

Advice to a Longtime Student

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Enough! Haven't you had enough of day and night chasing the ladies, chasing the men? Look at yourself—you are not really old and not really young. Look at your face in the mirror. What did it look like before? What does it look like these days? Maybe before your hair was black, and now your hair is white. Maybe you felt almost like you could fly when you were young, and now moving around is complicated and difficult. That means now you are close to dying. You are a human being, so that means wake up! Don't just joke hahaha, making jokes about sex and this and that. It is enough of that. And if you don't smoke or drink too much, then you are lucky.

Just wake up and try. If you want to try to do dharma purely, you do have places—your centers such as Tashi Choling and O.D.D. where you can go, learn, and practice. There are people teaching and watching at the centers. Up at Tashi Choling, Sangye Khandro is there. Here at O.D.D., we have many different people trying, including some sponsors, but sometimes people are really trying to cheat the sponsors. When you see that motivation, it is enough to make you cry. It is sad. The sponsors are feeding the dharma, supporting the lamas, but some of the lamas when they come, they really don't look like they are lamas, they just look like they are ghosts. Lying and cheating, not honest one bit. They just want to cheat American ladies. "Dumb ladies, go-go ladies," that is what they think. They don't think, "Oh, these people are really trying to do dharma, we should help them!" Instead they think, "Oh, these people are trying to do dharma, that means we can cheat them, gobble up everything!" That is sad. If you check carefully, you see that kind of situation. It is so sad.

Some of you have known me for so many years. You saw how much work it took, all of the things that have happened at Tashi Choling and other places. At Tashi Choling, I didn't know carpentry or anything, but I just tried whatever I could to build, using sticks and stones and anything. How we did everything at Tashi Choling, you have seen it, and now at O.D.D.

Don't play with the Buddha. Don't play when you say NAMO BUDDHAYA, taking refuge in the Buddha. Don't play when you say NAMO DHARMAYA, taking refuge in the dharma. Don't play when you say NAMO SANGHAYA, taking refuge in the sangha. These are the Three Jewels. These three are our refuge, in this life, next life, and for a million lives.

Do you think that His Holiness Khenpo Jigme Phuntsok Rinpoche, that he is a big deal? He also took refuge in the Three Jewels. The Dalai Lama, same thing. They don't just say, "Aloha!" Wake up!

If you don't want to wake up, then I don't even want to hear your name on a machine. Why did Buddha Shakyamuni have to give up everything? He didn't just say, "Aloha, mahalo, now sleep with me!" "I like you, I want you, I'll kiss you!" He didn't say those kinds of things. So, we need to drop that. That is our present, to drop that. If someone is a real human being, they

are conscious that another person, male or female, doesn't appreciate that kind of thing either. If somebody wants to help other sentient beings, they don't talk that way. They don't go that direction. How many years have you been practicing, have you known the dharma? Still you are playing games with yourself, putting yourself inside the garbage can, into the sewer? Why do you need to do that? Just go up! Why do you need to go down, into the sewer?

It is time to wake up, to mature. To still be wishy-washy, chasing the ladies, thinking, "This lady, wow! Oh, that lady!" "That guy is handsome!" — That is really yuck. Don't play anymore with the dharma like that. Just have faith. Your refuge, the Buddha and Dharma, they will benefit you in this life and the next life. The Buddha and Dharma, they didn't say that they were here for you to have sex with in this life or the next life. They are your refuge, if you are a real Buddhist. If you are a real Buddhist, don't play with Buddha, Dharma, and Sangha.

From today on, practice and learn, be more and more comfortable. Your whole body is a buddha body, the assembly of peaceful and wrathful deities. Read about the peaceful and wrathful. They say lots of things, think about those.

When you die, who is going to die? You are going to die. Who is going to experience that? You are going to experience that. At that time if you have terrible experiences, where did they come from? They didn't come from anybody else. They are your own. They came from you. They are your own phenomena, your own craziness. You might say, "I don't want that!" Well, it looks like you don't want to recognize that! Shut up, and practice the opposite. Chenrezig, he is the opposite of that craziness, those terrible experiences. Vajrasattva, Chenrezig, Kilaya—there are so many deities. With so many enlightened manifestations, why do we need to keep hanging out upside down in the garbage can?

