

On the Sangha Offering the First Vajrasattva Accumulations: Advice on Practice

Venerable Gyatrul Rinpoche
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Following a request from Rinpoche that everyone do more Vajrasattva practice, students all over the world began accumulating both the long and short Vajrasattva mantras. After just a few weeks, they sent in their accumulation numbers for the first time to be offered to Rinpoche—more than 112,000 long mantras and 262,000 short mantras. Rinpoche was very pleased and gave the following instruction on genuine practice.

At Tashi Choling, we have a giant statue of Vajrasattva built outside. The reason? We need to do lots of confession. Lots of purification. We need to cleanse away our obscurations and negativity—then we have at least the hope of liberation. The hope of protection. The hope of real Buddhism. If the dharma we practice is real and sincere, then we have a hope of bringing benefit to others and to ourselves. Not just the name of dharma, but real dharma. Not just the name of Buddhism or some Tibetan trip, but an authentic lineage, practiced sincerely. That is like having real pants that function properly, rather than ripped pants that show everything shamelessly. If our dharma is just in name only, then it is like we don't even have a face, let alone a head—and forget about a whole body.

We need to practice! We have an opportunity. A real OPPORTUNITY. An opportunity to do what? To liberate ourselves. To benefit ourselves. To benefit countless other sentient beings. Can we do it if we don't practice? No. We need to practice.

We have every freedom. Particularly, we have been born with a connection to Vajrayana. Our teachers are emanations of Vimalamitra and Vairochana. We have these kinds of teachers—the Dalai Lama is an emanation of Chenrezig, my goodness, do you think you get something beyond that? If you recognize that you have the fortune to connect with these buddhas, then are you going to ignore them? What kind of person would ignore the buddhas and face the other way? What kind of wrong faith do we have? We love money, we love a high name and a big deal made about ourselves. All that useless nonsense, we love it all shamelessly.

I think enough is enough of that kind of wrong faith, of all that nonsense. Instead of focusing on such useless things, try to recite OM BENZAR SATTO HUNG or OM MANI PEME HUNG, with sort of faith and trust. Whatever we chant, really we should have our mouth, our heart, and our actions all be pure, clean, and sincere. If a person is practicing sincerely, that means you can trust their action, words, and thoughts equally, because everything is going in one direction, the direction of Vajrasattva, the direction of Buddha. Then it works. Practice works when you are clean and working really honestly, not just with your mouth.

Everybody try. If you want to benefit yourself, you need to be honest and truthful. If you want to benefit other sentient being, in that same honest way you need to trust in the Buddha and in

your practice. Then dedicate your practice to all other beings, with all your heart. If you are not honest but just hollow, like a garbage can, then how are you going to be of benefit? Practicing only with the mouth is useless!

Right now, I heard of everybody accumulating Vajrasattva mantra, and that the retreat will be happening soon as well. That is so wonderful! We have our opportunity. We have hope—to liberate ourselves, to liberate other sentient beings. Without that, we just have big mouths but no real chance. Don't be like that, with a big mouth like a crazy lady! Really practice honestly. Then you don't waste yourself.

Okay, Tashi Delek! Tashi Delek your Vajrasattva!

-Gyatral

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