q2: Again, the warrior of the armor, or the armor of the warrior--if there's nothing to defend--you're saying it's transparent if there's nothing to defend then the warrior has transparent armor. Is that what you mean? Nothing to defend.

VR: That's what I said, yeah.

Q2: I was hoping you would--

VR: Has nothing to gain, nothing to lose.

Q2: Right.

VR: Therefore, whenever--aggression or seemingly something which is at odds with your own point of view, everybody, your own point of view comes up, there's no resistance to that. In other words, there's no necessity to stick to: [in serious voice] "So this is the Great Eastern Sun and you're setting sun." [back to normal voice] In fact, a warrior can win the battle without hurting anybody.

Q2: What battle?

VR: Great eastern sun and setting sun, that battle, that's the battle we're talking about all the time [laughter]. We've been talking about it from square one. In other words, let's not degrade ourselves. That's the battle. There's no setting sun world as, you know, kind of like Star Wars, this big thing out there which is the bad people and where the good people--you see, that's what I've been talking about all night tonight. That the battle is simply this: Let's not degrade ourselves because we're habitually prone to *do* such things. That's the battle. But it's a transparent battle, because we made up the whole setting sun world, and now we're reminded that we didn't have to do it.

Q2: What do you mean by degrade oneself?

VROT: What did *I* mean by degrading oneself? [laughs] What would you think?

Q2: Proclaiming oneself to be something special?

VROT: Well, that's *one* part of it. [pause] That's one part of it, but there's lots of it, there's lots of it. Do

you know what I mean? It's the way you eat dinner. You know. Simple things like that. The way you say hello to somebody. We could go on and on.

Q2: Lots of question but someone else may need a turn. Thank you.

VROT: Thank you. Ah. Who, what's in store for me now I don't know.

Q3 (M, Dierk Ladendoorf): Well, as far of my simplemindedness, your talk had to do with truth. And--

VR: Tooth?

Q3: tee are.

VR: Oh. Truth.

Q3: Truth. Sorry, I got a bad accent.

VR: [Laughs.] People tell me I have a bad one as well.

Q3: Well, I wanted to ask you: what do you think is true?

VROT: What do I think is true?

Q3: Yeah.

VR: Well, I think that, that what is true is the warrior-like behavior in a warrior-like world, I think that's true. 44:55

Q3: Well, that's in a way what you said before. I mean I kind of flashed on when you said that affirming what's true on, is the vision of the Great Eastern Sun and brings about delight.

VR: That's right

Q3: So, I mean I still ask the same question

VR: What's true?

Q3What's true, yeah?

VR: That which is not false.

Q3: Okay. Well, what is not false, that was true?

VR: Don't you know?

Q3: Yeah, Um-hm. I think I know, but I wanted to know from you [laughs].



VR: Why?

Q3: I mean in kind of Shambhala warrior terms.

VR: But I already gave a whole talk about that. In fact you heard it. This is the fifth one.

Q3: Well, how do you kind of translate terms like--

VROT: Well, I'll say one thing, Dierk, to tell you the truth, is that we fixate on the word "true" as a kind of absolute. That's not what I'm talking about. *What's true is continuously awake.*

Q3: Uh-huh. Well, I kind of flash on that because, like, today I really kind of [had] a painful experience of something, you know?

VR: Today?

Q3: Yes, I mean it's always there, you know? [VR laughs] But today I couldn't transmute it into delight immediately, you know? [laughter] which was kind of interesting.

VR: Yeah, it's kind of interesting, that's right. What happened? I mean aside from the details.

Q3: Well I made a grumpy face on the day.

VR: Uh-huh

Q3:--and yeah, sort of --

VROT: You know what?

Q3: I knew--

VR: You know what? It's too late when you know you say "I know but I can't get out of this lousy long face"

Q3: Uh-huh.

VR: It's too late. It's not *actually* too late, but it's too late from the point of view of memory. You remember a couple of talks ago I said about waking up in the morning?

Q3: No I wasn't there.

V: Uh-huh. Was anybody here? [Laughter] About waking up in the morning and the light hitting your face, and eyes opening. Well, that's very very pertinent, very central to what we're saying.

Q3: Well sometimes it goes so fast, you know, you kind of--

VROT: Yes, yes, it goes so fast after it's gone, after that first moment when you wake up. Then it goes

very fast. Why? Because we're always trying to catch that first moment; we're trying to catch it all the time. When did we wake up? Did we wake up? The whole thing seems like a blur, like a battlefield.

Q3: So how does the warrior relate to that?

VR: The warrior relates to it by waking up.

Q3: And there is, I mean, he always--it doesn't matter whether it's 12 hours too late or whether--

VR: Doesn't matter.

Q3: It's never too late.

VR: First moment is *always* the first moment.

Q3: Okay. okay. It's never too late.

VR: No. There's no "too late". How could it be too late?

Q3: Right, yeah, that's true.

VR: Doesn't work, you know. Too late for what? Too late is anti-warrior, setting sun approach. It's too late.

Q3: Clear-cut--asleep or awake.

VR: Every moment we *do* open our eyes.

Q3: Oh, that's even better. [laughs] Well, thank you [laughs]

VROT: It's okay with me. Anybody else? Here in the front, there's lady with 2-piece white, no, the bottom is white and sort of maroon, no, sort of burgundy. Close. yeah. 49:33

Q4 (F): Fairly early in your talk you said something about deceiving ourselves that those, the experience of the fresh air was--*belonged* to us, and experiences of awakesness belong to us. Does any experience belong to us?

VR: No, no, that's what makes it a warrior. A warrior doesn't have to own anything. That's what makes a genuine warrior. You know, it's like shoving everything in like a marsupial,

Q4: Oh a marsupial, okay.

VR: Not like that. That's not a warrior's approach, or a pouch, for that matter. [laughter, she laughs] Now now, be gentle. [laughter] See what I mean?

