

Vajra Regent Osel Tendzin, Warrior of Shambhala Seminar, VCTR and VROT  
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Transcribed by Jane Ellman  
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Good evening, ladies and gentlemen. We are continuing with our discussion of the warrior of Shambhala. The warrior's journey, the warrior's discipline, is based on connecting with the vision of the Great Eastern Sun. And connecting with that particular vision of the Great Eastern Sun means that the warrior begins to work on himself or herself, begins to become disciplined, begins to follow the way of gentleness. The way of gentleness, the discipline of gentleness, is not a way outside oneself. When we talk about journey or we say "the way" or the discipline, we should understand that one's journey, one's discipline, one's way, originates from one's own basic nature, one's own intelligence. So what we are saying in this case that the warrior, or the would be warrior, for that matter, discovering Great Eastern Sun vision in his or her heart also discovers the *way* of the Great Eastern Sun, the journey, the discipline. And that journey or discipline is the gentleness, goodness, of the warrior, which is not outside but is intrinsic to human beings.

Because of that discovery, one begins to synchronize body and mind. That synchronization of body and mind is the key phrase we've been working with throughout this course, which has to do with duplicity or duality that is commonly felt by those human beings who have not discovered any sense of warriorship in themselves or warriorship in general in the world, that it is possible to *be* warriors in the world. So, synchronizing body and mind comes from following the way of gentleness, and beyond that, synchronizing body and mind involves manifestation, manifestation of accuracy, precision, which we talked about. And that accuracy and precision is the direct result of having *felt* one's own gentleness, vulnerability -- we talked about that last time.

In a way we're talking about -- I suppose we could use the word -- *heart*, that one's *heart* can be awakened by this Great Eastern Sun vision. So, through the discipline of staying with that particular vision, one discovers gentleness which leads to accuracy, precision, and also leads to some sense of concern or care in one's life. That concern or care is free from arrogance, free from frivolousness. We talked about that. Free from arrogance means in this case that having discovered such gentleness, there is no particular resting place for that gentleness, no particular ownership of that gentleness, because it is so raw, so vulnerable, so *real* and genuine, that there's no particular ownership of it at all. It's so genuinely raw and gentle.

And because of that, frivolousness, indulging in a petty life -- petty life means continuing habitual degradation, or we talked that as setting sun, as habitual degradation, of completely putting aside one's warriorship and just becoming a salesman for oneself, becoming some kind of a prostitute of oneself -- that's frivolousness, which goes from just simple conversation with another person to the great movements of state, nations, philosophies, religion, or what not. All of that could be frivolous entirely from square one to the end, if there were no gentleness, no gentleness and no vulnerability.

The result of such discipline on the part of the warrior, recognizing Great Eastern Sun as a primordial vision of human beings. Secondly, recognizing that without gentleness, that Great Eastern Sun vision

could be blinding, could become just another occasion to create chaos, havoc in the world. Recognizing *that*, there's the path of discipline. The path of discipline is based on gentleness, genuineness, *humbleness*, you could say, modesty. All those words simply mean one thing, that the notion of one's own discovery is not personal at all, it's not personal. It is *the* discovery, we could say, or the discovery which means something. We're not talking about absolute value here, when I say *mean* something, but it has a particular turning point in one's life, in terms of our language. We could say it *means* something, but it's simply saying that it turns around the notion of anti-warriorship, which is aggression, passion, ignorance, jealousy, pride, and all the rest of it.

Having discovered that gentleness as path, and being free from laziness and doubt, which we talked about earlier on, and also arrogance and frivolousness, the warrior's mind is like the sky, gentle like the sky, like a clear blue sky with occasional clouds, but very blue, very deep, very vast, and all-encompassing. That's the kind of gentleness we're talking about. This notion of the sky, or space for that matter, has two aspects, and that is-- One is clarity and the other is vastness. When we talk about gentleness, we're not talking about conditioned gentleness. I think you understand that by now. But if you don't, let's just take a look at the sky, for example, or space, for example, that it has no particular limit. It is inexhaustible in its space. That kind of gentleness is what the warrior is. Also it is clear and, even so, occasional clouds might come across, but still it is vast and clear, can accommodate the clouds that come across its surface. It is still vast and clear.

