

# *Cleaning Day Excerpts Part 1:*

## *Morning Teachings*

Venerable Gyatrul Rinpoche  
June 25th, 2017

*On June 25th, a group of students came to help with some deep cleaning at Rinpoche's residence. The following are some excerpts from Rinpoche's advice to the group during the morning.*

Thank you, everyone, for coming here to help clean the house. Cleaning the house is very important, but even more important is to clean up yourself, outerly, innerly, and secretly. The simplest way is to say OM BENZAR SATTO HUNG. If you have a mala, you can use that with your recitation. If not, that's fine. You can get a picture of Vajrasattva so you can see what he looks like, too. Or you can say OM MANI PEME HUNG, or recite the refuge verses. Practice can be so simple, simple like that. If you know something more extensive, wonderful. But the bottom line is that we need to practice so that we can die without being nervous, without crying, just being happy. I don't think anyone dances with happiness when they die—maybe Chatral Rinpoche, crazy guy! But at least we can be a little bit calm...

So many lamas have come and given such empowerments and teachings, such as the Rinchen Terdzod and the Lama Gongdu. The things you got, even back in Tibet people didn't get those. So then what? Are you going to ignore them? No. At least say OM MANI PEME HUNG or OM BENZAR SATTO HUNG. Everybody try. Why? For your liberation, not just for these naughty lizard boys and girls. Try to practice with compassion, not just the mouth compassion of saying "I love you," but the real one.

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*[Showing a photo of His Holiness Dudjom Rinpoche]*

This is Vairochana's emanation, Dudjom Rinpoche. Vairochana was a master who came from India to Tibet—you can read his life story. He came to my country, Gyalrong, and destroyed all the obstacles so everything became Buddhist. All through his kindness. Later he became Dudjom—first Dudjom Lingpa, then Dudjom Rinpoche, Jigdreel Yeshe Dorje, and he came here and gave initiations and teachings and everything. Now he has reincarnations, one or two I think. This is our lineage. Also, Yangthang Rinpoche, another amazing treasure revealer. These are the lamas that you have met and received empowerments from. Amazing, what you got!

In Tibet we did have empowerments but, I don't know, maybe the people were busy or the lamas were busy and it was not functioning really nicely. You guys here, your American merit—amazing, you got! From Penor Rinpoche and Yangthang Rinpoche, who were both Vimalamitra, and from Vairochana's emanation, Dudjom Rinpoche. You got it, everything! From such lamas, not just simple naughty baby lizard lamas. You got transmissions from buddha, buddha, buddha. Don't forget! If you forget, I'm going to say, "Buddha, put them upside down in hell!"

Anyway, now we need to practice. Therefore, we have dharma centers. Here, O.D.D. is still not functioning nicely, but everyone can wake up and help, not just two or three people. The center is not just for a few people to watch and care for. Everybody needs to watch, everybody needs to take care of it. How? For example, whatever you have. Maybe you just have a stone or a piece of wood, but maybe that's useful somehow and you can offer that. Doesn't have to be a big deal. But you do need to open your eyes. Everybody try. Why do we need to? You are saving your merit and cleansing your obscurations, and also others can do that, too, like you. For that purpose, real lamas can come and teach, too, and real students can practice and learn. That way there is not just Buddhism but Vajrayana, and particularly Nyingmapa, which belongs to Guru Rinpoche—not just something shallow and not just a joke, but real, solid Vajrayana. You can liberate yourself, you can benefit yourself. Don't be wishy-washy in your dharma, saying, "Yes, yes!" "No, no!" like doggies peeing everywhere. No, no, no, not that way. Practice, slowly, slowly.

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Even if someone doesn't want to practice for themselves, you can practice for them. For all sentient beings—all beings, equal to space. Always you can think of all sentient beings, not just your naughty daddy or mommy.

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Everybody knows Vajrasattva's mantra, OM BENZAR SATTO HUNG; Chenrezig's mantra, OM MANI PEME HUNG; and Guru Rinpoche's mantra, OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG. Then you can make your practice as big as you want—practice Hinayana, Mahayana, and Vajrayana. Hinayana is like washing your face and mouth when you get up in the morning. Then Mahayana is like getting a delicious breakfast at a big table with everybody together. Then Vajrayana is like everyone getting naughty and drinking whiskey! Everyone practice like that, step by step.

