

New Year (Losar) Eve Video Call to Six Centers

Venerable Gyatrul Rinpoche

February 26, 2017

On February 26th, the day before Tibetan New Year (Losar), Ven. Gyatrul Rinpoche did a multiple-user video call with six dharma centers—those in Bozeman, Montana; Portland, Oregon; Alameda, California; Ojai, California; Austin, Texas; and Ensenada, Mexico. The following is the teaching he gave as he looked in on each group.

[Looking at Ojai.]

Oh hey, we see you! We see you but you need to practice, okay?

[They say they just did Shower of Blessings, actually.]

Oh, good, Shower of Blessings. And in the future OM BENZAR SATTO HUNG, OM BENZAR SATTO HUNG, OM BENZAR SATTO HUNG. Just OM BENZAR SATTO HUNG, practice continuously. Don't forget what your center is for. For what? For show? No. Is it for keeping in the bank? No. The bank is what is in your brain, in your hand: OM BENZAR SATTO HUNG, OM BENZAR SATTO HUNG, OM BENZAR SATTO HUNG. Don't use your own trip. Step by step, practice.

[Looking at Austin:]

Hey, calm down, calm down, don't buzz up!

[After saying hi to several centers...]

Everybody is saying New Year, New Year, the New Year is important, the old year is not important. No. The old one was important, and now you have a new one coming; that's important, too. But mostly recognize your new year is your next life. Next life if you want to be handsome, pretty, rich, poor, or whatever we have in samsara—whatever you could wish for—right now we have opportunity to do that. You can make yourself rich or handsome, pretty or smart, anything.

This is the good time! This life, as a human being, a human life! What does that support? It can support buddha, dharma, and sangha, that is what. How can we keep it? Keep your discipline, your samaya—Hinayana, Mahayana, and Vajrayana. Act according to Hinayana, according to Mahayana, according to Vajrayana, step by step. Not just a big mouth, saying, "I am a dzogchen practitioner! I am this and that!" No.

Hinayana is very important. Keep its discipline. And then Mahayana is very important. The reason? It is for sentient beings. This Buddhism is for all sentient beings, not just

rich ones. Hinayana, for example, is not just for the go-go ladies or the playboys, no. This is for all sentient beings, equally.

Therefore, if you are a teacher teaching it, how are you going to teach? With a pure motivation! If you are a scholar, have a pure motivation! If you are not a scholar, still have a pure motivation! If you are a man or woman, doesn't matter, old or young, rich or poor, it doesn't matter. If you want to practice Buddhism, you need a pure motivation. You need faith in your buddha, dharma, and sangha. You need to be truthful and honest with sentient beings, those around you or those you are teaching. We need to be that way, not MY WAY or complaining—that is just an ego trip. That doesn't work. It didn't work before, and still I don't think it works! Therefore, look at the Dalai Lama—he looks like a funky guy, in the middle of the street. Why? You think he doesn't know how to not be funky? No. He knows. Therefore, he conquered his own ego. He cares for all sentient beings, trying to help. Therefore, he doesn't have a "Hinayana!" trip; he doesn't have a "Mahayana! MY WAY!" or a "Vajrayana! Crazy way!" Only for sentient beings is he teaching. First he learned everything for sentient beings, and he practiced for sentient beings. Now he is teaching the sentient beings. That is what we need to follow.

With Dudjom Rinpoche, it was the same thing. Penor Rinpoche, same thing. Others, the high real lamas, they passed away, but they were the same—the Karmapa, Penor Rinpoche, Dudjom Rinpoche, all our root lamas. We might think, "No, I am not a Gelugpa!" It doesn't matter if you are Gelugpa. You are Buddhist! You say you are not a Kagyupa? No, you are the same, you are Buddhist. Or you say you are not a Sakyapa? Yes, you are not a Sakyapa...you are a Buddhist! Hahaha! Whether you are Kagyu, Nyingma, Sakya, or whatever, that is the Tibetan dharma connection, all Buddhist. In Thailand, Burma, and all those places, there is Hinayana dharma; still that is Buddhist. In China and other places, there is Mahayana dharma; that is still Buddhist, too. Everywhere is Buddhist. Try, you guys.

This country is supposed to be American. Not George Bush. Not our president now, Trump—are you Trumpet or Trump? They have buddhanature. We have buddhanature. Buddhanature is bodhicitta. Buddhanature is not a go-go girl or playboy or smart aleck or trying to lie. No. Buddhanature is compassion for sentient beings, honesty in your own practice and with sentient beings. We need honesty, we need truth. Slowly, slowly. Please don't be smart aleks. Right now you aren't. You don't have that. Right now you aren't a smart alek, you don't have a negative mind. In the future, don't learn that garbage stuff! We do have lots of these. Watch other teachers, they do have lots of that stuff. That is not Buddhism. Look at Thailand, Burma, and in particular India, what they have there. They have the real Hinayana, purely, cleanly, absolutely. Then they have Mahayana, for sentient beings—for that they

learned everything, for that they keep the Hinayana. For sentient beings. So Hinayana with Mahayana, together. There is Hinayana's nature, that is Mahayana; then its essence or nature is Vajrayana. You go higher and higher inside the nature, these are inseparable like one person having a body, speech, and mind. That is like Vajrayana, dzogchen, blah blah blah. Don't think, "I am practicing Dzogchen; therefore, I don't need to practice the other vehicles." No. We need to practice. We have billions of obscurations, oh yeah! We need Mahayana. Why do we need to practice Mahayana? We are self-centered, with self-cherishing. We are in the outer way self-centered, inner way self-centered, and sneaky way self-centered. Many different ways we have it. Therefore, we need Mahayana. Watch yourself. Each person, he or she needs to watch themselves. If you are Buddhist, then watch yourself, stage by stage.

