

Speaker: The Vajra Regent Osel Tendzin  
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The Vajra Regent Osel Tendzin: Good evening ladies and gentlemen. We are continuing our discussion of the Warrior of Shambhala. To begin with we should make some reference to the last talk, discussion about the notion of space and reference point and non-reference point. I think that would be helpful at this time.

The main point, I believe, is that on the warrior's path there is an ornament which the warrior wears which is a very unconventional ornament. In fact it's startling to think of wearing this particular ornament which is not fashionable, shall we say, and that is the ornament of boredom, That's a very interesting one. And this particular ornament of boredom has a lot to do with the notion of not being afraid of space. It involves our existence in terms of space and reference point. Now, as usual, we have tried to talk about the practical application of these things, what we have been studying and how to practice what we have studied. In the case of talking about space, and also talking about reference point and non-reference point, we should look at the ornament of boredom.

When we talk about space, we talk about accommodation. Now, accommodation does not particularly mean hospitality. When we talk about space we're not talking about space being friendly or not friendly. We are simply saying that space accommodates our reference point, which might be, as we talked about, simple ordinary things, mundane situation of how we live, how we act, how we live our life. Space accommodates turning on the faucet in the bathroom in the morning; space accommodates brushing one's teeth; space accommodates picking up a newspaper with your morning coffee; space accommodates your car not starting when you want to go to work. Ordinary things, Ordinary experience.

The notion of reference point is that which *occurs* in space. At the same time, we could say that, that which occurs in space is not different from the space itself. Now, I don't want to get abstract, but on the other hand, it's *practically* so. In terms of how we relate to the world, our emotions, our lifestyle, our relationships, we tend to make this a huge separation between the event and the background of the event. Well, the warrior who is practicing, the warrior who has recognized basic goodness as the *fiber* of his or her life, the very *fiber*, also recognizes that fiber is intertwined. If you make a coat, if you make a garment, what you have is space and weave. The weave on that space is our experience, our reference point to what we do and how we do it, how we live. That, shall we say, that's the weave of our life. And the weave makes a garment, makes the clothes you wear, the food you eat, how you speak, how you dress, how you talk, how you walk, how you relate with your friends, how you do your job, how you live and how you die.

With that particular weave, if you pull it apart, this suit or shirt, whatever, start to pull the threads, there is no definite shape to it. Now what does that mean, practically speaking? We talked about basic goodness as unconditional. And that unconditional quality is *it*, basic goodness. That is the *it* of the it. So therefore, if that is the case, the fabric of our life is not different than the basic goodness itself. In other words, what you do, what you are, how you lead your life, is not separate from the space which *is*

basic goodness. To realize that, to practice in that way, to live in that way, *is* the path of the warrior, That's what the warrior does.

I suppose you might think, at this point, "What else does the warrior do, aside from brushing his or her respective teeth [laughter] and having his or her respective cup of tea?" Well, it's not a matter of inventing things that the warrior should do, or we should do as warriors. It's not a matter of that. What we're talking about is when a practitioner of a Shambhala world relates to his or her world in a very straightforward, honest, gentle way, we could say that's basic practice, basic practice of the warrior. Beyond that, let's say, after you brush your teeth, put on your clothes, have your morning drink, whatever it is, or food, drive your automobile and at that point you go to your office, or wherever you go to, and make the big decision of your life.

All the events that lead up to the big decision of your life are extremely ordinary, and when you get to the big decision, then suddenly it's extraordinary. Reference point and space, that's what we're talking about. The big decision -- let's say you drive to your office or your job, whatever it is, and it's a matter of digging this particular hole 25 feet, or signing your name on 2 million dollars worth of real estate, committing yourself to tour the country for the March of Dimes. Extraordinary event, but not really -- from the warrior's point of view, not an extraordinary event, a simple event which occurs because basic goodness is not at odds with occurrence, what happens.

Now, all I'm trying to say is that if you think that basic goodness is *something*, then you missed the point. Basic goodness is the same as the space in which you act, think, behave, and that *reference* point, or the thinking the behaving the action, what you do, is not separate from basic goodness. So the warrior, at this point, has a tremendous sense of confidence in the totality of that goodness whether walking sleeping acting lying down, whatever, that basic goodness is the same throughout. Well that is a discovery that comes through practice.

