

## *Every Day Look at a Buddha's Face a Little Bit: A Teaching on the Kayas and the Meaning of Dzogchen*

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August 15th, 2019

An image of a buddha, such as Vajrasattva, is not like a picture of a person. When you see it, you are connecting to all the buddhas' qualities—their enlightened body, speech, mind, qualities, and activities. You are connecting to the pure nature of your own body, speech, and mind as that deity's enlightened body, speech, and mind. Through that same blessing or power, all beings are the same as that, their own nature as deities. You are connecting to that. Your surroundings have the pure nature of being that buddha's pure realm—and not just one, but countless pure realms. The nirmanakaya pure realms, sambhogakaya pure realms, dharmakaya pure realms—all phenomena of samsara and enlightenment are oneness as the pure realms of the three kayas. That is inseparable from their nature, intrinsic nature, and all-pervasive compassion, these three. That is the power of that deity whose image you are looking at. By virtue of that, you connect to the pure nature of all things. That is their kindness—we can connect there, so we can realize it.

Every day, look at a buddha image, such as this Vajrasattva statue or any statue or picture. Every day, come and watch his face a little bit. Then that becomes a habit in your brain. Hopefully! Then you start to have an idea, "Oh, Vajrasattva's like this!"

Then after some time, if someone asked you what Vajrasattva looked like, you would know so well that maybe you could even draw him. "Is that it exactly?" "No..."—then you can look again, check again. As you get to know his image more and more, your faith becomes deeper and deeper. First faith in his enlightened form, and then as you learn more, in his wisdom speech and mind and all qualities. Then your faith becomes more nice and pure.

Sound is Vajrasattva. That is what enlightened speech means. Body is Vajrasattva—that's enlightened form, Vajrasattva as all forms. Vajrasattva's wisdom mind is your own buddhanature.

That's the buddhfield, the pure realm. Any pure realm. The nature, intrinsic nature, and compassion, this inseparable threefold nature of every appearance, is Vajrasattva's wisdom. Of course his wisdom is compassion, too! Dharmakaya is Vajrasattva. Sambhogakaya is Vajrasattva. Nirmanakaya is Vajrasattva.

Dharmakaya is Vajrasattva, Samantabhadra, and any peaceful, wrathful, enriching, or any other kind of buddha we can see. Our mind's nature is equally open: dharmakaya. Sambhogakaya? Sound, for example. The sounds, tastes, sights, smells, etc.—the objects of the five senses—are the unfolding display or movement of the three kayas.

Your body and speech come from mind. In the same way, nirmanakaya and sambhogakaya come from dharmakaya. All samsara and enlightenment are included there as the deity. Nothing is left out or missing.

When we talk about the dzogchen view, do we need anything more than that? Something extra? No. If one understands that the deity's nature—say, Vajrasattva's nature—is the three kayas, that is dzogpachenpo. That is generation stage (*kyerim*). That is completion stage (*dzogrim*).

Do you understand?

All appearances of forms are, thus, the nirmanakaya pure realm.

All sounds are the sambhogakaya pure realm.

Their nature is wisdom mind, dharmakaya pure realm. Then they are all already that.

Then be aware of that: Recognizing the nirmanakaya pure realm is already present as the appearance of our body—that's generation stage. Seeing the nature of sound as the sambhogakaya pure realm is completion stage. The dharmakaya pure realm is the inseparability of those two, their union. That is dzogpachenpo. That's it! That's Vajrasattva's kindness.

Do I know these things? No. I don't know anything, but I'm just lying to you guys. I lie because I don't have anything, so what can I show you? They say these things and I follow them. And I don't follow them purely, either. I go the wishy-washy way, the dumb way.

If you need something pure, have faith. Have faith in the dharmakaya. Have faith in the sambhogakaya. Have faith in the nirmanakaya. The nature of the three kayas being one is dzogchen. That is all our lamas' nature—Dudjom Rinpoche, Yangthang Rinpoche, Penor Rinpoche, the Dalai Lama, all the buddhas' and bodhisattvas' nature. They are the masters of the kayas.

Therefore, we don't need to make some kind of big deal. Don't ignore the kaya nature. Recognize that, at least. Then no big deal. Then you have it.

Therefore, look at the faces of the deities, any buddha. Every day, a little bit. As much as you can. That really benefits your mind—your body, speech, and mind, together—in countless ways.

*-Gyatral*