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Vajra Regent Osel Tendzin: [audio begins in the middle of a sentence] "...Chogyam Trungpa Rinpoche, meditation master from Tibet. And the origin itself is a very ancient tradition, the tradition of Shambhala, that is, which was said to be a kingdom in Central Asia, which was inhabited by enlightened warriors. The notion of this kingdom is mythical in one sense and real in another. The mythical part is, I suppose, our notion of the reality that such a place could *exist* at all and our skepticism about some place in Central Asia, somewhere. The real part is that the tradition of Shambhala, that is the warrior's way, has been transmitted from very ancient times to the present day. The warrior's way is not simply a Tibetan approach, but it has existed continually throughout the existence of human beings. It has existed in the west, in the east--in every culture there is some notion of warriorship, some notion of the warrior's way.

In Tibet, the notion of the Shambhala kingdom and the warrior's way involves such beings as Gesar of Ling, a great king of Tibet at the time. It also involves what's known as the Kalachakra Tantra. In that Kalachakra Tantra, it says that the king of Shambhala invited the Buddha to Shambhala to turn the final wheel of the Dharma, which is called the Kalachakra, the wheel of time. But if you look in most any tradition, you have *some* notion that there was a culture, a society, with people who had a gentle and enlightened way about them, who lived with each other, for each other, and who expressed their warriorship in terms of dignity and confidence and fearlessness.

I suppose we all have some notion of or some dream of a time or a place or a world where there would be no fear and no aggression, no suffering, no hardship. It passes through our minds every once in a while, usually when we feel disgusted and hurt and sad about the way things are going with ourselves, or with our family, with our government, the conditions in the world. That very moment, there's a tenderness in us which is very much intrinsic to who we are. There is a tenderness and a gentleness which cannot be denied at all. We actually *feel* the possibility of an enlightened society, a society in which people's intelligence, their dignity, could be nurtured and expressed and come to fruition, to *full* blossom. There are those moments, and then we have the rest where we think the whole thing is very messy and we become cynical about ourselves, our lives, what we're doing.

The warrior is not a person who likes to make war, and that should be obvious but in fact it's not, because somehow we have lost and forgotten our warrior of tradition altogether. A warrior is not someone who wants to make war. A warrior is someone who expresses dignity--dignity in his or her stature as a human being, position as a human being, posture

as a human being. A warrior walks, talks, eats, sleeps, makes love, makes a business with dignity.

A warrior is someone who has confidence. Confidence is not based on--"Confidence is an airtight philosophy,"--so you don't get embarrassed. Confidence is simple trust in your own mind, your own intelligence. That trust is that there was nothing wrong to begin with. The intelligence that we have as human beings is very pure.

A warrior is a person that is fearless. That is to say, not afraid of making a mistake, not afraid of being a fool, not afraid of being embarrassed, not afraid of our own dignity, not afraid of our own brilliance, our own confidence. Not afraid of death, basically. The notion of fearlessness is not based on, again, saber rattling or making nasty faces at somebody to scare them, threatening to pull the plug, push the button, send the troops. Fearlessness is something quite different. Fearlessness is being genuine, trusting in your mind and your heart.

All of that expression of a warrior is based on one simple mode, and that is gentleness. Without gentleness, the expressions of a warrior cannot come out, cannot come to fruition at all. Gentleness is that very moment where you feel a crack in the armor of yourselves, of ourselves, some little dent in our hard-nosed approach. It happens all the time, and we are constantly feeling like we're at the mercy of *something* or other. "Oh, what can we do? They raised the tax and they sent the troops and everything is going down, down, constantly down." There's no uplift in this at all in our culture. We complain a lot about how bad things are. But what we should try to get to is that experience that we have, we all have, where there is a real tender moment, a tender heart. I'm not talking about sentimentality. I'm talking about the fact that we're actually vulnerable to this world, to the people around us and to ourselves all the time. That's how we can communicate at all. If we didn't have that vulnerability we couldn't be here with each other, we couldn't be talking to each other. It would be impossible. We *have* some vulnerability. You could say the same thing as, the same word is inquisitiveness is also vulnerability, but it's all based on gentleness.