Q4: I see what you mean. I think it's very hard to really believe that.

VR: Well, hopefully, we don't want to believe it. We don't want to believe it. No. We want to actually *experience* it. You see? Believing it is somewhat like "good news." But what I'm saying tonight is: you actually heard the good news: look-see; listen-hear. It made *sense*. Now what I'm saying tonight is, don't let it become some kind of --you got it.

Q5: OK. Thank you.

VR: That's great. She got it. It doesn't become some kind of a further fantasy. Like: "Can I really believe it?" "Shall I believe it?" That's not the point here. The point is *experience*, not to corrupt the whole thing and make it into arrogance or frivolousness at all. Thank you. Over here?

Q6 (F): Yes. I seem to have the microphone in my hand

VR: You have it already! Go ahead.

Q6: A question that continually arises, and I always think I'm hearing the answer but I would like to engage in some dialogue about it.

VR: Um-hm

Q6: (Sighs) In the United States, it hasn't been a problem, in past 100 years, of experiencing war on our home land.

VROT: 1865, I'd say 100 years.

Q6: But the question of war--Something like that. The whole question of organized aggression and whether it's coming from one individual on a dark or bright street or from a whole army, what I *think* I understand is that to meet that aggression with force is not always a bad idea, that there can be non-arrogant defense.

VR: That's right. That's right. That's what I mean. But what means *you* might use might be different than mine. Not necessarily to *hurt* anybody or kill anybody, not at all--if we do that then we're missing the point. But there can be nonaggressive defense, yes. Defense of what?

Q6: OK, there's another question. Not of the self if death is not particularly a problem for the self, but it seems *very* difficult for myself to give up the idea that my life isn't really all that--important

VR: Are you talking about *the* self or *your* self.

Q6: Uh - I'm talking about *my* self [laughs].

VR: So at least we can sweep away the concept of *the* self.

Q6; Yeah, alright.

VR: And we get down to *my* self, which is closer to home, so to speak. So death is not a problem for *the* self but it might be to *my* self

Q6: Yes. I cannot be nonattached about my self [laughs] in terms of death

VR: Well, didn't somebody asked about that last week?

Q6: Yes they did, and I'm continuing.

VR: And continuing that, is what I remember hearing about, is that the president who was beloved by everybody was shot, wasn't that a sweet thing to do, or sweet heart, or something like that. Did it go like that?

Q6: Something like that.

VR: Yeah. Well, do you know what that means? Did anybody get, click to that at all? That for a warrior it could be very sweet, not to *die* particularly, but one's *life* could be very sweet, therefore one's death also could be very sweet. We have no idea how it's going to happen, You know. walk outside you get hit by a car, and you're dead. Or, having no idea that you had congenital heart problem, and 32 years old, or 27, whatever you are, walk out, stand up, have a heart attack, and you're dead. But what kind of a sweet death, sweet world, gentle, is what we're talking about. When he said "sweet - heart" sweetheart, last week, does anybody remember that? Yeah. That means the gentleness of the warrior can also *die* in gentleness. It doesn't have to be the ethnic trauma that it usually is. It doesn't have to be that way. We have ethnic traumas all over the place. [she laughs.] Did we get to it? Not quite.

Q6: [laughs] Not quite

VR: Well do you want to try again?

Q5: I think the real question on my mind is heroism.

VR: Yeah, you mean how to die properly?

Q6: I guess, yeah, is it okay to die properly? [Laughs] Is it okay to die defending something?

VR: That's the only way to die. That's the *only* way to die, is properly. That's how a warrior *lives*.

Q6: But is *defending* something, defending an ideal which may be a concept, but, alright, defending the lives of others, that seems to be the simplest thing. Someone is coming to attack my neighbor, my mother, my brother, myself --

VR: Oh, well, wait a minute, wait a minute. Defending the lives of others *could* be an extremely good thing to do. Now you start to say my brothers, my mothers, my [trails off]-- didn't we get--

Q6: I said "neighbor" also.

VR: Neighbors--yeah, then we get into a problem. We get into a problem. We get into the territory of our life. You see, there's a problem there.

Q6: You mean why defend those people rather than any other people?

VR: No, I didn't say "*why*". That's ordinary logic. That's ordinary logic. Anybody would say that. I'm saying that a warrior should defend the lives of others. Doesn't mean to kill anybody, but by one's life to uphold and defend the dignity and genuineness of human beings, of gentleness of all these human beings. With *your* life you can defend that, proclaim that. Why do we always have to think of the attackers--considering how placid and lucky we sit here in this world?

Q6: Do you really have a sense that there are no particular attackers right at this moment? [Laughter.] [Laughs] Dare I mention Rockwell International?

VR: Who?

Q6: Rocky Flats,

VROT: You could dare to mention it. [She laughs]. No, I don't feel Rocky flats is attacking me or anybody else here. Rocky Flats is just simply the combination of everybody's aggression, including *ours*. Would you like to make Rocky Flats *more* dangerous? That's what everybody's doing. Let's make it more dangerous by making it *ROCKY FLATS*: the thing we have to *get rid of*. Shall we do that?

There's another way, not the dragging the protest mud feet, mud *disgrace* over everything. Sounds like Ginsberg poem.[laughter] There's another way. Can I say? It's by proclaiming the dignity of human beings, not by trying to *fight the evil*. If we're talking about defense, the *best* defense is recognizing the *dignity* of who we are and what we are, and actually radiating, proclaiming that by gentleness. We can dissolve Rocky Flats if you like, but how many here are willing to be *true*? I'm not talking about going out on a Sunday afternoon and sitting out on the tracks and making a spectacle of oneself in the cause of *goodness*, I'm talking about being good 24 hours a day. Then we can dissolve Rocky Flats for sure and all the rest of it too, if we like. I suppose nobody believes that; it sounds like kind of pie in the sky.

