

Good evening. We are continuing with our study, subject matter being the warrior of Shambhala. As we discussed last week with the Vajracharya, the warrior's world is based on a vision of the Great Eastern Sun. It is based on the discovery of the warrior tradition in oneself, based on the discovery of oneself *as* a warrior. And we talked about the notion of warrior as different from someone who makes war. When we talk about warrior here, we're talking about the discovery and blossoming of the full dignity of our human existence. The basis of that warrior tradition is not particularly regional or national, It is simply what exists in the heart and body and mind of all human beings. As such it has no origin. Having no origin, it is not subject to particular whims or fashions that develop in our world, in our human world, in our history.

When we talk about living life as a warrior, we *could* say we are involved with a cultural situation. In other words we're talking about working, living, acting in society in relationship to others, in relationship to the environment. In terms of this course, we should understand that this kind of living as a warrior has as its background some kind of basic truth. And that basic truth is expressed in the Buddhist teachings as the Buddha taught, namely the four noble truths, that there is suffering, that there is origin of suffering, that there is an end of suffering and a path towards that end of suffering. So, we could say that in talking about Shambhala vision, the warrior of Shambhala, that Buddhism is the background, the inspiration of how to live one's life as a warrior. So, basically it's like two hands in the same body.

The warrior's life is based on fearlessness and is expressed in the world by the synchronization of body and mind. That synchronization of body and mind, we could say is the absence of dualism, to use the Buddhist logic, Buddhist terms, absence of dualism is the the synchronization of body and mind, and that is the result of fearlessness. And fearlessness, as was described last week, Monday, was, let's see if I remember: nervousness, was that one?, anxiety, was that another one? and what was the last one (student: inadequacy) inadequacy, right. And that is the nature of fear that came about because of what? Bewilderment, right.

Because of bewilderment there is a total breakdown and what we talked about as the setting sun world. Now we should make it clear that when we talk about great eastern sun vision and setting sun world we're not talking about setting up another war, particularly. What we're talking about is the difference between being sick and being healthy. It's the same as with one's body. Usually what happens is we become sick because body and mind are not synchronized. We allow any kind of suggestion coming into our life to affect the basic healthiness that we already have. When we have sickness of the body we become confused in body. When we have sickness of mind we become confused in the body. It works that way all the time. It works that way even in small, little events. If we are used to feeling a particular way – for instance. if we have a size 36" waist, and if we overeat, our pants become tight. I didn't want to say our skirts become tight because a 36 inch waist becomes a little bit -- And feeling that tightness, our mind gets agitated. Even little things like that. Little actual sickness, some sort of flu or whatever, or worse than that, more severe than that. We allow any little thing to come in and upset our state of being, our state

of healthiness.

From the point of view of Shambhala vision, that healthiness we're talking about, which we also call "goodness," is not a matter of any kind of assumption or production. From the outset we could say that human beings, ourselves, possess healthiness, goodness, from the very beginning, but we become bewildered about that, just about *that*, and because we become bewildered about our basic healthiness it begins to splinter, break down into all kinds of notions of dualism, doubt, fear, And we lead our life in a kind of slump or depression. I think it was described last week as a [Regent makes slumping gesture with body?] -- something like that, I don't think I'm as good at that as the gentleman before me but I think you understand what I mean. The absence of an erect healthy state of being, the absence of head and shoulders. Bewilderment.

Well, where does this bewilderment come from?

When we talk about Great Eastern Sun, Great Eastern Sun is like the physical sun. When it begins to dawn, it brings light to the darkness. When it begins to emerge further, it shines, and further it actually extends its rays outward constantly. When we wake up in the morning, every morning, open our eyes for the first time, we actually perceive the GES. Doesn't matter what we dreamed about. That very moment when we open our eyes in the morning there is sudden vision. It's like being asleep with no curtain on your window, and the sun coming through falling on your face, waking you up. Open your eyes and there is a sudden flash of light which could be bewilderment or it could be Great Eastern Sun. That is exactly how it occurs in our experience all the time

When we perceive our world, when we communicate with our world, there is a first moment of possibilities which are healthy, because they don't depend on anything, just possibilities, and there is also in that first moment a sense of forward vision, looking *into* it, and the third thing in that moment is brilliance, the quality of being awake. That's Great Eastern Sun. That vision of Great Eastern Sun occurs continuously in our experience, but simply because we have not heard of the warrior tradition, never been told about it, didn't grow up in it – in fact, we think of it as some sort of myth. Because we have no sense of connection to it, that first flash, that first opening our eyes becomes bewilderment, nervousness, anxiousness, inadequacy.

