

# *Why are you SHOCKED to be Suffering in Samsara?*

Venerable Gyatrul Rinpoche

July 24th, 2016

How come we are shocked every time any kind of negative thing happens? Some negative thing happens, even something tiny, and you are SHOCKED! That is because we don't understand what it means to be a sentient being. You think it means everything is wonderful, everything is happy, everyone has it easy? No pain in your body, no suffering in your mind? "Sentient being" doesn't mean somebody happy. Sentient beings are difficult beings. Pain beings. Suffering beings. Stupid beings, too—they have the worst of everything. Sentient beings means complicated beings, complaining beings, screwed up beings, everything upside-down beings. It means all the time there is a shit smell. Being a sentient being means that almost everything is negative for us. What we do, almost everything is negative; what we see, almost everything is negative; what we hear, taste, smell, touch, or whatever—almost everything is negative. Whatever we receive, whatever arises, whatever comes, all our phenomena, almost everything is negative. Some people say "my phenomena" like it is something private. Bullshit! Every phenomena is your phenomena. Why? Because you are experiencing it! "My phenomena" is not just some tiny corner of everything. "My phenomena" is all of space. Almost everything there is negative. Everywhere there is a shit smell. You think the god realm is wonderful? Sure. The MOST wonderful... wonderful shit smell. Why? You want to point the finger at someone? You want to ask, "Whose fault is it?" It's *your* fault. Who created it? *We* did. That is why almost everything is negative! Why? Is it because we are a bad person? No. We are too stupid to be bad people. We are guilty, but sort of innocently guilty. Like stupid naughty children who destroy everything. Why are we negative all the time? Because that is our eons-and-eons-old habit.

Our habit is to naturally, easily, gently, smoothly, silkily go to the negative, like a gentleman. We call someone a gentleman because they do everything smoothly, everything perfectly, they are gentle in every way, nothing rough. Our habit is to have really gentlemanly negativity. Smoothly, easily, in a slippery way, we go there. Nobody has to force us. We want to think we are smart, standing up, proud, and nobody is above us. Bullshit! We are under negativity's thumb, 100%. We want to think we are going our own way, that nobody is our boss! Bullshit. Even your MY WAY is actually negativity's way—not yours at all. Negativity is our boss, absolutely. We lick its butt, each day, each second. Not only is negativity like our king because we prostrate to it and follow its every word, but it is like our lover: we are peeing and shitting in our pants, so excited, whatever it wants, we want to do it. Whatever our negativity says, we are happy to do that, desperate to, even.

That is how we create negativity all the time. We are happy to! Then when what we get back is negative, we are SHOCKED! Even if it is just some tiny negative thing, something we don't like or don't want, we are SHOCKED! More than that, we are PISSED! "It's not my fault! It's somebody else's fault!" We complain as if we are innocent. That "innocence" is bullshit! We make the whole negative thing, from bottom to top, stone by stone, piece by piece, board by board—that way we make our whole negative world!

And then we're SHOCKED! Why are you shocked? You made it yourself! How are you gonna say you are innocent then? We say, "No, I didn't make it!" Uh-uh-uh! *You* made obstacles. *You* made obstructions. *You* made your own lack of merit. *You* made these and those negative things, all the difficulties and struggles, all the up and down, so much useless hard work, so many failures. You made demons, ghosts, and negative spirits. You made old age, sickness, and death. Every suffering, *you* made. Whatever arises, how can you be shocked, whether it is a giant negative thing or a tiny negative thing? How can you be shocked when you experience something negative, when that is your own negative result? We are none of us that way innocent! We want to point the finger at others and say, "He deserves it!" "She deserves it!" Actually, who deserves it? *Ourselves*. Why? Because we made it for ourselves. Nothing to do with anybody else.

You have this obstacle, that obstacle, getting sick, dying even? Of course you do! That is samsara's nature. You have sufferings, big ones and small ones? Of course! You do know about karma. It doesn't pop up like a mushroom. It comes from a cause. Look at your own mind, your own brain, always so busy—busy with what? Almost everything it is busy with is negative or something useless. That is what you are creating. Those are the causes we are making continuously. You want to be SHOCKED when you experience their results? Give me a break! Being SHOCKED means you didn't think carefully about the ngondro, particularly about samsara's nature and the law of karma. It's a sign of that, a sign that you didn't do your ngondro sincerely, not a sign that you are innocent. Stop pretending you are so innocent. We are not that kind of innocent.

Actually, one tiny success, or one tiny thing that goes smoothly, one tiny good thing, that is the real reason to be SHOCKED! WOWWWWWW! How did we do *that*? We are so busy with our negative things all the time, how did we get even *one* good one, even if just a tiny, tiny one? I'm really SHOCKED at that. Oops! It must be a mistake! It must have been some kind of terrible accident, that we made something positive. Don't tell anybody—it might be embarrassing!

