

2014 Vajrakilaya Retreat--Concluding Day Teaching

Venerable Gyatrul Rinpoche

November 9th, 2014

Thank you so much to Lingtrul Rinpoche. In his great kindness, he comes each year and to each retreat, supporting us. In the future, I very much hope that he continues in this way and comes, as much as he is able, to always support us at our retreats. Lingtrul Rinpoche, you do know this dharma center; and so when you come, it is of great benefit to us. You know this place and you know what it is for. Being a dharma center, it is for hearing, contemplating, and meditating on the dharma. By whose kindness has this place come about? Through the kindness of Dudjom Rinpoche, who was an emanation of Vairochana himself. It is through his kindness that we have a center. It is through his kindness that we have the practice that we are doing here--it is his treasure revelation. It is from his wisdom intent.

Thank you also to the umzed. Every time you do such a beautiful job! You have obviously studied and practiced so that you can execute your job well, and you try as hard as you can. Because of this, you are of great benefit to all of us, so thank you.

And, thank you to all the chopons, trying so very nicely—you, too, obviously have studied and learned and, therefore, you are able to do such a nice job.

Thank you to our geku (disciplinarian), who goes here and there in a crooked way, it's true, but he tries so hard. All day he goes here and there, working at the center--crookedly--and then all night he thinks about what might be needed here. Really, nobody holds this place like he does, so thank you to him.

All of you are doing such a beautiful job. This really is of benefit to the dharma and to sentient beings. That is why we come here; it isn't for any other purpose. This place is for dharma. It is not for business, it is not for wealth, it is not for fame, it is not for power. It is just for dharma. What we are doing here, it isn't somebody else's responsibility--it is ours. The dharma's safekeeping isn't just the Tibetans' problem. "Oh, it is *their* tradition, *their* ritual, *their* problem!" Or "Oh, that is some Buddhist problem!" No. It is in order to benefit all. That is why we come, that is why we practice. All who are working here and supporting the practice, you are supporting the Buddha's teachings, and helping them to spread and flourish in this place. So, thank you.

Guru Rinpoche manifests so many emanations, it is inconceivable. Of course, he himself is an emanation of Buddha Shakyamuni; they are not separable. Then, he has further emanations, inconceivable emanations. They teach the dharma in every way: Hinayana, Mahayana, Vajrayana, the outer and inner levels, and so on. All of these are for what? All of these different levels, all of these different manifestations--all the different shapes, forms, and methods--they all appear for the sake of sentient beings, so that ordinary beings will be able to attain the states of liberation and omniscience. The thought of their own benefit, their own wealth, their own high position, their own renown--these thoughts never enter the minds of such great beings. They only are focused on bringing benefit to others. So please, as we say that we are following them, we should really try to emulate their example: the example of never falling into self-concern, but instead always dedicating all of our efforts to hearing, contemplating, and meditating on the dharma, recognizing that this is how we will benefit ourselves in the greatest way and how we will ever be able to benefit others at all.

First, we have to learn. We have to hear the dharma and learn the dharma, for if there is no learning, we will have nothing to think about. Once we have something to think about, then we have to contemplate. That means chewing on the dharma teachings again and again, really considering them for ourselves. It is only after we have learned the dharma and contemplated it over and over that finally we can apply it as practice. If you have had no learning and no contemplation of the dharma, and you think you are going to jump straight to practice, what kind of practice would that be? Let me ask, would that

be the kind of practice where you sit, staring, with your mouth open? Would it be that kind of practice? Do you think that this is the kind of practice that all the great lamas practiced in order to attain their states of realization? Do you think that that is the kind of practice that all the lineage masters are teaching when they give such extensive explanations on the importance of learning and contemplating?

