

PRACTICING VAJRASATTVA
ON FACING THE FUTURE, SUPPORTS FOR PRACTICE,
AND COMPLAINING

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We have problems naturally! Right now we are alive—that means our natural problem is that we will get sick, we will get old, and then we will die. Nobody needs to come do it to us, either; no enemy needs to come and kill you particularly—we just make it ourselves, through our karma, through our situation. Our situation is we were born and, therefore, we are going to die.

Therefore, we need to practice. Everybody! Practice Vajrasattva—there is nothing beyond that, nothing you need other than that. OM BENZAR SATTO HUNG! That is easy, isn't it?

We need to practice right now. Death is one big problem that everybody is going to face. Before that comes, we need to practice. Right now we have the freedom. In Tibet, everyone recited OM MANI PEME HUNG all the time. Old or young, rich or poor, whatever, it didn't matter, everybody said Chenrezig's mantra. Why is that? Because they were afraid of getting old, afraid of dying, afraid that after they died there would be no more chance to practice. Tibetans did many stupid things, but in that way they were really smart. It looks like they understood what they were facing, and, therefore, they all said OM MANI PEME HUNG. You don't have to be



Tibetan to do that. You just have to recognize what you're facing. What you are facing and what they were facing is the same: old age, sickness, and death.

If you know what you are facing, then what will really benefit you? One hundred billion dollars won't benefit you when you die. Just practice will. Therefore say OM BENZAR SATTO HUNG!

When you practice Vajrasattva, where is your support? Any statue, any image, giant or tiny, by seeing that, then it is easy to remember the deity. That is what “support” means. Wherever you practice, you can have supports. Up at Tashi Choling, for example, there is a giant Vajrasattva statue [*to the left is what it looked like in 1989, shortly after it was built*]. A long time ago, many people worked

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so hard to build that statue because for them it really made their life meaningful. Because of their work, now there is a giant Vajrasattva image that everyone can see, even the animals. If you have ever been to Tashi Choling, I think even just one time or even one glimpse, I think you are stuck with that Vajrasattva image and won't ever forget it!

That is what “support” means. It means the image is stuck there with you. Then whatever you are facing, if you get sick or go far away, or at the time of your death, still that image is there.

Maybe at the time when you saw the statue, when you were standing there, you were kind of shocked and just thought, “Wow! That's too big! How come they made Vajrasattva so giant?” Hahaha! Sorry! We can make another one smaller for you, maybe? Or maybe look at a picture in a small book if the big one hurts your eyes. But I think you won't forget this giant one!

The giant statue supports you remembering your own Vajrasattva nature. Any image is like that, doesn't have to be a giant one or a statue particularly. A giant one is just easy to remember!

Anyway, any Vajrasattva image can be your support.

Supporting what? “Support” means you do the practice, dammit! Support for your practice, not for your butt! Support for the dharma going into your heart. You have supports, wonderfully, but you have to use them! Use means practice! Instead of complaining. Billions of people, once they see they have a problem, they don't want to practice, they just want to complain. If you want to complain, I say instead of whining your complaining words, use your mouth for practice. The reason? Complaining benefits nothing! But one OM BENZAR SATTO HUNG, that benefits a billion countless times more than complaining.

Okay, everybody? Try, your Vajrasattva, please!

Tashi Delek!

- Gyatrul

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