Great Eastern Sun is the opposite of that. Great Eastern Sun is a sense of dawn, awakening, a sense of refreshing, healthy, awake, the absence of bewilderment, the absence of confusion of any kind. It's brilliant, it's forward, and inquisitive, so many possibilities. In other words, nothing is set in terms of my opinion and the world, me against the world, what I dreamed last night and what I have to do today. Body mind synchronized.

Now, how to realize that? We're talking about experience here in this course. When we talk about warrior of Shambhala, it's not simply to present to you some kind of historical talking or some kind of good entertainment for the summer, so that if you like you can write a children's book about it or something like that. We're talking about the actual experience of warriorship of the vision of the Great Eastern Sun in all of us. It's possible we can do that. So how to go about

that?

Usually speaking, fear is what we run away from. The notion of fear *itself* is a cause to send us running pretty quick, scampering out fast. We're not talking about simply the notion of fear as some kind of physical danger. Conceptual fear, like "what does this particular course have to do with Buddhism?" that kind of fear. The notion of fear is something that goes against the statement of who we are, goes against our bewilderment, actually. Bewilderment comes first, fear comes next, and they themselves, those two notions, those two experiences, bewilderment and fear, conflict with each other, fight each other.

So, fear. The general notion is – get rid of it at all costs, through deception, cleverness, some kind of intellectual approach, some kind of macho approach, sportsman like conduct, whatever you want to say. Get rid of fear. Push yourself to the limit. Get rid of fear. Red Zinger. [student comments] Whatever. *Prove* that we're not bewildered after all. This goes against the warrior's way. To prove that we are warriors is committing ourselves to the path of fear.

How to go about this warriorship is actually *recognizing* fear and its components entirely, not discarding it at all. Working with fear as it arises – in other words our anxiousness, our sense of nervousness, inadequacy – working with the fear as it arises, that's the practice of a warrior, because fear itself is the stepping stone to recognizing GES possibilities altogether.

Now, we're not talking about, again, making some kind of monument out of fear or making glory out of fear by thinking that you can jump off the highest peak, you can put on your wings, hang-glider, off the top of some mountain in South America, and therefore be with your fear, work with your fear. We're talking about something more basic than that, that fear arises out of bewilderment, and it has its particular characteristics. And the last thing we would like to do at this point from the warrior's path is to just jump on those characteristics and try to make something else out of them. No.

The point here is that: what are those characteristics? Forget about the action, particularly. Do we know the characteristics of fear? Do we know fear's shape, its color, its density, its mass? How tall is fear? How wide? How thick? That's interesting. You see, from the warrior's point of view, you can't attack fear. That produces further splintering, further sickness, unhealthiness, further *push* to make a further disaster. So the warrior, at this point, begins to stop, just begins to stop, and begins to take a look around at his or her fear, his or her bewilderment, in a very simple way. And that simple way of looking at our own fear and bewilderment is called the practice of meditation.

The practice of meditation has no allegiance to fear or to warriorship.^{22:54} That's why the warrior uses the practice of meditation, because it has no allegiance to fear or warriorship. In fact, it is the perfect instrument or weapon of the warrior, if I might say a weapon, instrument of the warrior. The practice of meditation. The practice of meditation is not for or against, it is not defending or assaulting, it is not bewildered nor is it healthy or clean or safe. It simply is what it is. Like a sword, warrior's sword, could be called destructive, could be called pacifying,

but it's simply a sword. The same with the practice of meditation.

You could say, "well, I can use meditation practice to enhance my sense of fear. If I meditate really well, practice really well, then my fear becomes solid fear and I don't have to worry about it any more." Or you could say the opposite. But if you practice meditation, you realize very quickly that the extremes don't apply. Dualism doesn't apply in this basic sitting practice of meditation, that which has been taught since the time of the Buddha. Extremes, dualism, this and that, in the actual sitting practice, does not apply. On the other hand, because that does not apply, we can actually look at our fear, experience it, and use it as a stepping-stone to further vision.