On the other hand, we should talk about what occurs when we discover such warriorship, such goodness. There are two points. When such a discovery is made, such a feeling of totality of goodness in action, in thought, in body, in mind, when such a discovery dawns upon us, there are two things that happen. One is the inspiration to go further, the other is a relaxation, shall I say, a detour, or -- what do you call it? -- rest area on the highway, rest area. In order that this particular discovery of basic goodness and this very particular way of being is furthered, is understood completely, is through discipline and discipline is the warrior's vehicle to go further. Without discipline there *is* no going further.

And the discipline of the warrior is in two categories: one is patience and the other exertion. These are the two arms of the warrior, shall we say. patience and exertion. Without these two, there is a tendency to become stalled, stuck, tendency to repeat an old story. For instance, yourselves, you have studied this particular course and have some notion of warriorship, some notion of gentleness, some notion of tenderness, and some notion of extending that tenderness, that gentleness, to your world. Those of you who have studied these past several weeks, you should be aware that without discipline, without going further, beyond these talks, this session of Naropa Institute, that we could say that all we have done is simply talked to each other and *entertained* each other, which is not the warrior's point of view at all. Entertainment doesn't really matter.

What we're talking about, at this point, how to go further, how can we go further with the discovery

that we've already made or at least we've heard about? Patience, exertion: the image being the warrior's armor and the warrior's horse, patience being the armor, exertion being the horse. Now I think there was a little bit of discussion last time around about some kind of knighthood, riding on a horse, being a knight and having armor, and that armor itself being vulnerability. Even putting on armor of the warrior means you're actually *proclaiming* vulnerability, when you put on that armor. [pause]

So let's look at it, practically speaking. If you take up this warrior's path and you are in earnest about it, you actually feel it, you understand that gentleness we're talking about, that warriorship we're talking about, then you actually put on the armor of the warrior. The armor of the warrior is nothing more than the tenderness and rawness that we feel all the time. The vulnerability of one's experience of oneself and others, of one's situation, of -- frankly speaking, not having all the answers, not being so puffed up, but feeling that tenderness, that rawness, which is all-encompassing. That kind of armor is what the warrior puts on. Before he or she gets on the horse of exertion, the warrior puts on that particular armor of gentleness.

That gentleness is patience. Why so? Patience is the experience of not, not [pause] being harmful to your fellow beings, human beings, not being harmful. Why so? Because having discovered gentleness in oneself, and having felt so raw, so tender, that even the slightest reference to me, myself, feels hurtful, feels sad. The slightest reference, in *your* self, in *our* mind, or in somebody else's mind, feels *sad*. And patience has to do with the space of that sadness, the space of that tenderness, that you're willing to experience that sadness, tenderness, of being vulnerable to the notion of me, I, you, ego. You're willing at that point not to be glib and smooth. You say: "Yes yes I know what you mean, of course. I experience that *too*." You're willing *not* to do that. You're willing actually to experience that raw quality.

Take a fine knife, and cut it through the meat of experience. So tender, raw, cut it right through, make a line straight down. That's the way we feel all the time; as warriors [snaps fingers] we feel that way all the time. That's the kind of patience that's needed, that should be practiced. We don't jump to conclusions at all. Rather, we are willing to extend our gentleness out to the world, further than a cup of tea, to the teapot, to the stove, to the people who installed it. If you fail to do that, then basic goodness becomes a mockery. It's a silly thing to say altogether, "basic goodness." It could be just "Kellogg's Cornflakes" for that matter.

When we say basic goodness, we're talking about unconditional, because the experience of being absolutely raw does not have any reference point; it is simply raw by itself, and at the same time it accommodates whatever occurs in our experience, in our life, accommodates all of it. Without that sense of totality, of raw, of good in itself, then what occurs in our life is simply a matter of haphazard up and down. We could say, "Well, today I feel this, today I feel that--" and there it goes. In this case, we're talking about, there is no way to escape, no way to invent other than what is unconditional quality.

Second part of a warrior's discipline is exertion, and that's an interesting part that has to do with not forgetting. It's very simple: not forgetting. If you're willing to be bored, if you're willing to experience gentleness, patience, by itself, then the second aspect of that is you're willing to get on the horse of discipline, which is exertion. You're willing to mount that horse with your armor of patience, willing to get on that vehicle, steed, horse. You're willing at that point not to forget basic goodness.

Now let's take it from our own point of view all the time, how we are willing to let things slide. "Let's let it slide." You know, we think about it. We have that thought, we have a very basic thought, that "Well I should attend to this." And then we think "Well, we can let it go for a week or so. We can take care of it later." You know, that sounds very mundane, right? Everybody knows their life, right? You know what you do, in your business and whatnot. You know you can hold off your creditors for another two weeks or whatever it is that you do, hold off your calling your mother, your father, for another two weeks; we can hold it off. And we can sleep for two weeks. We can. We have done so.