Q6: Unless everyone sits.

VR: Unless what?

Q6: Unless everyone joins together

VROT: No, how about one?

Q6: Beginning with one.

VR: Yeah.

Q6: But that's a long time to wait while what goes on there continues, or if one is in the middle of a war--

VR: Well, it took us a long time to make this mess. We should have developed some sort of patience at least in recognizing how messy we could be. See what I mean?

Q6: Do you really consider that there is no way to maintain, um, not maintain but to--is there no way for a warrior, warrior of Shambhala, to--is it always an aggressive or disgracing activity to point out problems, to question--

VR: Please don't try to trick me. What do you mean "point out" I've been pointing out all night.

Q6: [Laughs.] Fine, It's an argument in my mind.

VR: It's a pointing out if you have--you see, if you point out and your tongue and your teeth are barbed with poison points, and you point out with the intent to destroy everything other than what you point out, then I think there's a *big* problem [laughs]

Q6: Even if you're pointing out someone's fist coming at your face?

VR : You point it out. Hopefully you point it out like that [gestures] or else it will get you right in the jaw.

Q6: How is that different from protesting at Rocky Flats, for example.

VR: What?

Q6: If one feels that Rocky Flats is a fist coming at one's face.

VR: Well, it's more spontaneous, it's not contrived by philosophy.

Q6: Is it philosophy or is it being awake to what is happening there?

VR.: I'm getting myself in trouble. [laughter] It's *philosophy*, and *non-sense*. Now look, I take this position, if you might hear my political position on the world, and it's a very simple one. If I, as of *this* I, whatever that means, can recognize my own gentleness and my own connection with all of you as gentle beings, then I will do one million times more for this world we live in than *any* protest at any time, any place, and that's the way I feel.

Q6: Thank you for your answer. Thank you.

VR: It's a politically unstable idea these days. [laughter] On the other hand, I'm quite certain about it from my own experience. It's not like I'm making something up and like I believe in anything. A lot of people here know me and know I don't believe in anything. hm. [64:36]

Q7 (M): You seem to be talking about a warrior who wins this battle between setting sun and Great Eastern Sun not only without *hurting* anyone else but without even *fighting*. I think that's terrific, but I don't know how to go about it and I don't know if anyone does.

VR: I think we can at least attempt it by, first of all, recognizing our own goodness through the practice of meditation. There's no other way to do, to go about that. You know, you can hear somebody say "goodness" and you *click*: "goodness", right. Some little glint, little flip of memory goes by where you

actually recognize that, but that's not good enough ladies and gentlemen, that's not good enough. One must stabilize that, and that occurs in the practice of meditation. By letting things go up and down, which we're not usually willing to do, ok? Second part was?--

Q7 : Well, not only that he warrior wins that battle without *hurting* anyone else, but he doesn't even fight at all.

VR: Second part, right, right, doesn't even fight. And that is the, a sense of what we're talking about tonight, that it is *possible* to live one's life as a warrior if there is restraint, or refraining from frivolousness and arrogance. That is the part of not fighting. [pause] Sounds great, huh? But it's true. It's simple. We all know when we start to puff up [VR makes puffing up sound] It doesn't have to be particularly [VR makes quick gasp] --- it could be just like [VR makes longer inhale] -- [laughter]. You know, the arrogant or the passionate or whatever, we are [pause] Datsuns. [laughter, laughs] You see what I mean? We are driven? You know that commercial? [laughter] On TV? Datsuns: we are driven. The warrior is relaxed and disciplined. He doesn't have to be *driven* to proclaim: "We are driven." [VR sings that] It's pathetic. [laughter] Have you watched TV lately? [Laughter.] I watched it on Saturday. It's terrible. [laughs; laughter] How can anybody have any sense of warriorship if constantly everybody is throwing mud from one place to the other? We are *this* we are *that* we are *this* we are *that*. Everybody that comes on the TV says that we are *something* or other. Look under these towels! Ohhhhh. [laughter]. I picked the wrong thing! It was actually *Joy* [a kind of dish soap] that did it. [laughs] It's very funny but you know we do it still. It's funny but we still pay our little dues to that. Hm?

There's a gentleman back here in a Swami-colored t-shirt. [laughter] You're not a swami are you?

Q8 (M): Uh, not yet.

VR: Not yet. Okay.

Q8: Assuming a Swami or bodhisatva.does his own, does his or her own shit work--

VR: I'm not sure we can equate those 2 terms. [laughter] Is anybody familiar with the Hindu system? Swami?

Q8: Assuming we do our own shit work--

VR: Oh you mean you forgot about the rest of the Swami and bodhisattva thing--

Q8: No, I can't differentiate Swami and bodhisatva.

VR: Okay, okay, let's get to it.

Q8: Uh, How does a warrior, assuming a warrior does his or her own shit work, become a millionaire?

VR: By chance. [laughter] By chance, my friend.

Q8: By chance.

VR: By chance. Coincidence. What would you like now?

Q8: Is Naropa Institute proceeding by chance to--

VR: Accreditation?

Q8: --finance its program?

VR: You bet. It's by the chance of whether or not *you* might give some money to this fundraising drive. [student laughs; laughter] Would you like to do that?

Q8: I am. I am.

VR: You have?

Q8: Yeah.

VR: Well, give us a little bit more. [laughter] And all of you laughers as well, give a little bit more. If I might say, it's a worthy cause. Anyway, how do we become millionaires or how do we stay Naropa Institute?

Q8: By chance

VR: By the chance, by the chance that what we say to each other connects some intelligence, connects, by that chance. We have no guarantee. If I come here and you come here, tonight, or in preceding nights, following nights, the Vajracharya comes here, do we know we're actually going to understand? Can we be sure we're talking about the same thing? We cannot. But we can have some sort of certainty from, maybe *one* experience, that we are communicating from the point of view of our mutual warriorship, our mutual intelligence, and *that's* the important thing. We have so many concepts. We could have--how many people here tonight? Who would guess? A few hundred? So many concepts. How many concepts would several hundred people, three hundred people, how many concepts one mind can generate?

