

# Lojong Class 10

all right. Does anybody have any questions or comments about the meditation itself?

I thought once we expanded it out to coworkers, it was a little more difficult. Not that I have a lot of animosity towards them, but I don't necessarily want to take on their suffering. You know, I don't feel like that strongly about them. So once it got to that point, it was a little more difficult for me.

yep. That's great.

This whole exercise is a, it's kind of like working out, you know, like, has anybody ever taken too much time off of the gym? And then you try to go back and it's like, oh my gosh, this, this is that it's our whole lives. And according to Buddhism, billions and trillions of previous lives that we experienced in the same mental continuum we have been very self-centered and, and obsessed with me, me, me.

Okay. And unfortunately that is not an easy habit to shake. So when we start trying to do this compassion meditation, it's so foreign for us that it's it takes effort to open cuz really what we're doing is we're opening ourselves. Opening opening, opening, and we've been closed down for a long time.

We're opening, opening, opening, and we're trying to go from a place of being fearful, worried, anxious, concerned, and, and narrowly focused on me. Right. Which is what we were taught. I mean, we're taught, go get a great job, make six figure incomes, get a great family. You better drive the newest car. You better get all A's in school.

You better get into a good college. I know you're only five year old, five years old, Timmy, but you gotta get your grades up for Harvard. You're gonna be six in September. I mean, that's our society, right? So when we start to think about this, of course, it's not easy. I mean, but I gotta tell you Thomas, you're doing the, even if, if we all can't see it, we're doing the most meaningful thing we could ever do.

Some people might look at this practice and say, well, you're breathing imaginary smoke. And you're doing weird. I mean, you're not, you're not really helping anybody. I'm not really helping anybody. What, what's the purpose of

this? And I, you know what, that's a very fair question to ask. It's a valid question.

And here's my answer. If we can let go of the constant thought of Mimi me, what's gonna happen. Do I look fat in this shirt? Oh, I have a new wrinkle. Oh my God. Is that a gray hair? Oh, what are they gonna think about me if I have these weird pants on, it's just, it's a parade of misery. I mean, can, can anybody not raise your hands?

If you don't identify with what I'm saying? Does anybody here not know what I'm talking about? The parade of me and anybody not understand that. I think everybody does. Right? So the the, the, the, the process that we're going through is going to create the potential that we become so concerned about others, that we start to forget about all the suffering we experience. Right? Cause the suffering doesn't happen outside of us. It's not like it's, I mean, we think it's happening because of the solid material existence of our world.

But the truth is it's all going on right here. Or you could say right here, but it's going on inside of us. Right. It's our mind. It's, it's how we develop all these perspectives about the world. That's what causes all of our suffering. Okay. So what we're doing here is we're. We're we're, we're slowly reducing this obsession with me.

Okay. We're slowly reducing this obsession. And we're gonna, if, if one really goes on this path on this journey, you will start to see your, your anxiety, your suffering, your nervousness, your fear about the big presentation. I mean, pick, pick a reason that you're not content, right. Pick a reason. You're not peaceful.

That will start to be diminished slowly. It will be diminished. The other thing that can happen here is when you start doing com Tong land, if you're serious about this, you know, not just recreational, like I might do this once a month. I mean, if you decide, and this is a choice by the way, and I'm not telling you, you have to do this.

It's a personal choice. Everybody makes their own decision about how their spiritual path is going to work and what it's going to become. But I will tell you from personal experience, if, if you take this genuinely and start to practice this daily, doing these compassion meditations, here's, what's gonna happen.

You're gonna come to a point where it feels like every ounce of your being in order for you to breathe in order for you to. Almost like, has anybody ever

swam, you go swimming and you dive into a pool and your friend is like, I bet you can't swim all the way to the other end underneath the water.

Anybody ever tried that? Right? It's like, you know that feeling because you really wanna get to the other end, cuz you wanna prove your friend. I could swim under the whole pool, but you're like, yeah, I wanna breathe. You know that feeling of like, I gotta breathe. That is what you're gonna feel like. But instead of I wanna breathe, you're gonna feel I gotta help living beings because you're gonna feel again, this will only happen if you're very genuine and you cultivate the desire.

