

On New Year (Losar)

PART 1

Venerable Gyatrul Rinpoche

February 27, 2017 On a Video Call to Tashi Choling from Half Moon Bay

Everyone says this is Tibetan New Year, which is on a different day than Chinese New Year and the new years of other countries. But, whatever the case, it is considered New Year or Losar. What is the real Losar? The real Losar is if you hear, contemplate, and meditate on the dharma. First you hear the dharma, and then you think about what you have heard. When you are contemplating, essentially you are taking what you heard and asking, “What is that?” Think about that. Then through thinking about it, you come to an understanding: “Oh, it is this way.” Then you meditate. When you meditate, what is that meditation? You are right now doing practice or meditation [the students were about to start Vajrasattva practice]. Very simply, you are practicing Vajrasattva.

Vajrasattva is the nature of all buddhas’ enlightened body, speech, and mind, it is said. Or whatever deity it is that you are practicing, whatever practice you are reciting, it is the same, whether it is Guru Rinpoche, Buddha Shakyamuni, Chenrezig, and so on. Whatever deity you are practicing, don’t forget the deity’s posture, their garments, their adornments or ornaments, their jewelry. These all should be clear: clearly understood and clearly visualized. There you have Sangye Khandro and Lama Chonam, and they can explain to you what these are.

At Tashi Choling, most of the students are older students, and so all of you do already know these things. You have received these teachings. There is no need to explain it again, the visualization should be clear.

If you know the meaning of it or not, I don’t know! I don’t know if you understand the qualities. For example, if we are speaking of Vajrasattva, if you understand the qualities of his enlightened body, his enlightened speech, and his enlightened mind, his qualities and activities, all of these. Think about these, consider them carefully, slowly. And what is not clear, and what you don’t understand, ask! Ask those who know. We say all appearances, sounds, and thoughts are the enlightened body, speech, and mind of the deity. That appearances, all appearances, are the enlightened body of the deity, is the same as saying that all appearances are the pure realm of the deity—the pure realm of Vajrasattva, of Vajrakilaya, or whatever deity you are practicing. All sounds that you hear, they are the sound of Vajrasattva, or the speech of Vajrasattva—or Vajrakilaya’s speech, Chenrezig’s speech. You should understand that the nature of sound is enlightened speech, the enlightened speech of the deity, whichever deity you are practicing.

All appearances that arise to you, they are the body of all buddhas. The nature of those appearances is the body of all buddhas, or the body of whatever deity you are practicing.

Likewise all sounds that you hear are their speech—the speech of Vajrasattva, or whatever deity you are practicing. You should understand the sounds that you hear to be the speech of the buddhas. So then, what about enlightened mind? What is enlightened mind? Enlightened mind can be explained as twofold omniscience: the omniscience that knows all things in their nature and that knows all things in their detail. That is the meaning of the enlightened mind of the buddhas.

If there are those who are learned among you, or if you have the opportunity to meet those who are learned and who know these topics and can explain them in more detail, then it is very good to get more extensive commentary. If not, then in a very concise way, you can just understand that appearances, sounds, and thoughts in their nature are the enlightened body, speech, and mind of all buddhas or of the deity, whichever deity you are practicing.

When we are speaking of the qualities of enlightened mind, the quality of the twofold omniscience of the buddhas' wisdom is in order to bring benefit to beings. That is its purpose. In general, the buddhas, their purpose is to bring benefit to others. On the other hand, we who are not buddhas—meaning ourselves or other sentient beings—our purpose is shaped by the eight worldly concerns. Because of that, our minds, mouths, and actions are all at odds. I don't just mean Americans. Tibetans, same thing. What they say is different from what they do, and that is different again from what they are thinking. The buddhas are not like that. For the buddhas, if they have enlightened body, they have enlightened speech; if they have enlightened speech, they have enlightened mind. Like that.

So, that is to speak briefly of enlightened body, speech, and mind. What then of enlightened qualities? Those are the very qualities we have been discussing: the qualities of enlightened body, enlightened speech, and enlightened mind. Those qualities bring benefit and happiness to all sentient beings, those in the lower realms, and those throughout samsara wherever they might be. Those qualities are not intended for business. The buddhas are not merchants. There is no need to speak of their being contaminated by the three poisons, attachment, aversion, and ignorance.

For ourselves, we have not only the three poisons, we have 84,000 categories of poisons or afflictions. We don't need to take on the cure or antidote for all 84,000 poisons at once. We can just consider one or two of our poisons or negative emotions and look at what they are. We need to know that the poisons are poison. Once you know something is poison, you will stop drinking it, you will stop eating it again and again.

