

~From the Archives of Teachings by Venerable Gyatrul Rinpoche~

## MAKE YOUR MIND VAST ~ IT'S EASY!

*November 23, 2011, in Half Moon Bay, California*

*As was his custom for many years, in 2011 Rinpoche had spent the summer at Tashi Chöling and by the holidays had returned to his residence in Half Moon Bay for the winter. The day before Thanksgiving, when asked if he had any holiday messages for his students, Rinpoche gave the following teaching on how simple it can be to have a vast mind when doing any prayer or practice.*

*\*Note—since Rinpoche frequently refers to the extremely brief Chenrezig<sup>1</sup> Food Offering Practice to illustrate his points, the practice is also included on the last page for your reference.*

### Part 2

#### It's Easy to Include All Buddhas

Whoever we are visualizing or praying to, that deity or whatever, we shouldn't be limited in how we see them either. Take one OM MANI PEME HUNG. If you recite the mantra one time, that is actually countless MANIs. Don't think you are praying to just one Chenrezig. Even if you visualize just one, be aware he is actually countless! In fact, all buddhas are Chenrezig and Chenrezig is all buddhas.

Or in terms of the mantra, OM MANI PEME HUNG, you can be aware of how the syllables correspond to the six realms of sentient beings. OM includes all beings in the gods' realms. You can think of them all in a room together, if you like. When you say MA, you make a second room to put all the jealous gods into—there are lots of beings there, but it is still not as many as the lower realms. NI means human beings. Those are the beings you are mainly calling because of your connection to them in your current life, since you are human right now. That doesn't mean to drop the beings in the other realms! Then PE [pronounced 'pay'] is the animals—my god, how many of them! In the air, the water, on the earth, under the earth. ME [pronounced 'may'] is the hungry spirits, so many ugly guys, running after

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1 “Chenrezig” is the Tibetan name for the Buddha of Compassion, who is known as Avalokiteshvara in Sanskrit.

everything. Then HUNG is for the hot and cold hells, all the countless billions stuck there. So, with one mantra you are calling all six realms, liberating all six realms at once.

And what about Chenrezig? Is he just one guy who has to do all the work? No. When you say OM, then you are also calling the god realm Chenrezig particularly, actually countless manifestations of them. The god realm is completely filled with them, pervaded by Chenrezigs. Likewise, for each of the other realms as you say the corresponding syllables of the mantra. So again, with one mantra, all six realms are filled with Chenrezigs, so many, beyond our concepts. You need more room because there are too many Chenrezigs! You need a guest house! Somebody is going to have to move out! That is how we think it is, with our ordinary limited brain.

Actually, they all fit perfectly. If you need many, there are many; if you need a few, there are few. If you need big Chenrezigs, they are as big as a world; if you need small Chenrezigs, they are tiny like sesame seeds. Their nature is all the same. Their nature is buddhanature—our own buddhanature, not a different one. The six realms of beings are filled with the manifestations of the six Chenrezigs, which means that buddhanature pervades the six realms.

Nobody needs to work hard! You don't need to force beings to do anything. Just pray to Chenrezig, "Let them recognize their own nature." That is what we need. Then buddha is here.

Therefore, now we need to have a big mind. Not a stingy or a silly or a naughty or an impatient mind. If we can have a big mind, a vast intention encompassing all sentient beings, that is the purest kind of love. That is pure trust. That is pure respect. All sentient beings have the buddhanature. We just need to know that. There is nothing beyond that to trust. You think there is something else? Something beyond the nature of all things?

We need to see the nature of sentient beings. That is the best compassion. Then you don't need to labor to 'liberate' or 'guide' beings in some forceful sense—just recognize their

nature. If you do, then nothing is ordinary. Not one being, not one hair on their head, not one rock or blade of grass. Everything is buddhanature. Everything you see, that is the buddha's enlightened body. Everything you hear, that is the buddha's speech, the speech of buddhanature. Every concept, your entire experience, is buddha's mind.

Which buddha, you ask? Chenrezig. No, wait, I made a mistake! Buddha Shakyamuni. No, I didn't see clearly — actually Tara! *Give me a break!* All buddhas. All enlightened body, speech, mind, quality, and activity manifestations. Any buddha. Any mantra. Any kaya. If we see the nature, there is no impurity. There is only purity.

My uncle, a geshe, he really yelled at us one time when I was young, when we were playing with our food and wasting it. He said, "You shouldn't do that. There are many reasons. For example, you offered that food. You said TON PA LA MED SANGYE RINPOCHE, 'To the unsurpassed teacher, the precious Buddha.' That means you offered it not just to one buddha, but to all buddhas, to all the three kayas. Then KYOB PA LA MED DAM CHÖ RINPOCHE, 'To the unsurpassed refuge, the precious, holy Dharma.' That means the speech of the three kayas. Then DREN PA LA MED GENDUN RINPOCHE, 'To the unsurpassed guide, the precious Sangha.' That means the nirmanakaya manifestations, the body of the buddha revealing itself to all sentient beings. You offered that food to all those manifestations, to the Three Jewels, so that all beings' negativity could be purified and their accumulations of merit completed. Now you are wasting that offering, throwing it here and there. Or if you recited a tsok verse, then now you are wasting that sacred tsok substance. That is a waste of your merit. That is a waste of your opportunity to make offerings."

I notice how often food gets left on the plate, a quarter or a half or something. This is our habit — when we get a little merit, we waste it.

