

To All the Dharma Centers

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Come together, more than gossiping and slandering—I don't want to repeat myself again and again! If you are not satisfied, sorry! You received everything over the years, from ngondro to the outer, inner, and secret empowerments and teachings of dzogpachenpo, at O.D.D. and at Tashi Choling. What nobody can get in Tibet, you got here. But I don't see you practicing one hair's worth really sincerely, a really satisfying way. I'm not a ball for your play! I can't just come here and go there because you want me to. If you guys love me, listen to the teachings, practice what you have heard, learn more, and teach! Sometimes in the past we haven't had a place to practice or learn, but now we have many. I don't think we are going to get beyond what we have at O.D.D., Tashi Choling, Portland, and elsewhere. Everywhere are wonderful dharma places, through the kindness of so many people working hard! Now you need to wake up, more than crying like babies.

I'm not a go-go lady, chasing the stupid guys. I'm not going to chase you! I'm here enjoying the beautiful view, hanging out on top of my mountain. If all those years' work don't work, that's okay. If people don't want to practice and don't want to learn, what would be the benefit if I come to O.D.D.?

Maybe some people think, "He has to come to O.D.D. because he is our lama!" Yes, I am...I am one with the NAME of lama, it's true. But I have no blessing and no wisdom. I am just a dumb person, but I have always tried to do whatever I could, just as His Holiness the Dalai Lama and Dudjom Rinpoche instructed me to. I always tried to remember their command to me and follow that. I think you need to remember your gurus, too—go back and listen to the tapes of Dudjom Rinpoche, watch the videos of Penor Rinpoche, and so on, to remind you of what you got. How the lamas taught and led the ceremonies, how hard the chopons worked, how the umzes did their jobs, and the geku did his job. Remember that, and stand up, now and in the future. You should think, "We had those kinds of lamas; the students worked that hard—therefore, I need to do something, too." That way you can be of some benefit to yourself.

Everyone just whining, "Will you come to O.D.D.? We want to play with you again!" is of no benefit. How many years have you been playing, not just with me but with great lamas—what has the benefit been?

Do I need to come down to the center and kiss your butt? O.D.D., Tashi Choling, and the other centers have been my job, my work in America. If I had the merit, I would just work for them continuously, unceasingly, day and night. If I had that kind of merit

and strength, that would be what I would do with it. But I don't think I have that kind of great merit.

Because I don't have that kind of merit and energy, therefore, I need to slow down and regain my energy a little bit before I come to visit. One way, just to exhaust my energy is okay. Why not? I have given you every other piece over the years, why not that? But right now, one way, I need to save a little bit.

Some people might think, "Why doesn't he want to come? Did we do something wrong?" Don't go that stupid way. If you think you are doing something wrong, do you even know what that means? Actually it means not coming to practice, whether I am there or not. Not using your chance to study and learn. But people don't want to hear that. They would rather think that I am not coming just because I don't like you guys. Some people think I must have some problem with someone at O.D.D., that is why I don't come. I don't have that kind of heavy negativity! I know that I don't have great qualities, but at least I am not that stupid! That is your kind of problem, if you have it, not mine. If I didn't like somebody and, therefore, I wasn't going to come, why did I work all these years trying to make a center that is open to everybody? You think I don't like you? Since coming to America, everything I have been doing has been for your sake. Yes, of course that means I don't like you—you are so smart, you Americans! You think, because I won't kiss your butt, that I must not like you? I think I've kissed enough.

I'm not saying O.D.D. is bad or anything, okay? Please don't twist my words that way. You don't need to break your samaya that way. Everyone loves to twist things -- what is negative, they twist to positive: "It's okay if I do this; it's okay if I break this samaya a little bit." Maybe they even think it is virtuous! What is positive, they twist to negative, the same way. I don't have positive things, but my negative things aren't too heavy, either—not like someone who twists the dharma that way. Don't go that heavy negative way. We don't need to twist it. We finally have our one positive thing, our pure dharma, why do we need to twist that? We twist everything else, and enough's enough. If you want to twist your boyfriend or girlfriend, that's your business. I don't care if you twist your boyfriend into a girlfriend or your girlfriend into a boyfriend, or whatever. You can go to gay street in San Francisco and do whatever you want—there are lots of people there like that. That is not heavy, like playing with the dharma. That doesn't ruin all your dharma things. Don't use your habit of twisting, go-go style, in your dharma. That is negative, and that negativity is very real.