The notion of exertion is the opposite of *avoiding* situations, avoiding the moment when we can express our warriorship, our gentleness. Avoiding is the opposite of exertion, and avoiding brings about what's called laziness. You heard about that? Laziness. What about laziness? Laziness -- do you think laziness is simply being tired? That's not laziness. That's an advanced version of laziness [laughter], being tired. Laziness is avoiding one's goodness, basic goodness. Avoiding basic goodness is laziness. And that kind of laziness results in behavior which is called setting-sun behavior. It comes right down to the notion of "We can put things off for awhile. We can manipulate a little bit of space," so we think. Forgetting; that's what we *forget*. We forget that this particular space is unconditional, and it's not possible to manipulate unconditional space -- who we are, what we are. But we *think*, we forget about that, and we just avoid the whole issue. And we say, "Well, I'll just stir this up a little bit for another two weeks, and then I'll take care of it. Then I'll do it. Then I'll pay the rent, pay the phone bill. Then I'll call my old friend who called me two weeks ago. Then I'll relate to my landlord--" or whatever it is. Same old thing. It's constantly happening that way.

Just afraid to make, at that point, the warrior's *gesture*, afraid to make that gesture, which is getting on the horse with one's armor of patience. If you sit on a stool with your armor of patience, it doesn't go anywhere. There's no point, because you say "Look, I have discovered basic goodness, it's wonderful, isn't it? I'm sitting here with this armor which is transparent, I feel raw." [laughs] Wonderful. And the bills pour in. "What do I care about that? I have discovered basic goodness." That's not quite the case. We're talking about discipline tonight, and that some sort of alarm goes off when the bill comes in from the phone company, the electric company, the rent, whatever it is. Alimony. That some sort of alarm goes off of: "Get up. Stand up. Mount your horse of exertion and go forward, ride, ride very steadily."

Laziness is avoidance. Not being willing to make those simple gestures of a warrior, simple gestures like writing the check for the rent. That's a simple gentle of a warrior. You may not think so. If you're having fantasies about old Japan, or King Arthur, and all the rest of it -- when *we're* talking about King Arthur, and the Japanese Court, Chinese society, those people were true to their values, their loyalty, their society, and that's what *we're* trying to talk about tonight, how to be *true* to that. Not forgetting, not avoiding, making the gesture of a warrior. If you do, then all sorts of things happen.

If you are lazy in that way, avoid that warrior's gesture, then all sorts of things happen. You begin to feel uncertain and anxious about things. You would like to say that, well it's somebody else's fault, blame the telephone company. Also you begin to talk about your acquaintances and friends in a not so pleasant manner, and you begin to say "Well, they did this, they did that." More than that, you begin to say, "Well, I have experienced basic goodness; I'm fine, you know, it's their problem, the world's problem." You start to puff up your own experience, make your own experience as something special, vital, making a great deal out of yourself, oneself.

Altogether, what we're talking about is what happens when one, first of all, to begin with, loses that

sense of gentleness, goes against that sense of gentleness and rawness, and further than that, forgets, completely forgetting, that that gentleness *is* the warrior's armor. Forgetting that, there is no way to act. We start to gossip, start to become uncertain, start to make things up about ourselves, saying how great we are and all the rest of it. Absence of exertion altogether, we should say at this point, that the discipline of the warrior is, in this case, not straying from that gentle ground, that sensitive space in which we talk about myself and somebody else, reference point, not straying from that, not forgetting basic goodness, not forgetting how tender the whole experience of our life is and, further than that, becoming disciplined in the sense of not falling into the behavior of gossip and jealousy and whatnot, not making one's life into a mockery of what we've already understood.

On the whole, we should say that, without discipline, there is no way to proclaim the warriorship, the warrior's mentality, the warrior's world. Without discipline, it is simply saying that we, few of us, have heard something good, we achieved something for six weeks or whatever it is we are here, and good enough, I can go back to sleep. Without discipline, without patience and exertion, what you have understood might simply become like a thunderstorm on a summer evening. It occurs suddenly and soon it's gone. If you understand that analogy, you also understand that the sun, the Great Eastern Sun, arises in the morning after a thunderstorm.

So if you have any questions we can have discussion.

Q1 (M): I'm not sure what you mean by the notion of feeling vulnerable to ego.