This takes time to, to build this feeling inside of you. But if you do what will happen is you'll start to feel like this exercise isn't enough. You'll start to feel like I gotta help people. I must start getting into action and you'll start thinking, what can I do? Oh, I can, I can donate to charity. I'm busy at work, but you know what?

I'm gonna donate to the human humane society or. I'm I'm a big pushover for animals. So like I have all these like re farm sanctuaries that I did that I donate to all the time. I even there's even this guy that called me, it was crazy. Out of this farm sanctuary in San Diego, they, they, they rescue all of these farm animals and try to like save them from slaughter and just beautiful compassion.

And this guy called me one day and I was like, I pick up the phone, it's a San Diego call and we just start talking and I'm like, dude, you called me cuz you know, I donate to all these charities. Nobody calls me. I've never had a call. He's like, yeah, I wanted to thank you. I'm like what? I was so happy and all, I just started hitting him with all these questions.

I'm like, how did you guys start your farm sanctuary, blah, blah, blah. And I'm like, is that okay? If can we talk for a while? Cause I'm like excited right now. So I guess what I'm, what I'm trying to get across is that it seems like this is just this breathing exercise. And a lot of people say, well, how is this even help?

How's this gonna help anybody? And, and why is it gonna help me to pretend I'm breathing in smoke? I mean, it's CR seems crazy. It is very counterintuitive. I will give you that for sure. But what I can tell you is when we start to do this, if we're true to ourselves, there's gonna come a point where you, you feel like there's a burning desire to go help people.

And now imagine for just a moment, what if every single citizen in our country had a burning desire to help people? Can you guys imagine what it would be

like, oh, there's a knock at your door. Do you hear that? It's your neighbor. They refuse to not bring you nice brownies or whatever it is you like to eat.

They refuse. They won't stop. They do it every morning. Can you guys imagine what kind of world it would be if everybody was doing this? So that's the potential. Does that make sense? I'd love to hear sort of what, what you guys are thinking and feeling. Does every, can everybody make that connection between, it seems like this isn't gonna help people, but if you actually do it, it's inevitable, you know, you will end up helping people.

Does everybody see that? I would love for, to hear some of your thoughts and opinions about the meditation we did and about, I don't know. I mean, where do you think this might take you in your life? What do you guys think?

What do you think Steven, I'm gonna start calling on people

no, I, I think you're absolutely right. I mean, I've noticed a difference when, when doing that, you know, compared to where I was two, three years ago to the day, it, it definitely makes a difference. I think staying at it, you know, staying consistent with it's a big deal. I think that makes all the difference.

That's wonderful. So you feel like you can see in, in yourself a change from before you started doing the compassion meditations. Oh yeah. Without a doubt. That's great. That's great. Thank you, Steve. Kyra and Jason, what do you guys think?

I've noticed they become more patient doing a compassion meditation. That's great patience. You know, the, the I've read from a couple of CHES. They say, you know, it's interesting. If you think that patience is this like passive things, weak, you're totally wrong. They actually say patience is like the most fierce strength and power.

Because if you have patience, you can deal with anything. It's like an immun immunization for suffering. I mean, imagine this, right? Imagine if you had patients, no matter what arose in your life. Like, I mean, if you had, I mean, I'm talking about a reservoir of patients, the size of the ocean, like basically inexhaustible, like you're just a walking reservoir of patients.

Could you suffer then? I mean, it would be really hard to suffer. Wouldn't it? If you had just like infinite patience because you, you step on a nail and they have to remove your foot. You're like, no biggie. I got this, you know your best friend leaves you you're like, Hey, I want you to be happy. I love you.

Everything would be just like, you just, you would be a reservoir of peace. If you had that, that level of patience, you can tell Jason, you got me excited by saying patience. That's such a, that's a very profound insight, bro. It really is. That's beautiful Kyra. Well, so I didn't realize how selfish I really was until I started doing this meditation and realizing like how much time in the day, like spend thinking about myself and thinking about like other people and what they think of me and all that other stuff.

