

On Inseparability
With Enlightened Body, Speech, and Mind

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Better than wondering how you are going to die, or when someone else is going to die, is to pray to Vajrasattva or Chenrezig or the root lama — our lamas such as the Dalai Lama or Penor Rinpoche, who I think are Chenrezig anyway. Pray, inseparable with Chenrezig's mind. You don't need to say, "I'm dying!" or "I'm not dying!" or anything — just be with Chenrezig, his mind and your mind, inseparable; his speech and your speech, inseparable. "Inseparable" means there is no difference between Chenrezig's body, speech, and mind and yours. Everything — everything outside our body, speech, and mind, and everything inside — the same. Inseparable — that's it!

Before you die, even before you are dying, everybody try to practice this way: practice inseparability with Chenrezig's body, speech, and mind. When you die, at the last minute, nobody has the freedom or power to be really effective at that time. Right now we have the freedom to try. We have the outer freedom piece. Through that, we can connect. We can practice, we can pray, we can call on the lamas.

Nobody knows when they are going to die. Right now is when we need to pray to Chenrezig, Guru Rinpoche, or Vajrasattva. That's it. The simplest. You don't need complicated stuff. Just pray to Vajrasattva or Chenrezig, or whichever one you have more trust and faith in, pray to that one!

It's the same for other sentient beings who are dying. Think about their suffering. You want to grab them, help them, take them to the pure land? Right now we have the opportunity a little bit for the pure land. Then what should we do? Then practice! We have the amazing opportunity to practice for the pure land, our pure land and the pure land for others — that way practice, slowly, slowly. You don't need to think, "Wow!" and you don't need to make a big deal. This is the power of the dharma, the dharma's kindness, the dharma's effect. Not something to boast about. So don't boast, practice!

What should you practice? Chenrezig's fine. Vajrasattva? Fine! Guru Rinpoche — fine! Amitabha — fine! Just pray to them. Then, their mind and your

mind, inseparable, equal—Guru Rinpoche, or Chenrezig, or Vajrasattva: their body and your body, their speech and your speech, their mind and your mind. Their butt and your butt! Then all form is all buddhas' body; all sound is all buddhas' speech; all thoughts are all buddhas' mind. Then they are equal!

The nature, intrinsic nature, and compassion—same thing. Think about that, consider that. And not just you! Not just your body, your speech, and your mind! All beings, all bodies, all voices, all minds, all thoughts, all places, all phenomena. The nature—what is that? Vajrasattva's pure land, Chenrezig's pure land—their nature and your nature, inseparable. Your phenomena and that pure land, inseparable. The intrinsic nature is inseparable the same way. Compassion, too. Nature, intrinsic nature, and compassion; Vajrasattva's body, speech, and mind—those are inseparable, nothing different. Or Guru Rinpoche's or Chenrezig's, nothing different.

Everything, stage by stage. All form, all phenomena is enlightened body that way. All sound is enlightened speech. Step by step. With faith. Whatever you see, whatever arises: there is enlightened body. Whatever sound you hear: there is enlightened speech—Chenrezig's speech, or Vajrasattva's, or Vajrakilaya's. It is dharma sound. Every thought, every mental phenomenon is enlightened mind, Buddha's mind, all buddhas' mind. Recognize your body, speech, and mind are equally enlightened body, speech, and mind.

Practice that, you guys, and then you have a pure land! That is of some benefit. Without that, you are just hanging out like Ashland doggies or Tashi Choling bugs. That's no good, just hanging out. If you want what is meaningful, then practice.

Tashi delek!

-Gyatral