

## *2014 Vajrakilaya Retreat*

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Are people coming to the retreat? Are people helping? Are people practicing? I hope so! I hope everyone is practicing diligently. That means to focus. Practicing diligently doesn't mean you have to get uptight. It means, when you are practicing, focus on the practice. Don't just come and chant with your mouth. Are people helping? Everybody needs to help and support the ones who are working, the leaders. That is our chance to purify our negativity and accumulate merit. That is how you can understand your buddhanature. Your buddhanature is Vajrakilaya's nature. One name for Vajrakilaya in Tibetan is Dorje Zhonnu. That means 'youthful vajra.' That means Vajrakilaya never gets old, never gets sick, and never dies. He is beyond both birth and death. "Dorje," "vajra," means unchangeable, unbreakable, unshakable, solid, firm, and indestructible. "Zhonnu," "youthful," means for him there is no aging or decrepitude, no weakness or decline.

Hey, where do you get that?

From your brain, your mind, your awareness, your rigpa. To recognize that is the essence of all purification and all offering. You want to get something? You have to have merit, you have to have stored up your acts of generosity. How can you do that? All desirable objects are your offerings. All sensations are your offerings. Whatever sights unfold before your eyes, whatever sounds reach your ears, whatever smells waft to your nose, whatever flavors your tongue encounters, these are the offerings to the mandalas of peaceful and wrathful deities of the body. Of course, Vajrakilaya's mandala is included in that: Vajrakilaya himself, the Ten Sons, and so on, out to the wrathful *tratab* and gatekeepers.

Where are the peaceful and wrathful mandalas? Inside my body? Do I need surgery? No. They are always with us. At death they appear, but they are actually with us all the time. You don't need to beg, borrow, buy, or steal them. You don't need to go somewhere to get them. You don't need anything. There is nothing beyond the hundred families of peaceful and wrathful deities, which you already possess. Who are they? They are your rigpa. That is the nature of all deities. That is the nature of samsara's phenomena, too. Birth in the six realms of existence or birth in a pure realm, either way it is your rigpa. Ask Les when the peaceful and wrathful mandalas will appear. Ask him where they come from--his head or his feet? Neither. Haha! They are not in the head or the feet, but the mind. The deities, large and small, principal and retinue, male and female, peaceful and wrathful--even the twenty-eight *wangchuks*, the Ten Wrathful Ones, and all those ugly guys--will not be found anywhere else.

When we say the peaceful and wrathful deities abide as the mandala of the body, does that mean they come crawling on you everywhere like cockroaches? No. It means that they are your own appearances. As you practice Kilaya, watch your appearances. If you need an external Kilaya, you will never accomplish the practice. The practice isn't some great effort to accomplish some guy outside yourself. It will never work that way. You practice on what you already have. What you have, you need to recognize. If you recognize what you have, that nature you recognize is the guru, the yidam, the dakini, and all the dharma protectors. That is your own rigpa. There are no other peaceful and wrathful deities than that, nor any other Vajrakilaya, nor any other outer, inner, or secret mandalas. All are the nature of one's own mind.

Therefore, whatever you experience, offer it to the indwelling outer, inner, and secret mandalas of peaceful and wrathful deities. We have so many ideas regarding sights, sounds, smells, tastes, and feelings: we like and we don't like. We like this one and don't like that one. Even the tiniest feeling on our arm, for example, just a feather or a tiny thorn, we have a giant reaction to it. That is how attached we are to our dualistic thinking. Even the tiniest thing, still it must be bad or it must be good. Actually, all the sensations are offerings. When you think of offerings, maybe you think of flowers and incense, or maybe of *men*, rakta, and tormas. Yes, those are offerings, too, but ultimately the offering is our rigpa. Think about the first line of the *Inexpressible Absolute Confession*. "RANG NANG YESHE KYI KHORLO KHA KHYAB TU SAL WAR GYUR: Behold the wisdom wheel (mandala) of one's own appearances pervading space." Did you think about that? It is just one line, a few syllables, but if we could understand that, then we would see everything is there.

Focus carefully and don't make your mind uptight. Watch your own appearances, when you are practicing Kilaya or even if you are not at the retreat. Nobody can stop you from making offerings, nobody can stop you from purifying your negativity, nobody can stop you from remembering the deity and focusing there, on your own nature. It is yours! You won't lose it and nobody can steal it from you. It is with you always. Your own wisdom mandala--just see it and focus there instead of always looking outside. I don't think Kilaya is hiding somewhere outside!

Tashi Delek!

*-Gyatral*

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