That gentleness in the Shambhala tradition we call basic goodness. As corny as that. Basic goodness. That's *who* we are, that's *what* we are: fundamentally good, basically good. And that goodness is not dependent on anything. It's not goodness in reference to badness. It's not pleasure in reference to pain. It's unconditional goodness. That is who we are as human beings. That's the Shambhala tradition. And that's the warrior's approach, the warrior's view and the warrior's expression. Basic goodness is unconditional and that is who we are. That doesn't mean to say that everything is sort of plastic and artificial. It means that basic goodness is not simply something you repeat to yourself, "I'm basically good, basically good." When you feel bad, "I'm basically good." Basic goodness is right in the heart of when you feel bad as well as when you feel good. When you have pain and discomfort, when you have hard times, when you have a great time, when your mind is really open, when your mind is very small. In all of that, the primary experience, fundamental experience is what we call basic goodness, the fundamental nature of who we are, *being*.

When we have any kind of adversity, we don't like ourselves. When things aren't going well,

we don't like ourselves and then we start to get depressed. When we start to get depressed, the whole world around us starts to look really bad. It gets grayer and grayer and grayer. When we have a wonderful experience, the world looks very bright. "Nice flowers, aren't they? Beautiful day today." And if it's raining, I love the rain. Wonderful. Fog? Great. I love Fog. [Laughter.] Wonderful. It all depends on whether or not we feel alive to our own dignity, our own confidence, our own fearlessness. When we're alive to that, awake to that, then whatever the situation is, we find something in it which is basically good. We look around and we say, "This is great, I went to a party last night, there were *crazy* people there, the whole thing was nuts. But there was something interesting about it. Let me say that." When we don't feel that warriorship, then that same party becomes a nightmare, grotesque.

Well, so, we have this basic goodness. But it seems to flicker and come out with our moods. We only see it when we actually *connect* to it, and that connection to it is not planned at all. We don't *plan* it. Just something happens. We happen to find that right shirt we were looking for. Looked at store after store, didn't happen, forgot about it, two weeks later we're walking down the street and there's the shirt. There it *is*. [Snaps fingers.] Suddenly everything goes *up*.

The point is this. We have this thing called Shambhala Training, which is aimed at experiencing basic goodness without having to prop it up by one event or another event. Not having to prop it up or generate it by having allegiance to something we like or aversion to something we dislike. We don't have to jack it up because it's already there. We can look at pain and joy and delight and disappointment with the *same* eye, with the same vision, which is basically good, straightforward.

Well the way to do that, according to this tradition, is to practice what's called meditation, and this kind of meditation we're talking about is based on the Buddhist tradition. And it's meditation not *on* anything, it's just meditation meaning being with yourself without anything to do, without having to *invent* something to do, without even *trying* to meditate, just being with yourself. We don't have to stare at anything or imagine brilliant colors or things flying around. We're not interested whether or not we can get off the ground or not. And we're not interested in whether we become smarter, richer, more famous, all the rest of it.

This kind of meditation is a very simple method. It's just being attentive to your breath. Well, you might say, what happens then? Well, not much. [Laughter.] But maybe that would be refreshing for a change. And maybe we could actually tune into the fact that who we are doesn't need an explanation. Who we are is, very simply, a warrior with a gentle heart, a person who can be with himself or herself without the television, without the book, without all the things that we usually need to entertain ourselves. We can just be with ourselves, period. And we don't get frightened, we don't panic, we don't call a psychiatrist or a psychologist quickly, set up an appointment. We can be with ourselves. That's tremendous good news. Unheard of.

So the meditation technique goes along with that. You don't do anything, you just sit with yourself. And we have this program called Shambhala Training which actually has courses

to go through and things to do to get in touch with that. So I think that's it, as far as I can tell.

Usually what we do is if anybody wants to ask any questions about it, we have microphones somewhere. And if you want to, please go ahead. Feel free. Anything you'd like to talk about is fine.

There's a gentleman back here. Right? Put your hand up again, please, so they can see you. There it is. Can you get there from there? Maybe you could pass it down. Whoops.

Question 1: In Buddhism they make a very significant commentary about lineage and lineage holders and also the Shakyamuni Buddha, the founding teacher of Buddhism. Is there an analogous founding teacher and lineage in Shambhala training?

Vajra Regent Osel Tendzin: No, not at all. The whole notion here in Shambhala Training is that every one of us has the warrior's heart. You see, Shambhala Training is like a pitcher or a pot or a bowl that we could put things in, like our culture, our family, our friends, all of that. It's the kind of sense of support or sense of armor, our *basic* nature. That's why the whole notion of, in every culture, we could go through historical things, you know, in this country and Japan, China and Europe and everywhere, where that kind of essence of that warrior tradition start to flourish and then declined in one place or another because people forget. We forget. We do it every day.