VR: Um-hm.

Q1: You said something like that.

V1: I think that has to do with the experience of being bored, being really bored, when you can't invent anything, what to do next. Nothing. You know, when you start scurrying around your mind, if you're sitting in the room by yourself, and you have nothing on your schedule, just by yourself.

Q1: So it's, I guess feeling bored is recognizing ego trying to assert itself?

VR1: No, feeling bored is recognizing basic goodness.

Q1: [heh, heh]

VR: It's not ego at all.

Q1: But isn't the feeling of being bored somewhat sort of a reference point at that --

V1: Yes, yes. basic goodness. Basic goodness has two heads shall we say: basic and goodness. Basic is the space of being by yourself, you know?, and goodness is actually staying there, experiencing that. Does that make any sense to you?

Q1: [laughs] Yeah, I think so

V1: You think so.

Q1: Well it's starting to, I guess

V1: Well, how do you start to do that?

Q1: [laughs]

VR: Let's continue this a little bit.

Q1: Well –

VR: Basic goodness, right?

Q1: I guess in [word unclear, sanity?] I don't see how ego comes in. I don't understand why you made the reference to ego.

V1: Did I? What was it?

Q1: Well you just talked about being vulnerable to ego.

VR: Well that's the reference point when you're bored, you know what I mean? When you have nothing to do, and you would like to say, “Well, two hours before I get to the next thing.” That's a reference to ego; that's where you could forget; that's where you could not be patient. That very same space of non-reference point. Non-reference point means that when you don't have anything to do -- right? You just did your thing up to five o'clock and then you have seven, the next thing, that's two hours. “Well I could fry up a few [laughs] I could call up -- I could read--”

Q1: Anything but this just sort of --

VR: Anything but *this*.

Q1: Anything but this. [laughs]

VR: That's kind of like, first of all, forgetting or avoiding situation of basic goodness, the notion of basic goodness. I'm not saying that you shouldn't call anybody, or cook anything, or read anything. What is this scurrying all about? Have we become rabbits? [Laughter] Frogs? [Laughter] Little frogs. [laughter] Big tongue comes out and gets a little fly somewhere. Patience and exertion, in this case, means that two hours that you have nothing to do, at the very moment you recognize: “two hours and nothing to do” -- that's basic goodness itself, and exertion means, in that case, riding the two hours, not from the point of view that you're going to get to seven o'clock from five, but simply that you actually *enjoy* being on your horse.

Q1 *Thank* you.

VR: There's a lady back there. black white

Q2 (F) [taps on microphone] Sir, It's not working.

VR: Not there, here. No no here in the front. Okay, go ahead

Q2: Sometimes it seems like –

VR: No no no no. Here. In front. Where are you? Where is number two? Okay, we'll do number 2 later on. Number 1.

Q2: Are you saying then that we tend to define our ego by all this activity and thoughts?

V2: No I don't say that.

Q2: I guess I still don't understand that reference to being vulnerable to ego either. That really interests me, but I don't understand it.

V2: Were you at the last talk? What happened? What did he say, the Vajracharya. Can you repeat it for me, at least in, you know, outline? What happened? Are we here? P.A.? P. A." She spoke before, didn't speak now. Okay. Does it work now? Say "ah". [no sound] Doesn't happen. Well forget it, just say it.

[She begins to speak off mid a few words, then]

VR: Oh, Here comes another one. I'm referring to the last talk

Q2: The one that the Vajracharya gave.

VR: That's right.

Q2: Well, my understanding was that he was talking about opening up the heart

V2: That's right, along with all the other organs and arteries, yeah. Yeah. So what happened? What did you understand about what he said? What did you understand about what he said?

Q2: My understanding was that he was talking about the warrior is a person who allows themselves to be vulnerable.

V2: What did *you* understand about what he said? I know what he was talking about. I'm serious. you know, I'm not trying to make a big deal about anything, but –

Q2: I guess I don't know.

VR: Well, but what did you understand about what he said? I would like to ask anybody here right now. Somebody please tell me, what you understood from the last talk, from your experience. Don't be chicken. We'll get back, there you are, we'll get back. We're going around a little bit.

Q2: [laughs]

Q3 (F): One of the things I understood was that everything that happens in your life, all the mundane

ordinary things, can be a way of referring back to your experience of basic goodness and your experience when sitting. You didn't hear that?

VR: Experience what? What's the last part?

Q3: When sitting. That's one way of experiencing basic goodness

VR: Hm, Anybody else. Gentleman in the back with the raised hand?