Why do you think we have all these thangkas anyway? We have all these thangkas depicting the lineage masters--and not just thangkas, but statues, too--so that we can see and connect to them. How did these masters attain their states of liberation, how did they sprout their seeds of realization? Not by doing their own thing and going their own way! What they are embodying is the realization that is attained through following the Buddha's way, the Buddha's path. These are not thangkas of guys who followed their own way. These are not statues of guys who went off in their own direction, thinking that they were so smart. These are the statues and thangkas of great masters who have studied and trained according to the tradition and, therefore, have attained great realization.

Why do we keep their pictures? Why do we have these things, why do we keep these reminders of the lineage blessings? Are they for sale? Are they just to show off? No. They are to remind us: These are the masters that we are following; these are our leaders; these are our teachers. We hear, contemplate, and meditate according to their tradition and teachings.

You have inconceivable merit to have a connection with such masters. Look at the transmissions that have been given here, and down at O.D.D., as well. For example, the entire Kama was given there, as well as all the Terma of both the new and old treasure traditions. How many volumes of texts have been transmitted at that place through empowerment, transmission, and instruction? Many hundreds. Why? Why have we received all of those lineage blessings? It is so that we, too, can benefit from and carry on those traditions. You have had the merit to make connections with these teachings. Now don't be too smart, you Americans, thinking that you have to do something new with them. Don't be filled with some kind of doubt about the efficacy of the lineage, thinking that you have to find some new way of your own to uphold or practice it. Don't follow your own dumbness. Those teachings, those traditions, those practices, are all to help you attain levels of realization and omniscience. Having made a connection to them, you have all of the causes and all of the conditions perfectly assembled, so that if you want to practice and be liberated through these precious practices, you absolutely can.

But, it looks like many people are not all that interested in actually following the teachings. Maybe getting the transmissions, yes; maybe attending the empowerments, yes; but actually studying, contemplating, and practicing? Actually applying them to their minds? Maybe not so many. Think about it, you who think you are so smart!

These inconceivable lamas, including Penor Rinpoche, Yangthang Tulku Rinpoche, and Tulku Teglo Rinpoche--who is the son of Dudjom Lingpa's speech emanation--they have given you such incredible transmissions, transmissions that if you were in Tibet you would never have been able to receive. But you have had the merit to receive those through the kindness of these lamas, our lineage masters. Actually it is through the kindness originally of the Dalai Lama and the Karmapa that any of these dharma centers exist and that any of these activities are possible here. Are you going to just throw away their kindness? Are you going to disregard the kindness of the Dalai Lama, the Karmapa, Penor Rinpoche, and others, and just go your own way? You absolutely have the freedom to, yes. That is your choice; and if that is the choice that you make, then I can guarantee where that choice will lead you. It is directly to the deepest vajra hell.

These methods that you have made connection to, these practices that you have received, if you follow them and practice them, the blessings are inconceivable. These are the words of these very root lamas we are speaking of, these precious masters. Therefore, don't forget to actually do the practices!

For forty years I have been in the West. How much struggle and hardship and effort there has been along the way to establish what we have established! You all know--many of you were there too, for some or all of that time. From the beginning up until now, you know the whole process, how we

began here at Tashi Choling, how the buildings were built, slowly, slowly. You know, and therefore I don't need to say. I don't need to tell the stories of all the effort that has been put in over the years by so many people. Now the question is, what do we do with this? We have finally accomplished something: We have established these dharma centers. How are we going to use them? Are we going to use them to benefit ourselves and benefit others? Is that what we are doing? We should always check and see if that is what we are doing, because that is their real purpose and reason for being. We should always check to see if we are making the best possible use of them.

Why did everyone make such an effort? Why did they try so hard? It was so that there would be a place for people to hear, contemplate, and meditate on the dharma. If the dharma centers aren't being used to do dharma, they are just sticks and stones. Then there is no connecting to the blessings of enlightened body, speech, and mind, or learning the outer, inner, and secret qualities of the enlightened ones--there are just heaps of sticks and stones. But, if we are actually performing the practices, learning the teachings, and contemplating the dharma, then we are making good use of these supports--the supports of the dharma centers themselves, and within them the supports of enlightened body, speech, and mind. We are using the thangkhas, statues, and so forth, for their intended purpose, which is so that we can connect with and learn about the outer, inner, and secret qualities of enlightenment. Through that, we can bring to blossom our own nature as dharmakaya, and its natural, compassionate expression as rupakaya. Those extraordinary results are based upon our fortunate connection with these blessings of the lineage masters.