Anybody else? Behind you?

Question 2: I'm thinking of taking the Shambhala training, but I was wondering if you could be a little bit more precise as to what takes place.

VR: Oh, yes. Well, what happens is you, we have five levels called, we each have a particular aspect of warriorship that we're talking about. And what happens is we, it takes place on the weekend, you go there, and get receive instruction from the person who is leading the weekend, and you practice meditation, you have an interview with the instructor or whoever it is that's running the program, then you have talks by the person and you practice some more and you have another interview and talk and you practice some more and then you have a group interview, I mean group session, not like therapy but talking about what goes on in the practice and that's it.

Gentlemen here.

Question 3 (M): What I hear you saying, and I'm not really sure whether I'm hearing you properly, is that what you're teaching is that everything that you need is already within yourself and you are giving us some kind of a way of bringing it out so we can realize it.

VR: That's right. That's exactly right.

Q3: Thank you.

VR: Simple as that.

My goodness. Basically speaking. Gentlemen here?

Question 4 (M) [Too soft, off mike] You probably heard that

VR: Well, you know what? We like to record it because it's good for the future. Record your brilliance.

Q4: There was a representation in the radio announcement that brought *me* here that you were the holder of a particular tradition. Could you expand on that, please?

VR: Yeah. I was empowered in 1976 as the successor of Chogyam Trungpa Rinpoche in the Kagyu line of the Trungpas, which is about 1,000 years old. I could expand on that for a *long* time [laughter], but I don't think we have time here. That's a Buddhist thing. As far as the Shambhala tradition, that is the same thing. What I've learned, I've learned from him. And he learned from his teachers in Tibet, and so on and so on. Again. Yes.

Q4: Alright, if it wouldn't disturb, I would be interested in hearing some incidents along that tradition. I know lots of times a lot of the wisdom is passed on in that way and I would request that if you would do that.

VR: Heh. [laughter.] Well, I don't know if you've ever heard of Chogyam Trungpa or read his books or anything like that, but the lineage of that tradition is kind of a--very definite warrior-like in the sense that the teachers and the students all had one thing in mind, that they actually *could* achieve the state of mind which was inherent in them. So they did whatever they could to achieve that. In fact, giving up their own comfort and safety and whatnot was a simple matter, because they had that kind of dedication to their world and to themselves.

Interesting thing about that lineage is that each one of them has a very different expression. When you think of lineage, you think there's going to be some sort of copying thing going on, an overlap. But each one is completely different but can experience the same thing. So their expression is different. It's interesting. You could read books on it. They're around, those kind of books. Yeah. It's very interesting. It's called the "practicing lineage." They do it, they don't talk that much.

Question 5 (M): Is there any difference in the objective of Shambhala Training and the objective of, say, Buddhist practice in general?

VR: I think so. Not so much in the end result, because end result is what we're talking about as being fully awake, fully aware of who we are, what we are. So in the end result, there wouldn't be any difference. But in Shambhala Training, what we're talking about is not mystifying or making everything religious, but we're talking about something that actually goes *further* than that. that there is a kind of social or cultural tradition that exists in all of us that has this spark in it, a little spark which is called warriorship. See, that's not Buddhist language particularly, that's actually Shambhala language, which is a very definite language. So the language is different, and the practice of meditation is the same, but the *language* being different is very significant because when we speak the same language then we can communicate easily. When we speak *different* languages we have to go through a

translation. The thing about Shambhala training is you don't need any translation. You don't have to talk about technical terms. We're talking about something which is basically good and confidence and dignity and all of that. It's very real.

Q5: I'm just wondering because it seems like, you know, it seems like it's a very definite program. I don't, hm, I guess I just.

VR: It's quite different actually, if that's your question. Since I've done both, there's a whole different thing that happens actually with people who take Shambhala Training and then the people who go down particular religious paths, you know. It's a very different thing. May wind up in the same place, but a different thing happens. It's very difficult to say what that different thing is. I mean we could try, but I think it's the kind of absence of preciousness. When you have a religious tradition, in some way it's precious. It's kind of like the real *gold* thing or the real diamond or the real ruby, you know. The Shambhala training is more like a sword. It's not precious as something that you covet, but it's what you *have*, you know? It's your expression as a human being. So there's a difference there between the preciousness of owning this particular gem and the precious--the reality of having a sword. So, that's basically, in words, the differences.