But aside from all that, there is some basis of communicating with each other. That's important. That's what we're talking about this whole course: Shambhala warrior. Are we talking about the same thing?

Q8: Presence.

VR: Presence, yeah, Definitely presence, that's good. That's *great*. That comes a little bit later on, but you see, we're leading up to actual *presence*, we *are*, but you can't just build a castle on sand.

Q8: Nor a pyramid

VR: Same thing. Can't be fake; it's gonna sink if it has no foundation. And gentleness, and what we have been talking about all night, and the last four evenings we have been together, it's the same thing, is *foundation*. It takes a lot of courage and genuineness and practice.



Q8: Thank you

VR: You're welcome. That's very good There's a lady behind you

Q9 (F, Anne Waldman): Vajra Regent, I really don't think Rocky Flats is a political situation, it's more a situation of pollution. And don't you think the warrior could lend his or her--

VR: Definitely--

Q9: gentleness--

VR: Definitely--

Q9 and goodness to that situation to permeate it?

VR: Definintely. I think also it is a situation of pollution. But then again, so is the automobile.

Q9: Absolutely.

VR: But what are we going to do about that automobile?

Q9; Run it on electricity.

VR: Yeah, sure. But it's easier to pick on Rocky Flats. Do you know what I mean? Who is lobbying against the automobile? Here?

Q9: I don't drive.

VR: You don't drive but are you lobbying against the automobile?

Q9: In my own way. it's individual, person to person.

VR: Okay. That's what I'm saying. That's exactly what I'm saying, I agree with you in that sense, that I am not particularly at ease with nuclear, whatever they are, under the ground 30 miles away, 20 miles away, [student: twelve], twelve miles away.

Q9; twelve

VR: How about one mile away? How about right here? [laughter] Are we not talking about the same thing? Are we not talking about the pollution that occurs in our environment because we have no sense of dignity?

Q9: Absolutely.

VR: That's what we're talking about. So what are we going to do? What are we going to do?--

Q9: Well I think you'd be impressed to see that the so-called movement had, we had a very dignified-- I won't even call it a demonstration. A protest.

VR: No, no, I'm not putting *down* that whole thing.

Q9: No I just saying, I think you were sort of lumping a lot of people together by talking about protest or Allen Ginsberg's poem or--

VROT: I am lumping everything together. I would like to lump everything together [laughter]

Q9: um-hm

VR: Pretty much, because you know, it's like this could be Noah's ark, if you want to think about it. The people here could actually--

Q9: Absolutely.

VR: --save the situation. *You* people, *all* of us could save the situation. You know, how many people does it take to destroy the situation? How many persons? One.

Q9: One.

VR: Right?

Q9: Right.

VR: One. If I might interject some Buddhist saying here, and if any of you have read Shantideva, who was a great bodhisatva, who was a sweeper at Nalanda University, the great University of Buddhists, and everybody sort of ridiculed him, and one day they asked him to say something and what he said is now called the Bodhicharyavatara, which you could read. [laughter.], which is a fantastic declaration of the bodhisatva's point of view. And he said: "The power of evil is great. The power of goodness is weak." Look at your face.

Q9: I don't think of Rocky Flats as evil.

VR: Huh?

Q9: I mean, it's not evil.

VR: Evil is evil.

Q9: It's working to clean up our own mess

VR: Yeah, okay. Whatever you say. Clean up our own mess. Now, that means you take responsibility for all those *nasty* people who invented those bombs.

Q9: Absolutely.

VR: You *do*.

Q9: In some sense--

VR: In *some* sense. C'mon Anne. I'm serious about that. That's important. That's very important, because if you protest there shouldn't be any aggression.

Q9: I totally agree with you.

VR: Alright, well we'll see what happens. I would like to go beyond protest. I would like to generate the nuclear force of goodness.

Q9: Let's do it.

VR: I would like to generate that. I would like to be a spokesman for nuclear goodness.

Q9: Do it! Great. [laughs]

VR: Well I [laughter. Q9 laughs] Okay. I'll do it. It's not a matter of pro and con, what you do. You know, we could march out, all of us, to Rocky Flats tomorrow, but personally my feeling is that would be a little measure. It might help. Some people might think that would help, good gesture. Okay. If you don't hurt anybody, if you don't cause a traffic jam. If you cause a traffic jam, that hurts, I would say.

What I would say at this point is that we can generate some sense of *truth* in ourselves, recognize some sense of truth in ourselves, and by doing that we could create such a tremendous force of goodness here. Heh. I sound like one of those preachers on TV. [laughter]. [Q9 laughs; laughter] We actually *could change* things, we *could* [laughs, laughter], with a sense of humor, of course. But we could change things.

Have you ever watched them on TV? [laughter] That's great. I watch them sometimes, and I watched a fellow the other day. He said something about the dirty, rotten stuff that was in the movies. It's so dirty. Oh, I wish I could repeat the whole thing, it's fantastic. But it's a complete notion of trying to *squash* everything that is *against our principles*. Now, if that's what you think Great Eastern Sun is, please wake up, sit up right now and *forget* that, that's just a bad joke.

Well, anyway, Anne, we could do something.

Q9: I think I'm here because of this, the vision that we all share, or have Great Eastern Sun vision.

VR: Yes, I think so. I think so.

Q9: But I think that can encompass so many things. One doesn't have to march, you can write a letter just stating facts.

VR: Well, I think it basically comes right down to how you live your life. Really, how you live your life. If you generate nuclear waste, then you should know how you do it. That's the way how I feel,

anyway. Don't want to generate any nuclear waste because it's sort of, it's like the notion of karma, nuclear waste begins to build on itself and eventually causes an explosion. Well, anyway, our gentleness can actually overcome that.