Besides, if I come to the center, what is the benefit? When I come, everyone pretends, coming running to practice. Then when I go, everyone goes, too. That is a disgusting motivation. Do you think you are lying to me, cheating me? No, you are cheating yourself, lying to yourself. I think this isn't only at O.D.D., either. Look at Austin—Ila has worked so hard, trying to teach everybody. Austin people don't want to

learn, it looks like, they just want to keep complaining. Lama Lobtsul is there; one way he is kind of rough, but he doesn't speak the language, so that is understandable. At least they are supporting him, giving him food and like that. At this time, they need to support him that way, and he needs to teach. They need his teaching.

At O.D.D., I asked Les to teach the bardo more. Come listen to those teachings! And Lama Drimed is teaching, and Sangye and Chonam and Shashi and Ila can come teach sometimes—you have plenty of sources for teachings. They can all teach, not only Lama Drimed or only Sangye. Have them teach, not a political way. These guys all belong to you guys. You need to come listen, that is where you are stuck. It is not that you don't have teachers, or don't have a place to hold teachings. You don't have those excuses. Just your own laziness, your own spoiledness, that is your only excuse. Shameful! How many years did we work to get this building, to make everything perfect? Now if you don't want to come and use it, that's your problem. If you don't appreciate your dharma, that's your problem.

One way, even if nobody comes to teach, still everyone can practice. You can't say you don't know how to practice. How many teachers have given instruction over the years on how to do practice and its meaning? Everyone can come and put those teachings to use! It's time to practice, I feel. It's time to shut up and put up the practice.

That is what the centers are for. O.D.D. is not a beach in Hawaii; Tashi Choling, Portland, Austin, Montana, anyplace we have a center, is the same. It is not for a go-go party. Don't think a center is just for a name, either. That is how we lost so many centers. People go on their own trip or get political, they want to go their own ego way, and then the whole thing is lost, finished. Look at how many lamas have come and started centers, and now everything is gone as if there had never been anything there. The lamas came, blessing us in their compassion, working so hard for us, and the students worked so hard, some of them day and night, to make this center or that center. Now so many centers are gone—who wasted all that work, all those blessings? Do you think it is a simple thing, to make a center and maintain it? Is that why it seems so easy to throw them away? Some of you know what it's like.

For Tashi Choling, Sangye and I worked so hard, going here and there again and again, trying to get money and just getting very little each time. The Taiwanese lady, Nai Chu, she supported and helped us amazingly for so many years, as sponsor, translator, providing a house and food, whatever was needed. Sometimes it seemed like too much—more than ourselves! But she did it all, whatever she could. Her parents were very generous, too, and her husband—happy to clean the bathrooms or anything. Some people have helped so wonderfully!

Among the lamas, who have really made it happen? Chagdud Rinpoche did lots! Some people didn't like him; he would poke their sore spots, and they were maybe a little bit sensitive, but he did it for their own benefit! And he did so much for the

dharma in general. He worked so hard, teaching, doing everything he could do. We tried to support him, too.

Also Khenpo Palden Sherab, I really feel he always tried to benefit everybody, and he was a scholar and had qualities so he had some success, it looks like. Now it seems his brother [Khenpo Tsewang Dongyal] is following that same tradition, wonderfully, purely.

Some lamas, when we tried to help them, though, they would give us shit! Some lamas were really on a trip, sort of communist style. They didn't think about what was good for the dharma or good for the students, just "What is mine—that's very important!" They didn't care about Buddhism in general.

Some people have complained about Lama Tharchin and Lama Sonam at Pema Osel Ling, but actually these two are the best. They try, try to do everything to help! Other lamas and tulkus are just chasing the ladies and chasing money—stupid goddamn lamas, even when people have sincere interest they screw them up, turning the dharma upside down and shaming themselves and their lineages and Buddha Shakyamuni's name. If they want to be go-go or businessmen, fine! They just screw up themselves! But why do they have to pretend it is dharma and screw everybody up? They are just jerks and make fools of themselves. But Lama Tharchin and Lama Sonam are not like that; these two really try sincerely, I feel.

Among our own sangha people, we have some very good ones, always trying sincerely. Some are a little bit immature in their attitude but have other good qualities and have been able to help a little bit. Others, like Kris Yang and Tien, have tried so hard, just continuously supporting the center without making a big deal. The geku, Nick O'Connor, from the time he first became involved with us until now, he has only gotten better and better. He is very good! Here at O.D.D., Lindy is also quite good, always trying. Sometimes she yells at people, but that is your whole country's tradition; and besides, without that you California people sometimes would never get the picture. Some others—we won't say their names—are always clumsy and grunting like a gorilla, which just makes themselves foolish, but not deeply negative. More like children, acting stupidly. Some have strange ideas, such as wanting to change their dharma for money. That doesn't work! Be careful of that!

