

## ***“THE POOR RICH” OF WORLDLY BUSINESS AND THE DHARMA RICHES OF PRACTICE***

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*Part 2 conclusion of heart advice to some senior students that Rinpoche asked to have shared with the general sangha.*

Everyone, please don't play with buddha dharma! Don't play with Buddhism for business or self-concern. You might think it's for business, but all you are doing is establishing yourselves in the hell realms, hot or cold, in your next lives. That's the business you are doing. If we use the dharma for business or worldly ends, then even the Dalai Lama, the Karmapa, Dudjom Rinpoche, and Yangthang Rinpoche can't help us. We are creating the six realms for ourselves.

We have such amazing lamas, there are amazing lamas in the Gelugpa tradition and in all four schools of Tibetan Buddhism, so we must not ignore them. There are ngagpas, monks, nuns, and many different beings trying to help us. They tell us what is positive and what is negative. Don't ignore them. Everybody try, please, please. We don't need any more negativity. We have had plenty of that.

Maybe we think we can cut corners or get ahead in business or worldly things. Maybe we even get a million dollars, but so what? The next day it's gone. Impermanent. You get a wonderful handsome guy, but then he jumps away, or maybe he becomes a corpse. Same thing, you get a wonderful young lady, pretty, smart, sexy, but uh-oh, she's gonna die.

Actually, everyone is a corpse, no matter who you are hugging and kissing—they are just corpses. Each of us in this room is a corpse. Yuck! But that doesn't mean they are negative people, these corpses. No. Human life, a precious human rebirth, that's something very special. But when their merit is exhausted, we don't know where they go, or how their consciousness comes back—as a bug? A ghost? A hell being? Maybe. Then, they start all over again!

Maybe boyfriends and girlfriends have fun together. But, the baby which the woman receives in her womb—we don't know if it's a he or she, and we don't know what kind of person it will be, positive or negative. It could be a dishonest or unprincipled person. Therefore, it is a risky or unpredictable situation.

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In contrast, if you practice dharma, true dharma, honestly and authentically, with faith, with love for other sentient beings like they were your baby, then that is really something. That is real. That is not risky or unpredictable. It is the real, undecieving positive one, which can be relied upon to bring true benefit. That is the real learning and the real practitioner.

Right now, these days, I don't see too many of the really real practitioners; I mostly just see naughties playing around. And where are they gonna go? Hungry ghost realms, hell realms, six realms again and again, that's the blessing of their chosen activity.

Myself, I am doing OK here, hanging out at my sponsor's house, with my helpers taking care of me. They take me to the bathroom and to the table for meals, they take me to bed to sleep, they are watching me all the time. That's Buddha's kindness. Whose kindness? His Holiness Dudjom Rinpoche, Penor Rinpoche, the Dalai Lama, the Karmapa—it is their blessing.

Do you know who sent me here? The Karmapa forced me, then Khyentse Rinpoche and Dudjom Rinpoche and the Dalai Lama, they all sent me. I said there was no point in me going to America because I don't know the language or the tradition, but they just kicked me out, kicked me here. The Canadian High Commission took me to Canada. I stayed there for two or three years, then I went to Tarthang Tulku's place, and then I went here and there, to so many places.

Now, I'm 95 years old, and still going! Oh, hey! According to my own reckoning, I didn't work for samsara too much during that time. Because of my lamas, I have been at least pretending artificially that I am working for the buddha dharma and serving sentient beings. The Dalai Lama, the Karmapa, and Dudjom Rinpoche are my lamas and I know they love me, and have blessed me continuously, through everything, all the way up to the present.

You have these kinds of connections to high lamas, too, but you just open your big empty mouths, like me, in a stunned sort of way, wishy-washy like my brain, and then you waste everything. Whether you are a he or a she, whoever is listening, please don't waste your real opportunity. I am not saying that you should listen to me, that I am something special—nothing! I am just a dumb-dumb guy. It's shocking, the opportunities I've wasted! My lamas have been one-by-one extraordinary, but how come I'm still dumb? Because I wait. Please don't make my mistake!

Therefore, everyone, time to wake up. Time to practice. Vajrasattva is waiting for you, Chenrezig is waiting for you, Guru Rinpoche is waiting for you, a thousand buddhas

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are waiting for you, a million lamas are waiting for you. Why do you have to go upside down? We have good fortune, and then we have bad fortune. We have good fortune, but if we ignore that or twist that, it is naturally exhausted and bad fortune comes. Do we think we can get away with something? Lie to somebody? We might say, "I got rich!" Uh-uh! You got dumb-dumb negative way rich, which harms yourself. You got the poor rich.

The real riches are positive practice—first you have bodhisattva mind, which develops stage by stage; and then you are able to benefit sentient beings. Then you got success. THAT is rich.

Tashi Delek!

*- Gyatrul*