Q9: Thank you.

VR: Thank you. Ho, do I see a hand back there? Okay, there's a gentleman back there. [80:17:14]

Q10 (M, Allen Ginsberg): I'd like to point out that the word protest means pro-attestation. It's sort of a witnessing for something or appreciating. It can be an act of appreciation. It's been abused, the word [5 indistinct syllables, could be Greek or Latin etymology], is meant protesting against something, but that's the wrong use of the word

VR: I agree, Allen. I believe in the protest. [laughter]

Q10: Quite.

VR: Yeah, I protest *against* aggression, and I protest against *any* kind of absence of gentleness, I protest.

Q10: Well it might be possible then to pro-test, not even *need* to protest against aggression but simply go and be peaceful in anxious situation like a plutonium factory as a pro-attestation of peaceableness and nonparanoia

VR: Well, you and I are at odds with this one Allen.

Q10: Well, it's a question of, as you said, how you live your life--

VR: That's right.

Q10: If you do it *mindfully* I think it's worth doing, because I think it brings--

VR: *Could* be if you don't cause any traffic jam.

Q10: Ummm.

VR: Ah-hah

Q10: I think you have to take each situation at the moment differently and use your head and heart. There might be a situation where you'd want to cause a traffic jam.

VR: No, I don't think so. Personally, I don't think I'd ever like to cause a traffic jam, [laughter]--

Q10: Well let me see--

VR: -- even if that traffic--listen Allen, I'm serious--even if that traffic was a train with plutonium on it, I would not stop it--

Q10: Um-hm

VR: --but I would still protest.

Q10: Well, let's see, I don't know. I think, in a way, rationally what you're saying makes sense.

VR: I'm not a Gandhian, you know, in that sense.

Q10: No, but what you're saying is making sense, I'm following that, and somewhat persuaded against my will and my rage and my anger and all my emotions, but on the other hand it also seems too rationalistic and humorless, so that it excludes sort of spontaneous action on the spot in relating directly to, I don't see that as a problem--

VR: I don't think so. Well, I would see why you would think that, but *I* don't think so. I would think the absolute humor of the whole thing is *not* stopping the train. [laughter] No, I'm not trying to joke; don't be funny about this, please. I'm serious. Seriously humorous [laughs]. Is that--the spontaneous humor of the whole thing is like, to me, everything is set up one against the other, and the *genuine* protest is *not* set up one against the other, The genuine protest is a proclamation of truth, real dignity of human beings. So it is *not* set up one against the other

Q10: Well, I don't know if stopping the trains is really escalating polarization.

VR: Depends on the state of mind, I agree. I agree. Depends on your state of mind. But I don't agree all that much.

Q10: It may be escalating inquisitiveness.

VR: It may be also your legs get cut off by the train. Oh no, they always stop.

[unclear VR and Q10 talking at the same time a few words] Q10: They always stop. VR: You have to trust them. [more words hard to catch]

Q10: You have to trust *them* too.

VROT: That's too *sweet*.

Q10: You have to trust them too--

VR: They always stop, and there you are.

Q10: Well you wouldn't sit in front of the train if you didn't think they would stop [laughter] unless you really wanted [laughter] to escalate. So therefore it becomes a *game* and playfulness.

VR: That's right! And it becomes a *silly* game as well.

Q10: If you conduct it sillyly. [laughs] I think, probably, well, you just have to do it on the spot and see

how it feels. I wouldn't recommend it as a mass--I don't think it *was* ever recommended except by fools--as a mass practice for Naropa or for the sangha.

VR: Naropa was a great protestor. Do you know the story of Naropa?

Q10: I'm sorry, for the school.

VR: Oh, Naropa Institute, I see.

Q10: Uh, I'm trying to--

VR: Naropa was a great protestor too, did you know that?

Q10: Yes.

VR: Did you read the story?

Q10: Yes, I did.

VR: He was a great protestor, fantastic. He said, if you don't mind [laughs], that he had achieved some sense of recognizing the indivisibility of himself and others. He recognized that--which we're talking about, I think.

Q10: Yes.

VR: And he, according to the text, walked around with a razor blade on his tongue. No he didn't. No, he walked around uttering a word called "Vaidurya," Vaidurya has a different context in the Hindu or the Buddhist Sanskrit, but it means some kind of accomplishment. And some little kids found out about it and they said "there's this *nut* walking around saying 'vaidurya'" and they gave him a razor blade and said "Put that on your tongue." And he put it on his tongue and it melted. The story, the analogy there of the razor blade melting on the tongue is a sense of gentleness overcoming aggression.

But, okay, and now we get the but, which is the Rocky Flats but--and that people heard about that and got extremely frightened, that anybody could be gentle, *that* gentle, they could melt a razor blade. They got freaked out, and the ministers told the king, "This person has got to be some kind of sorcerer, somebody should get rid of." So, he sent a mad elephant after Naropa. Naropa, being a *genuine* person, looked at the mad elephant and the mad elephant dropped dead on the spot. [nervous laughter]. Okay, just go along with the story, okay?

Q10: Yes.

VR: Yeah. The king came along, ministers, prostrated, "You must be some kind of a powerful person." And Naropa said--Naropa looked at the elephant, elephant got up.

You see, the whole point is that everybody would believe in some kind of *power*, one way or the other. Nobody believes in any kind of gentleness, just--Whatever you can *demonstrate* as powerful they believe in. Later on, that same king, after Naropa was his minister and whatnot, had him tied up and

*burned*--[the same one, who saw, you know--

Q10: Um-hm]

VR: --and as he was burning he manifested himself in the form of--well, whatever, that's kind of getting, as not being burned let's say--and the king and all the rest of them got completely frightened.