Lingtrul Rinpoche comes every year to our practices. Is it because he is hungry and we feed him? If so, I don't think we feed him enough, because he keeps coming back! No. He doesn't come because he is hungry or because he wants something; he comes back because he has faith in the buddhadharma, in Vajrayana. He does not come back because he is some go-go guy. It is because he has compassion for sentient beings, and we are sentient beings. That is why he comes back, trying to help us, supporting us in performing practices that are going to dispel our obstacles and bring siddhi or accomplishment. Through this practice of Vajrakilaya, for example, we can all make a connection to the extraordinary blessings of Vajrakilaya's enlightened body, speech, mind, qualities, and activities. If you come to the practices, you make a connection to that blessing. If you are hearing, contemplating, and meditating on the dharma, you are also making a connection to that blessing. When you come here to the dharma center and participate in these ways, you are making a connection to those blessings.

Through this Vajrakilaya sadhana that we have been reciting, you can actually connect on both the outer and inner levels: on the outer level through chanting and reciting, and on the inner level through training the mind and focusing on the meaning. You can make a connection with Vajrakilaya's blessings of body, speech, and mind. You who are umzed, you who are chopons, all of you, you know your jobs and do them to support the outer level. By the way, why is it that there are only a few people who seem to know those jobs? Those jobs are necessary for everybody to practice. When we all come and practice, then everyone can benefit themselves and others. Those who are performing the ritual are supporting everyone on the outer level. How come only a few people are standing up and taking on these jobs?

We don't need to think, "This is my place!" "This is my place alone!" "I am so rich!" We don't need to think, "I have to protect my place!" "I have to protect my wealth!" "I am so busy gathering my wealth and protecting my wealth!" We don't need to be too much focused on that.

In Tibet, there were families that for generation after generation would hoard their treasury of diamonds, gold, or what-have-you. They would never use it; they would just keep it and then pass it on to the next generation, accumulating nothing but the causes for rebirth in the hungry ghost realm. That wealth was doing them no good. In all the business of getting and then keeping this wealth that they didn't even use, they never had the chance to hear or contemplate or meditate on the dharma. Everyone says, "Oh, I can't come to practice, I can't meditate, I am busy." Sure, of course! You have been born in

samsara: Therefore, you are busy! That is nobody else's problem. That is our own problem. So, please benefit yourself. Rather than just being busy, please benefit yourself. Do you think I am going to do something for you? Do you think I am going to benefit you somehow in the future? No. I don't know anything. I am sorry, I can't benefit you. You have to benefit yourself. How do you benefit yourself? You need to benefit yourself by really contemplating the dharma, really chewing it up vigorously, like Jigmed is over there, vigorously chewing on his tsok. That is how you need to chew on the dharma. Not like the umzed; he is just holding something in his mouth without chewing. Not like that. You need to vigorously chew on the dharma.

Whether you are big or small, I know that all of you are not stupid. You are not sick. Everyone thinks they are very smart, and actually you ARE very smart. So BE very smart. Look at this frizzy-headed lady. She thinks she is very smart, behind her camera.