Since meditation practice has no allegiance, it is completely in line with what we call the basic goodness of a warrior, which in itself has no allegiance. Basic goodness is not good against the bad. We could say primordial goodness; basic is a funny word. Just primordial goodness. We can say goodness is a funny word as well, but as far as we human beings are concerned, goodness is a universal word, universal communication between all of us. When we say, "good", as it is, just "good", plain and simple good, is not involved with good and bad. It's simply good as it is. That primordial goodness is in line with the practice of meditation. Neither has any allegiance but are self-existing.

Discovering one's own goodness through the practice of meditation is actually discovering the *seat* of a warrior. We talked about "seat" last time; the Vajracharya talked about seat, having one's own seat. That seat is simply this: primordial goodness itself is the seat. It is not based on anything; it doesn't have to prove it self; it is the essential dignity of human beings. Discovering that is discovering basic existence. Doesn't necessarily have any name like "warrior x" or "warrior whatever." Discovering that is simply the basic existence of goodness, the simple existence of goodness as the prime element of our human life. Discovering that comes through practice of meditation, through not being aligned, not being for or against, but simply just being.

When we do that, and practice that, we start to feel that healthiness, and more than that, we start to feel that healthiness is gentleness, it's not aggression, it is gentleness. Healthiness by itself is like rain falling on the ground nurturing plants, food which grows, gentle rain which nurtures and produces fruit. So in our warrior journey together, let's take a look at this. How can we connect with what we're talking about at all in this course, in this journey together; how can we connect with that. Body and mind synchronized means that what we're talking about and what we experience are at once the same, that when the speaker says "basic goodness", the listener understands at that very moment nonconceptually, but there is basic goodness because it is the very nature of who we are, what we are. There is practice which can deflate the bloatedness of bewilderment and fear, because that practice is in itself an expression of basic goodness, that is meditation practice, which is not aligned, not in allegiance with fear and absence of fear, good, bad, whatever, just simply is by itself, not for or against. Because of that we begin to synchronize body and mind and recognize our own healthiness, which is gentleness, which is nurturing. And because of that we feel our seat as a warrior and are able to extend that healthiness out to our world, communicate with our world.

So if you have any questions, we could have a discussion at this point. Gentleman in the blue shirt

S1 (M): Is basic goodness something permanent?

Vajra Regent: Well, we could say it's self-existing. A word. [laughs.]

S1: Well I guess it must be a word either way.

VR: Either way.

S1: Yeah, whether it's permanent or impermanent

VR: Yeah, well, that's not basic goodness. That's our take on it, our conceptualization of basic goodness.

S1: Um-hm. That's impermanent.

VR: Sometimes it's permanent, Sometimes it's impermanent. [Laughs]

S1: Thank you

VR: Gentleman here in front?

S2 (M): Yes, is there any difference between this basic goodness you're talking about and what we call buddha nature?

VR: Essentially no

S2: Just a silent meditation.

VR: What?

S2: The method you presented [it's all?] different, right? The words.

VR: Also the way we experience, yeah.

S2: What do you mean by that?

VR: Well, you experience with certain words. So it's not simply the words, it's the experience and the words at the same time, body and mind.

S2: Combination.

VR: Um-hm. Well, [laughs]

S2: You mean it's something different when you say that even.

VR: I beg your pardon?

S2: You mean it's something different when you say *that* even.

VR: Yes, I think so, yeah.

S2: Thank you.

VR: You're welcome

VR: Going back that way, next gentleman with the short sleeve beige shirt open collar protection cord. [Laughter.] Go ahead

S3 (M): So, is there a difference between setting sun and samsara? [laughter]

VR: Well, only in terminology, but-- What we're talking about in terms of setting sun -- if you talk about, if you use the Buddhist language about samsara, you're talking about the general principle of things. When we're talking about setting sun, we're talking about specific example of things --

S3: which is *included* in the--

VR: samsara. samsara. yeah. Samsara is said to have no beginning and no end. Is that true? [Laughter.]

S3: Endless.

VR: Endless? Is that what Gampopa says?

S?: student calls out something.