Well, the point is, we could do that. I'm not talking about some kind of movie. But we could manifest ourselves as not being burned by aggression, not being burned by this kind of sway of back and forth who is on one side, who is on the other side. That's all I'm talking about, in all of Rocky Flats.

Q10: Yes.

VR: Rocky Flats is the *king's notion* of who is powerful and who isn't powerful

Q10: So it would not be too much of a drag actually to go and have some fun at the gates of the palace there.

VR: Not at all, Not at all, if you don't stop the truck

Q10: Well, that [laughter], I just--

[unclear, they talk at the same time]

VR: Ok, ok, Well maybe that's the analogy to Ginsberg at Naropa. He stopped the traffic and went to jail, went to the court, and he read a poem, and they let you go, right?

Q10: Yes.

VR: Pretty good.

Q10: Well, that's the play, worked out very gently, actually.

VR: So far.

Q10: So far, yes.

VR: So we should be disciplined about that sort of thing.

Q10: Yeah, and it would make sense I think for --

VR: I saw the movie. I didn't like it.

Q10: Well, the scene in court was not included, I don't think, or did you see that?

VR: I saw the movie,

Q10: Yeah.

VR: I didn't like *that*. I thought that was undignified. But on the other hand, what *you* did, you actually went through the whole thing, you went to the court, and you said, "Listen, I went here because --" and you read your poem and the whole thing--

Q10: And thanked them for giving me the opportunity to talk on the subject.

VR: Well that's nice.

Q10: It didn't offend them.

VR: Well, no, because, you know, it's sort of--

Q10: They were being friendly

VR: Yeah. Nobody made a big deal. But I think they could be, altogether, majestic way of protesting, which goes beyond sitting on the railroad tracks

Q10: I felt a certain majesty there, both in court and on the tracks.

VR: Yeah, it is, a *certain* majesty, but it's a *little* one –

Q10: Well, it takes more practice.

VR: No, that's what I'm saying, yeah. Could be a really great majesty.

Q10: The majesty can only be there if it has a form, it it's engaged--

VR: Nah nah nah. You see, now what you are saying is the majesty can only be there if we go to the tracks first.

Q10: If it does actually go out to engage with others.

VR: Okay. You stand up from where you're sitting, right?

Q10: Yes. No?

VR: No. Eventually.

Q10: Yes.

VR: That's the majesty *I'm* talking about.

Q10: And then you don't stand there but you then go and wash your dishes--

VR: That's exactly what I'm saying –



Q10:-- or go out to the tracks [laughter]

VR: When you stand up, when you stand up--

Q10: Yes--

VR: You stand up as yourself.

Q10: Yes.

VR: Yeah.

Q10: Inside the house and outside, of course.

VR: Well--

Q10: So it depends if you do, then, do practice of meditation, and pay attention to your own aggression and--

VR: Look, if all the people in this room, Allen, if everyone stood up as themselves and walked out and behaved in a warrior fashion, we wouldn't have to go to the tracks, I'm saying, with *this* many people. *This* many people.

Q10: But you see, we have to go make a living. We have to relate to the world --

VR: No, we don't have to go to the tracks, I'm saying, I would say, if we had *this* many people, all of these people, right here, they could actually stand up as a warrior and have their discipline and go through their little minute daily life--make a cup of coffee, putting on your clothes--we could dissolve Rocky Flats in a very short time.

Q10: Well, then that brings up another subject, perhaps, which is the nature of participation in what is designed here to be a democratic participatory situation, where people do as part of their daily everyday lives, ordinary lives, contribute to public discussion of public policy.

VR: Right.

Q10: And a traditional way has been--

VR: What traditional way are you talking about?

Q10: Mass assembly for the redress of grievances.

VR: Do you mean like Athens, and whatever?

Q10: No. What has been a traditional practice in America and also built in to the original declarations of guarantees and encouragement--

VR: Come on, what are you talking about--

Q10: --where people are able to get together. Public meetings.

VR: What are you talking about? The original congress where everybody was yelling at each other?

Q10: No, I'm talking about a *long* old tradition--

VR: Since that original congress that never happened. Come on, Allen. What are you talking about?

Q10: I've been at some.

VR: Town hall? In Barnet? I've been there too.

Q10: No, Norman Thomas in 19 fifty--1939?--in Newark New Jersey, he was just talking on a soapbox.

VR: Oh my goodness!

Q10: A charming gentle scene in--

VR: A very charming gentleman, right, which the basic populace--

Q10: Yes

VR: -- couldn't care less about that gentleman.

Q10: Well, I think what we're [4 second gap in tape at 92:47], that's one way of dealing with it. Another way would be to appreciate it and relate to it.

VR: Hm

Q10: And there are many ways of relating to it.

VR: We have to be careful, Allen, that we don't consider to *occupy* ourselves. Do you know what I mean?

Q10: It's a practice.

VR: Well, there's a very big--

Q1) And any gesture in the world is a practice of mindfulness.

VR: There's a very big difference between a practice and occupying yourself because you are bored and have nothing else to do.

Q10: Hm. If you wish to see it that way.

VR: Who?

Q10: That I'm occupying myself with Rocky Flats because—

VR: I'm not talking about you or *me*.

Q10: I thought you were talking about me there.

VR: No no no. Please please. Please, I'm talking about *all* of us. There's a *big* difference between *practice* and occupying yourself because you are *bored*.

Q10: Oh, bored! Oh I see, I'm sorry. I did not hear you.

VR: Um.

Q10: I was projecting the word poet out there.

VR: Um [laughter]. That's how it goes. [laughter]

Q10: Yes, well I've been hearing an awful lot about those poets out there.

VR: uh-huh. That's how it goes. Well anyway, we could go on with this for a very long time, which I don't think we should because people are probably desirous of going to sleep, but at some point—

Q10: Yeah, like I said, I'm clinging to it a bit because it is a subject that really hasn't been aired enough and I'm sure--

VR: Well, let's have a symposium, you and I at some point.