We are smooth talkers with big mouths. We say, "I have compassion for all beings" and "I am working to benefit others." But now we have the real opportunity to pay back sentient beings' kindnesses. We have to decide if that was all just mouth or if we are really going to

take the opportunity to be of benefit. How can we pay back all beings, as kind as our own parents? Practice authentically and from your heart. Don't lie to yourself. Then whenever you do even one simple practice, like the offering prayer at mealtimes, use those moments as an opportunity to remember all sentient beings and the countless buddhas. Especially when you say the four lines of supplication to Chenrezig, JOWO KYON GYI..., remember all beings and remember Chenrezig's qualities, countless Chenrezigs, blessing them.

Okay, I am not going to gossip to you any more, in between pretending to say Vajrasattva mantra. Actually, I forgot my Vajrasattva, just getting into the gossip. Now look! Here I am, doing just what I have been saying not to do. I am cutting up the buddhas, saying *this one, only this Vajrasattva, not Chenrezig, not Guru Rinpoche, not Tara*—absolutely just this Vajrasattva! This is totally my blindness, my partiality or whatever you want to call it. Actually, Vajrasattva, MANI mantra, refuge verses, they are all the same thing! But still I think, “I am practicing Vajrasattva, just this guy. He is a white guy, not a red one or a yellow one, and especially not a lady, and absolutely not wrathful. He is handsome and dressed up in his jewelry.”

You see? We hear 'jewelry' and again instantly we think of ordinary trinkets, not wisdom and compassion. Vajrasattva's jewelry is nothing other than wisdom and compassion, nothing metal or stone. His speech is just the pure qualities symbolized by the sixty aspects of enlightened speech; his jewels are the thirteen sambhogakaya ornaments—nothing other than that.

Our habit of seeing everything as ordinary is so strong, we are always pulling enlightened phenomena back down to ordinary sticks and stones. That is why we need to practice, to make our minds more vast and flexible, because actually what is going on is nothing like that. Ordinary things are all our ignorance covering up buddhanature like something frozen there.

Tashi Delek!

# Gyatrul

## THE BLESSING:

*Visualize that the offerings are purified and increase.*

ཨོཾ་ཧཱུྃ། **OM AH HUNG**

སྐྱེད་པ་སླ་མེད་སངས་རྒྱལ་རིན་པོ་ཆེ། །སྐྱོབ་པ་སླ་མེད་སེམས་རིན་པོ་ཆེ། །  
འདྲན་པ་སླ་མེད་དགེ་འདུན་རིན་པོ་ཆེ། །སྐྱབས་གནས་དགོན་མཚོག་གསུམ་ལ་མཚོན་པ་འབུལ། །

## TON PA LA MED SANGYE RINPOCHE

To the unsurpassed teacher, the precious Buddha,

## KYOB PA LA MED DAM CHÖ RINPOCHE

To the unsurpassed refuge, the precious holy Dharma,

## DREN PA LA MED GENDUN RINPOCHE

To the unsurpassed guide, the precious Sangha,

## KYAB NEI KON CHOG SUM LA CHOD PA BUL

This offering is made to the three supreme and rare Jewels of Refuge.

## THE PRACTICE:

*Visualize oneself as the Buddha of Compassion, Avalokiteshvara (Chenrezig), white in color with one face and four arms. Two palms are pressed together at the heart and the outer two hands are holding a crystal mala in the right and a lotus in the left. Adorned with jewels and silks, you are seated in the full lotus posture upon a lotus and moon seat.*

རྫོག་སྐྱེན་གྱིས་མ་གོས་སྐྱ་མདོག་དཀར། །རྫོག་སངས་རྒྱལ་གྱིས་དབུ་ལ་བརྒྱན། །  
སྐྱགས་རྗེའི་སྐྱེན་གྱིས་འགྲོ་ལ་གཟིགས། །སྐྱེན་རས་གཟིགས་ལ་གསོལ་བ་འདེབས། །

## JOWO KYON GYI MA GÖ KU DÖG KAR

To the unstained Lord, whose body is white in color,

## DZOG SANGYE KYI U LA GYEN

Whose head is adorned with a perfect buddha,

## TUK JE'I CHEN GYI DRO LA ZIK

Who views living beings with the eyes of compassion,

## CHENREZIG LA SOL WA DEB

To Avalokiteshvara I pray.

## THE MANTRA RECITATION:

*Recite the Mani Mantra as many times as possible:*

ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ།

## OM MANI PEME HUNG

*While reciting the mantra, recall all sentient beings who have passed away—especially those who lost their lives in the preparation of the meal—and generate compassion for them. Expand your awareness to include even the insects that were harmed in the course of raising, transporting or cooking the vegetables and grains. If one has received the empowerment of Avalokiteshvara, by this prayer and recitation one will maintain the samaya commitment.*

## THE DEDICATION:

*Meditate that all beings attain the state of liberation through this prayer.*

དགེ་བ་འདི་ཡིས་སྦྱར་དུ་བདག །

## GEWA DI YI NYUR DU DAG

By the virtue of this practice, myself

སྐྱེན་རས་གཟིགས་དབང་འགྲུབ་སྦྱར་ནས། །

## CHENREZIG WANG DRUB GYUR NEI

Accomplishing swiftly the Lord Avalokiteshvara,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ། །

## DRO WA CHIG KYANG MA LÜ PA

May all beings without exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །

## DE YI SA LA GÖD PAR SHOG

Be liberated to his level.

*This concise food blessing was composed of various traditional Tibetan Buddhist prayers by the Venerable Gyatrul Rinpoche for his students. May it be of benefit.*

## Chenrezig Food Offering Practice

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~Translated and edited by Shashi Reitz~*