Q4 (M): Acharya talked about space--

VR: Yes--

Q4: -- and reference point and non-reference point--

VR: --um-hm

Q4: --and he said Reference point is everything that comes up, let's say, during the day --

VR: um-hm

Q4: -- like domestic life or whatever we are involved in. And, I have to say that in my own words now. About non-reference point he said that we can't get, we can't attach any conceptual thinking about -- about, that not simple enough?

VR: No it's fine. What kind of thinking? What kind of thinking did you say?

Q4: Conceptual. it's just direct reference point, things are happening. And he talked about tenderness?

VR: Tenderness.

Q4: --opening up directly to that reference point

VR: Yes

Q4: And also including thoughts that come up with it as reference point but still looking at them directly.

VR: Yes. There's a tenderness in that, right?

Q4: Yes.

VR: Yeah. Now, can we go back. Can you say that again, your question? Try again, try, say something.

Q2: I think I'm just going to have to do some more thinking about it. I don't really have anything more to say.



VR: Good. great. fantastic. Thank you.

Q2: Thank you.

VR: That's very good. That's very good. I appreciate that. I appreciate that so much. Gentleman here?

Q5 (M): I don't quite understand what you mean by sadness.

VR: Sadness?

Q5: Well, I know what you mean by sadness, but I mean, sadness when reference is made to me?

VR: That's it. Ueaj. that's what I mean. When you have reference to yourself you feel really sad. When somebody says: "Oh it's wonderful what you said tonight. It's wonderful how you, it's wonderful seeing you." Do you feel sad when somebody says that? Somebody complements you, let's say, about how good you are. We're talking about basic goodness, right? And someone says: "How good you are. You're so good" And you feel sad right on the spot when somebody says that. Don't you feel that way? No? Well, it doesn't matter. I mean [laughter] If you don't, it's okay. Do you know what I mean?

Q5: Is that because of the, they're making some reference--

VR: Uh-uh. It's because unconditional quality of basic goodness.

Q5: And they're coming on with a conditional [unclear]?

VR: No it doesn't matter about *they*. It doesn't matter at all. If somebody said, "It's so nice to see you again. It's good to see you." Shake your hand. There's sadness in the very moment because there's unconditional goodness. Very sad, Very unspoken. Even if somebody said -- your best friend, let's say, you have known this friend all your life, right? So close to you. And you had dinner together yesterday and you left each other after dinner and you said, you had a little kiss on cheek, and said, "It's, so good to see you again," Such sadness. Unconditional, Or your friend, you haven't seen in 10 years, and you had dinner together, you get a little kiss on the cheek. "So good to see you again." 10 years later, or last night. Such unconditional goodness. It's very sad. No?

Q5: Well I still don't quite understand what you mean but--.

VR: About what?

Q5: About why it's sad.

VR: Why it's sad?

Q5: Or that it's sad.

VR: Well, I suppose because it's unconditional, that's why it's sad. Because, you know, wouldn't we like to have our best whatever next to us all the time? Well, that doesn't quite make it, I'm sorry. But, you know, you have to actually feel it. It's unconditional. We can have our reference point, you see? Our

reference point is best friend, or old friend, or lover, wife, mother, father, whatever it is, teacher, friend. Best experience of that time, when we were together, very moment we were together. So good, So clear, So sad. Why sad? Unconditional. That's basic goodness. That's true.

Q5 Thank you

VR: I don't know how else to say it. Gentleman in the back?

Q6 (M): How does loneliness relate to the boredom you were talking about and the basic goodness?

VR: Well loneliness is part of what happens when you're not patient and when you have no exertion. You have loneliness, which makes you start gossiping, makes you start feeling bloated about yourself and on and on with the whole thing.

Q6: The moment, you mean, you create the loneliness --

VR: You become so self-involved if you don't have the warrior's discipline. Become self-involved, which makes you anxious about everything, uncertain about things, and you start to say things you shouldn't say.

Q6: Thank you.

VR: Start to do things you shouldn't do. Yeah. Lady back there?

Q7 (F) : Some times it seems like the more you talk about the qualities of a warrior, the more solid your world gets, or when you first experience--|

VR: Whose world? You mean our world?

Q7: Yeah.

VROT: Yeah, *good*. Good. Solid warriorship. Is that what you mean?

Q7: That's what I meant but I didn't quite see it as being good

VR: Yeah. *Good*, basically good, solid warriorship. Yeah. [laughter.]

Q7: Well, um, You said at one point that we don't invent our world, but--

VR: That's right.

