

On Making a Big Deal

Venerable Gyatrul Rinpoche
(speaking directly to us in English)
November 6th, 2016

Mostly, people who say they see ghosts are just liars, pretending, wanting to be smart or important or make some big deal of themselves. Lots of times people act crazy for the same reason--not really crazy, but pretending. Not really crazy, just liars. Or just spoiled--oh ho, we do have lots like that. Sometimes, though, people really are crazy. Then really compassion object. They have no control. That is like being animals—worse than animals, because animals don't know, completely don't know, but crazy people, sometimes they know, sometimes they don't know. Sometimes they know they are crazy, and that makes them more crazy, or sometimes sad, sometimes angry. That is really compassion object, too. Others really completely like animals, don't even know they are crazy. Those you really have to watch, poor things. Sometimes easy hurt themselves, hurt others. Crazy, very difficult. Difficult to say. Sometimes they want to be crazy—those are spoiled ones. But real ones, they don't want to be crazy but can't anything control. That way looks like not human beings. Almost already animals.

Sometimes people too much lie, and then pretending crazy. Or too much lie and then really making themselves crazy, hook themselves, their own hook. Lie to others, lie to themselves, everything is lie. Lots of people sort of crazy because really they lie to themselves. Not really crazy but just that way they make themselves. Some really crazy people really crazy. Some really honest, strange way. Sometimes if someone is too honest, too much direct, then others say they are crazy because they don't want to hear that. Actually at that time nothing to do with crazy. Sometimes stupid, with big mouth when they should stay quiet, but nothing crazy. Ya, ya, we do have lots of complicated.

Lots of crazy people not 100% crazy but they make themselves crazy, I feel. Looks like. How do they crazy? They maybe are a little bit crazy and then they make a big deal. Lots of people seeing ghosts and demons, same way. They see something, maybe actually demon, maybe not. Then they make big deal! More more focus there, more more think about, talk about, making bigger bigger deal. Then even if before there was nothing demon, now they are making one. Or if there was demon, now there are five or ten or twenty or hundreds. We do make like that, making a big deal our own mind. Actually, everything is our making big deal. How come we have to do that, every time? Just leave alone!

Don't make big deal. Your own mind. So what? No big deal. Crazy, no big deal crazy. Not crazy, no big deal not crazy. Buddhas, they don't make a big deal. Then everything

is natural and naturally. Actually really that is their source of quality, wisdom: they don't make a big deal. Because actually nothing there! Actually no reason to big deal. God realm, no big deal god. Hell realm, no big deal hell. Hungry ghost, no big deal hungry. No big deal thirsty. Heaven, no big deal heavenly. No big deal wonderful. Sentient beings, we make big deal. We think we HAVE to, MUST BE we have to do it. That is our whole samsara. Good things, we make big deal. Bad things, we make big deal. What makes the big deal? Our ego. Our self-grasping. Our ignorance.

From our ignorance's blessing, we think there MUST BE self. That is our first big deal. First mistake! Not first wonderful thing. MUST BE self. Therefore MUST BE everything else. Now second mistake. Second big deal coming. Now we have one, two—that means dualistic. Suddenly whole dualistic thing is there. Why? Because first we made big deal ourself, the I, ME! That is our one mistake, our first mistake, biggest mistake. We think my SELF is so wonderful. Actually that is the source of everything complicated, negative, suffering. We make first mistake—SELF. Then SELF-grasping and OTHER. Then attachment and hatred from that, our desire/aversion, those two so precious to ourSELF. Then pride and jealousy—now we have 5 poisons. Then more and more, 84,000 or countless poisons, all the negativity like bombs. One tiny bomb, giant explosion, kills everyone—that is like our SELF and SELF-grasping, whole samsara explosion inside that. And, same way, the three realms and the six realms and the three-thousand-fold universe, billions of worlds, all of space. Why? Where from? From our OOPS! What OOPS? Our SELF mistake. What did we do? Enlightened nature, we didn't accept, didn't let be, didn't leave it alone. We didn't accept that, and then we make a big deal. Nothing there, but we make big deal. What is that? Just SELF. That is our ignorance, first seed of samsara, the SELF, holding to that big deal.

Bottom line, nothing! Our big deal is nothing. That way all sentient beings crazy, seeing things not there. That is really what we call crazy, isn't it?

Then in dharma, when we hear about enlightenment, we try to make that another big deal. Why? Because still we think it is OURSELF! That is how stupid we are, whole thing upside down!