Such gentleness is so genuine, so direct, so elemental, natural, that the warrior of Shambhala who practices his discipline or her discipline, in such a way that recognizes his or her own nature as the sky, gentle as the sky, also recognizes at the same time what we talked about when we say Great Eastern Sun. Great Eastern Sun, as we mentioned earlier on, has to do with rising dawn. The first moment when the sun comes up there's a sense of awake and, further than that, we're talking about *East*, means forward, that that particular warrior understands from his or her own discipline the notion of being ongoing, discipline being ongoing and forward, straight ahead. And further, *Sun* meaning that notion of warmth, radiation, rays of the sun extending out, radiating out.

This kind of radiation we are talking about, of the Great Eastern Sun vision, is the discovery of one's own basic health, that having trod on the path of gentleness of the warrior, we discover fundamental healthiness, that we *are* as human beings, as potential warriors or warriors, basically healthy, that the Great Eastern Sun vision is exactly who and what we are. And that vision is no longer *vision* particularly, but it is the solid implantation of healthiness in the world. The moment of recognizing that vision as true, because of one's discipline, results in the realization of health, healthiness, altogether, sanity. Saying the same thing. Healthiness. Because it is so vast, so inexhaustible, it is basically healthy. It has nothing to prove. It manifests *itself*, just as the sun rises in the East, produces rays of light which illuminate the world which actually illuminate the darkness. That is basic health. And that radiation, if I *might* say, has *nothing* whatsoever to do with Rocky Flats. [nervous laughter].

When we as potential warriors discover our own healthiness, some kind of energy takes place. At that point energy takes place and that energy is the energy of projection out to the world. The further journey. When we have -- we've talked about the journey of the warrior up to this point, it is basically that journey which has to do with recognition of healthiness in oneself. Once we recognize

healthiness in ourselves, there's further energy, and that energy goes *out*, naturally. We talked about radiation of the sun, the rays of the sun. The sun shines brilliantly as intact, you see? The sun is intact *itself*, one hundred percent itself. As warriors we can only shine, can only radiate when we are one hundred percent intact, together, complete in our genuine quality, our genuine vulnerability, our genuine gentleness.

When that occurs in our practice and in our life, then radiation itself naturally occurs. If the sun rises, it shines. If it comes up at all, it shines. The same with ourselves. If the notion of warriorship arises at all, it *will* radiate, will shine. Because of its gentleness and because of its concern, we could say that the sun is concerned about the earth, therefore it shines down on the earth, producing warmth and gentleness to make earth fertile, to make the plants grow, to make food, to make accommodation for would be warriors like ourselves. That is the Great Eastern Sun. It makes accommodation for us because it shines. And likewise ourselves, when we become part of that Great Eastern Sun vision, we also shine on this particular earth. We also make available for those who have not seen or heard or even experienced any sense of gentleness, that warmth and accommodation which makes gentleness grow, makes it sprout.

So some kind of energy occurs when we discover our own healthiness and that energy is a radiation. But that radiation, shall we say at this point, is not based on any half-baked idea of a warrior. Just if you have some sort of a glimpse, then okay, immediately try and tell somebody. "Don't you realize that you're Great Eastern Sun person, you know, don't you realize that? You could be awake, you could be healthy, cheerful, genuine, gentle." We should be careful of that. Please understand that. We're not talking about any kind of missionary work here, at all. All of it is based on our own discovery. If we do not have that discovery, some sort of glimpse, we might have might move us to start preaching Great Eastern Sun vision, and I think if we did *that* we would probably get very sick very fast. Why so? Why so, because if you have not perfected your discipline in this Great Eastern Sun vision, in this warrior's discipline, if you just go out and say "Well, don't you realize it, we're all awake, we're all warriors?", and somebody goes [VR makes choking noise] [in a pathetic voice:] "But I have a cold." You say [in a concerned voice:] "Oh, do you?" Suddenly *you* get the cold and you're sick as well.