People say your name, mostly it means they are just ready to gobble you up. And you just want to gobble everybody up, your boyfriend or girlfriend, disgusting. Don't do that anymore. Just practice.

Here, what am I doing? These ladies are taking care of me, Mimi is feeding us, I am just staying here and they are supporting me. They think they are supporting something special, but it is nothing.

No more garbage, okay? You are not a go-go lady. Don't you care about yourself? You have the power to liberate yourself! You are a liar, still just jumping here and there. You don't see your own childishness. You are just pretending. What is the benefit of that?

Some lamas are really shameless. They really have pride. They think they are kings and so on. Hopefully they will understand where they are standing. The name "lama"? We can even call doggies "lama," or we can call pigs "lama." The real lama, you should read about a real lama's qualities. That is nothing simple, nothing shallow.

Or even if you don't read about lamas, just read about human life itself. How are you going to get a human life? How does anyone get them, where are they selling them? Where are they

being given out? Where are they being grown and harvested? No. You don't get a human life through any of those ways, but through saving merit and cleansing obscurations. According to the Buddha's teaching, according to Chenrezig's compassion, according to Vajrasattva's purification—all the buddhas' blessings. Do you think that you are higher than Buddha, higher than Chenrezig, that your compassion is greater than Chenrezig's? Give me a break. You think that you are beyond Manjushri, that even more than him you are beyond all mistakes? Give me a break!

We don't have those kinds of qualities. What we do have, recognize them! We are lucky to have a human body. We are lucky to have Buddhism. We can engage with the dharma. If you ignore that and then you go running and jumping here and there, even if you get millions of ladies, what is the benefit? When you die, who is going to guide you? Just enjoy yourself, sure! You think I am going to be there to guide you? You think I have that kind of power, that kind of trust?

I know you, therefore, I am yelling at you, calling you goddamn stupid. Enough is enough. You are cheating yourself. You are making yourself low. If you want to be liberated, you need to stand up. If you need to go to the bathroom, you have to stand up and go to the bathroom. If you need to cook or eat, you need to move yourself, do it yourself. Even some of you have children, but still you are running here or there. Look at your face in the mirror. Look, now all your hair has turned white. What does that mean? It means that your life is now short. You are going to die. Where are you going to go? You have no idea. Maybe you think, "Oh, when I die I might go here or there but I don't care." Oh ho, when you get there you will care!

You can go down and look at O.D.D. See what they have built. Look at the statues, look at the books inside the temple. Look at everybody, how they pray, how they sit, how they listen. Not just all the men and women chasing each other. How come some people, that is all they do? Even animals don't do that! You don't need to do that style. You just need to follow your lamas. You do have wonderful lamas you have met, such wonderful pure lineage masters. Who do you want to benefit? Do you think you are going to be of any benefit sleeping around with everybody? No. It is time to practice. If you have interest in dharma, it is time to practice. How? Do you need to go into retreat? No. You can say OM MANI PEME HUNG, or OM BENZAR SATTO HUNG on your mala. Then watch your own things—your own mind, your own phenomena. You don't need to go far away. You don't need to move one inch. You have to watch yourself. Nobody knows you like you know yourself. Each person, they do know themselves.

You think, "Oh, somebody needs to come and give us teachings," but even when they come and teach, still we don't accept them. That is how smart we are. That is how human we think we are. We think that makes us real human beings. Actually, we are just like a reflection of a human body, the mere image of a human. You need to practice for the next life. And, in this life at the time of dying, you need to have practiced. This means *now* is when you need to practice, so that you will be ready then. If you don't want to practice, I don't need you to! You don't need to practice for me. Why am I yelling at you? Because every time you are just

jumping here and there, running around and sleeping with everybody. Your whole life you have been doing that, and what has been the benefit?

I am just hanging out here, am I something special? No. Am I guilty? Yes. I am bringing shame on my guru, on the Dalai Lama, on Dudjom Rinpoche, on the Karmapa, on all my teachers. I know that I am guilty, and I am ashamed. But still I am just here letting everybody take care of me. I don't know what kind of shameless person I am with no essence. You practice. You don't need to practice something elaborate. If you can, why not, but if not you know OM BENZAR SATTO HUNG, OM MANI PEME HUNG, NAMO BUDDHAYA, NAMO DHARMAYA, NAMO SANGHAYA. You do know these. Focus. Don't just practice like a Hawaiian go-go lady. Don't practice like a Hawaiian playboy. Enough is enough. Calm down.