VR: I beg your pardon? [student responds] Notorious for being without end. So then these had a beginning, which is bewilderment. So that's sort of general scope, like if you're trying to make a big brush stroke. schooo . And then dot. Stroke. That's kind of setting sun occurs within this big samsara. Setting sun *expression*. That's samsaric expression is the same thing as saying setting sun vision, setting sun world, samsaric expression.

S3: Well, maybe I haven't studied enough about setting sun world, but it seems like, [VR laughs] when you talk about that is, is more out there, whereas samsara, the idea of samsara encompasses both within your state of mind and whatever happens to be going on outside that.

VR: I think it's the same thing. That's pretty much the same thing. You know, if you say setting sun world is what?

S3: Discotheque. [laughter]

VR: Something else. We did discotheque already. Something else.

S3: The University of Colorado. [laughter]

VR: University of Colorado? No, no that's not true.

S3: MacDonalds.

VR: Why MacDonalds?

S3: There's no dignity. [laughter]

VR: Why? Why? That's a good point but why?

S3: Because there's no respect.

VR: For?

S3: For, well for the customer or for the person selling the hamburger.

VR: [laughs.] Uh - try something else. [laughs] Why Macdonalds as an example of setting sun? which I agree with, by the way, but why? Customer? Seller? Let's get to the very basic point of MacDonalds. They do it all for you. [Laughter]

S3: Well, that's it. I mean it's basically no other motivation besides greed

VR: That's too conceptual. Let's get down to the basic hamburger itself. [Laughter]

S3: [Inaudible].

VR: . No respect for body and mind. No respect for body and mind. We can just throw off 100s of these things, millions of these things, we can just throw them out. As fast as you want you can have it. A lot of people think it tastes *great*. Have you had one?

S3: Not lately

VR: Gentleman here in the orange tshirt

S4 (M): When you were talking about waking up in the morning and, would you say that we can have that great eastern sun vision right then in the morning when we wake up?

VR: That's right

S4: But we usually wake up in bewildered [?]

VR: That's right

S4: And you said something about rising sun, too--

VR: I didn't say anything about rising. Oh you mean when the sun begins to rise, yeah.

S4: No, I didn't mean literally. [?]

VR: I mean literally. That's what I meant, literally. First the, you know, the first glow of the morning,

S4: alright

VR: and then as the sun begins to appear in the sky.

S4: But we don't -- well -- it didn't seem like I wake up with that [?] great eastern sun honestly because not--

VR: Why?

S4: Because I have all these expectations of the day ahead and what I should do--

VR: You mean as soon as you wake up you have them?

S4: I feel, not necessarily expectations but--

VR: No, I'm talking about the very moment you open your eyes.

S4: I'm not [inaudible] awake[?]

VR: Yeah, that's the whole thing. That's what we're talking about. That's what's called warrior's vision, warrior's life. The first moment happens constantly.

S4: We're just not catching--

VR: We're used to being bewildered. We're used to being bewildered. We're used to them having them do it all for us

S4: [laughs] Thank you

S5 (F) I have some question about anxiety. In my experiences of like great eastern sun, where I really feel like going out and trying out interested and open, there is an anxious edge to that, some sort of not knowing what's coming and being excited and a little edgy.

VR: Yes that's right

S5: Well then what about the description of setting sun as being nervous, anxiety--

VR: Well there could be a difference, and not. It's basically the same thing as we've been talking about, whether we possess this basic goodness as such or not. When you have some sort of inspiration, like the rays of the sun coming to you, and you wake up and go towards that, there is a sense of excitedness, a sense of inquisitiveness that you would like to go *toward* it, right? Then we start to think about that, and we become bewildered. And at that point again, you see, it happens again. We become bewildered and say "Wait a minute, Maybe I'll get burned. Maybe I'll melt. Maybe the whole thing will destroy me. Sort of an ego, anti-warrior.

S5: Can I accept that fate [?], that edginess, that little bit of hesitation and--?

VR: It depends on what you do about it. You can use it as a stepping-stone to recognize the origin of that. Or you can expect it to fade and it will probably get bigger.

S5: Thank you.

S6 (M): Did you say that fear was in basic conflict with bewilderment?

VR: Yeah.

S6: How is that so? It seems that fear would perpetuate bewilderment.

VR: Same thing. We perpetuate things by conflict by playing one thing against another.