No, I'm not talking about antiseptic approach to anything, I'm talking about not deceiving, as we talked about last time. Not deceiving means not to march out with your banner when you actually have not accomplished what you understand. There is always that possibility. So, not confusing that, having understood that, there *is* the notion of extending oneself naturally. If we just can understand for this particular time, we can sweep out this whole idea of trying to save anybody, okay? Can we do that? That's not what we're talking about when we're talking about radiating health. Radiating healthiness. We're not talking about trying to save anybody. Let's just forget about that.

We're talking about when the moment occurs that you understand, you realize that your own basic healthiness is *true* without doubt, without doubt, it automatically extends itself. In fact, it produces some kind of healing approach to the world. I don't want to get into any kind of dangerous territory with you. I'm not talking about laying your hand out and vibrating. I hope you know that. Or just fixating on somebody with the eyes and saying, "Can you feel it? Can you feel it?" [laughter] I'm not talking about that, please. I'm talking about when you recognize, *realize* your own gentleness and Great

Eastern Sun *vision*, it goes out by *itself*; it doesn't need any kind of volitional action on your part. It doesn't need any kind of *thought* process on your part. You don't have to think, "Ah, now that I feel healthy, I can extend that over those poor *sick* sentient beings out there." So, we don't need any Marcus Welby-warriors, or Dolittle-, or Schweitzer-, for that matter, no matter how great you think he was. We're not talking about opening your *clinic* of warrior. We're talking about once that discipline is so established in your being, that healthiness radiates by itself and actually creates healing situation on the whole environment. [VR: Doesn't mean anything. [laughs; laughter] Can't understand it.]

That healing situation is twofold. It is a healing to the environment and also to oneself at the same time. That's very important for you to understand, that if -- it goes like this. If you think that healing or extending one's healthiness to the world comes from here to there, then you're missing the point of the warrior. The warrior is not centralized. The warrior is not carrying on his or her own crusade from a point of view at all. The warrior spontaneously recognizing the healthiness of *being* oneself, of being genuine, of being gentle, of being *real*, naturally goes out. And that going out also comes *back*.

In the ordinary situation, we have one's desire which goes out and also comes back, which creates further frustration which creates further desire. Happens all the time. That's ordinary Buddhist teaching. You've heard it, I *think*. If you haven't, I might say it again, that the Buddha taught that desire creates further projection, which creates further desire, because there's what's called karma, cause and effect. From ignorance, we desire to know something. When we know it, it's simply what we wanted to know, which creates further ignorance and further dissatisfaction, and further sense of knowing something *more* than what we just have understood. Goes like that.

Does that make any sense to anybody? Well, let's talk about our own experience, how we *do* it. We say, "Well, there's somebody over there I would like to meet," or we could say, "There's a book I would like to read" or we could say "There's an issue, an issue in politics I would like to understand", or "There's an issue in religion that's important to me." Some sense of ignorance to begin with. "I would like to understand that, because basically, if I *do*, I'll feel better, healthier," see what I mean? It's a Buddhist logic. Then when I *get* it, then I'll be *certain*. But once I get it, because I tried *so* hard to get it, because I felt so impoverished to begin with, that once I get it I feel puffed-up, bloated, arrogant, that I want to know more so I can tell everybody how much I know. And it goes on like that. But in this case, we're talking about something quite different, entirely different.

The sense of radiation or going out is without desire because it's based on genuine gentleness and concern to see that human beings *could* be warriors, have that warrior notion, and concern themselves with simple petty desire, simple petty logic which goes round and around all the time. That kind of concern only comes from one's own discovery, doesn't come from anywhere else. And when that goes *out*, that concern goes *out*, and radiates out, it comes back as a further confirmation of health, because there's no trip laid on anybody. There's no kind of an implant on anybody. It's just *genuine* concern, *genuine* gentleness, and it's based on vastness and clarity of gentleness.

And it is also based on genuine sadness and vulnerability, that we could be so sad. Having recognized the warrior's mind, having recognized the vision of the Great Eastern Sun, it becomes *so* sad to be a warrior. It's not at all what you think. It's so sad to recognize that human beings who *have* that warrior

nature, have not heard, have not practiced, have not been disciplined, and that genuine sadness is further radiation, further fuel to radiate that gentleness out across whatever landscape we are in. whatever world we happen to be a part of.