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Everybody practice, slowly, slowly. If you have a million dollars, so what? It means nothing! We have opportunity. That is the real one. At this time we have a human body, human speech, human mind, all human qualities. Among all sentient beings, this is the best, the highest body, highest life, highest speech, highest opportunity and freedom. Therefore, wasting this makes wasting 100 million dollars look like nothing. Is 100 million dollars going to liberate you? No. It makes you more uptight. In this life, if you have faith then you can open up more and more. It means you do know what is positive. It means you can ask enlightened beings more and more for help. Who are the male deities? Chenrezig, Buddha Shakyamuni, and others. Who are the female? Tara and so forth.

Then watch yourself.

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We have freedom to practice, slowly, slowly. If you have a problem such as being sick or having a stomachache, you need a cure. You need to take medicine whether you like it or not. If you don't want to take medicine but you need a cure, then you're smart but dumb. That is being really stupid, not doing what is truly of benefit. Therefore, we need to practice. I'm not asking for twenty-four hours a day. Just one hour or fifteen minutes, anybody can do that. At least!

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It's good to have the name bodhisattva, but how do you get to be a real one? You need refuge. You need bodhicitta. Learn refuge, its outer, inner, and secret qualities. Then bodhicitta, same thing. You cultivate bodhicitta for whom? For sentient beings. Who are sentient beings? Just animals with big horns? No, no. It doesn't mean that. All sentient beings. Who is that? Just check out yourself. You can practice to benefit them all.

Now just because somebody practices so the blessings will benefit us, does that mean instantly we will be liberated? No. You need to connect, slowly, slowly, with faith and trust. Then we need to practice. We got a license to practice. Try, everybody has to try.

Do you think you are a scholar? Maybe yes, but just a bubble scholar. You need to be a sincere one.

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Right now you are a little girl, but still you can practice and learn, step by step. Okay? If you are learning, you're not wasting. If you're practicing, you're not wasting. It will benefit this life and the next life. It will benefit other sentient beings, too. If you are just a business lady, you are wasting. If you are some other kind of samsara lady, no matter how much of a success you are, you are wasting your precious human life, your opportunity to liberate yourself and benefit and liberate others. We are wasting! Don't waste!

If we have no money, we are ashamed. No. There is no shame in having no money. To have no samaya and no compassion, that's the shame. No faith? Shame! Only self-centered? Shame! Practice and learn, and then you can teach others. That is no shame. Wonderful!

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Anyway, who is going to teach? The bottom line is, you are going to teach yourself. You can teach yourself good things or bad things. You can clean up bad things and establish good things, stage by stage, being honest and true.

Too much truth is no good because if you go too directly, you make a mistake. But if you have wisdom you can check. Being too truthful can harm others or yourself, too. You need to go slowly, slowly. You need to check.

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When you teach children, children teach you patience.

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Everybody, don't forget your refuge: NAMO BUDDHAYA, NAMO DHARMAYA, NAMO SANGHAYA. Don't forget to say OM MANI PEME HUNG, if you need compassion. All Buddhists respect Chenrezig; no one will react badly to OM MANI PEME HUNG. Same thing with the refuge verses. We need to practice a little bit this way. Whoever doesn't know, teach them. Stand up! Don't waste your mommy and daddy's money, which means their kindness, but stand up and learn and then teach—that repays their kindness. Don't go the ego way. Teach politely. And if you just go the go-go way, you'll end up upside-down in hot hell. Do you want to go to the hot hells or do you want to go to heaven, to Chenrezig's pure land, the place of compassion?

When you are teaching, the subject of your teaching is a buddha. It could be the buddha Chenrezig or Vajrasattva or any other buddha. These are not just shallow or something to be taken lightly. Not superficial guys or ladies. They are bodhisattvas and buddhas. Their body is the blessing of enlightened body, their speech is the blessing of enlightened speech, and so on. Every quality is the quality of enlightenment. You are teaching about that kind of being! Not just teaching garbage. When you guys teach, have faith in your teaching. Be honest with your students or the ones listening; be truthful. Then you don't need to hug and kiss them—that's just garbage. If you need to hug them, the real hug is to teach them well. If you need to kiss them, same thing. Mommy and daddy don't just slobber kisses on their children continuously. If they really want to benefit their children, they are strict with them so that they aren't spoiled and useless. In the same way, let your students or whatever, your listeners, recognize the meaning. If you are teaching Hinayana, Mahayana, or Vajrayana, don't make a big deal of it. No more go-go. No more dumb-dumb. Just teach nicely.