MY enlightenment, MY SELF becoming Buddha. MY BIG DEAL enlightenment. Other people, doesn't matter. Other buddhas, doesn't matter. We think my buddhahood is going to be the best buddhahood!

Why? Because better than others? Because some special quality?

“Yes!”

What is that?

“Mine! My buddhahood special quality is that it's MINE! Therefore the most special! Most important! Other people just okeydokey buddha becoming. I becoming NUMBER ONE, BEST buddha!”

Actually, that is the whole thing, whole samsara again there. We hear the teachings that all the buddhas have same qualities...but then we think I have an extra quality! What? ME, MYSELF! Therefore BEST! Therefore SPECIAL! Therefore BIG DEAL! Therefore IMPORTANT!

We think we are so smart. We can't just accept the teachings. We have to mix our own things there. What we mixing? Our poison ego. We hear teachings, and we think “That's good, but I can make it better!” How? “My own idea! Because I am BEST!” We are the real goddamns ones! We are exactly upside down. That we think we are "BEST" is exactly why we are not buddha. Our "SPECIAL" is exactly the obscuration blocking every good quality, every real special thing. Our "SPECIAL" is exactly why we are nothing special. Our pride, that IMPORTANT, is exactly what makes us nothing important. Our IMPORTANT takes us from being buddhas and makes us ordinary sentient beings. No matter what anybody did to us, they couldn't smash us that much, bring us that low.

We get mad if someone says something nasty to us—that doesn't even harm us! Or if they cheat or steal from us, or even more if they harm our body or kill us. Actually, that is the worst that someone can do—steal all our money, or torture us, or kill us. But even if someone kills you, that doesn't send you to hell. Even they torture you, it is just in this life. They don't take you from being all the way up there as a buddha and put you all the way in the bottom of the sewer as a sentient being for billions of years and billions of millions of lifetimes. No other being has that power. Who does it? We do it to ourselves. How come we are not angry at ourselves for making us real sentient being losers instead of buddhas? We are angry if someone even says some tiny thing bad about us! How come we are not angry at ourselves? More than saying bad things or even killing ourselves, we bring ourselves lowest, more than anybody, for billions of lifetimes, beginningless until now! We make all our torture of ourselves!

How? With our wanting IMPORTANT and SPECIAL. It suppresses us from our buddhanature, pushes us under the ordinary phenomena, under the thumb of ignorance, makes us less than bugs. Oops! That is my mouth. Terrible! Now you upset—“How can you say we are less than bugs? That's not fair!”

How are you less than bugs? Bugs at least have buddhanature. We have buddhanature, but we ignore it. That way we are more stupid, isn't it? That way we are less! Bugs, they don't know. We do know, we have brain, teaching, everything. But we still ignore. So, worse than bugs. Bugs, they have obscurations so they don't have the chance to see their buddhanature. We have the chance to see it, even we have lamas who show it to us, look at all the deities, books, thangkas, stupas, everything we have, showing us. We just have to look, but we pretend we're blind. We pretend we don't see. Worse than bugs! And still we think we are really smart, really something special, really important. We think really we got something. We think we got our satisfaction of going our own way. Sure, you got! You got hell. You put yourself down there. That is how important, how special, how smart you are.

We try to make our buddhanature special, and that way ruin the whole thing. That way screw up ourselves. Anyway, how can you make special your buddhanature? If it didn't have qualities, you couldn't make them. And the qualities it has, you can't take away. Every special is already there! Why you try to make? What is there, you ignore. What is nothing there, nothing existing, you try to make. Nothing there, and you making so much big deal.

What is our ego? Our pretending big deal. That big deal we make ourselves, every time, continuously. And that way screw up ourselves, every time, continuously.

Again again again big deal. Big deal, again again again again.

Big deal every time until now, this time. Can be again again again still. That is our habit.

Or, maybe can be this time stop! Maybe.

Precious human body means we have the chance. We can stop. All our five poisons, we can stop. Screwing up ourselves, we can stop. Hell, we can stop. Hungry ghost, we can stop. Biggest suffering, we can stop. Tiniest suffering, we can stop. Whole samsara, we can stop. It's right in our hand, our chance, if we are not proud. But we don't want anyone to tell us anything.

"I am the smartest! I am the best! More than Buddha! More than lamas!"

Therefore, we don't listen. We don't accept.

