

Vajrasattva: Wisdom Revealing Wisdom

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When you practice, each practitioner is your Vajrasattva. Don't look around and think, "That one's pretty, but that one's ugly; that one's smart, that one's rich, that one's poor; that one's *wonderful*, that one's a *disaster!*..." No, no. Each one is your Vajrasattva. Smart one, still Vajrasattva. Dumb one, same thing. Rich one, same. Poor one or low one, same. *Each* one, person by person!

Each lady is Vajrasattva, doesn't matter if they are pretty or ugly. You think ladies can't be Vajrasattva because he's a 'he'? No! Vajrasattva is a he, yes, but not that kind of dumb way. Every 'she' is of course Vajrasattva, too! Vajrasattva is a wisdom being. That means equally he and she. Or could be something else. He's not stuck in one thing.

Vajrasattva is the nature, intrinsic nature, and compassion of all things! *Hahaha!* He is the three kayas' oneness! *Hohoho!*

That means everything is equally Vajrasattva, the real way 'equal,' not just equal he and she or some kind of he-she mixture.

Vajrasattva is not just equal he and she—he is everything equal, the equal beyond equal. He is equally all buddhas' body, speech, mind, qualities, and activities. Because he is all buddhas' body, then his body's blessing is infinite. If you just see it or look at it or think of it in your visualization, that blessing is there. The blessing is already there because equal! Equally there! Equally means it is there! Already. Naturally. Your own body's nature, Vajrasattva's nature, all buddhas' bodies' nature—equal. Same. Already happening.

When you practice, you are just focusing on that. You aren't making anything, or taking it from someone, or buying or stealing. It is already there, already equal—how are you gonna buy that? How are you gonna get it? You want to hold it in your hand? It already *is* your hand itself, even holding nothing! Your hand, Vajrasattva's hand—what is the difference?

Vajrasattva's hand is holding what? A vajra. A vajra means the nature of your mind. So enlightened body and enlightened mind together—that is Vajrasattva's hand, body, supporting the vajra. When you see that, you can remember: all buddhas' body, supporting all buddhas' mind, inseparable. Whose mind? Yours! All buddhas' bodies supporting your own wisdom mind! All the Vajrasattva images, pictures, statues, thangkas—you think they are just for body? No, no. Enlightened body and mind inseparable. All the Vajrasattva bodies, images, are supporting wisdom mind, wisdom nature, because they are inseparable from that. Supporting means supporting *you*, you goddamns! Enlightened body, speech, mind, or whatever doesn't need supporting. Supporting *your* wisdom sprout, your nature, your mind, your buddhanature. Supporting means showing—trying to show you. Show you what? Your nature.

Vajrasattva is not some guy who is white and handsome, holding something. Vajrasattva holding the vajra means when you look at enlightened form, represented by his hand, it's showing enlightened mind, that vajra. Showing because it already is! Already there. Already happening. Enlightened form already means enlightened body. Nothing different. Wisdom body, speech, mind, qualities, and activities are inseparable — that's what it's showing.

Then what about speech? Speech is the same thing. You don't need to put it in the corner or the garbage can! When you say the mantra, that is Vajrasattva's speech. That means wisdom sound. Not like your gossip sounds. If you say the sounds of the mantra, you are making a connection to Vajrasattva. If you hear those sounds, same thing. Through Vajrasattva's sounds, all beings can connect to him. That means connecting to all buddhas' speech. All buddhas' speech means all buddhas themselves. Just saying 'their speech' doesn't mean anything is left behind. It doesn't mean *not* their body or *not* their mind or *not* their qualities or activities. Of course everything is already there! It's included! They are not stingy! They give you everything!

What does buddhas' speech do? It connects to sentient beings. That way, sentient beings can connect to buddhas — meaning each being connecting to their own wisdom qualities. And not only connecting, buddhas' speech teaches. It reveals. What does it reveal? Wisdom speech reveals wisdom. Wisdom revealing wisdom. Nothing special there — just something showing you its own nature! Buddha showing buddha. Like fire showing its own burning, its own heat. Not showing something else.

When you say the mantra, think about that. That mantra is Vajrasattva. It is all buddhas' speech. It is all buddhas, equally. All phenomena, equally. All enlightened manifestation, equally. All samsara, too, equally. Equally means equally, all samsara and enlightenment. It doesn't mean a tiny one. Your own sound *is* Vajrasattva's sound. Not just one person's sound.

If you are a practitioner then you have some faith in this, some trust in Vajrasattva. Then shocking, amazing blessings are there! Really inconceivable! If you have no faith at all—for example, if you are another religion — then it's difficult to make a connection with this. Still there is some blessing, but it's difficult.

Also, when you are saying the mantra, listen to it, too! Not only saying it with the mouth, but hearing it with your own ear, into your own heart. Then Vajrasattva's sound is equally outside you and inside you. Outerly, innerly, secretly all Vajrasattva. Nothing separate. Same thing with your visualization. Body, speech, and mind, all together — equally Vajrasattva. Try to practice *that* way.

-Gyatral

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