Bewilderment is played against fear. You see, you're bewildered, therefore you are afraid, If you're afraid, you want to conquer your fear to get rid of the bewilderment. When you're trying to conquer your bewilderment, you don't know what *that* is, so you become afraid again.

S5: It sounded like there was something fearless or some aspect of fearlessness in bewilderment.

VR: in bewilderment?

S5: Yeah, there is --

VR: At the very moment you open your eyes, could be Great Eastern Sun, could be bewilderment.

S5: Well it seems that there's those possibilities. Is there anything where bewilderment is more aligned with Great Eastern Sun vision than than said fear [?]

VR: No. Bewilderment gives rise to fear. Great Eastern Sun vision gives rise to gentleness and goodness.

S5: Thank you.

S6 (M) In the meditation instruction we were given just before you came here, we were told to follow our breath out our nose as it disperses into the atmosphere. [VR makes expression?

Laughter]. I do find it really--

VR: I don't think so.

S6: Oh-kay.

VR: --but I didn't say anything about -- I'm sure this particular person who gave you meditation instruction didn't say anything about your nose [laughter]

S6: Could you say then where do you find [?] my breath?

VR: Out. No point of origin. You see what I mean? If you are sitting, practicing, the attention to your outbreathing doesn't have to have a point of origin. It doesn't start at the tip of your nose or the beginning of your mouth, or in your lungs or your diaphragm or anything like that. It's just simply the recognition of the breath going out and actually going out with it, becoming part of it.

Body and mind synchronized, see. That's the whole notion of body and mind synchronized that you have this notion of breath, right?, this idea. So you try to go wheww wheww. At first you start from the very basic sense of breathing, which has a notion to it, has a concept to it, already. You have a concept of breathing. As you go with it, and try to go out with it, stay with it, become part of it, the concept starts to go away, and then simply "Out", which is body and mind at once.

In other words we say "mind" we're talking about this notion of "me". If we're talking about "body," we're talking about this notion of breath. Both things come together in this outward flow of the breath. Me and breath becomes one, goes out. and dissolves.

S6: So I don't need a special location.

VR: No location, yeah.

S6: Thank you.

VR: And it doesn't go anywhere particularly, It just dissolves in space.

Gentleman in the back with an open collar and the white shirt.

S7 (M, Ashley Playfair) I'm just a little bit confused in terms of logic. Um, You said in [?] that meditation has no allegiance, [inaudible]

VR: That's right.

S7: Well I don't have a problem with that particularly, but you know in the first talk there was a

very definite difference between Great Eastern Sun and setting sun--

VR: So?

S7: --and there's no allegiance in the sitting practice, but at the same time we keep our back straight.

VR: That's totally is a problem of logic.

S7: That's all it is?

VR: [Laughter. Laughs.] I think so. [Laughter.] Thank you Ashley. [Laughter.]

Yellow shirt with the bearded grayish balding gentleman

S8 (M): I've noticed that you're a pretty good disco dancer. [Laughter.]

VR: When did you notice that?

S8: In Philadelphia

VR: Were you in Philadelphia?

S8: Yeah.

VR: Same time I was?

S8: Yeah. [Laughter.] [applause]

VR: Yes, what about that?

S8: I was wondering if you could say something about how were you [?] with yourself with dance. With the disco world.

VR: Where was that?

S8: Danny's apartment

VR: Oh. Did it look like a dungeon to you?

S8: What. Danny's apartment? Well we tried pretty hard not to make it that way.

VR: That's right, and we usually do.

Hm. The whole idea of, you see the whole notion is not to fixate disco dancing is BAAAD. What the Vajracharya was talking about is creating an environment, calling it disco, making it dark, making it loud, so that nobody sees Great Eastern Sun at all, just a thump thump thump. As much as we can *lose* any sense of awareness, of dignity, let's do it. so we can actually be free.

S8: Thanks.

VR: I could be better actually. [Laughter.]

Gentleman in the front?

S10 (M): You said that when fear is used as a stepping stone, that the warrior looks to its origin?

VR: That's right.

S10 My experience of my fear, is that I see some notion of self and a boundary behind that fear, behind that frozenness.

VR: Um-hm

S10: It doesn't seem to me that there's any origin of that notion of self which it seems to be something that just arises out of nowhere.