Question 6 (F): Osel, I'd like to just ask you, when I think of a warrior, I think of a group of people who have gathered together to fight something, to not be gentle, to somehow, there's an element of evil that they're trying to overcome or prevent from coming this way. I'd just like you to speak why you chose the sphere of a warrior rather than another sphere.

VR: Very specifically warrior. The reason that we think in that way is because the tradition has waned, has decreased to such a point that nobody remembers what a warrior is. It's so far from that, but when we think of a warrior, the best we can do is George Patton [laughter], you know, Douglas MacArthur.

It doesn't work. Go back, if you really go back, in terms of tradition and history, the warrior is the notion of impeccable dignity. You know, in some traditions, the warrior, if the warrior actually drew his sword, that was a sign of some kind of disgrace, that you would never *draw* the sword unless they come to the situation where the drawing of that sword meant the *expression* of being a warrior, rather than the drawing of that sword meant I'm going to kill that mother over there. [laughs]. You see what I mean? That the wearing of it, *having* the sword, having the warriorship, being a warrior, was an expression of how to live, not how to kill, how to *live*. It's meant as some sort of inspiration for everybody else as well.

If you look back in those traditions, in China, in Japan, in Tibet, in Korea, in India, in Europe, in the Middle Ages, before the whole thing got perverted, the whole notion of chivalry--there's some kind of dignity, some kind of confidence and some kind of fearlessness *always* involved and beyond that there's gentleness. How to be gentle if you're wearing a sword.

You see, if you look at it in our terms, in the psychological sense, we could be very nasty with our minds and our tongues and our bodies. Very nasty. That's like a sword to us. We could, you know, zero in on someone and say, what did you say? What? That kind of thing. We could do it easily. That's like using the sword in the wrong way. Do you understand what I'm saying? You know, kind of.

Q6: [initial words offmike] ...just the element of fighting against something that is always in my mind the warrior, the warrior whose fearlessness, whose confidence comes from, feeling he is the ultimate good. and I, I struggle with the fact that there is evil in the world and the recognition of that and--

VR: um-hm, um-hm--

Q6: --of course we have a basic goodness but I'm kind of curious how you--

VR: If we're not warriors--

Q6: --the warrior is always basically good in his own society and I'm wondering how he's seen in his own society.

VR: No, I'm talking about in the world in general, just being, just existing as a human being, not disregarding society but not putting everything on society. I'm a warrior in this society. The whole idea of warrior is a notion that basic goodness has to be *expressed*, lived, and how to live that basic goodness is with dignity, confidence, and fearlessness. That's the warrior's armor, and the warrior's heart is gentleness. It's like appreciating a flower, appreciating garbage. Garbage you could appreciate, you see, because what happened with that garbage is we ate some food in the container that the food came in, had to be thrown out, and the whole thing was a process that's happening to us. It's not like you eat the food and then you say, "Look at this plastic container" or "Do you look at what kind of ecological mess we're making?" This kind of dichotomy there, you know, split that we always go through. We don't *appreciate* what it takes to make this world our life.

Well, that's why we have Shambhala Training, because everybody thinks the warrior is a bad guy. The warrior is a tough guy, a tough girl, as well, but not aggressive. Tough, but not aggressive. Tough and gentle at the same time.

Question 7 (M): What I connect with in the idea of the warrior is that because he's up against something that's very immediate and very real, he doesn't, he can't afford any luxuries. There's something more authentic because of that.

VR: Um-hm. That's right.

Q7: So I find that unfortunately, although that's undoubtedly true for me if I realize my real situation--

VR: Yes?

Q7: --I don't. And as Don Juan said to Carlos, I indulge like a son of a bitch all the time.

VR: Right. So do we all. So what should we do?

Q7: Well, that's the question, all right.

VR: You take Shambhala training. That's the idea. Do something that *works* for a change.

Q7: But there's one more--

VR: Doesn't cost you all that much money either. [Laughter.]

Q7: There's one more part of that and that is that you said that the tenderness or the gentleness is not sentimentality, but when I experience that the next thing I experience is falling into sentimentality.

VR: Sure, sure.

Q7: And when I--

VR: So that's alright--

Q7: --try to apply the the things that I have learned so far from certain traditional sources, what I find is that *whatever* I try begins to turn into its opposite, the ego gets a hold of it, and I find that instead of living like a warrior, I'm taking pride in being the warrior that in truth I'm not.

VR: Right.

Q7: So could you say something to that point?

