

# *Our Precious Human Chance: Rock Concert Commentary*

## **PART 2**

Venerable Gyatrul Rinpoche

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*Rinpoche was watching a crowded Bad Company concert on television one morning, and gave the following commentary. Several times as he watched he placed his palms together and said prayers and mantras to bless the beings who were being shown on the screen. Later in the day he also referred to it multiple times, again and again shaking his head in compassion and saying how we sentient beings waste our time, either by not having the dharma or by not practicing it, and so “destroy ourselves.”*

*Continued from Part 1~*

Poor ladies! Poor guys! They think they are having some kind of fun, some kind of happiness, everybody there together. Real happiness, I don't think there is even a hair's worth there. They don't know anything. They are just hanging out. Actually it is really like they are hanging by a rope from their neck like a cowboy, already dying, almost finished. They have a little bit of merit right now, this second, but even that is already almost gone. Their merit or enjoyment or whatever is already going down, already sinking under the ground, finished. What do they have left in their hand? Nothing.

They have merit for one second, but they destroy it in that second and then that's it. Finished. Again, more suffering. Do they have a choice? No. Without dharma, we have no choice. What can they do? Nothing. Just scream with their mouths gaping, like really crazy people or like animals. Their whole giant party, thousands of people laughing, they think it is fun; it's actually like a whole giant herd of animals dying together. Nobody can help them. Nobody can protect them or anything.

Poor things! Really they are deserving of our compassion. Every time we see people like this, we should recognize they are our objects of compassion. If they are laughing or crying, doesn't matter too much. Still our compassion objects. And we are nothing different! One way, we are them, too—nothing different. One way, worse than them—if we have dharma, then we should know better! But still we make fools of ourselves, just like them, and worse. We are our own compassion objects, too. Our foolishness. Our ignorance. Our stupidity, again and again.

Not only these people destroy themselves. Lots of lamas on thrones think that they are protected, that nothing can touch them. Lots of monks or nuns or practitioners think that they have protectors, so they can do whatever they want. Then what happens? Maybe things are good for a few hours or days, maybe these so-called lamas can cheat people up high on their thrones for awhile, but they end up upside-down. Why? They traded their liberation for samsara. They didn't really care about their buddhadharma. They hugged the money or the ladies, they didn't sincerely hug the dharma.

Man or woman, they all are going to end up dead. Of course, nobody wants to think this. We want to think that we are smart, that we are pretty or handsome, that we are rich or powerful or famous and THAT is our liberation. So sorry! That only brings liberation into hell. We already got that liberation countless times.

We think money is so wonderful, for example. That leader, up there singing; we think that he is showing his power, showing his money, showing how wonderful he is. Oh, yes. That is his money. That is his liberation. That is how wonderful he is...going to hell.

What is pushing us, every time? Our poisons. Our desire. Our hatred. Our ignorance. How come we are SO dumb? We are more dumb than animals, it looks like! We think we can be liberated by practicing for just one minute, for just one second? That we can put off the dharma, that we will be able to practice anytime, next week, next year, next lifetime? We say, "Don't disturb me now! I'm busy! I don't have time!" What is making you so busy? What has got your butt? What is pushing you, making you so uptight that you don't have one second to practice? Your poisons, that's all.

Wow. Look at all these people. Not just one group. Not just one kind of person. Man and woman, young and old, pretty and ugly, rich and poor—all mixed up. They are all the same, though. Desperate for their samsara. OM MANI PEME HUNG, OM MANI PEME HUNG...  
*[here Rinpoche recited MANI mantras until the song ended.]*

Look, everybody clapping, everybody yelling, like they really got something special. What did they get? Did they get this wonderful thing and that wonderful thing? Sure. They got wonderful things that can put them in samsara, again and again. These millions of people, look at them—wasting their human bodies, putting their human lives into the garbage can, and all their merit...that's it! Finished! Are they getting anything positive? Nothing! Maybe one penny? And then instantly they waste that! Then they cry and scream and complain! This whole thing is just people trying to get money. For that, people lie and cheat and steal. There are your wonderful things! What does money do? One way, money can be useful. One way, absolutely you need it. But one way, it will trap you—so easy! So easily, it can take you to hell. Money can be a very good key to hell. All these people—how many of them are making the causes to be reborn in hell because of money? Or because of chasing this guy or that lady? We can't say somebody else puts us in hell—we put ourselves there. Poor sentient beings! *[Rinpoche again folded his hands and prayed.]*