VR: Well can we take that logically again? Will you do that again for me? When you look to the origin of fear--

S10: --what I see is some sense of boundary that has to do with the notion of me .

VR: Me. And when you look to *me*,
S10: I don't see any origin it just seems to arise out of nowhere.
VR: So how about fear
S10: Well, that's the same thing, it seems that it arises out of nowhere for no real reason, it just comes up. [inaudible]
VR: So if that's the case, then there's no reason to be afraid. Do you see my point?
S10: I see your point. Fear so comes and goes
VR: We still think a lot about it too.
S10: Yeah.
VR: Easy to label things. Easy to say: "I see it this way." But experience is a different matter. Body and mind synchronized. Experience and our thought about experience have to come together. We have some way to go.
S10: Thank you.
VR: Front here?

S11 (F): Is it usual that in one's practice things get very dull? I don't mean boring-dull, but like flat-dull.

VR: Um-hm.

S11: Is that a problem? [laughs]

VR: Why should it be?

S11: Well it's disappointing, [Laughter] It doesn't seem right, It doesn't agree with health and--

VR: Oh no? Why not? What's the nature of health?

S11: It's flat.

VR: What's the nature of flatness?

S11: Well, that's there too.

VR: Mmmm. Well we have to practice you know.

S11: Um-hm. Thank you.

VR: Okay. Yes? Young lady in the back? Open collar, beige sort of--

S12 (F, Leah Regulinski) I don't understand where bewilderment comes from.

VR: Mm. It comes from seeing the Great Eastern Sun, and never having seen it before, or *thinking* we've never seen it before we become bewildered. It's like seeing the inside of your own brain. When you see, you're walking down the street and suddenly see a yellow flower with blue inside that's like seeing the inside of your own brain, it's like seeing the Great Eastern Sun, very much so, at that very moment. Could become bewildered. How did this happen? How come I'm here? How come there's a flower? How come flower? How come see? Me. see? Flower.

That's sort of very basic, but it goes into very detailed complications, as we know, of "how come" [unclear]? Whole political social religious economic—how many words can we use for confusion?

S12: So what you're saying is that we create it? The bewilderment is on us?

VR: No, I'm not saying that. I'm not saying that. All we are saying at this point is that Great Eastern Sun vision is not foreign to us. Neither is warriorship or goodness, gentleness. It is simply what we are. What is foreign to us is our endless confusion about that. Our endless confusion about the simple fact. Do you see what I mean? Simple, you and me? Simple this?

Very simple, but we sort of churn it up so much. We're not at all gentle with ourselves. We're not friendly with ourselves at all. We just experience this sense of freshness and *awakeness*, simply, and then we don't *believe* it and get bewildered, immediately have to think of something that it's *not*. That's why meditation practice is important. It touches the same cord. Since it has nothing to prove -- nothing to gain, nothing to lose, just simply breath out.

Well, I think we should close at this point. I appreciate your questions and your liveliness, and inquisitiveness into our subject matter, which is ourselves anyway, and our life. We *should* be inquisitive.

Well, I would like to say at this point that if we have some sense of journey, some sense of beginning to put on the armor of a warrior, it's, if you look at the ancient warriors, they had such a complicated system of putting on their armor, and maybe sometimes they had 3 or 4 people helping them. Whether it's Western or Eastern, same thing. Plates upon plates upon plates upon plates upon plates, and then finally, completely put together. That's pretty much the way we are at this point, on this particular path. We are starting with maybe a little knee plate, or foot, or wrist, trying to put everything together. Well, we *should* do that, but we should do it very simply and orderly, disciplined fashion. That takes a lot of sitting practice. We don't want all these concepts to go just flying about: Great Eastern Sun and warriorship and gentleness, and goodness, setting sun, all that stuff. Let's not, please, let's not throw that back into the world of confusion. Let's put on our warrior's armor plate by plate, step by step. That means taking some care, polishing it, getting it ready, and strapping it on with precision. That means the practice of meditation. We have lots of time between Monday and Thursday, between Thursday and Monday, between our birth and our death, we have lots of time to sit. So let's do that. Present dignified warrior's life, and warrior's mind. Again I appreciate your inquisitiveness, it's very inspiring. And I will surely tell my co-teacher about the whole thing.

So thank you very much. Good night.