So it's just, it was like, just like this compassion meditation just was like, Like, I don't know, just rejuvenated me. And it was just nice to like, Hey, stop thinking about yourself for like a couple minutes and just keep working on it anyways. Yeah. That's awesome. You know, it's really interesting because I, I used to be really self-conscious when I was younger, like just, you know, like I never felt like anybody accepted me for who I was.

And I think a lot of people feel that way, right. When they're growing up. And now you look at the data. I think the, like the teen suicide rates of skyrocketed, since I rocketed, since the digital revolution, right. Since social media and every kid has, you know, one of these in their hand now why is it that there's more suicide rates?

Why are people so depressed? And I think, I don't know. I mean, I don't want to get into this whole discussion about how technology removes us from each other, but I do think that there's this burning need in each of us to be accepted and loved for who we are. Right. And when we do compassion meditation, the funny thing is that need will be fulfilled.

It's the strangest thing by, by giving this unconditional love and compassion to all living, being. It's like we're being fulfilled on a level that we've never been fulfilled on. So it's very strange. It's peculiar and it's antithetical to what you would think would happen, you know? And actually, if anybody starts to engage in this practice and has a light bulb, like, oh my gosh, I'm so selfish.

That is perfect because you can't really, where's the motivation gonna come from. If I don't see how selfish I am, right? How is there gonna be any motivation for me to take action and actually walk the path of compassion if I don't believe I'm selfish. So remember I've you guys have heard me say this kind of like a broken record for the past nine or 10 weeks, I think this is class nine or 10, which is scary.

When you start doing this, you don't instantly become free. It's not like, oh, I got low John practices. Life is perfect. No, that's not how it goes. Here's what

happens is you start seeing and I'll, I'll tell you, I, I, you guys are beautiful. You guys are already Buddhas, but me, what happened to me is I started practicing this stuff.

And then, and it was oh, 2014. And by the way, I didn't have a teacher. I just started reading this stuff by myself. like just reading these crazy ass books, excuse me, these crazy books. And basically I started to see inside of myself, how utterly selfish I was and how 23 hours a day, 23 hours, 59 minutes and 59 seconds a day.

I was thinking about me. And for that one second, maybe I was worried about feeding my dog or something. Right. But mostly it was the Jasons de Jason show. And here's what happened. I started to get more angry at my boss and my coworkers. And I was like, what it, why am I angry? I'm just, I was just doing compassion meditation this morning and crying for all living beings.

Why am I enraged now? Here's what was going on? Has anybody ever heard the, the word cognitive dissonance, cognitive dissonance is holding two opposing views in your mind at the same time. Right? So on one side you have this view, I'm selfish and I need to, I need to let go of all this selfishness, right?

On the other view you have this habitual tendency, me, me, me, and they start, and then they start fighting. And you feel like there's two bulldogs in your head fighting. So

sorry. The sinus game is real. So what, what starts happening. We start growing and becoming more loving and compassionate, but those seeds of selfishness are still there. Right? So there's gonna be a period of tension. Anybody who really takes this path seriously, there's going to be a period of tension and, and the journey is not necessarily gonna be easy.

Okay. The other thing is when I do compassion meditation, I don't know. I, I think I'm weird. I'm a weirdo generally speaking. So I go straight to animals. It's very, I, I have infinite compassion for animals, you know, farm animals that are just waiting to be murdered. You know? I mean, that's where I go. And then I'll be honest.

I, I, tears flow down my face, like, like a hurricane and I, and it, I actually hurt legitimately hurt. So if you take this path for real and you really start to develop this love for all beings, it's not always gonna be perfect piece, but there's science out there that proves that even though when you develop real, genuine

compassion for living being, even though there's some pain that comes with it, it it's actually, it increases your immune system.

so there's some science out there. It improves immune function. It reduces something called C reactive protein. Has anybody ever heard of that? It's the precursor to heart attacks. It's and I might be saying it wrong. I'm not very scientific, but I think it's called C reactive protein. It's it's basically a marker for inflammation in your body.

Compassion reduces these things. They've done studies on this. In fact, they did a study out of Emory university on people doing a meditation, like what we just did Tonglen. And then they made 'em do public speaking and they took blood samples. Cuz you know, public speaking people are more scared to speak in public than they are of death.