VR: Well basically we have to grind the ink of our life somehow. You know we have, have you ever seen a stick of ink and the stone? We have to grind it, grind it and add water to it and move it around, mix it so it becomes the right consistency, the right texture, the right color, so that when we put a brush in it and make a stroke it looks right. And that means discipline. Without discipline we can have flashes all the time. We flash on our warriorship, we flash on our dignity and all of that and next moment, like you said, there it goes. And then we don't like ourselves because it went away so fast, and we try to get it back and if we don't try to get it back we just say "Well hell with it," and get depressed later on and then-- so round and round it goes.

In this case, discipline is the only way. Real practice. Grind that ink. Make it good. Make a stroke.

Q7: Then you forget.

VR: You won't forget once you do it. Once you do it and you actually firm it, make it firm. There's no way to forget because it is who you are. You don't have to worry about falling asleep, waking up the next morning and being somebody else. [Laughs.] Do you see what I mean?

Q7: Yes.

VR: The gentleman there.

Question 8 (M): I'd like to know the difference between a strong sense of dignity and a strong sense of ego, and that from what I understand ego is responsible. from a Tibetan Buddhist point of view, of a lot of the problems of creating barriers and how are the two terms different?

VR: Hm. Well, I suppose dignity is permeated with gentleness and the ego is permeated with aggression. [whispers:]That's it.

Q8: Is that it? [laughter.]

VR: [Laughs.] Nothing more than that.

Q8: Thank you.

VR: You're welcome.

Question 9 (M): I heard the other gentleman mention Castaneda who has used the term warrior and also used the term impeccability rather a lot. He unfortunately doesn't provide us with a training program. I also--

VR: I wonder why. I wonder why.

Q9: Flashing on images such as Sir Lancelot.

VR: That's right. Yeah.

Q9: And the American Indian--

VR: Right, right--

Q9: --concept of warriors.

VR: Um-hm.

Q9: Is that what you have in mind?

VR: It's all part of the same mind, you see? That's what I'm talking about. It's all part of the same mind. What do you flash on? You know, when you hear the term and you think about it, all of the--what are these images like? They're actually the most uplifted, basically good, ethical, moral, energetic, all those things, which in *our* culture seem like dirty words. When we say "moral," everything goes [tittering laugh], you know, "That's ridiculous, you know, sounds like some kind of trip or something." But in the warrior's world, morality is

discipline. That's the real morality, discipline. And all those images that we have are part of our mind as human beings. They're not, you know, foreign.

You might read a book, you know, about 8th century Japan and this particular warrior who does something and used to, suddenly you *connect* with that, right? A Russian, African, *somebody*, you know, you find out about it and you *connect* with it. And without any kind of explanation or thinking about it, there's a feeling that you understand something that's going on there. And then usually we put down the thing and go on to our whatever. In this case we're talking about *all* of it is possible, all of that warriorship of individuals here, there, Lancelot and King Arthur and all the rest, you know, that, isn't that the way we should live our society, our world and our society? Not so much that we should re-enact the Knights of the Round Table particularly, but there's a possibility of living an uplifted life, dignified life, a confident life, energetic, that kind of life. It's pretty simple.

That's a good point, thank you.

Question 10 (F): I feel inspired when I listen to you and I'm very reluctant to make a commitment to take Shambhala training.

VR: One weekend!

Q10: Right. I guess part of my thing [VR laughs] is I've studied other spiritual traditions and I--

VR: This is not a spiritual tradition. Forget it.

Q10: I'm still reluctant.

VR: Well, you can bring that with you.

Q10: What I'm wondering is, do *you* ever teach Shambhala Training? I would be--

VR: Yes I do.

Q10: Oh, I'd be more willing to take it when you teach it.

VR: Well, I'll tell you what. I'll tell you how it works. I teach what's called level 4, so you have to do 1, 2, 3. [Laughter.] There's the ringer. [He laughs.] And you know what? Chogyam Trungpa teaches level five. So look, that's why they have me doing this public talk. [VR laughs; laughter. VR claps] It's alright about the reluctance and a sense of, you know, people have been through a *lot* of trips and a lot of scenes and here comes another one and it's promising another thing, you know, but be that as it may the practice itself is very simple and very direct. Bring your reluctance with you because it's part of your warriorship altogether.

Down here?

Question 11 (F): I don't really know how to form a question of it, other than I've been thinking a little bit lately on when discipline slips over into into compulsion and I would appreciate anything you might add on that.