We are not wrestlers. Is anybody strong, a wrestler? Hahaha! Everybody try, gently. Buddhism is bodhicitta. What is that? First, compassion. The mind of awakening. Really conquer your own five poisons—that really benefits sentient beings, they say. Therefore, you take empowerment and enter the practices. How many thousands of empowerments we received! Look at these lamas, such high lamas—Penor Rinpoche, and then Tulku Teglo, and Yangthang Rinpoche. All the big, amazing empowerments we got. In each of them, we would repeat the commitments: "Okay, blah blah blah!" The empowerments are not only that. I think you received everything. I don't think there is anything in the Nyingma tradition that you are missing or didn't receive. I don't think so, but I don't know. Anyway, whatever you have received or not, how are you going to keep the samaya of what you received? If you don't keep the samaya, you play a game. You destroy your opportunity, everything. So then, don't point at the teachers, don't point at others—point at yourself. However high the teaching you received today, or the empowerment you got today, or the transmission you got today, blah blah blah, keep all the samaya, stage by stage.

Then you have a witness, here: Guru Rinpoche. The twenty-five disciples, thousands and millions of disciples. And then Shakyamuni, Guru Rinpoche, and others. So keep nicely! Don't do like I did, just funky. And now I lie in bed! I am laying down on my bed, and Shashi is buzzing here, taking pictures nicely. Ila is trying to do everything, massaging my back, and then I can talk and lie to you guys.

You guys have one lineage, and two or three lamas, or different kinds; but all of them included in Nyingma. We have Shakyamuni, Guru Rinpoche, Garab Dorje, Shri Singha, the twenty-five disciples, and so on. That way we got the lineage, step by step, didn't we? You weren't just born, push-button. Was anybody born just with the push of a button? Maybe somebody was, some naughty one. Who is this guy? Was he born push-button?

[He is told that's Gunnar, in Texas.]

Naughty one. Gunnar in Texas! Everybody try to practice, take care of your lama, Lama Lobtsul. Don't ignore him. Is he naughty? He is not naughty! He is not a scholar, but for us, honesty and truth he has. He is maybe not handsome—that's a problem a little bit! Getting old! Do you need a handsome, slick, and young go-go girl or playboy teacher? I don't think there is that kind of teacher, nobody in the real Nyingmapa lineage. Do you think only a go-go lama is going to take you to heaven or whatever, to Guru Rinpoche's pure land of the Copper Colored Mountain? I don't think so. Better to have a teacher with honesty and truth to teach you how to practice. Better to have a good teacher teach you from the preliminaries, the ngondro, everything stage by stage. We need to practice, we need to learn. We don't need to gossip about each other, saying somebody's nose is too big, ears are too long, mouth is crooked, mustache is buzzing up. Don't say that, just practice, happy to have the buddhadharma, and particularly Vajrayana Buddhism. Atiyoga—you have it! Don't forget, don't ignore these things. Don't think you need gossip! Just practice! If you use your mouth for gossip, you create negativity. Don't create negative stuff. What you guys are doing, I don't know. Hopefully not naughty negative!

[Then, talking to Montana:]

Montana, they still are there! Wonderful! Take care of Montana. Almost we lost it. Now you guys are keeping it, that is wonderful! The reason is because Penor Rinpoche was Vimalamitra, who is buddha. Who is that buddha? Shakyamuni? No. Not only Shakyamuni was a buddha. Guru Rinpoche is buddha, Vimalamitra is buddha, all the twenty-five disciples are buddha. From that lineage, you guys are practicing. Wonderful! Montana, wonderful still you guys are there!

[He is told they just did Kilaya practice.]

Show me! Show me your Kilaya practice.

[They hold up a practice book.]

No, no, that is a book!

[Later, they wish him blessings.]

Blessings? Wow, you need a blessing? You need to practice! You have blessings in your hands. Blessings are buddha and dharma, blessings are refuge and bodhicitta. Everything, you got. Oh yes, we got everything. We got Guru Rinpoche empowerment—Penor Rinpoche gave us everything. All the many empowerments you went to, they are so many blessings! Now are you going to keep nicely, purely, cleanly? Then you need to not forget your empowerment, teaching, everything. Don't forget that. Are you going to forget? Are you going to chase the stupid guy, smelly guy, or yucky lady? Then you lost everything. Hahaha! Anyway, everybody, don't forget your

buddhadharma and your practice, OM BENZAR SATTO HUNG, or whatever you guys are practicing. Do it with faith and trust, for yourself; that is not just something to put into your own pocket, but for all sentient beings. Really share the benefit to all sentient beings—that is the Mahayana, the highest, stage by stage. Then you guys are good, together. Keep harmony and keep pure discipline. If you don't keep harmony, then pull this guy's mustache!

[Later, he couldn't hear someone talking to him...]

You can't talk so we can hear you, that's okay. Just practice, okay! You do have Vajrasattva practice. You do have ngondro practice. You don't need to become a playboy.

Everybody, Bye.....I don't care about the Losar stuff!

Tashi Delek!

-Gyatral