We are practicing Vajrakilaya, or Dorje Zhonnu in Tibetan, which means "youthful vajra." How do we accomplish Vajrakilaya? How do we really practice? If we accomplish the practice properly, does that mean that Vajrakilaya, this ugly guy, is going to come and give us a kiss? No. If we accomplish the practice it means that we will actually make a connection with, and recognize, the nature of our own awareness. That's even the meaning of Vajrakilaya's very name. The "dorje" in Dorje Zhonnu means "vajra," which refers to the fundamental nature of phenomena, dharmakaya itself. "Zhonnu" means "youthful." That nature is youthful because it is beyond any kind of movement or change. It is free from arising, enduring, or ceasing. Therefore, "Dorje Zhonnu" refers to nothing other than the fundamental nature itself. Not something else, not something external that you have to go running after. Really think about that. You shouldn't misinterpret or misunderstand what Vajrakilaya is. You need to understand what "Vajrakilaya" is really referring to. If you do, then you can come and practice and it will be very meaningful and effective. If not, then like some hippie always having to go here or there so busily, you will come and practice and not really get the point.

I am not saying that Vajrakilaya is somewhere else, okay? I am saying you already have Vajrakilaya. What you have, you need to accept. Don't be stupid about this point. If you don't believe me--or if you doubt or question--good! That means you can check and see for yourself. How? Through hearing, contemplating, and meditating on the dharma. That way you can check for yourself who Vajrakilaya is, what his nature is, and where you get that nature. You will see for yourself if you have that wish-fulfilling jewel within you, already indwelling as your nature, or not.

Anyway, what I am saying is there is no need to go chasing others, but only to look at and accept what you already have. If you want to say, "I want to go MY WAY!" Sure, go for it, but don't ignore your nature while you are so busy going MY WAY. Everyone is so hung up on this busy thing. I say it is not a big deal: You were born in samsara; so, of course, you are gonna be busy! Everyone in the whole of the three realms, every single being, is busy. You will not find anyone in samsara who says that they are not busy. And the Buddha didn't say there was anyone in samsara that was not busy, either! And all the great lamas, they didn't say there is anyone in samsara who is not busy! Everyone is busy. Not just you.

What you need to do is understand the nature through hearing, contemplating, and meditating. You can't say, "Oh, I can't understand the nature! I can't understand the dharma--I don't have anyone to teach me!" You don't have that excuse. You do have people to teach you. Here you have Sangye and Lama Chonam, Shashi and Ila, and others, a whole bunch, lined up. Maybe you are stuck in the traffic jam of samsaric business, or maybe your feet or your head are stuck, but you can't say that you don't have opportunities to learn or practice. Nobody can say they don't have teachers, nobody can say they don't have any way to learn. Nobody can say there are no retreats and no opportunities to practice. Nobody can say we don't have practices. "We can't come to practice!"--nobody can say that. You have practices, you have retreats, and if you use them as real retreat, and not just ego retreat, they can really be of benefit to you.

If you need to stand up, you have feet; if you need to sit down, you have a cushion; if you need to walk, you have legs: It is all up to you. If you need to see, you have two eyes; if you need to hear, you have two ears; if you need to do anything, you have two hands. Whatever you need, you already have. Nobody has any excuse. What you have, you need to use. That is why we need to hear, contemplate, and meditate on the dharma. If we do, we will be able to bring about the result. What is that result? Is it going to come from somewhere as some wonderful thing that arrives on our doorstep? No, sorry. That result is nothing other than our own buddhanature. You can call it Guru Rinpoche, or whatever you like, but that is finally the result that we receive.

Everyone needs to calm down, and everyone needs to slow down, so that we can learn and practice a little bit. Now, I am not saying you need to slow down your learning; I am not saying you need to slow down your practice--these things you need to increase. But calm down and slow down all of your worldly attachments and business. Everyone is so busy and so important, but I don't think anybody in the world is more busy or more important than the Buddha. Until now, my whole life I myself have been busy. I think everyone would agree that, for their part, they have always been busy, too. So what? If we are busy, we are busy--still we need to practice for ourselves, because no one else can do that for us. So many people call me up on the phone, "Oh, so-and-so is sick, so-and-so is dying, would you please pray for him, pray for her?" Who is that who is calling me up? Students. Students of what? Mao? No. Students of Buddhism, Nyingmapa students, students of this lineage and this tradition. They have heard the teachings and should know that each person has to pray for themselves, each person has to practice for themselves, each person is going to stand up and achieve liberation for themselves. No one else can do it for them. Of course, I am happy to pray for somebody; but what is really effective is if they are praying for themselves. If YOU are studying, contemplating, and meditating, that will make YOUR practice successful, and finally YOU will achieve liberation. If you are not studying, contemplating, and meditating, you yourself will not make progress and will not achieve liberation. I swear to the Buddha, if you don't benefit yourself, there is no way some lama or some tulku or some other being is going to benefit you. Don't cheat yourself that way. Don't ignore your own benefit and your own purpose. You have to practice, yourself; and if you do, you absolutely can achieve the state of dharmakaya, your own ultimate benefit, and you can bring about the rupakaya manifestations in order to benefit others. Who is going to benefit others? Only those who have the power to. How do we gain such power? We have to know how to benefit ourselves.