Q7: that things are actually what they are.

VR: Solid good.

Q7: So, if you get some glimpse, let's say, of tenderness--

VR: You didn't get any glimpse. Glimpse is kind of like begging the point. I would, come on, can we really get some glimpse of tenderness after *all this*--

Q7: Well, if you, let's say you actually, if you're actually experiencing tenderness--

VR: yes.

Q7: --it seems like the aftermath of that is to solidify it. Or is that, at that point you're beyond doing that?

VR: Yeah I think so, it's not having patience. Patience doesn't solidify anything, that's the whole idea of patience. It's tenderness extending itself. It's as if you were a commercial for sirloin steak. You become a commercial for it. You know, they advertise it on TV. They get a big knife and they cut it through, and they say, "Look at this! Isn't it red? Isn't it good? Can't you -- wouldn't you like to buy this? It's good raw meat! That's what you become, actually, if you're a warrior

Q7: I understand what you're saying but it's funny, because I don't really see that.

VR; See it?

Q7: -- in people.

VR: Well, you *can*, actually, see it in people. You can. There's nobody here who hasn't been on that commercial before. There's nobody here that hasn't had that particular sense of patience and exertion. Everybody. We all have it. Discipline is to *be* with it, stay with it, do it -- patiently, with exertion. Ride the horse. Patience is to stay, shall we say, with head and shoulders, basic goodness. To stay with it because it is true, and riding the horse is not only to stay with it but go *forward* with it. That is, exerting yourself to relate with the space of *all* of this.

Q7: Thank you.

VR: It may sound poetic but I think it's true.

Q7: It sounds, I guess my point is, that it sounds both poetic *and* true

VR: Well, that's the way we feel about it, patience and exertion. You know, patience is the poetic, and true is the exertion. And that's the way we try to relate with things all the time. Even if, you know, we haven't heard of Shambhala vision or Shambhala warrior, we still, as human beings, any human being, we do it that way. First of all we have sense of ourselves: that's patience. Sense of other, that's exertion. And that's what we do. Other means relationship, world, and how we relate back and forth.

In this case, we're talking about, first of all, that oneself as a warrior is patience, is basic gentleness, goodness. Basic goodness *is* the warrior, It's not the name of the warrior: "warrior abcdxyz". You know, like Malcolm X, Malcolm 22, or whatever you want to say. Or let's say the emperor Augustus, or president Carter. That's *name* of the warrior X. Let's say the warrior has no name, has the name of patience, that's the warrior's name, because basic goodness is unconditional. That's why the warrior's name is patience. And secondly, the warrior's arms and legs are exertion, which means the warrior's

action is without envy and jealousy and doubt and gossip and all the rest of it, it is simply an extension of that goodness. Exertion. Ride on the horse of your own mind, in this case, ride on the horse of gentleness. With armor of patience and horse of exertion, we can establish an enlightened society.

There's a lady back there

Q8 (F, Barbara Dilley): I'm curious about some connection between the patience and the exertion. For me the rawness is met instantly by complaint.

VR: I tell you what Barbara. If you're about to perform you have to put on your dress, right? Sometimes it might be a particular kind of dress -- tights, costume of some kind. Putting on that dress is patience. Performing is exertion. Complaint is silly. [she laughs; Laughter.] You're going to do it, right? You're going to perform. Let's say, in your area, which is dance or dance, as the case may be. [she laughs; laughter] Right? When you put on, when you -- Before you're about to begin, you put on your dress, tights [she laughs], whatever it is you're wearing, whatever costume--

Q8: But you're talking about taking all of that *off* and being--

VR: No I'm talking about putting all of that *on*. Not taking it off. Putting on the *dress* of patience, the armor.

Q8: But that's to be raw and exposed and vulnerable.

VR: It is. If you put on your tights [she laughs, laughter]. You tell me. [laughter] Ask your students, what do they say when they go out and do it, perform, manifest. What? The patience of discipline, it already existed ahead of time. How did they get there to perform exactly? How did they get there to perform their warriorship of dance, let's say? How? They practiced and they put on their armor. Let's say it's tights. What do you say -- three piece suit.