I mean, this is a real thing. Like people are off the chain, scared of talking. And so when people talk, it produces a stress response in their body and when they do com Tonglen, compassion meditation, like earlier that day, those, if they're doing enough of that meditation, those those markers for inflammation in the body that are the precursor to like all these chronic diseases, like heart disease, diabetes, all these diseases, they come way down.

It's really amazing. So what I want everybody to know is I went one day into the temple Indiana Buddhist center in Indianapolis, like I dunno, four or five years ago. And I asked GEHA law, the teacher, I said GEHA law. I'm finding myself when I'm doing this Tolin and I was new at that time. I'm finding myself crying a lot.

Is that okay? And he said, that's beautiful. He said, that's, that's wonderful. He said crying for a living beans is absolutely F it's. It's perfect. Most people should wish to do that. Okay. So I just want everybody to know that when you first actually, let me, let me ask you guys, when you first heard somebody talking about compassion meditation, you thought it was gonna be all kitty cats and whipped cream, right?

You thought it was gonna be all peace, right? Rainbows and unicorns flying through the sky. I mean, is that what we all thought? That's what I thought, but it's not that way. Right? I mean, you did it today. You do feel something and some of it's beautiful, but I don't know, you know, to a certain degree, when I, when I think about the suffering of the world, it doesn't sit well with me.

It's not like, oh, cool. I'm just gonna sit in my big house. And you know, you got half the world starving, right? No, that's not. That's not how you feel. So what's gonna happen is it's not an easy path, but here's one thing I will tell you, the deepest part of you, the deepest, the deepest part of your heart, that you may or may not have experienced yet knows.

In the most solid and firm way that this is the most beautiful thing you could ever do. So you could literally be sitting there tears flowing down your face. Uncontrollably, not, you're not making it happen. This could be happening to you. And for some reason, even though your heart hurts for all these living beings, it is the most fulfilling feeling.

So it's like, it's like a dichotomy. It's like a, what what's it called an oxymoron? Is that when something like doesn't inherently seems like it doesn't make sense, but yet it does. Right. That's kind of what happens. So bottom line is if every American was doing this, imagine if every American did this an hour or two a day, you're you would, your, your whole neighborhood would be beating your door down.

Can I, Thomas, can I please massage your feet? I know you hurt your foot playing basketball. Thomas, can I massage your feet? Kyra, please. Let me clean your house. Right? Jason, let me give you a ride to wherever you'd like to go. Your whole neighborhood. Can you guys imagine a world like that? it would be so amazing.

It makes me so happy. I mean, that's not the world we live in and we, you know, turn on the news and there's we're in we're in some strange times. So really this is the medicine. I think the world needs any I know I haven't met Eric yet. Eric, did you have any questions or comments about the meditation?

No, I,

I really enjoyed the meditation. I, me meditate regularly every day. It's actually, I'm a person in long term recovery from substance use, so it's kind of a part of my 11th step. Beautiful. But it, it, it, I'm, I'm, I'm interested in looking into Buddhism. It's just something I'm really interested in.

So I really enjoyed joining you guys today and I'll be back that's beautiful brother. I also started my path in the program of all the friends of bill w so yeah, that's where, that's where I started. And, and I, it's funny because I, I was telling my friends and family, and I grew up here in the Western world as a sort of quasi Catholic.



And my dad was an atheist. My mom was a, she wanted us to be Catholics, but then there was no, it, it didn't really work out. So basically Easter and holidays, we went to church. And then when I, when I joined the, the 12 step programs, I told my friends and family, I said, a Buddhism is like a 26 year old 12 step program.

It's it is phenomenal. It's amazing. Cuz I saw this overlap. So what a beautiful thing welcome to the group brother. We're really happy to have you. It's really wonderful. Thanks. Anybody else have any questions? If not, maybe we take a short knee, knee break, tea, tea break, pee break coffee break.

Somebody tell this Jason Guy to shut up and just let us go on break. Any other comments and questions before we take a break? No, huh? Okay. 10 55. Maybe you meet back in 10 it's 10 minutes. Cool. 1105. Okay.