As Buddhists, this is what we need to do. We have entered the door of dharma, and we rely on lamas and have received empowerment, transmission, and instruction, all three, from qualified masters. Masters such as Penor Rinpoche, Dudjom Rinpoche, Yangthang Rinpoche—great masters! Dudjom Rinpoche was a real emanation of Vairochana, Yangthang Rinpoche of

Vimalamitra, and so on. Step by step, from these inconceivable lamas we have received empowerment and transmission. Who has received these transmissions? You! You who are dharma practitioners, you who are engaging with the dharma, you who are doing dharma, you have received them. So, please don't waste them. *Please* don't waste them! Please don't waste the buddhas' teaching, the buddhas' speech. Don't waste the buddhas' body, but instead practice it as generation stage practice. Don't waste the buddhas' mind. Instead, recognize inseparable method and prajna, inseparable great compassion and emptiness. Don't forget these. Each thing, stage by stage you guys, don't forget these. Don't pretend that you don't know them. Don't say that you don't know! You do know.

Enough is enough pretending! Hiding, hiding in your own ignorance—why would you hide there? We don't need to hide. Step by step, listen. Listen to each other, step by step. Recognize every moment, every day. Step by step. Recognize what you have. Recognize your sangha. What is your sangha? Sangha are those who got teachings, too. What did you get? You got so many empowerments, you got so many transmissions. When you got empowerments, what did the lama say? You can ask each other. Oh, which empowerments did we get, which transmissions did we get? Oh, when we received those empowerments, at that time, what did the lama say? What did the lama tell us that we need to do? When we received those transmissions, what were the lama's instructions? What did the lamas tell us to do with our body, our speech, and our mind? You can ask each other and remind each other.

The lamas, they did tell us what to do with our body, speech, and mind. And it was not to keep going back to the negative again and again and again. They didn't tell us to keep going back to desire, hatred, ignorance, pride, and jealousy. Do you think that those five poisons are your adornment? NO! That is not our ornament. That is our yucky one. But you can change that, even into the five wisdoms; they are the nature of those, stage by stage. You can ask if you don't know these things. But don't go back to the five poisons, continuously. The five poisons are like a great bank—we don't need to keep putting money in that bank. We don't need the negativity bank. That is just not the one we need. It is time to give that one up.

You are not smart, you are not a scholar, you are not fancy, you are not anything, but, at least don't be disgusting. That we got teachings, empowerment, transmission, instruction, and still we go back to our garbage, our negativity, that is what it means to be disgusting. If we do that, then in the future when we die, where are we going to go? Where will we end up if that is how we live? We will go to the hungry ghost realms, or hot or cold hells. We don't need things in that bank, we don't need that kind of thing in our bank.

What do we need? What we need is what we have right now. What we have right now are the blessings of our lamas such as Penor Rinpoche and Dudjom Rinpoche. We need their blessing. Those blessings are warm and fresh. Don't waste them! Don't waste them by putting them inside your five poisons. Don't waste them by putting your five poisons into them. Try! We

need to try, step by step. What kind of human beings are we if we don't try? Why wouldn't we try? We are human beings. We are human beings and we have precious human rebirth. We have the eighteen leasures and endowments that grant us the opportunity of a precious human birth. Right now, you have everything. The leasures, you have all the leasures, all the leasure you need, all the freedom you need. Therefore, don't waste it. The endowments also, you have everything you need, so don't waste them.

It is time to wake up, don't be a smart alek. If you are a smart alek, then what does that mean? What does it mean to be a smart alek? It means to pretend to teach, that is a lie. To pretend to meditate, which is a lie. To pretend practice, that is a lie. No, don't do that. Watch your actions, your motivation, your style. We need to change a little bit. How? We need to be honest, we need to have faith, we need to benefit others.

We think we need to benefit ourselves. "I need to benefit myself!" But the bottom line is, me benefitting myself doesn't go well. It just doesn't work. It is how we harm ourselves. It is how we screw up ourselves, thinking, "I am smart! I am a scholar! I am a practitioner! I am the highest! I need a throne!" Yeah, you need a throne—a wooden box is ok, sure. What is the benefit of a wooden box? We think, "I need this!" chasing a throne, chasing a wooden box. Sure, that is exactly what we need! We are chasing a wooden box—very useful!

Actually, the real throne you need is to conquer your desire, to conquer your five poisons. If you conquer that, that is your throne. That is your high position. That is what is trustable. How much you have conquered your five poisons, that is your throne. What is trustable is to have conquered your five poisons. Conquer your five poisons and have more compassion, more honesty, and more faith.

Don't do things MY WAY. OUR WAY, what is OUR WAY anyway? We don't even have an OUR WAY. We just have five poisons. We are lying, cheating, even with our dharma brothers and sisters. Is that our throne? No, no. Is that our quality? No, no.

Just watch yourself. What is our motivation? We cover up our naughty motivation. We cover it up with wonderful things. But the bottom line is, underneath that everything is just desire, anger, hatred—the five poisons.

[to be continued...]

This material is being made available as a free download by Vimala Treasures. ©2017 Vimala