Well, that's Great Eastern Sun vision of the warrior in the process of relating to the world. So if you have questions at this point, we could have discussion.

Q1 (M): There are people who have not recognized warrior's point of view, but it's entirely too painful to me to think that they're not learning *anything*. What they *do* see, what they *do feel*

VR: : Which people are you talking about, my friend?

Q1: Well, you mentioned that there are people who --

VR: Yeah, which people are *you* talking about?

Q1: Well, which people were *you* talking about?

VR: Well, everybody here.

Q1: Who have *not* recognized warrior's point of view.

VR: That's right.

Q1: Um-hm. So then--

VR: Now, which people are *you* talking about?

Q1: I'm talking about people who feel pain --

VR: Let's not be abstract, okay?

Q1: Oh, we're not being abstract there.

VR: Which people are you talking about? *Whom* are you talking about?

Q1: Yes, yes.

VR: Are you talking about people you actually know?

Q1 : Pardon?

VR: Are you talking about people you actually *know*?

Q1: Of *course*

VR: You are.

Q1: Yeah.

VR: All right, what about them?

Q1: Apart from recognizing what we're talking about, which is Great Eastern Sun of some kind, right?, that you're actually *feeling* that brilliance, is there anything to learn from pain from confusion, from depression, from--

VR: Can you tell me what you want to tell me? What is your question about these people?

Q1: Yeah, I wondered if you had separated people who hear and understand from those who don't.

VR: No, I don't separate. I separate myself from myself.

Q1: [Laughs] I'd like to see that.

VR: Well, you're seeing it right now. I'm listening to *your* question and wondering if I'm understanding what you're saying at all. That's not an answer, I'm telling you the truth. Could you ask it again?

Q1: Well, I can't say it in the terms that we've talked about.

VR: Well let's just ask it, ok? Please because I don't know what you're saying, altogether.

Q1: [pause] No.

Q2 (M): Sir, I'm not quite clear on some of the things you've been saying about concern. The notion

of concern. There's the Schweitzer kind of concern, which, or general concern which seems volitional, but then you used the image of the analogy of the sun radiating healthiness. That seemed conditional or volitional as well in the analogy.

VR: No. It's concern for the earth naturally. Do you think that the sun, do you know any sun, you know like the man in the moon, is there a man in the sun who's concerned for the earth?

Q2: No sir, I was getting that impression from what you were saying, though, which is why I asked the question.

VR: Well, that's too bad. [laughs]

Q2: It doesn't seem that the sun's relationship to the earth --

VR: Well, let's not get too crazy about this.

Q2: No?

VR: The sun shines down on the earth by itself, naturally.

Q2: Yeah, ok.

VR: Right.

Q2: Thank you.

VR: You're welcome.

Q3 (M): This gentleness that we've been talking about lately, would it be safe to say that this gentleness is the absence of aggression?

VR: Yes.

Q3: Well, then, I guess there's not really a problem there, but some people would think in the path of a warrior there has to be *some* type of aggression.

VR: No. There may be honesty, but not aggression, but don't be tricked by that. If it doesn't ring true, then it's not honest. Because the real honesty is when you actually feel that tenderness for everybody altogether, no matter what they *say*. You know, people say a lot of things, your parents have said a lot of things, your teachers, your friends, there's all kinds of things. And we wonder, whom are we to believe. Is that right? Whom. Who shall we believe? Whatever. Who's telling the truth and then we feel confused.

Q3: Thank you.

VR: Hm.

Q4 (M): Could you please say something about how our sitting practice relates to the path of the warrior?

VR: Sitting practice is the expression of gentleness, because when you sit and practice meditation, you have no particular project to accomplish, and that is gentleness in itself. It is vast like the sky, like space. It doesn't have anything to do, yet it is what it is. It is gentle by itself, radiates by itself. It radiates later on, but at least when we recognize sitting practice, when we sit and practice meditation, we recognize our own vulnerability to our thought process, our bodily sensations, our emotions, our environment. We recognize that. That's where gentleness is experienced in the sitting practice.