And when someone is teaching, listen!

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Teach, and as you teach you will naturally understand more and more yourself, too. The more you teach, the more you will know for yourself. That way you can slowly pay back your daddy and mommy's kindness. You don't need to be a scholar. If you are a scholar, that's good, but the important thing is to be honest! Honesty is the essence of being a scholar. Being truthful is the essence of being a scholar.

In America, there is a very stupid tradition of teaching just about sex and dirty jokes. You don't need to teach that! Everybody already knows! Even animals know all that garbage! That just sends you deeper and deeper into samsara. Who is going to teach that kind of stuff? I don't agree with that kind of teaching. Some students say their teachers taught like that. Do they have real faith in their teachers, in their teachings? No. I think they just have faith in the idea that they don't need discipline, and they blame their teachers. Shocking, blaming the teacher! If you want Buddhism, Buddhism has discipline. That is pure Buddhism. If we need Buddhism, we

need pure Buddhism. Not go-go Buddhism or playboy Buddhism. That is stupid Buddhism. We don't need to make the Buddha stupid or the Dharma stupid. We are already stupid. Enough's enough! We need to clean up! Has that stupidity ever liberated anybody? Has there ever been this kind of stupid buddha?

Our lineage is Hinayana, Mahayana, and Vajrayana. How has the lineage of each of these been established? We have plenty of wonderful examples of teachers we can follow.

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We say we are Buddhist. Buddhism has wisdom. Buddhists do know what is positive and what is negative, what is harmful to themselves and what is harmful to others. Therefore, practice Buddhism purely, cleanly, not just artificially or pretending.

"What are you doing?"

"Pretending!"

"Why?"

"So I can cheat these ladies."

No, no. Actually you are cheating yourself. You are lying to yourself, much more than you are lying to others. You are cheating yourself when you don't understand or know anything and you pretend that you do. When you pretend you can teach. When you pretend you are meditating. What are you meditating on? You don't know anything!

Just stay humbly in your body, comfortably in your mind, and check your own shortness [shortcomings] and emptiness. Is your bag empty? Without food in your bag, what are you going to give others? If you don't know anything, then you don't have any nice food in your bag, so just say that, say "I don't have it." Nobody is going to kill you or beat you for that. Just be honest and truthful, whatever you have or don't have, whatever you know or don't know. You don't need to broadcast and announce it: "I don't know! I don't know!" You don't need to do anything like that.

Stay in honesty and truth. Don't jump to pretending to be a higher being. Maybe even you could get the name "Holiness," but do you know what "Holiness" would mean then? It would just be empty!

Who is the Dalai Lama, or Karmapa, or Dudjom Rinpoche? You can call them "Holiness." Those kinds of high beings, you can call them "Holiness" or "Buddha" or whatever you want, being respectful. Do you think you can call your girlfriend or boyfriend "Holiness"?

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Learn and practice, okay? We have centers here, O.D.D. and Tashi Choling and others. You can go there and learn and practice, step by step. Go to teachings. Go and learn. Go and practice. Don't just go to practice to look at everybody. You are not dead and useless like that! You are not a spy! Go to practice for the practice! Just be honest, learn well, and practice well.

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Don't waste your time. What is your time? Your time is right now—you can grow and learn. You can keep everything clean. Outwardly, you keep your body clean, like when mommy tells her children to take a shower, take a bath, dress nicely. Then you are clean and nice and that benefits your mind. It's the same thing with your practice. Learn more and more. Then inside your brain, wisdom and everything comes. That's being clean, too—that way you are not dumb, you are not a go-go girl. Therefore, try, okay?

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Watch. Everybody is the same as these old people. Everyone will turn into old ladies and old men and then die. Therefore, we need to learn positive things—Buddha, Dharma, and Sangha—and then we need to practice. The reason? If you go to the market, you need money. Or at least you can steal something from your mommy's purse. But you need something to take with you.

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Thank you, everybody, cleaning here. That way you need to clean all your obscurations. Don't forget your practice!

*-Gyatral*