

## *Seeing Your Own Dirty Face*

Venerable Gyatrul Rinpoche

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*The night before the conclusion of the 2019 Saga Dawa Retreat at Tashi Chöling, Rinpoche spontaneously joined in a video call to test the internet connection to the temple and he gave the following teachings throughout his conversations with students working there preparing for the next day's festivities:*

Learning the ritual and so on is not enough. Understanding the meaning is very important!

All the dharma brothers and sisters are very important. Does it matter if they're gay or lesbian? No. What matters is everybody has the dharma. The dharma is positive for yourself in this life and the next life, and it benefits others as well. So everybody try, step by step. We need to understand the meaning, each step. Ask questions of Sangye, Keith, and others—they do know these important things.

Recognize that our group is a dharma group, a sangha, not a hippie group or yuppie group or whatever.

In the morning when you go to wash your face, first you see your face is dirty, so you wash it. Smelling that your teeth are dirty, you brush them. In the same way, we have five poisons—many poisons! Desire, anger, jealousy—we have many dirty things. First we have to recognize they are dirty: “Oh, no, I don't want to be jealous. Oh, I don't want to just follow my desire. I don't want to be angry because it makes this problem.” Recognizing your real problems in that way means you recognize your real poisons, what is harmful innerly and outerly. Therefore, you get the picture. Then once you recognize them, how do you throw them away? You don't throw them away. You change. If you hate somebody, you come to realize there's no reason to hate her or him. Does that mean you have to have attachment to everybody? No. Just be a human being. Stage by stage respect each other. You don't have to love and kiss each other. You don't need to share your poisons with others. We each have plenty of poisons already! We don't need somebody else's junk stuff too.

You need to understand clearly what is negative and what is positive, which is why we have teachings. It is why you ask questions, whatever you don't understand. You have to know, yourself, that you need to give up your negative things. You might ask: “Why? What's the big deal?” Like that, ask questions. Go into the Vinaya teachings. Stage by stage. And then, the *Guide to the Bodhisattva's Way of Life*. For yourself, you need the Hinayana vows, and not only taking the vows but holding them. Like seeing your own face is dirty, you know you need to wash it. You don't want the dirt. So you wash your face and brush your teeth because you don't want to be dirty. The Hinayana discipline is like that.

Then you go to Mahayana, and it's not just only you. You are not the only one who is dirty or who has a problem. First, you clean up yourself, nicely, with positive things. And then, if you have a friend who also has a dirty face, you can help explain to them, show them what is going

on. Because you have already given that up yourself, you have dropped it, now you can help others because you really know it's no good.

Therefore, you can study and you can ask the nuns. Up at Tashi Chöling, you have some nuns there—they do know these kinds of things because they have to! Ila and Keith, you can ask them, and others who have some understanding. You don't need to ignore them. You can tell each other, explain to each other what the vows are. For example, saying NAMO BUDDHAYA, NAMO DHARMAYA, NAMO SANGHAYA—what does that mean? Why are we taking that vow? Why do we have to make it complicated with three different things? Why isn't just NAMO BUDDHAYA enough? Is there a reason?

Ask those kinds of questions and help each other understand, sincerely, not just joking or being arrogant.

If you are a Tibetan one, Canadian one, or Mexican one, doesn't matter. Everyone is the same as human beings, and we are all taking the same refuge in Buddha, Dharma, and Sangha, which is why we say NAMO BUDDHAYA, NAMO DHARMAYA, NAMO SANGHAYA. Canadians are not particularly high, for example, and Mexicans are not particularly naughty, and so on.

You are all dharma brothers and sisters, one family, taking care of His Holiness Dudjom Rinpoche's lineage, the lineage of wisdom. He was not an ordinary guy, but an emanation of Vairochana, they say. That is our guru, our teacher. Penor Rinpoche and Yangthang Rinpoche, both were emanations of Vimalamitra, not just naughty boys or naughty girls. Therefore, we are lucky, aren't we? This is not just junk. Not just a wish. We really have something.

Wonderful, everybody, we have the opportunity to hear, contemplate, and meditate on the dharma. Therefore, we are lucky!

“Chimed Sok Tig” means you practice, NAMO BUDDHAYA, NAMO DHARMAYA..., and then you don't need to die. *Chimed* means deathless. When you are liberated, then you don't have death or dying. *Sok* means the essence. That is what you guys are doing. When you say NAMO BUDDHAYA... and so on, this is the essence. That is wonderful!

Okay, night night!

*-Gyatral*

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