

2021 Vajrasattva Retreat Teaching

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Now, everybody be conscious. Practice consciously, not just crazily. We have an opportunity to focus consciously on Vajrasattva. Vajrasattva—wow! This is a buddha. This is a bodhisattva. This is the wisdom deity. This is the wisdom nature. This is not some ordinary guy. Not some ordinary Tibetan or Chinese or American or any kind of guy. Vajrasattva is Kuntuzangpo. We can say Vajrasattva is dharmakaya as Kuntuzangpo; sambhogakaya as Avalokiteshvara, the Great Compassionate One; and nirmanakaya as Guru Rinpoche, Pema Jungney, the Lotus-Born. Actually, everything is that, the three-kaya nature. Everything is Vajrasattva.

As for yourself, your own wisdom awareness (*rang rig yeshe*), or the nature of your own pristine awareness (*rang gi rigpa gi ngowo*), is Vajrasattva. We can also say this is the fundamental nature without any contrivance.

Therefore, don't forget yourself, who you are. In the generation stage, who are you? You are the pure nature of all appearances. We call that Vajrasattva. In completion stage, who are you? Is it separate from the Vajrasattva before? Think about that. If you don't know, learn about it.

For these days of practice at least, don't spend all your time thinking, “Everybody should love me! ...And hate *him!*” Or, “I like this one—I hope they want to be with me! I don't like that one! They should get out!” If you are just focused on that, good luck! Even if a hundred million people love you, still someone, somewhere, hates you. Even if a hundred million people hate you, still someone loves you. There is no end to being loved and hated. And no matter how many people we ourselves love or hate, we are never satisfied either. Once you go through the door of love and hate, attachment and aversion, you will never be finished with them. That is samsara's door. It's time to shut that door! Samsara never ends until our stupidity ends, until we take off our own attachment and aversion handcuffs. It has never ended until now, but it ends in one second if you recognize your own pristine awareness. You yourself are Vajrasattva—not because you are pretty or handsome, but because your nature is wisdom awareness.

Think about that. Think again and again, not just one time. Don't think, “Oh, I *do* know that!” and then instantly forget it. Don't think, “Is Vajrasattva handsome or not?” Think about the meaning.

Also, don't watch other people, thinking in a similar way, “Oh, that one's handsome! That other guy is not! She's ugly! He's strange!” Forget it! You are practicing Vajrasattva—that means all

phenomena, whatever appears, is the open pure expanse. Know that what seems to be impure is actually pure, because it is never something other than its pure nature.

Know that what is, *is*; and what is not, *is not*. Don't confuse the two. Don't think that what *is* actually is not. Vajrasattva is the nature of whatever appears. Don't think he is not. Every being has the buddhanature. Don't think even one does not. Don't think buddhanature is missing from even a single person. That could never happen.

Therefore, when considering other beings, see them as Vajrasattva, and see yourself as Vajrasattva, too. Why not? That doesn't harm anything. Maybe it could benefit! Don't be stuck on whether they are pretty or handsome or ugly, rich or poor, smart or stupid. That is not your business! Just Vajrasattva is your business! If you need to be stuck, just be stuck on Vajrasattva. Especially for these few days, my goodness, I think you can try to do that.

They say this is Saga Dawa. Do you know what that means? Your teachers can explain it to you, blah blah blah, lots of teachings. When they blah blah, the students should listen carefully. Then understand the teaching according to what the teachers meant, not according to your own preference or ideas. Okay?

If you don't have real faith, just artificial faith, that's okay. Focus on your artificial faith and try. If you don't have real generation and completion stage practice, just artificial ones, that's okay. Our whole samsara is artificial, anyway. Whether real or artificial, focus! When you chant, listen to the words you are saying. I think Sangye Khandro can teach and help you understand more and more.

Wonderful! You all have this practice opportunity. You can practice, you can learn, you can focus on your buddhanature for a few minutes instead of just embarrassing yourselves by chasing each other. The rest of the year, maybe you are shameless, acting like an animal, like horns are growing on your head; but for these few Saga Dawa days, you don't need your horns, okay? Practice and focus like a real human being. That would be really wonderful, and I would say "Thank you."

Okay, Tashi Delek!

-Gyatrul