Nobody is more stupid than us!

What is that stupid? Pride.

Pride isn't just boasting, obvious way. Pride is thinking "I am special!" Thinking you are smarter than buddha. Thinking you can get enlightened by making a big deal of yourself, even though that is opposite of what Buddha taught. Not even Buddha could find that way! Pride is thinking you know more than the mahasiddhas, more than the great bodhisattvas, masters, and lineage holders of the past, thinking you are going to somehow get enlightenment through your own way.

Pride is the whole thing, one way, whole samsara. Our ego, that is pride. Our stubbornness, that is pride. Our self-grasping, that is pride. Our making a big deal, our first mistake, the basis of samsara, that is pride. One way we say ignorance, but one way it is pride because our ignorance is ego, it is pride. Same thing.

That is why we have to train in bodhicitta. Our pride is like the hardest metal. Nothing harder. So nothing can cut it. Any other axe or sword or saw or hammer or anything can nothing damage that one. So then how can you conquer? Do you need giant nuclear bomb like this lady keeps in her butt? No, even that doesn't work. That one is one way powerful--we call 'powerful' because we don't want to say 'smelly,' maybe somebody would be upset and say, "Hey, that is harsh speech, mister!"--but anyway still doesn't work. Even nuclear bomb doesn't work. Pride is like that--no weapon can cut or bend or break it.

Then what? Nothing sticks and stones. Only warm, sort of fire, melting one. Compassion, bodhicitta, that is like warm. Can be warm, can be hot. Can be like ordinary fire, can be like wisdom fire, ultimate one. Of course ultimate one, everything completely burned by that, but even relative one like warm, starts to melt. That can melt that metal pride, giant ice pride. Even if our pride is a great mountain or like iron pillar, compassion is like the fire that can make it soft. When you have compassion, you are getting more and more humble. Your mind becomes softer, softer. That means you are losing your iron mountain of pride. Ice pride melting. Your pride, you don't have to beat it with sticks and stones. Just you focus more more on others' benefit, others' suffering, compassion fire more more warm, more more hotter, then mind more more soft, flexible, open. Then your iron pride pillar melting melting. More you have patience, more melting. More faith, more more melting. More recognize impermanence, more melting. More melting, more humble.

If you are getting more more humble, that is the sign of conquering your iron mountain pride. More than flying in the sky or under the earth or walking on the lake, that is real siddhi. If you can let go of your IMPORTANT a little bit, that really means the teachings are going into your heart. That is really blessing. Because it is the sign you are

conquering your grasping. That really means you are not wasting your precious human birth. Really you are making your time meaningful. Real human being. Best one.

Really if you want to cultivate one quality, be humble. Then all your "big deal" become less and less. All your trips and MY WAY become softer softer, quieter quieter. All your complaining, noisy, sensitives--everything calms down. Somebody who is humble, faith is easier, easier. Pride is for faith a big obstacle; when you are humble, naturally your faith more easily coming. Same thing compassion. If you have pride, how can you have compassion, thinking you are better than everybody? When yourself humble, then compassion more easy. More faith and more compassion, more easier.

Be humble, patient--that is like good soil, like a good field for growing crops. Without that, always puffing yourself up, always buzzing, always ten directions with ants in the pants, MUST be number one, best one, yourself so important--that is like dry, rocky, nasty ground. Nothing grow there. Yourself more important means more thorns, more rockies, more nasty. Really some people like that, you can see them, their qualities— they poke you, sting you, cut you like sharp rocks.

Real practitioners with real qualities, they are nothing like that. They are the opposite, everything smooth, everything soft, everything gentle. When you are with them, sort of you can breathe, sort of relax. Kind of space there. Sort of you want to be close to them, like you are cold and they are warm.

And they are so comfortable, any place. Is that because they are uptight and sensitive, so careful only to go comfortable places? No. For them, every place is comfortable because their mind comfortable. They are comfortable in their own brain. They are stable and solid but nothing uptight, nothing stuck. Just naturally you feel everything sort of okay when you are with them, because their minds are so peaceful. Then your own excited brain also calms down little bit, you get a little taste. That gentle, flexible quality is the sign of a real practitioner. Not like porcupine or rattlesnake, poking and biting everybody.