We have every kind of person in our group! But the most important thing is harmony, and not being jealous. You all are born in jealousy, grow up in jealousy, and use jealousy in everything, stage by stage. All jealousy is just politics, poison. It means you don't see your own shortcomings.

What do I request of O.D.D. and of all the centers? The leaders need to be real leaders. What does that mean? Work for the center. Why are they leaders? They should be the leaders in abandoning their poisons, including jealousy. That is how you lead. Being a leader doesn't mean talking all the time, it especially doesn't mean gossiping

and slandering each other all the time. It doesn't mean going all those different garbage ways based on jealousy. It doesn't mean spending all your time complaining about who doesn't come and who doesn't do their job. Everybody needs to help. The center doesn't need you to help by pointing out people's faults, okay? Especially if you are leaders, you know better than that; but, actually, everybody knows better than that. So do it!

You are asking why I don't come and stay at O.D.D.? Come on! I gave everything, I feel—although maybe that's just my big ego and ignorance. Day and night, my actions have been to benefit you Americans. I have no other agenda. I am not in it for the money. Do I like money? Sure! Then I can support my work. But I don't need my own money in my own bank or kept in my own home, not one penny. Besides, I don't have a home. My home is my work. This is the work my guru, Dudjom Rinpoche, gave to me. If someone is cooking lunch, the food doesn't belong to the cook. Holiness asked me to cook for all you guys. I have no wisdom or knowledge, nothing, but he gave the order and put me here. Sometimes I feel I am in jail because I have no skill and no wisdom; I just grew up spoiled and dumb, so I have no freedom to do things effectively or successfully.

Anyway, I gave everything that I had and everything that I got over the years. In Tibet, too, actually, I always gave away whatever I got. I never felt it was mine particularly. I never felt I was working for myself. In Tibet, my guru told me to build a house, so I hired workers and built one, with a room for him and one for me. But from the beginning, I never even felt that it was my house or my place—and I was the one building it! I just did it because my guru told me to. Now, here, too, I don't feel this is my place, either. I am just working for my students and my gurus. Hopefully that benefits everybody. I have just tried to give everything and hope there is benefit.

Now I have nothing more to give—I don't have the merit to have something else for you. You want me to come and stand up with you guys still? I wish I could, actually, even though I am 90 years old. But now I can't. Who needs to stand up? You guys need to stand up. Who needs to work and learn? You need to work and learn. You have the freedom and the opportunity. I'm not saying that I don't need to accumulate merit and I don't need to cleanse my obscurations. I do need to! But I don't have the merit anymore—just look at me: My body doesn't work, my eyes don't work, my ears don't work. I have to slow down.

So if the center needs support, it's your guys' job. If Drimed Lodro needs support, it's your guys' job, without jealousy. Haven't you seen by now that what he is trying to do is benefit the center, which is just what you are trying to do, too? Are you still going to be jealous? I'm watching! I see it! You don't need to be jealous of the people teaching, or of the people studying, or of the people practicing. If they have that merit or those qualities, wonderful! It is nothing to do with you. If you don't like it, that doesn't change anything for them; but for yourself, you are losing your own ground.

Being jealous doesn't increase your qualities one hair's worth. It does the opposite, putting all your qualities into the toilet. Do you think the dharma is like ordinary accomplishment or ordinary business, therefore, you think it is okay to be jealous of others? This is the dharma, not your playground. This is your opportunity to give up your bad habit; you don't need another opportunity to go your own stupid way.

Go back, review the teachings you received from Khenpo Namdrol and so many other great masters. Remember what transmissions Penor Rinpoche and others gave, the lineage masters who have come and blessed the center. His Holiness Dudjom Rinpoche didn't come to O.D.D., but remember what he taught, everywhere. He never said to watch each other, jealously and just looking for faults. I think he just said to watch your own behavior. So try to do that.

Here I have been talking a lot about O.D.D., but it is the same for all the centers. Each center and each person needs the same things. You are not babies, so don't act like them! That doesn't benefit you or the center! Be honest and stand up. That is the only way the dharma works, for the person and for the center. I am not saying that I won't come to O.D.D. —I will come when I can, and I am happy to. But whether I come to visit or not, whether I am alive or a rotting corpse, either way you need to stand up! Everybody try, okay? Whether the centers flourish or not, whether you benefit yourself or not, that is on the shoulders of each person. I did whatever I could. It is up to you guys now. Okay, enough lies for now!

Tashi delek!

-Gyatrul