Because usually what happens -- we talked about desire earlier on -- desire is involved with those four things, thought process, emotions, environment, and bodily sensations. That's what we have, desire made up of those things, projection made up of those things. And we go out and do something because we feel pain in our back, or a thought in our mind, or an emotion in our heart, whatever you want to say. Something like motivation based on confusion.

Q4: Thank you.

VR: Gentleman in the black shirt.

Q5 (M): Could you expand on the nature of this realization of health as it has to do with --

VR: When you feel like yourself, who you are, right?

Q5: --as it has to do with an I-Thou relationship

VR: When you feel like yourself as you are. There's no I-Thou. Just *is*.

Q5: But you were speaking before about the warrior not being centralized. Not being--

VR: That's what I mean, no I, no thou, no this, no that. Just simply *is*. It involves not having second thought about who you are, basically. That's genuine health: you don't think about who you are. You know how we think about who we are? Do you remember that? That happens all the time. You know you do something, you taste something, smell something, hear something, and then there's *you* that goes along with it? In warriorship, there's no you that goes along with it. It's genuine, taste, smell, touch, hearing, sight.

Q5: Thank you.

Q6 (F) : Would you please give an example of the clouds you were talking about?



VR: Clouds that come along in the sky? Oh, that's great! I hoped somebody would say that. [laughter; laughs] Clouds that come along in the sky could be seen as two things. One is obstruction to the warrior's radiation or the warrior's extension of basic goodness, could be seen as obstruction, such as thought patterns, bodily sensations, emotions. Those things could be seen as obstructions when you sit and practice meditation, right? You have such thought patterns, such bodily sensations, such emotions, such environmental conflict. They could be seen as obstructions in the sky, but if you recognize from the beginning that basic goodness, which is like the sky, which is gentle like the sky, that gentleness is so vast and inexhaustible that it can encompass clouds, it's very hospitable to those things that go on in your meditation practice. It's very hospitable to that.

Q: Thank you.

VR: Mr. Brown? In the middle here, Mr. Brown?

Q7 (M, Tom Brown): So, um, could those clouds,, in terms of the warrior radiating naturally, could those clouds be considered a mistake?

VR: Hmm! You know what? Clouds are the same nature as the sky. Clouds and sky are the same thing. That's what Milarepa said. Do you know that song Milarepa sang to the shepherd? He said, "When I meditate, it's like the sky." "But certain clouds fill the sky." And Milarepa said, "You should recognize that clouds are of the same nature as the sky." In other words, if you have gentleness from the very beginning, recognize that, then what occurs in your meditation practice, that is the wandering thoughts, pictorial thoughts, narrative thoughts, whatever you want to say, bodily agitation, expectation, all of it is of the same nature. It is gentleness itself. So it's the same as the sky. Clouds and sky are not different.

Q7: So, that includes volitional action.

VR: That's right. What do you want to say about that?

Q7: Well, you just that at this point that you're talking about, at the point that you're talking about radiation, the warrior is radiating naturally, he could still make a mistake, he could still create harm.

VR: Just like clouds in the sky. Yeah. But if you make a mistake, what are you gonna do?

Q7: Well.

VR: Put yourself in the stocks?

Q7: No, if it's the same nature as the sky, there's no problem with it. You just simply recognize it --

VR: Oh, wait, wait, oh that's good Tom. That's good, that's what everybody should recognize, that if you make a mistake that *is* the same nature as the sky, but that doesn't mean that you should pull out your bottle of scotch and say, the hell with it. Do you see what I mean?

Q7: Yeah.

VR: It *is* the same nature as the sky, but on the other hand, it is a cloud. [laughter] So, we can't just say, you know, "Everything is gentleness, everything is goodness, no matter if we piss on somebody's lawn, they work."

You know, I remember when I was a kid in New Jersey, if you don't mind me confessing. We were in highschool, maybe younger, I forget, but we'd go and piss on these lawns that were so well manicured. [Q7 laughs] That's very funny, right? But that's what we do all the time. Luckily, I grew up and I try not to do that anymore [laughter] You know why? Because those people took such good care of their grass, watered it, fertilized it, made it grow, made it look elegant and nice and pleasing to the eye of human beings. So when you are frivolous and young and not gentle, you think you can piss on the world. That's not what I'm talking about. Are we talking about the same thing, Mr. Brown?

