

## *Vajrasattva Retreat Teaching On Buddhanature*

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I am watching kings and queens in this movie about Guru Rinpoche. Don't they know about impermanence? They all want sons: "I MUST have a son!" This is a king--doesn't he know about impermanence? I don't think he is stupid--can't he see that his son will be impermanent, too? Even if his son is Guru Rinpoche! My god, what does it take for us to understand, if even Guru Rinpoche displayed impermanence and passed on, out of this world? All you kings and queens, you are not that special, more than Guru Rinpoche, goddamn it! Hurry up and practice! Go, go, go in!

How do we go in? Learn, and then you can go in. Trust, have faith, and then you can go in. Hindus and Muslims, they have strong faith. What about us? In Buddhism we have an amazing opportunity, more than any religion we have the possibility of not just good karma but liberation. But we don't trust ourselves or our refuge objects or something. Something is there, in our way. Something we make. We somehow think our refuge objects are not really for refuge but just for play. Like a movie, we just act out our practice. Actually we need to make less of a big deal outerly but make more of a big deal of our inner faith and trust.

We have buddhanature but we don't trust that. We only trust what is outside, something material, this or that. Please everybody don't keep being that crazy! Come back home! Trust your own millions-of-buddhas nature! Wrathful and peaceful--amazing, what deities we have. But of course we think about everything in our samsara stupid way and think the peaceful deities are so handsome and pretty, measuring with our samsara stupid mind.

Do you think there have to be five buddha families? If there were just one buddha family, we would be missing four? Who stole them? We're going to send someone to prison! No, it's not like that. One family or five or thousands, they are all one nature, the nature of our awareness. Here in this movie, Guru Rinpoche is being born from a lotus flower. What's that about? Couldn't he find a mommy that he liked? No. Guru Rinpoche's lotus is indicating that he is primordially unsullied by any fault. That is the nature of our awareness, represented by that flower Guru Rinpoche is coming to us in.

Now everyone is coming to prostrate to the baby boy on the flower, actually that is us prostrating to our rigpa. When you prostrate, you face your rigpa. Nobody likes to do that; we want to turn around the other way, the dumb way. We have buddhanature, which means naturally we have Guru Rinpoche, and we don't need to beg, borrow, steal, dig, harvest, gather, or make our own buddha. We just need to accept it, but we refuse to accept our nature. If you accept your own rigpa then billions, numberless buddhas are there: peaceful, enriching, powerful, wrathful, male and female, any positive quality, any beneficial manifestation is there. Why do we ignore that? Why do we instantly look outside, why do we have to go immediately to all that complicated substantiality? That is why Milarepa went to a place far away, naked, with nothing--showing us how uncomplicated what we are trying to realize is. We need nothing, just what we have inside.

Now the king is giving a wish-fulfilling gem to the baby Guru Rinpoche. What is that gem? It is the king's merit. Not just some stone or jewelry. Our jewel is our merit. Look at this land--it used to be that, forget about any dharma being here, there wasn't even anyone with any interest in it. Now finally there is something sort of hanging on here, very poorly, we didn't have the merit to make it very nice, but slowly

it is getting better through the gurus' blessings and compassion. Now we have something where before there was not even a spark, but still you don't appreciate it, like not appreciating your own children. You should appreciate your own country, your own house, your own parents, your own children, but no, you need to go the wrong way, never satisfied.

We do have great lamas, though, and great lineages coming to us through them, all the blessings are here. If you hold them, then Guru Rinpoche will continue to be here, in all those lineages. We have Tashi Chöling, O.D.D., Austin, Montana, Portland: we have temples and statues in each place. One way, you don't need statues, of course. Milarepa didn't have any giant cement things like that and look at his realization, inconceivable! Why do we need them? One way we do need them because they support our interest, trust, and faith in the dharma. The cement doesn't reach out and go inside you but the presence of the statues does help the understanding and recognition go in. Then you see that you possess everything. We can't throw away our statues like children can't throw away their parents--they need them, children trust their parents more than anyone else. If you can trust your Buddha Shakyamuni, your Guru Rinpoche, your Chenrezig, then you will become enlightened.

Does that mean Guru Rinpoche should become your brother or sister, mother or father, boyfriend or girlfriend? No. You already have Guru Rinpoche. You don't need to make him MY Guru Rinpoche like MY husband or wife. Look at us, we still think he is outside! Look at that crazy, half-naked guy on the TV, he got scared of Guru Rinpoche and ran away--running away from his own nature. That is us, exactly!

What do we get if we become buddha--is it money, a car, a house, a horse, a private jet? No. Your own buddhanature. Your own experience is the pure realm, the celestial palace, primordially pure. If you need a house, that is your house. If you need a deity, you need your own nature. The nature of all the buddhas is only self-aware wisdom. You are going for refuge...but you need to stop going for refuge in your boyfriends and your girlfriends--you will never find your refuge object there--and go for refuge in your own nature. That means to recognize it more and more. But look at us--you still want to go to India, Nepal, Bhutan, China, the Five-Peaked Mountain, all the holy places...but inside you ignore your buddhanature. The buddhas such as Shakyamuni recognized their nature instead of ignoring it. Then they wanted to benefit beings. They are simple, one way, they just have that one pure simple wish. Through that, we have so many manifestations, we can copy those, making more and more statues and thangkas and everything. We human beings are so amazingly lucky but how come we're so stupid? Please try, everybody, not to ignore your nature. It is your nature, with you all the time--how are you going to ignore it? It sounds like something you wouldn't need to tell even a baby, like telling them not to ignore their mother. But we human beings, not only do we need to be told, but even when we are told, we don't listen. I think nobody is as stupid as we are!

Tashi Delek!

*-Gyatrul*

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