Q10: Sooner or later. Okay. We *should*, sooner or later.

VR: Well, since we're good friends, it's no problem.

Q10: Okay, thank you.

VR: Okay. Shall we do some more? Yes. You already talked.  
Hah. Mrs. Schmidt is here.

Q11 (F): What's ambition in a warrior?

VR: What?

Q11: Ambition in a warrior.

VR: What about it?

Q11: What is it in a warrior? If it's--

VR: Ambition, What is it, in a warrior?

Q11: Yeah.

VR: It's like a golden statue. It's worth a lot. It's not cheap; it's not cheap, it's not cheap or fake. It's not plastic.

Q11: So, somehow you're redefining it from the frivolous aggressive ambition that driving--

VR: That's right.

Q11: How are you redefining it?

VR: As, since goodness is our basic state of being, therefore ambition is allowing that goodness to spread.

Q11: It's not directed ambition in yourself?

VR: No, It's just like a statue of--golden statue radiates itself, Doesn't have to say "Hey, I'm gold. I'm golden."

Q11: How does it get ahead?

VR: A head?

Q11: Ambition, that's getting ahead.

VR: I beg your pardon?

Q11: Ambition is [laughs], well the frivolity, the ambition that I –

VR: That's what I've been trying to say. Ambition is not simply getting ahead, it's just radiating one's own sanity.

Q11: Oh.

VR: That's the ordinary notion of ambition, and what we're talking about.

Q11: Yeah.

VR: Okay?

Q11: Yeah. Thank you.

VR: You're welcome.

Well, we better stop at this point. [laughs] We could go on for a very long time. It's like a town meeting in Vermont [laughter]. I'm sure you have all sorts of interesting things on your mind, but basically there's one point which is most clear. Without discipline, you cannot babble away. And I make a distinction between discipline and experience. People babble away because they have experience of this or that. They say, "Well when I was in Rome it was like this. When I was in Zurich it was like this, and all that stuff. When I was in the sixties in Chicago, it was like this." That doesn't matter. Your experience is not all that important. Your discipline is *much* more important than your experience from the Shambhala point of view. Discipline is not taking sides with anybody. Discipline is recognizing your own basic qualities of intelligence and gentleness and warriorship altogether.

So, listen please. Hear what I'm saying. Don't be so concerned about the wind if it blows left, right, north, south, east, west. Don't be so concerned if you can sit in the middle of the wind blowing north, south, east, west. Both of those points of view are frivolous and arrogant. Be simply as you are. Don't try to make a big deal out of yourself, and don't try to make a little deal about your self. Just be simply as you are, and project some kind of goodness.

[98:10]Also, please, if you would, donate your money to Naropa Institute. It's very simple. How can we have this situation unless you donate some money? Do you think your money is so important? Maybe it is. I don't know; I don't have any money. Hard to say. Sometimes I have a lot of money. Sometimes I don't have any money. Sometimes *you* have a lot of money. Sometimes you don't have any money. But those of you who have a lot of money right now [laughter], at Naropa Institute, kick in. Do you know what it means to kick in? Has anybody ever heard that expression "kick in"? Kick in? This particular institution is the only one of its kind anywhere which is *not* dedicated to setting sun, and I say that with complete pride. Our founder, president, the Vajracharya, Chogyam Trungpa Rinpoche, our directors-- Mr. McKeever, Mr. Ray--the Board of Directors of Nalanda Foundation, the teachers and students all of you who have taken part in this, I say with complete pride, we are *not* dedicated to setting sun. So if you have five dollars, bread, bucks, coins, how do you say it? Whatever you want to say, as far back as you want to go, money, put it please to this particular institution called Naropa Institute. Put it please. I'm sure you have some five dollars worth.

I myself might be a beggar, which is a part of my tradition, and I don't mind at all, because I know what I beg for is a presentation of Great Eastern Sun. If you can help us help each other to make this particular institution called Naropa Institute, make its balance sheet on August 31st clean and straight for the NC double A-- is that what it's called?--NC double A--Bill? Huh?

Student/Faculty (off mike): NCA

VR: NCA? Huh?

Student/Faculty (off mike, inaudible) NCAC (?)

VR: NCAC--oh that's too much, forget it. North central accrediting association of colleges and schools? [VR is being helped out by someone else in attendance with the words] [laughter]. Well [laughs], whatever they say. They would like some little tribute. That's what they would like. Isn't that funny? They would like some tribute, from us. They would like to say, like big daddy of ours--[in big voice] "Can you take care of yourself son? daughter? Can you handle yourself?" [in a squeaky little voice:] "Well I don't know daddy I have this little allowance." That's what happens [laughs]. We can believe in

that sort of thing or not, or we can actually put our two cents in, in the north central accrediting thing, of colleges and schools, whatever. I hope that none of them are here.

But let me tell you one thing [laughter]. I'll tell you what they want to know. I'll *tell* you what they want to know. They want to know whether or not we have the money to go *on*. That's the American way for you, isn't it? They don't care whether or not the quality of our students and our faculty--well they do care somewhat--the quality of our students and faculty is absolutely brilliant, but it doesn't matter to them, because in our good old Puritan way, "Can we go on?" That's what they want to know. If not, out you go. Shove it. You may have the greatest faculty, the greatest student body that ever was assembled in an educational institution, but you can't pay your bills so too bad for you. You don't get accredited. [VR pounds on something] Listen. That's some kind of hype. I hope they don't record this, but I mean it. I would say to them anyway, that's why they don't have *me* going to Chicago. [laughter]

Since 1974 I've taught here, and ever since, since 1974 when we started Naropa Institute, there's been texture of awake quality and great discipline, and the people who have *left* here left here with *nothing* whatsoever. [laughter] They left here with nothing, and also they left here with some sense of warriorship when they left here. They didn't leave here with big credentials on their back. Nobody who graduated Naropa programs is going to get to be the vice president of IBM, no way. Maybe someday. But not two years, three years. No.