Q7: I think so. Thank you. Thank you.

VR: Gentleman in the striped shirt.

Q8 (M): If you piss on the lawn in New Jersey, it may not be good to the owner of that garden but it is good for the grass, because it's fertilizer. [laughs]

VR: Depends on your intention.

Q8: Yeah, but the grass has no intentions.

VR: That's right. Grass has no intentions whatsoever. [laughter] Grass is just grass, and you could say piss is just piss, but if you're intent on destruction, then you kill the grass. But if you have humor, then maybe the grass will grow, right?, if you piss on it. It's possible.

Well, it depends on a lot of things. That is, we have a dog, two dogs actually, you saw one of them, the little one that comes here, Yumtso. And we have another one Genesha, which is much bigger than the one that you have seen, and [laughter] they piss on the lawn and sometimes makes yellow spot and kills the grass, sometimes it doesn't. And I don't know whether that's my nastiness about wanting to keep the grass green, or whether that's their quality of being a dog. So, same thing in this case, that if you piss on the grass, if you have good intentions, I don't think it would kill the grass. You could have genuine delight pissing on the grass. It's possible. I wouldn't recommend as a Naropa Institute study program [laughter] -- "What you call it, field, something, what do you call it?" Field what? Field study, no. I wouldn't recommend that. In any case, be careful where you [laughter] let out your waste, or if you think of it that way.

Gentleman here in the front, in the white shirt.

Q9: Could you explain how the Great Eastern Sun vision is not in conflict with the first noble truth?

VR: Same thing, Absolutely the same thing. You see, how do you come to realization of the first noble truth? How does anybody? Since you brought it up, how did you?

Q9: There's pain--

VR: uh-huh

Q9: -- in one's life.

A: Yeah, you think that's the first noble truth?

Q9: Well, there's sickness, old age, death.

VR: Death. How did you come to that?

Q9: Buddhist literature reminds us of that.

VR: Well, so much for that. How did *you* come to that?

Q9: Um, fear.

VR: [Ta!] Fear of what? All those four things? Pain and sickness, old age, and death?

Q9 : Yeah, I would say so.

VR: Let me say this. When you have actual experience of those, then you have Great Eastern Sun vision. Then you have gentleness. Same as the Buddha. How do you suppose the Buddha attained enlightenment? You think he said, "There's pain, sickness, old age, and death, therefore I should hurry up, get Great Eastern Sun, and actually get get enlightenment?" Not at all. Because he experienced those things one hundred percent fully, then that particular vision of enlightenment dawned in him automatically, by itself, organically, because he did not run *away* from it.

You know the story, the daughters of Mara ? When he sat under the bodhi tree. Do you know that story? And he said "I'm going to sit here no matter what, no matter what, I'm going to sit here, and everything in his psychomatic world attacked him. Of course it would. If you try and sit, you know, just try and sit, your whole psychosomatic world just goes puh-wahh. choouh. Actually, immediately, it's your own mind, your own projection, your own sense of doubt and frivolousness, arrogance, all of it comes back at you immediately. The moment you sit. That's what the Buddha did. He did exactly that. And he sat *with* it, all the way *through* it, one hundred percent, didn't herd it, didn't deny it, didn't fight against it. Said, "This is *it*, this is what we are." That's gentleness; that's *true* gentleness, that's a warrior.

Q9: [inaudible]

VR: Gentleman in the white shirt in the back there.

Q10 (M, Michael Smith): I didn't understand when you talked about accomplishment or that when you realize that, that clarity or the vision of the Great Eastern Sun and how that more practically it seems like that there's a tremendous amount of uncertainty and walking into the uncertainty, do you understand me?

VR: Yeah, sure.

Q10: And that it seems to go back and forth, that you have vision, and then you lose it, and then you somehow try to walk into things that you don't know what –

VR: That is gentleness upon gentleness upon gentleness. That's the warrior's mind. The warrior's mind doesn't have to conclude, doesn't have to make a statement for itself. It is uncertainty upon uncertainty upon uncertainty. It is piercing one's heart again and again *and* again, until there is just a stream of openness.