You don't want to end up like me. I don't know how to benefit even myself, and I am pretending to benefit others. That is really upside down. That is really stupid. That is a great waste of time and opportunity, the opportunity to be of genuine benefit to both yourself and others. So please, don't waste your opportunity.

The lamas have come, and they have worked so hard in their kindness; they have created or established the lineages and traditions. Great lamas such as the Dalai Lama and Penor Rinpoche and so forth, they have given empowerments and transmissions tirelessly day and night. The least we can do is try to follow their example. The least we can do is try not to waste their blessing. When the lamas give empowerment they always explain the samaya. I don't think any lama explaining the samaya during any empowerment ever said that the way to keep samaya is to benefit only yourself. I don't think that they said you should be self-centered, and cultivate your self-cherishing and self-grasping, and become an egomaniac. I don't think any lama ever taught that in any samaya teaching during any empowerment. Although they don't tell us that we need to cultivate our three poisons, we are quite happy to take the initiative and cultivate our three poisons all on our own, disregarding their precious instructions. Please, try to really practice what the lamas teach and not your own idea.

The lamas are only teaching in order to benefit you and all sentient beings, all together. The lamas don't say, "Oh, I will only teach this group. The Americans? Oh, they don't need the empowerment; the Canadians, they are not welcome; the Spanish, I don't think it is necessary for them to

come; the Chinese, definitely not; the Tibetans, I don't think they need to show up on that day." No, no, no. The lamas give empowerment and transmission for all sentient beings because they really take to heart the idea that all beings throughout space have all been our mothers. Are we somehow better than them? Do we have some kind of discernment that the lamas don't have, that we think we should give only to some groups and not to others? What is our trip?! What is our problem that we would fall into such favoritism or think that we know more than the lamas? All the lamas, all the Buddha's emanations, they are here to benefit all sentient beings. As we claim that we are their followers, we should try to do the same. Otherwise, we throw away our opportunity to benefit ourselves and to benefit others. Our own pride, our own self-grasping, our own partiality and prejudice, those are like our great deer horns. Those are like the fangs on the demon. That is the great negativity that we ourselves bring into our dharma practice.

Everyone thinks that when the dharma centers don't thrive it is because they don't have enough money. There is one baby center in Montana, we help them as much as we can. We ask them how things are going, and they say, "We have no money." In Austin, it is the same thing: They say, "We have no money." Or in Los Angeles, they say, "Oh, it's terrible, no money!" Actually, what we don't have is dharma. That is the problem. That is why we have difficulty. It is not that we don't have money; that is not the problem at the dharma centers. The problem is that we don't have dharma. How come we always see things in this upside down way? All of these great lamas who have come, stage by stage, one by one--emanations of Vimalamitra, Vairochana, and Guru Rinpoche himself--it is through their kindness that these dharma centers have been established and these practices are done. Yet, at the dharma centers, too, there is this misunderstanding of how the dharma works. What do we really need? We need the dharma. We don't need the money. We need the dharma. We need to really free ourselves from the three poisons. We need to bring ourselves out from under their power. We need to free ourselves from always being at their beck and call, at their command. We need to free ourselves from the eight worldly concerns. We need to free ourselves from our desperate clinging to possessions and wealth of all different kinds. All of these different things are not going to help us accomplish the dharma.