Q8: The exertion at that point is to not complain, I mean, it's like you you lean into --

VR: Yeah, synchronize body and mind. That's the whole number, shall we say, the whole truth. The body is patience and the mind is exertion

Q8: Is exertion, um-hm

VR: --and they come together in this particular armor and horse. warrior. Whatever you do in your life it's the same thing, same thing, whether you are a stock broker for Merrill Lynch etcetera, E.F. Hutton, or whether you're a dance teacher at Naropa Institute, or whether you are simply a person who tries to make a living for their family. Whatever you call yourself, you're trying to synchronize body and mind, and that is patience and exertion

Q8: Is there -- I mean, my feeling as I keep hearing all of this is that there is some real stretch between those two experiences.

VR: Mmmm. That's like having toes without feet -- without foot, I'm sorry. Feet without toes. If you say: patience and exertion, it's like you're saying, "If I have patience, I have a foot; if I have exertion, I have toes, but between the two, I have a foot with no toes. The same thing: hand fingers, arm body,

head neck. Body and mind synchronized we're talking about altogether, is patience and exertion, which is *discipline*. How to actually *achieve* the warrior's life, the warrior's world

Q8: Well, there's a feeling of, at the moment of the vulnerability when the exertion is then called upon,

VR: yes, yes

Q8 -- to write the check or to make the dinner

VR: -- or to say hello

Q8: or too to answer the phone,

VR: right, all of it

Q8: Right at that, in that space, there's a large vast feeling of distance.

VR: That's the space that the Vajracharya was talking about last time That *is* the nonreference point.

Q8: But do you get more able to live with that as you practice this?

VR: Absolutely not [laughter; she laughs] Yes you do [she laughs, laughter] It *is* the space of basic goodness, it's unconditional. Shall we get more good, can we get more basically good, can any of us get more basically good than we are basically good? Can we -- I suppose our question is, can we perfect ourselves? That's what we would like to know. Can we live with the space, can we perfect ourselves? I say: Nooo sir. No ma'am. We cannot perfect ourselves from the point of view of trying to overcome space. But let's say perfection itself or warriorship itself occurs when space, when patience is understood and exertion is simple action, then certainly we perfect ourselves, but not the other way.

Q8: That feeling, then, of that kind of a perfection, is unfamiliar.

VR: Which kind of? Imperfection or perfection, what are you talking about?

Q8: Well, I mean I, it doesn't, there's no comfortability --

VR: --in--

Q8: -- in the patience leaning into the patience and then meeting the exertion.

VR: Oh, there's no comfortable quality of patience? That's right. That's right. I agree with that. That's basic goodness, and that's also being bored. If you're thoroughly bored, there's no comfortable quality in being bored, it simply is what it is. It's so boring that it is what it is, so much *it*, so *good* that there's no reference point. That's where the space comes in. So good that there's no reference, so much what it is. If you say "Good," alright? we say Good with a G, big G, oh oh dee, the basic good means that it is what it *is* without any reference point. It is so much what it is that it doesn't *need* any reference point.

Q8: Um-hm.

VR: And from our point of view we say it's boring, because we have not tread on the warrior's path.

Q8: Um-hm.

Q9 (M, Rex Maruca): To develop a sense of gentleness in relationship to boredom, does one have to develop a sense of fearlessness?

VR: Well I think, in this case, gentleness *is* fearlessness. You know, when the Vajracharya last time talked about your skin and bones --

Q9: I'm sorry, I wasn't here for the talk.

VR: Well he talked about the *actual* experience in our life of being vulnerable in terms of our actual sense of flesh, skin and bones, so vulnerable, so raw that the hurt that happens to one's self and others is felt as real. When there is no warrior, where there is no Shambhala vision, then there is tremendous hurt, and feeling that is part of the beginning of the warrior's path, developing the warrior's path. You actually feel it. You don't say there's any reason for it, but you feel it.

Q9: How does gentleness fit in to that?

VROT: That is gentleness in that sense, of feeling that. You know, you might have something good for yourself, let's say, you struck it rich in an oil well, or let's say you made a good movie in Hollywood, or let's say you made a good business deal, sold your house which you bought for 45 you sold it for 125, and you got the money for it, and you feel good, and you feel like "Now I can do something really, now I can stretch out."

Basic goodness is not so much what you can get for yourself, it's when you actually *feel*, you can experience that tenderness of everybody who tried to make a deal like *you* did. Yours might have won, yours might lose, but everybody tried to make a deal, all of us tried to make a deal somewhere, all of us, tried to make a deal somewhere, and all of us failed even if we got sixty thousand more than we payed for. We failed in that sense of just trying to hold on to what we have. When you realize that you might have a great success in your business, and at the same time you might realize that your great success is basic goodness, which is tremendously sad. What are you going to do with your windfall profit? You see what I mean? You get, you know, you made \$100,000 on this deal and you say, hahh hahh [almost panting], "now I can do the next deal. Now I can do the next" --- what? What's going on here? So that kind of thing. Are we talking about the same thing? I don't know

Q9: I'm not sure

VROT: Neither am I. I'm talking about basic goodness anyway

Q9: I was talking about fearlessness.