Snakes, lions, leopards, bears--all those nasty guys have fangs. Looks like they need them. But look at the deer. Deer don't have fangs. They don't need them! They are just peaceful and happy, eating their grass. Other animals are not afraid to be around them, either. They know the deer have no fangs; that the deer aren't going to bite them. And are the deer missing something? No. They don't need fangs. They are happy with their grass, everything for them perfect, comfortable anyplace. Real practitioners like that. If the practitioner higher and higher, even if their position is lower and lower still they are more and more comfortable. Not like you, needing special throne or high seat or

something big deal. So arrogant, embarrassing! Do you know you are embarrassing yourself when you do that? You think you are showing how you are special, actually you are showing how you are arrogant, how you are spoiled. You are showing how you haven't eliminated your faults by even one hair.

The lamas tell us again and again. They tell us very simple things, even children can understand—stay humble, watch your own faults. They tell us we have the buddhanature. That means our faults we can eliminate. They tell us these things, simple, clear, easy to understand. We don't accept! We don't believe. We don't trust. We don't faith with that. We don't practice. Still they tell us. If we don't accept simple things, easy to understand like that, how are we going to accept dzogchen and mahamudra? We don't even want to do ngondro, do the four thoughts. We don't want to THINK about it, even! We have some trip, some MY WAY. We think our own idea is better.

We are like naughty children, closing their mouths so tight, trying not to eat their food. Food delicious, everything perfect, still naughties don't want to eat, just stubborn or spoiled. Mommy or daddy puts the spoon there and that naughty one, they put the lips together, turning this side and that side, desperately trying not to eat. Then mommy daddy have to try this side and that side, but they lose, they have no power. If baby not going to eat, really stubborn one like iron—sometimes they are, just tiny one but so stubborn!—then even if mommy daddy really spank, still they won't. Mommy daddy have no choice, no power. Naughties! We are like that. Buddhas, lamas, everybody trying—this side, that side—still we don't accept. We don't take the food in the mouth, or we finally take but then spit it out. Then again cry. Whose fault? Our own fault. Again again.

Samsara never ends. You go looking for the end, the edge, the limit, you never find it. You will never find the end of samsara inside samsara! What do you find? Again, more samsara. Again, more struggling. Again, more fighting. If you really want to end your samsara, as long as you are looking in samsara itself, you can't find the end. You can't find enough. Our desire never stops, and we are never satisfied. So then did the Buddha lie? Actually there is no enlightenment? Actually we can't get out of samsara? No, no. We can. Just we have to drop the whole thing. Drop the gun. Drop your samsara gun. Without that, never end. No end, just fight. If we drop our samsara gun, then there is nothing to get out. Nothing to fight. No gun, so nobody to shoot. Nobody needs to shoot you, either—no reason to. You don't need to go anyplaces! Just you stop struggling, just you stop your desire, your desire stops biting you because no teeth! No fangs, no claws. Then no reason to get out. Where you gonna go? Instead, you are comfortable. Nothing biting you. Nothing holding you. Yourself not holding, not

struggling, not suffering. Just open. Peaceful. No big deal. You don't need to push away anything, eliminate anything, purify anything. What you going to push? Where you going to push that?

When there is no big deal, there is no struggling. Everything is simple.

Nobody wants to drop their big deal. Everyone makes a big deal. What is the big deal? The big deal is just the big deal. Nothing there. How much we hold that one! Amazing, how tight we grab that, more than girlfriend or boyfriend or mother or father or son or daughter, more than hugging anybody we hold to our big deal. Our self-grasping. Therefore we call it that—grab the self. Whole dualistic, same thing. We call dualistic, subject and object. Or we call it grasping and clinging, holder and what you hold, grabber and what you grab. Same thing. Just the big deal and the one making the big deal. Except even that one not there! Nothing making big deal, no big deal there that you are making. Then what is it? Just our trip. Whole thing, even ourself. Actually, you look for yourself, you never find your self. All that is there is your trip. Your big deal. Nothing self! Just your pretend. If that one you can drop, then you've dropped the whole thing. Whole samsara gun you can drop, one second.

Anyway, we think big deal is big deal. Therefore we have big deal samsara. Therefore we think big deal enlightenment. Actually big deal is nothing big deal. Anyway nobody wants to listen to that! Even what protect us from suffering, even what gives us enlightenment, whole thing, still our big deal more precious.

I think nobody is more crazy than us, is it? Real crazy one, we are.

Okay, honey, now I shut up. Actually myself making biggest deal. My precious self. Therefore going to heaven! No more lie!

Tashi Delek,

-Gyatral

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