Those are not the things that are going to bring us realization, and, therefore, we needn't look to them as our ultimate salvation. What do you need? You need to know the dharma better. As you learn it and your understanding improves, you need to not increase your pride along with your understanding. If your pride increases as your understanding increases, and you become more and more proud, more arrogant, more boastful, more busy in your knowing of the dharma, well, who has ever been liberated through that busyness, through that arrogance? Each person is going to have to liberate themselves. It is the same for Westerners as it is for Tibetans. I ask you, please, really work for your own liberation and omniscience. Please, don't encourage your enemies and your demons. Don't be quick to aid what is really making obstacles and bringing harm to you--meaning don't serve your five poisons. It is time to wake up. You are all very smart, you all went to school, you all can understand that you need to do what is beneficial to yourself and avoid what is harmful. So please, always think about this. What makes you so busy? Are you being busy with that which truly benefits you, or that which in the long run brings you nothing but trouble and harm?

Everyone is always so busy, they have no time. If you have no time, does that mean that there are people who are going to be your servants, who are going to do for you what you should do for yourself? Sorry, but it doesn't work that way. Each person has to wake up for themselves. Each person has to work for their own benefit and for their own liberation.

I'm not going to bother you anymore, maybe now you are tired, I have been blah-blah-blahing for so long. But I say please, please, it is time to wake up and go without your ego armor. You know what armor is, right? For example in the Gesar epic, when the great armies of warriors would go off to battle, they would take their weapons and they would take their armor for protection. That is like our three poisons. It is time for us to put down the armor of our three poisons. It is time for us to slowly

release all of our negativity. That is what the dharma is for. The dharma is the antidote to our negativity. It is the antidote to affliction of every kind.

You are all very smart. You all know already, and so I don't need to tell you, how the mental afflictions cause all of the sufferings of both the lower realms the higher realms--the suffering of each of the experiences in samsara, from the hell realms and the hungry ghosts on up. There is no suffering in samsara that is not caused by the mental afflictions. You are smart. You know this. You understand this. What happened? How come you are not practicing like that if you are so smart and your understanding is so good?

Here there are a few people stepping up, learning how to chopon, learning how to umzed, but I say to everyone, it is not just those few people's job; it is for everyone to learn how to chant, to learn how to perform the rituals, because through this support, everyone can purify their negativity, dispel their obstacles, and receive siddhi. Everyone needs to learn these jobs and be able to maintain this tradition, understanding the benefit of supporting the rituals in this way. Look at Ani Baba, day and night beating the drum here, keeping the practices continuously--for what? For you, so that you can learn, contemplate, and meditate on the dharma! To dispel obstacles to the practices that are done here! But this isn't just her responsibility. It is not just her problem. So, please make sure that she has the support that she needs. All of you, please, if you really want to do what is best for yourself, please work for your own good in the correct way, with understanding of what that really is. Make your effort useful and meaningful. Work for your own benefit without mistake.

One student from Portland, he has offered a center there. It is not only his responsibility, it is not only on his head. He has made the offering to you, to all the sangha so that it can be a dharma center. So, everyone needs to help him. He offered it for you, so that the dharma can be done by you and by others. Don't waste your opportunities to help, don't waste your opportunities to accumulate merit and purify negativity anymore.

In Tibet, I will tell you, we were actually not so poor. Before the Communists came, we had dharma and we had some material wealth also. Then the Communists came, and now those wealthy people are wandering the world as beggars. But whether in Tibet or in another country, day and night money is not enough, no matter where everybody goes, there is not one person who says, "Okay, now I have enough." Wherever I have gone in this world, I have never heard anyone ever say that. People don't say, "Okay, I'm satisfied. I have enough." So consider that.