Q10: But it seems so strange to me that the situations that you see that--

VR: That you see what?

Q10: --um, that you know it's uncertain, and that you still walk into it anyway.

VR: Well, I think that's some sort of a deception.

Q10: In order words, it just happens? or--

VR: It just happens. You don't see that it's uncertain and you walk into it anyway. That means you walk into it with your bulldozer.

Q10: But then what recognizes it that it's uncertain, only when you're there?

VR: Great Eastern Sun shines by itself. It doesn't say to itself, "How do you shine?" But you tell me, how does the sun shine? "Well, yeah, all these atoms they go around like this: Brum, brum, brum, and the go bruuuum." Sure. And then because of that they say there are black holes where everything has to go into. It's nonsense, absolutely nonsense. [VR taps on the microphone a few times] There is *this!*. *This* is what there is. This *is* what there is.

Q10: Thank you.

VR: This one over here.

Q11 (F): How much should a warrior sit? [laughter]

VR: As long as a warrior has an ass [she laughs], should sit. [laughter]

Q11: Thank you.

VR: Your welcome.

Well, ladies and gentlemen on that note [laughter], although (?) you think we should end our talk tonight. Well, I would like to encourage everybody, if you haven't been to a study group I suppose you're not registered as a, what do you call it, credit, accredited, what? [person responds off-mike] as a credit something or other. Whatever you credit yourself for. If you're not doing that, I think it would be very *helpful* for everybody, even at this point, since we have only a few talks left, if you could, if you have the time, all of you who are not accredited, whatever you are, to sit in on a study group, and from what I understand, from the study group leaders, that people have benefited tremendously by going over the material, and we will play the tapes of previous talks, the Vajracarya's and myself's, and which is good to hear it again, and refresh one's mind. So, you're invited, if not taking this course for credit, you can still sit in on the study group, which are happening all the time, as we go long here, and find out when. And please sit in on that if you can and go over this material, because it's very good to go over it, so we don't try to just create some sort of mirage.

Well, it's been good so far, very good, and I hope you have considered your association, and your companionship with The Naropa Institute. I hope you have considered whether or not you can donate some money for keeping this place going. I've heard recently that there's an article by Mr. Tom Clarke, who supposedly has something to do with *Boulder Magazine*. They seem to be intent on saying that we're trying to pervert everybody's mind into something or other, pervert everybody's mind into behaving like a slave, and doesn't appreciate freedom. I've never met this particular gentleman who insists that we are slave traders. But he has written another article which says that all of the money that comes from Naropa Institute, insinuated that the money that comes from Naropa Institute goes to certain Buddhist causes. [laughs] Yeah, sure. It's typical ignorance, that thinking Buddhism is a thing and Naropa Institute is an arm of a thing.

Naropa Institute was founded in 1974 by the Vajracarya, the Venerable Chogyam Trungpa Rinpoche, who has trained as a Buddhist, and who is, by the way, a human being, who is interested in everybody's life, that they should understand, we should understand, how to be *full* human beings, warriors in the world, that are not concerned about the politics of this and that, but are concerned about actually experiencing our life fully.

Well, how many times can they write, how many times can they write further, by saying that we're actually perverting people. How many times can that happen? I wonder myself, and I think to myself, well, Mr. Clarke, and those who would like to see that we should be silenced because we're going against the great American way. I think in many ways that they're going much more against the great American way than we are. Because we actually don't *believe* in freedom; we practice it. In order to practice that freedom, we should not be confused by discursive thought and such nonsense of *us and them*. This world is our world, and we make it every minute. And we're trying very hard at Naropa

Institute to not go against the –

[on the audio, there a shuffling noise, chika chika chika, like a castenet]

Ho. Wait a minute, wait a minute, hey, hey! Come back, come back. Are you just going with that? Are you going with that? Is that your mind? That gentleman with the conka conka? Don't worry about it. That's just simply what happens, just like *Boulder Magazine* and the rest. If we try to take the wind out of our own sails it's because we have no confidence in our own healthiness. Let's welcome this gentleman and lets go on with our study. Thank you very much.

[sound of turning microphone away as VR gets up to leave] [end of audio]