Actually it is really like that. That is how hopeless sentient beings are. They are not just superficially negative, something they can change in one second or by tomorrow. No, no, no. If it were easy, then already everybody would be there, already everybody

would be a buddha. Nothing about our habits is easy. They are not something simple or easy to change.

Actually, in one way habits *are* easy. Habits are light, the lightest ones. How can I say a habit is light? Because actually you can't find it anywhere. You can't find it. You can't weigh it. You can't say it is heavy or solid. You don't have to be strong to lift it. We hold so many heavy habits, taking them with us all the time. We are not so strong—so how can we carry so many of them if they are so heavy? And we all the time make them heavier and heavier. How much heavy negativity do we have in one finger, and still we can lift it and move it, no problem! Habits are not heavy at all. Actually, habits don't even exist. You can't find one anywhere. What is a habit, then? It is just you doing it. That's it! That's the habit. Habit is just you doing something. What makes that heavy until nobody can escape it? Our brain. The force of our grasping. A habit's strength is only the strength of our own grasping. Actually there is nothing there. There is only grasping.

It's easy not to do a habit—*just don't do it!* How come we struggle with them so much? Because of our holding to that habit. We hold on so tightly, desperately, as if we were stingy, like we are keeping it from someone trying to steal it. Actually who would want your bad habit? Yuck! It's something yucky and nasty. Nobody wants that! Still we hold it, as if it were something really special, really precious, like gold or diamonds. That holding is what we have to slowly cut. We have to slowly let go of that. But we really don't want to let go of that one! Therefore, our habits change only slowly, slowly. We struggle and struggle so much, every time. Therefore, we have to go slowly, slowly.

Actually what is there? Actually there's *nothing* there! The habit isn't there. The habit doesn't need to change or anything. Just our holding, just our tightness, just our constipation changes. Habit is just your brain being constipated, holding all the shit there. The habit itself is nothing solid, nothing to get rid of, nothing you need to change.

Actually what is there, what is really there, all the time, is our enlightened nature, our buddhanature. If you just drop your trip, the whole thing, then instantly there is nothing else there. Just buddha!

But we don't believe that, any of us. We think our buddhanature is not trustable. Instead, we think our habits and our five poisons are very trustable. We rely on those "gentlemen" 100%, and they "gentle" us into hell and keep us there, for eons and eons. We don't trust our own buddha, and we don't trust the Buddha outside either. We complain about both buddhas, the outside one and the inside one.

Therefore, we need the dharma, that whole complicated thing, that blah-blah-blah. Is the dharma so complicated, 84,000 categories' worth of complicated, because our

buddhanature is complicated? No. Buddha is the most simple. Our stupid ego, *that* is what's complicated. We believe that, we trust that—therefore we need the dharma. Therefore we need so many different kinds of dharma, like different kinds of clothes or shoes. When we are more cold, or in a rough place, we need more complicated clothes, more warm, strong shoes. Dharma is like that. Dharma is so many ways. To do what? To get us to trust our own buddha. Really we don't want to trust that. We are so strange! We love our poisons...but we don't want to LOOK AT our buddhanature. We are just about dying for our habits...but we don't want to THINK ABOUT our nature. And then we complain and complain, blah-blah-blah, blah-blah-blah!

Sentient beings, we are so strange. Poor sentient beings, one way they don't know. Even if we know, still we don't want to look. That's the way we are—that is how poor our merit is, that is how heavy our obscurations are. Quite heavy! And all the time we are complaining! We don't want to think, just complain. No thinking, no looking, no practicing. Just blah-blah-blah, if any tiny thing happens. We need to look, to think. We don't have so much time. More than complaining, we should think—think about the four thoughts, think about the ngondro. Most importantly, think about refuge. We do have refuge objects. They are not for us to complain to. Complaining is of no benefit! If complaining were beneficial, already we would be the richest, the most powerful. The Three Jewels don't need our complaining. We don't need to waste our time and our opportunity complaining to them, either. We need to take refuge in them sincerely, if we love ourselves, if we want to benefit ourselves. We don't need to cheat ourselves anymore, always pretending we are innocent when actually we are worse than guilty because we are always cheating ourselves.

We don't need to pretend anymore that we are SHOCKED by this or that bad thing. Look at samsara! Look at its nature! Who is gonna be SHOCKED then? If you are honest with yourself, how can you still be SHOCKED? Our complaining is using up our precious human time, human life. Better than all the time being shocked and complaining about your suffering, *take refuge!*, if you want to uproot that suffering. Then in the future, we would have nothing to complain about. But we love to complain, blah-blah-blah. Like these ladies on the television. Look at these ladies, shameless! Complaining about everything and then they want to gobble up that cowboy. Nakedly, showing everything! You better look out, mister, these naked ladies are gonna gobble you up!

Tashi delek!

*-Gyatral*

*This material is being made available as a free download by Vimala Treasures. ©2016 Vimala*