Everybody please try. Please don't cheat our lineage. It is the lineage of Buddha Shakyamuni, of Dudjom Rinpoche, Dudjom Lingpa, Penor Rinpoche. If we cheat them, we are really cheating ourselves. We think, "Oh, I can cheat them, they don't see me, they are far away." No, no. You are really cheating yourself. So please, everyone try.

What you are doing now, this practice, that is wonderful. I say thank you to the umzed, to the drummers, to the chopons--all of you are trying. Everyone please continue to try in this way. All of the Buddha's inconceivable emanations have come, they have brought us these practices, these methods, for what? For all sentient beings, so that together all beings can attain liberation from samsara's suffering and the perfect state of omniscience. It is not just for you individually. Holding this lineage doesn't mean, "Oh yes, this is MY chair, this is MY cup." No, no. Your real business is not making sure you have got yours. Your real business is liberation, to free all beings from suffering. That is the opportunity that we have.

Here we are practicing this Vajrakilaya, this "youthful vajra." "Vajra"--meaning unbreakable, unshakable, indestructible, stable, firm, true: those are the vajra qualities. We say that he is "youthful" because he is completely free from decrepitude, aging, sickness, and death. It isn't just Vajrakilaya who has these "youthful vajra" qualities, it is Guru Rinpoche, Chenrezig--any Buddha. These are the qualities of any Buddha. If you understand this, you will understand that this nature is not separate from the nature of your own awareness. That is the usefulness of the youthful Vajrakilaya, that buddhanature.

Understanding that, then you will not be born in the lower realms. Understanding that, recognizing that, you can free yourself from all samsara's suffering. When you recognize your buddhanature, you are connecting with that which is beyond transition or change. That is the youthful state. That is always with us--there is no way we could get rid of it, actually. There is no sentient being of whom you can say, "Oh, maybe they don't have the buddhanature?" No, no. Every being has this seed, the buddhanature, the possibility of achieving this state. You have that seed of buddhahood. Don't let that seed rot. Don't waste it.

As Buddhists we must have bodhicitta or we are really not worth the name. We must have bodhicitta and we must have faith in the Three Jewels. Our faith should not be biased or partial faith. It should be pure, unqualified faith. If you are Buddhist and yet you have some kind of bias or partiality, where is the Buddha who taught that you are supposed to have bias? Where are the teachings that teach how to be biased? Where are the followers who are following the Buddha with bias? To be a Buddhist means to have faith without bias. It doesn't mean anything other than that. To have bias or to have prejudice is not to show that you are Buddhist; it is to show that no matter what you call yourself, you do not know the Buddha's teachings and you are not actually following the Buddha. It is a sign of someone who has taken the completely wrong path and whose samaya has degenerated. So try to be a good Buddhist. All of the Buddhas have come and they have taught. They have come, they have taught, they have given us so many methods. All of these methods, all of their manifestations and representations, they are just so that you can know the Buddha's qualities--outer, inner, and secret.

Each year we are doing this Vajrakilaya practice, making connection with that. We are holding this practice every year as though there is some kind of law that we had to follow, that we must do Kilaya. Is that what it is? No. There is no law saying you must do Kilaya. We do Kilaya not because someone is forcing us to. We do Kilaya because, on the outer level, it will dispel our obstacles. On the inner level, it will allow us to receive siddhi by recognizing the nature itself. On the secret level, we will be able to abide in that recognition, which is the state of the fundamental nature, the three kayas.

Maybe I have gone too far, maybe my blah-blah-blah has gone on for too long and too many times, but this I think is the last time. If you guys want to benefit yourselves, don't forget. If you don't use any of what I have said, don't worry--I lose nothing, you gain nothing. Right now is the time to benefit yourself. This is the time and the place, because this has been blessed by Guru Rinpoche's blessing, the blessings of his emanations the Dalai Lama, Dudjom Rinpoche, the Karmapa, Penor Rinpoche--the blessings of the whole lineage, and it is not just a hippie lineage or a yuppie lineage. So don't waste that blessing and your chance.

Ok, good night!

-Gyatrul