Remember the things that you have done. "I have done this, I have done that"—remember. Remind yourself, you are not an innocent one. You are a guilty one. "One way I am innocent, one way I am one hundred percent a guilty person." Recognize that and practice. Where do you think you will go if you don't practice? Heaven? Then why don't you eat your own shit while you are at it? You think without practice you can go to heaven? No, no. Practice with faith and then slowly, slowly, look more and more at the purity of everything. The nature of earth is purity, water is the same thing, space—all five elements. Nothing is a poison like we do, like we make. But we do the opposite.

Don't bring shame on yourself. Don't bring shame on the buddhadharma, on Vajrasattva. You think Vajrasattva is simple? No. We bring shame on the Buddha and Dharma, how dare we! Do we think we are higher than Buddha? We think, "I need a teaching on Mahayana, on Hinayana, on Vajrayana, on whatever yana." We have no faith or no trust. No faith means no refuge. No trust means no bodhicitta. What are you talking about?

Wherever you go, I am not asking you to practice big things. You do know OM BENZAR SATTO HUNG. See the form of everything as Vajrasattva's body, the wisdom body; all sound as Vajrasattva's sound, pure wisdom speech, that sound; and all your phenomena as wisdom, the same way. Then slowly body pure, speech pure, phenomena pure, and then you get close to Vajrasattva, close to being able to benefit yourself.

When you talk to other sentient beings, you can benefit them. Look at the Dalai Lama, everyone makes a big deal of him. What does he say? His English is broken. He laughs so much. But in all this, his motivation is compassion and his faith is pure. He didn't bring any kind of big deal things. Not like Muslim merchants who sell lots of things. No, not like that. He has compassion and faith and trust. Is he being paid many millions of dollars? No. Even one penny he doesn't accept. How high is his position? He has a toilet. He doesn't care about any of that sort of thing. He doesn't play games with himself. He is a real human being. We are human beings, but we waste our human precious body.

Anyway, try. Sincerely try. If you are a Buddhist, then you need Chenrezig or Vajrasattva or Guru Rinpoche. Maybe we think we should say, "Chenrezig, I love you." No, it is not that

way. Just be honest and practice. Be honest, not just in a dumb way, but in a smart way. Be honest with your Buddha, with your Dharma, with your Sangha. Trust your buddhadharma, otherwise what are you going to trust? How many years have you lied to yourself? Still you are not satisfied? That is really shameless. All your life chasing the men, chasing the women, like a buyer or a seller. You think that makes you some kind of professional? No, no, don't think that way. All sentient beings do that, that doesn't make you anything special.

Just practice whatever you are practicing, Chenrezig or Vajrasattva or whatever. It can be the simplest—such as thinking that Vajrasattva is all buddhas' wisdom body, Chenrezig is all buddhas' compassion. Recall that all the buddhas' compassion is Chenrezig, all the buddhas' wisdom is Manjushri, like that, step by step. No more just haha hoho, here and there.

You really are making yourself ashamed, making a fool of yourself. Do you think that all the Tibetans are wonderful, all the Tibetan monks were wonderful, and that the Communists destroyed everything? No, the Tibetans destroyed themselves, their own country. Then not being satisfied with destroying their own country, they came into America, to the dharma centers where there are American ladies. These ladies, if they even get a whiff of something Tibetan they go, "Wow!" like it is some big deal, and instantly go chasing that. No, don't do that. Enough is enough. Just practice slowly, slowly. Give up your garbage stuff, and then you can come back again and again, you can learn. Many people can support you. If you just come like a playboy, I don't want to hear your name even. You need to grow up. If you need to call somebody, call your Buddha, Dharma, and Sangha. That means don't forget them.

Who is going to die? You are going to die. Who is going to help you at that time? They are going to help you at that time. Most particularly Chenrezig, or maybe Vajrasattva. You don't need to do something extensive, just very simple like that. You have millions of pictures of the deities. What is all that garbage for? To support your faith. To support you in remembering. Those pictures and everything are all your helpers, so you can remember your refuge objects. No more garbage. No more playing in the garbage.

Ok?

Tashi Delek!

-Gyatral