VR: Um-hm. Well you see discipline should be effortless. That's the interesting notion of discipline. In our world we think discipline means pushing yourself to do something, but that's not real discipline. You see, real discipline is based on who you are, not based on what you want to get out of life. See this different twist there, which when you want to *get* something then you think "I got to work real hard to get that," you see? But in the Shambhala tradition, we're talking about discipline is based on your goodness altogether, your dignity. You don't have to *push* to be disciplined. You have to *recognize* what's there already, what's already here.

You know, everybody is quite fine, you know. The mind is good, clear. The only problem, we think these funny things. [Laughter.] I don't know why, but we think these funny things. It doesn't even matter why. So that's why we're talking about meditation, is to sit with yourself, see how you think these funny things, right? And maybe by doing that for a while you begin to see it's unnecessary to think these funny things. You can be with yourself. And that's discipline.

Q11: Thank you.

VR: You're welcome.

Question 12 (F): I was reading an excerpt from the *Myth of Freedom* this afternoon about negativity--

VR: mm

Q12: --and I wonder, based on what you say about the basic goodness, and I suppose if you recognize the basic goodness in yourself, you recognize it in others.

VR: Um-hm. That's it.

Q12: Does that negate negativity?

VR: Yes! that takes--

Q12: So there's no--

VR: That takes the poison.

Q12 So there's no such thing as negativity.

VR: There *is* negativity, but there's not *negative* negativity. You see, there's negativity and positivity, pleasure and pain, all the time, but when we have negativity--

Q12: --or do we just think there is?

VR: No, there is, there definitely is. But when we *feel* negative, we put ourselves on top of it and make it a double negative. Negative negativity. You have a pain in your leg, and then you have a pain in your mind, and between your leg and your mind, the thing is really solid. [laughter.] It's not just the pain in your leg, it also becomes a pain in your environment. If you're irritated, you don't like the way people are dressing, talking, you know, you don't want them to--because you have a pain in your leg! Because you have a pain in your *mind*. Shambhala Training is talking about synchronize, the pain in your mind with the pain in your leg and your mind together. Synchronize that. It's *one* thing. And that is a very dignified thing to do, because then you won't blame anybody else for the pain in your leg. It'll just be there. And *that* also is confidence and fearlessness at the same time. The pain is there.

Q12: Thank you.

VR: We could even die straight up. [gap in tape 2 seconds. laughter.] Well I started to laugh and he said, "Do you think that's funny?" [laughter] I said "Well, not really," but then we went on with he sold me this insurance policy. [Laughter.] I've been paying \$12.70 a month for all this time. Not that yet. [Laughter.] That's on the way. [Laughs.] I'll probably have to increase it because of inflation. [Laughs.]

Well anyway, ladies and gentlemen, we probably should close at this point. It's been very nice being in San Francisco without anybody lying on the tracks. Last time I gave a talk here the people were up in arms. It seems everything is getting a little bit more mellow. At the same time could be a little bit more dull. It's a--It's an interesting point, how we go through our life, phases of our life, and sometimes we're *very* much interested and very much on the dot about what's happening. Other times it doesn't matter to us at all. Just could go on, we could not look at a newspaper or anything for two weeks, three weeks, doesn't matter. Then suddenly we're really into it and reading every day. What happened to the hostages? What happened to the hostages today? What do you think? Do you think they'll send troops or do you think--? And we go on like that, back and forth, back and forth.

In Shambhala training, we talk about basic goodness and we also talk about the unconditional quality of it. It's not based on the events in time, you know, the things that go on. It is simply itself. and the things that go on become part of the landscape. You live in this city at this time, and you think that you're part of the landscape, but it's the other way around. The landscape is part of you. Well, you could realize that and become a true warrior.

Thank you very much, and sign up for Shambhala 1. It's coming up pretty soon. See what happens. We could have basically a good time. [Laughter.] It would be interesting to see you at level four. Thank you very much, ladies and gentlemen. See you again. [Applause.]

Coordinator (M): Ladies and gentlemen, before you go, if you will, I'd like to while everyone is interested, announce the schedule of upcoming Shambhala training programs. There are two level one programs in February. The first one is in February the 15th, 16th and 17th here at Fort Mason and there's another February 29th, March 1st and 2nd which is in Berkeley at 2288 Fulton Street. And so those are Friday night, all day Saturday, and all day

Sunday. The price of level one is \$35. And we should also say that the Friday night talk is a free introductory talk. And it starts at 7:30 on Friday night. Thank you. [end of audio]