

# *Don't Waste Your Precious Everything*

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Everyone who has the freedom to go to the Kilaya retreat: Go!

And when you go, don't just spend all your time looking around in the ten directions at everybody else. Forget that! Don't waste your precious chance.

Go with faith. Have trust in Kilaya. Have trust in your practice.

The reason you have a temple, the reason everybody worked so hard for so many years, is so there is a place to practice. You have it! So go! When we have Vajrasattva or Vajrakilaya retreat, you have the opportunity to use that place for its intended purpose. That is what all the working and trying and struggling and teaching and learning and building was all about. That is why there is a temple, statues, books, and everything. That is why the lamas came and taught.

You have a temple, you have lamas there. You have the perfect opportunity. This is not the time to be possessed by the go-go demon and just run around chasing all the ladies or chasing the men. Instead, everybody practice! Everybody focus into the practice! Focus into Vajrakilaya!

If you are practicing Vajrakilaya or Vajrasattva, they are the same thing. Practicing a thousand buddhas is the same thing. What is that? Your own nature: Buddha, or Kilaya, or Vajrasattva, or whatever deity. Everybody practice and take your chance to focus on that. Don't go chasing each other here and there. Some sanghas really have that tradition. I am not saying this or that group is bad. But some really think that this is the way to grow their sangha, and so everybody chases each other—the women chase the men, the men chase the women, sometimes sharing. I think their reason is they think it will make their sangha big. But I think their motivation is a little bit gone to samsara. Maybe not negative anything, I don't know. But we need to try purely, not in a samsara way. You don't need to share sex. You want to share? Share your knowledge, your wisdom, your learning. You can support each other. You don't need to screw up yourselves, and screw up each other.

We were already born in samsara—we don't need to create a new samsara again! We don't need to follow samsara, we are already there. We are our samsara! Therefore, we need to practice. Therefore, everybody try: try to benefit yourself and try to benefit others.

What do we really need to share? Liberation.

You have a temple—maybe it is good or bad, but it comes from many years' hard work. Each statue, stupa, everything came from hard work. Nothing just appeared or popped up out of nowhere, instantly. Step by step, we got each thing. Now you have everything. You can learn, you can pray, you can practice, you can have faith. You can have everything meaningful. You don't have to go the stupid go-go way. We don't need that. We don't need samsara. We are trying to give it up. Guru Rinpoche, Shakyamuni, and all the thousand buddhas wanted to give up samsara. Why do we want to create it? We don't need to create it—we are already the richest

with samsara. What is samsara? The five poisons. What is the 'benefit' of samsara? The mental afflictions. Samsara is really beneficial for the poisons and sufferings.

We don't need that. We don't need to engage with that. We don't need to connect more deeply with that. Just give it up. Try, slowly, slowly. Slowly, slowly, you can give it up.

Recognize it. What is there, if you recognize it? If you know the nature of the five poisons and the afflictions, they are the five wisdoms and the five kayas—so much is there, wisdom nature, if you recognize it. But we don't want to.

It looks like we want to lie to ourselves. Screw up ourselves. How many times have we done that? Enough's enough, what we already did. Please, everybody, try. Now you don't want to lie to yourself. You don't need to screw up yourself again. Don't waste your precious everything.

We really have worked hard on that temple. Nothing was simple or easy. I'm not complaining, just asking you not to waste it, please.

Everybody worked so hard—for what? To liberate you guys. To clear away obstacles.

Now is the time to use it. Younger ones, learn; older ones, teach. Or sometimes if the older ones are like me and don't know anything, that's slightly embarrassing, but you can learn from the young ones who do know. Whether you are embarrassed or not, try! Learn!

At least we can practice and dedicate the merit to all sentient beings. Everyone is a sentient being. If you are a sentient being, you were born. Everybody was born, everybody had a mommy and a daddy. They were all born; they will die. Just like us. At the time of death, anybody's death, what is going to be of benefit? Who can benefit you? The dharma will be of benefit. The Buddha can benefit you. What buddha? Vajrasattva, Guru Rinpoche, or any of a thousand million buddhas. They are going to benefit you. But not go-go ladies or playboys.

It won't benefit you if you are a drunkard or liar or cheater, either. The opposite. To antidote those, that is why we learn the dharma. Then we practice. That is the way we can benefit other sentient beings, and ourselves, too. Cheating, lying, sleeping around, stealing—nobody said those bring benefit to sentient beings. Not any school of Buddhism—Hinayana, Mahayana, or Vajrayana, whether in India, Nepal, China, Tibet, or anywhere.

I am sort of happy now—it looks like some people are trying and some people are learning. Here at O.D.D., too. That is the right way. I am here on the mountaintop—through Mimi's kindness I have food, a place to stay, everything, just as if it were my own house, my own bed, my own kitchen. Therefore I have no hesitation in chowing down, staying here and enjoying myself. Everybody try, okay?

Okay, good night!

Tashi Delek!

*-Gyatral*

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