Millions of people, wasting everything. But not only these people or this group. Everybody wastes their chance, almost. For example, worse than this are the Tibetan monks, nuns, and lamas who have taken vows and have the opportunity to practice, and maybe they wear the robes and do a little practice or study for a few months or years. Maybe they are just pretending or maybe they are trying sincerely at the beginning. But anyway, then they turn away from the dharma and follow samsara, and they drop their robes and their dharma and their chance at liberation—everything is lost, all at once! We waste everything. Terrible, terrible! How come we are so stupid? Even sentient beings with one spark of merit, one glimpse of dharma, still they

have bad habits. Nobody has protection from that. We engage in a positive life, our positive opportunity, and then we destroy it. Who destroys it? We do. We can't point the finger at somebody else.

Please, you guys, you have understood the dharma a little bit. Don't throw it away! Don't trade it for some stupid thing. What is stupid? Money, position, power, fame—all that blah, blah, blah; all that garbage we think is so important. That all puts you into hell, that is why we call it stupid. The most stupid.

People think this or that person is so wonderful, like these funky guys making the music. Or like some big business person, or some scholar, or whoever is handsome or pretty or flashy. We think they are something special, something important, more than anybody. We think they are powerful. Actually, those people are trying to get money, trying to get power, trying to get a big name. We think they are wonderful, powerful, but they are under all those bosses, under all those weapons. We think they are the boss, but their desire is the real boss. Or we can say they are under the ax of money. If somebody was holding an ax over their head, we wouldn't think they were so powerful anymore. We would think the ax is powerful.

Maybe those people look like big heroes, and so everybody is desperate to get close to them; maybe even you think there is some kind of blessing to touch their dress or their shoes, maybe to hug them or kiss them or have sex with them. Actually, if they are under their five poisons, then they have only been blessed by demons. They can't give you any other blessing, even if they have the name of a high lama. Even if you are a lady and you have sex with this kind of big hero or big "lama" or whoever has a big name, do you think that means you are special? No. It makes you low. You are following your own ego, getting blessed by their desire or their poisons. They are under the thumb of their desire, their jealousy, their poisons. They are ordinary everything! Maybe we think they are such big heroes, but do you think the poison of jealousy is a big hero? What about anger? Desire? Because these guys are lower than those. Lower than them, under them. The poisons are their real boss, their real leader. The poisons are the bigger hero. If you wouldn't prostrate to the five poisons, then why are you desperate to lick the butt of one who is under the poisons' thumb?

Look at your own situation. If you have everything okay—food, a place to stay, and so on—then be happy with that! Be satisfied! There is no reason to put yourself under the giant weapon of desire by not being satisfied, your mouth forever open, always with the weapon hanging over you. Don't have that kind of businessman's brain. Once you start engaging in that, it will swallow up your whole life.

You who have a connection to the dharma, who have the chance to study and practice a little bit, don't go under that giant ax of desire. Just be satisfied. That is like your real armor, your real jacket, your real protection. If you are satisfied, you are comfortable anyplace, warm anyplace, happy anyplace. If you really need to be more rich, then get more rich in dharma. In one way, in Tibet and India, we were really rich in dharma. There were so many scholars and practitioners. But lots of them were upside-down. Lots of them had a business brain, more poor

than the beggars, more like hungry ghosts. Never satisfied. There were lots of so-called practitioners, each with a mala in their hand, continuously moving, but their brains only focused on samsara, buzzing there. Or in Tibet, we blamed the Chinese for killing so many people and making our country low, but actually a lot of it was Tibetans who were greedy, even killing their own family, worse than the Communists ever did. Don't follow that kind of example. That way those places were very poor in real dharma. One way, they had so much, dharma everywhere; but one way, sometimes it was not pure or was very twisted. Don't go that way. Don't twist your dharma. Just go straight.

Be humble. Stay satisfied. Wake up, more and more. Stick to what you have, don't slipper-slopper. Don't lose the real important things. Don't use your precious human body and chance like these thousands of people, just wasting, just crazy, getting nothing. Even if you aren't a scholar or practitioner, it doesn't matter — at least use your human precious body, speech, and mind for something meaningful. Really pray to Guru Rinpoche. Pray that you don't waste your precious human chance. Pray that you can have real success, not in samsara garbage but in the real, trustable precious thing: your liberation. And then do it!

Okay?

Tashi Delek!

*-Gyatral*