VROT: That's what I mean, [Rex laughs] Ok yeah, and that kind of sense of being absolutely *shocked* that you made \$100,000 and you become shocked because you don't know what to do with it and you have some kind of fear. If you have no warrior tradition, then you sock money onto money (VR makes

3 socking sounds], “Ok I got \$100000 let's put it on top of the other one let's make another one let's make another one let's make another one and let's make another one.” It doesn't matter who is around, who is here to the left right in front of you, who's dying, who's not, who's sick, who's helpless. Who hasn't understood basic goodness -- doesn't matter to you. Just, another 100.

Fearlessness is taking your profit and giving it away from the point of view of basic goodness. Not just throwing it out, I'm not talking about taking your money and just throwing it out. I'm talking about taking your profit, your realization of basic goodness, that's your profit, that's everybody's profit here, this week's we spend together, your realization of it and actually extending it out and then giving it further than yourself. That's fearlessness.

Q9: Thank you

VR: You're welcome. Well ladies and gentlemen, it's good to talk to you again. In our life it's uncertain whether we're going to meet again or not. Heh. Smiling? You must know something about the Shamabhala warrior, if that's the case and you smile. We don't have to go to Forest Lawn together. That's good.

There's something I would like to say which has been said perhaps a lot this particular session, and that is whether or not we can support what we are doing in terms of Naropa Institute, whether or not we can raise the money this summer. We're quite short. What we have desired, I mean what do we have *needed* to raise in order to continue onto the fall and further than that, we have not raised. I suppose you've heard about this, there is the old chart over there. Well, all I would like to say is I have no idea what means you have individually, what means you have to support what we are doing. If you *have* some, please do not hesitate at this point. Don't hesitate because what we are doing is true and good, basically good.

I heard that a particular organization was sued for 2 million dollars -- someone reading the paper told it to me -- well it's a so-called religious group, sued for 2 million dollars because they did not *produce* what they said they would, and the judge said you're right, awarded this person 2 million dollars. Well, shall we say that, from our point of view the reverse is true. We produced what we said and we haven't gotten the 2 million dollars [laughter] We *have* produced what we said.

Naropa Institute has done what it started out to do and *will* do further to actually encompass and present genuine education. Well, I will say truthfully that we're not all that perfect at what we're doing, but we're working on it, That's true. All of us: poets, the scientists, artists, dancers, teachers, Buddhist studies, whatever we have, we're working on it, and we're doing a good job, don't you think? Well it's our own mind. We're doing it, and we're doing a pretty good job. Well I suppose a lot has been said about how wonderful we are and that we exist here at all, in the middle of America USA. I don't think that's all that important. What is important is to say, that we actually are doing what we started out to do. That's an interesting point. We *are* doing what we started out to do.

Now General Motors, shall we say, has to change their mind every year, Big / small, 17 miles / 24 miles. We don't do that. We have started out, 1974, to present education which combines, which brings an actual experience of intellect and intuition coming together, head / heart, body and mind synchronized, that's what we have set out to do and we have *done* so. Since we have done so, we have incurred the deficit of people who would try to do such a thing, because it's not profitable to do that. It's

not. Everybody would like to pay for entertainment. It's so easy. Delightful. Let's go to the fleur de fleur, and pay de fleur about how much we drink, how much we eat, how much we have a good time. Well we study here, we practice here. I don't know about a good time, but we do study, we do practice, and we *have* done quite a bit. Of the several thousand people that have come here, they have experienced some sense of basic goodness, and I think that's quite a bit.

Well what I'm asking is that if you haven't thought about it, and if you thought one way or another about it, I would like to ask you to think again and please support Naropa Institute. We are a little bit behind. We have been from the beginning, where we would be, because we take a chance on basic goodness, we take a chance on Naropa Institute. We did in 1974 and we're still here and we're still asking for your support, whoever you are. Maybe you're a summer student or a full time student. Maybe you've been here for four years and I'm still asking, we are still asking for your support. Some people think it's a drudgery to ask for money and drudgery to go on with this same old routine, but I don't think so, because what we are doing is true and good. I appreciate all of your patience and your exertion. Please help us. Thank you.