

Maintaining Our Precious Vajrasattva and Vajrakilaya Practices

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Right now Vajrasattva retreat is happening at Tashi Choling—thank you to everyone for coming and practicing. I heard that everyone is practicing well, and people are playing all the instruments, and new people are learning how to lead the practice and perform the rituals. Finally, you are standing up! That way you are making offerings, and all the offerings are complete: not just offerings that are beautiful to look at, but offerings of sound as music, offerings of smell as incense, offerings to all the senses. How many years have I been requesting you to practice properly, with all the parts complete? It looks like you are finally waking up! My goodness! Before, everyone was just sitting with their mouths open, or saying, “Oh, that’s not MY job!” Really it made me sick. But now it looks like finally it’s getting okay. Now don’t drop that, okay?

Thank you for maintaining this practice, and in the future please always maintain it. Right now we have the tradition of practicing Vajrasattva and Vajrakilaya; in the future, please maintain the same thing. You who are the leaders such as the umzeds, gekus, and so on, who are supporting everybody, particularly pay attention to this. Whether you are new or old, if you are in the position of leaders, then you do need to pay attention to these things, because they are the important things! Therefore, I say to maintain these practices.

You have a temple through the kindness and blessing of His Holiness Dudjom Rinpoche and the hard work of so many students. We have everything, now we need to practice! So in the future, please maintain this practice, Vajrasattva, and the same with Vajrakilaya.

What can bring the ultimate result, the two kayas? These very practices—generation stage, completion stage, and the union of the two. There are many different kinds of generation stage practices, concise, medium-length, and extensive. Our Vajrasattva and Vajrakilaya practices are generation stage practices, and treasures of His Holiness Dudjom Rinpoche. There is no question of their power and blessings. Yet they only bring such results if they are practiced correctly, according to the teachings and traditions of the lineage. If you just practice according to your own idea, then forget it. But if you practice them sincerely and properly, then wow! These practices are amazing. So many people have received siddhi (spiritual accomplishments) through such practices! And whether there were signs and fancy things or not, many people have purified great negativity and accumulated great merit through practicing the generation stage. Even to practice for ten days or one week or one day or one hour, nothing is wasted. You are really not wasting your time. It is the opposite of wasting our time like we usually do—it is making everything meaningful, really using our chance, really making precious our precious human body.

When you receive empowerment for these practices, the lama gives explanations—the origins of that lineage and the lamas who have held it, the history of the particular empowerment you are receiving, and the meaning of the empowerment as you go. You can receive empowerment, transmission, and instruction on the particular practice that you are doing and on generation stage practice in general, then you will be able to practice better and better. Everybody come and try, and as you practice, remember the teachings you have received, don't just practice by staring into space or automatically mouthing the words. Practice is for your mind, so don't just practice with your mouth and your body. Your mind needs to be there, focusing, not just your body on the cushion. Do you have a brain? I think you do.

Understand that generation stage practice isn't just thinking about a clay statue. You are meditating upon the enlightened form of the buddhas, upon wisdom bodies—of Vajrasattva or Vajrakilaya, in this case. Why do those forms appear? They are not ordinary. They were not born in an ordinary way, just as they are not ordinary bodies. They appear for the benefit of all sentient beings. When you practice upon them, it should be for the benefit of all beings in just that same way. Vajrasattva emanated as the wrathful Vajrakilaya in order to benefit all beings. Kilaya is the manifestation of all buddhas' compassion and all buddhas' qualities encompassed in one. Vajrasattva himself is similarly the embodiment of all buddhas' enlightened activity. Or if you are practicing Guru Rinpoche, he is the emanation of all buddhas in the form of a bodhisattva. That is what you are practicing, not some material thing. Wow! Did you know that? That is why we need to learn, first, and then practice according to what we have learned, not according to our own ideas. That is why we need to learn the lineage and follow it—and in the future maintain it so that it continues purely. Then the future generations have it purely, too, for their liberation, not to screw them up.

Don't forget how you are maintaining the practices and the lineage now, and in the future continue in that same careful way. How the leaders are holding things, how everyone is participating—in the future, don't let these things decline but slowly increase and improve them. Everyone should become more and more and more involved. Everyone should practice more and support others in the practice more, too. That way, step by step, everything will improve and flourish.

Please do that, as much as you can.

Tashi Delek!

-Gyatral