Well, a lot of the artistic people are very interested in us. Rockefeller Foundation gave us a few years' grants to a particular gentleman, but then he ran out of money. And this and that happens. Everybody complains, you know, "Why don't you get more grants? You know, then you wouldn't have to ask us for money if you get more grants" You wouldn't ask us for money because you can get it from somebody's garbage pail somewhere else. [VR knocks on microphone 3 times] You remember? Somebody's garbage pail? Let's make a big deal and get money from the garbage pail. We could also get a grant for being at Rocky Flats without hurting anybody. Maybe we could. Maybe we could get a grant for people who are actually intelligent, but who can measure that? Maybe the *Mellon* foundation or the *Honeydew* Foundation. [laughter] could measure how much [panting] how much we've progressed in our student body *this* year. People are *much* more intelligent this year, don't you understand? They're much more intelligent this year. There may be less of them but they're *smarter*.

[Heh.] Shall we go on? Shall we go on with Naropa Institute, my friends? Well, I don't feel embarrassed asking for money. Some people do because they think it's undemocratic, unless it's backed up by the Daughters of the American Revolution. Or unless they don't get any dirty name from being solicitous as to ask for money straight off from the student body. Well my friends, you are the student body; please try and give some money to Naropa Institute. Our fundraising drive is *stalled* at this point, and we have to actually raise 28 thousand dollars to show that venerable NCS--whatever it is--that we're not kidding around. It's an interesting point of view. I think I agree with them in some way, but not entirely. If you can help out, that would be delightful; that would be good. because we at Naropa Institute, the people who started this, and continue to work with it, are not kidding around. We have humor to go on, but we need some kind of gentleness and support that goes with that gentleness. So, all of you millionaires out there, please help Naropa Institute. Is a millionaire here? Oh, come on, there's--

Someone offmike: How come we got so far behind?

VR: Oh my. How come we got so far behind?

Person offmike, inaudible.

VR: Our money? Whose money? Mine? Yours? Yah. Yeah, well, I'll tell you what, there's a whole history of it, would you like to know? Well, would you go to the Naropa Bookkeeping office and ask?

Person responds offmike, inaudible.

VR: No, would you? Never mind you would. Would you?

Person: I've already done it once.

VR: You have? Who did you talk to?

Person offmike: That was 1974.

VR: Well, this is 1979.

Person responds offmike, inaudible.

VR: Well, how would you like to speak to Mr. Barbieri right now. Tomorrow. Okay. Go ahead. You'll find out how we got so behind.

Person responds offmike, inaudible.

VR: So [inaudible] we're so far behind? Well, you know why? Because there are no good old boys supporting this institution my dear.

Person responds offmike, inaudible.

VR: Well I do. There are no good old boys supporting this, even the USA government is not supporting us. Even that. You *can* get a scholarship. Maybe. How does it go? Bill? Come over here. Since we started this whole thing, let's go on with it. Bill has talked lots of times, but now he's going to talk again. Don't leave [snaps fingers]; Don't chicken out. Go ahead, okay? Say that to Bill. [laughter] How did we get so far behind, Bill?

Bill McKeever: How did we get behind?

VR: How did we get *so far* behind, she said. I don't want you to be a historian. Just tell her how come the USA doesn't give us all the big money to support everybody, hopefully *not*.

Bill McKeever: Well, we're not getting further behind, we're getting further ahead. We still have to pay the bills, and tuition does not do it. It's as simple as that; tuition does not do it.

VR: No, we have a deficit from before.

BM: And a deficit from our past as well. But tuition doesn't do it for this year either. So we've got both to deal with.

VR: We have a deficit from before because what?

BM: Because we started with nothing and we did it anyway.

VR: We had an interesting vision that we could educate ourselves.

Student (F): When did your vision first start

VR: Mine? This morning [S laughs; laughter ].

S: I meant Naropa.

VR: This morning when I opened my eyes.

S: I'm talking about your deficit.

VR: My deficit?

S: [laughs]

VR: That also happened this morning when I opened my eyes.

S: No, I'm not meaning this morning's deficit.

VR: you're not asking me anything, my dear, I don't want, please. Let's not take up people's good time. If you have a question, please do.

S: I did.

VR: Well, don't ask me when my deficit started. I mean, it doesn't make any sense.

S: I'm not asking you about your vision of Naropa.

VR: My vision of Naropa, I've been talking about it since I walked in here, since four years ago.

S: And I'm *with* you on that.

VR: You were with me from the very moment I started speaking?

S: Yes.

VR: Well can I reiterate what I was saying today?

S: I don't want you to reiterate anything. I'm only asking that, after being so clear about your vision, why did you find it necessary to ask us to give on a material level.

VR: [loudly] What material level? I'm talking about money! Forget this material level.



S: That is money.

VR: Don't give me "material level" my dear.

S: That is money.

VR: Don't bullshit all of us. Forget it; I don't want to hear any more. Please.

S: I'm not bullshitting.

VR: I don't want any of that bullshit.

S: I'm not bulshitting you.

VR: [unclear] material level or concept. We're talking about *this* particular institution of Naropa Institute--

S: Of course we are.

VR: My dear--

S: That's why we're all sitting here.

VR: How much money have you given this summer?

S: How much money have *I* given this summer--

VR: To Naropa Institute. Yes, I would like to ask you that.

S: And why would you like to ask me that?

VR: Because I want to *know*. [laughter]

S: Well, maybe I won't tell you.

VR: OK, fine, that's good enough. Thank you.

S: Thank you.

VR: You're welcome.

Well ladies and gentleman, we have stated our case very clearly. Maybe it's a little bit ragged and it has bumps on it, but it's true and it means what it says. It's not being bullshit to nobody, *never*. So if you'd like to help out please do [laughter; applause]