Be cool to have your neighbors come over and give you massages and you brownies. So I'm all for it. I mean, it's, you know, like imagining a world like that is so is such a foreign concept during this time of strife where everybody's like at each other, you know, against each other, but you know, maybe we're the change that will become the catalyst for, you know, for things to be different.

For sure. I mean, when you think about some of the great beings that have lived in the world, you know, some of them had such profound impacts on you know, on the world. So Jesus, the Buddha Gandhi mother, Theresa, all these people just, you know, changed everything. So who knows, right? Maybe that's you, maybe you're the next.

The next being of love to change the world. All right, let's see. It's 1103. Well, we can get started again.

So. Go back to the beginning of the class and cultivate pure motivation. remember pure motivation is just the, the wish may what I'm doing right now, benefit all living beings. And again, to be a broken record, you guys have heard me say this a million times. Anything you're doing can be turned into an act of love and compassion, right?

You could say, as a result of me doing this work that I'm doing, or as a result of me doing this action, I'm doing may it benefit all living beings. And again, and Buddhism, the intention is very high. Importance is placed on intention and Buddhism because your intentions, all of these thoughts, the, the, the intentional

aspirations and, and wishes that you create will become a habitual pattern at some point.

Right? So if all day long, you're like, may, may this action I'm doing benefit all living beings. At some point, that's gonna become a thread through your mindstream that just kind of pervades your mind. So that's why we wanna continuously cultivate pure motivation. That is the wish for all living beings.

Okay. I I had been doing these meditation classes, but. There just, wasn't a lot of demand. A lot of the time I would log into the meditations and nobody would be there. So I, I discontinued all the meditations, but I want everybody to know if anybody ever wants to meditate, just send me a message.

I'll, we'll, we'll arrange a time and we can meditate together. So I'm totally I actually didn't really want to cancel the sessions, but at the same time I have a full time job and I'm pretty busy. And then it takes a lot of time to prepare for this class. So I figured I should be smart with my time.

So we still have all of this stuff on Sunday. Obviously this class is every Saturday, there's three classes offered on Sundays and then Wednesday night there's chanting. So if you haven't checked out all of these things, I encourage you to, to test them out. We're still in the second point of the seven points, but believe it or not, we've pretty much I don't know.

We're probably past the 50% mark of the class, because 0.2 is so rich and has so much meaning and it takes so long to teach, especially the kind of people who are somewhat new. So now we're on point B. So we're on two B, we just did Tonglen and we pretty much now are gonna be on the one where it says there are three objects, three poisons, and three roots of virtue.

So just a reminder. We as we go through all of these processes and, and, and learn all these teachings, we wanna get to a point where we understand very clearly that this self cherishing is like a, is like the worst sliver stuck inside of us. Okay. There's a, there's a, there's a sentence or a paragraph where, where in, in the commentary and one of the books that I've been using to teach the, the Tibetan teacher said this self cherishing is like carrying a bag of thorns on your back while naked happiness would come, if you would just drop the bag.

But instead you keep that bag of thorns, imagine like a backpack of thorns, right. To be more modern day you're you don't have a shirt on. Right. So you're, you're, you're naked from the waist up, you're carrying around a backpack of

thorns. They're just sticking in your skin, right. Causing you to bleed. It's the worst pain.

Somebody outside would say, why don't you're bleeding, dude, drop the drop the backpack of thorns. Right? And you're like, no, this is gonna make me happy. right. That's what self cherishing is. We think that pursuing our own interest will make us happy, but think back in your life, right. I I know definitively, I can tell you with no doubt when I do things just to appease myself.

I, you know, if I go lay on the couch, I'll be comfortable. But the things that really create long term sustainable happiness is when we do things for others, you know, it really can have a profound impact on changing our lives. So this is part of it is getting to the point where we understand like, yeah, selfishness is a problem and it pervades every waking moment of my life.

I mean, that's what we're trying to get to. Right. And the cool thing about Tonglen is as you start doing it, when you start to get stuck, it that's selfishness. Selfishness is what blocks Tonglen. Okay. And that's okay. It's okay to feel like you're blocked up. We've been selfish our whole life. Since the minute we popped out, we were like, Hey, it's the me show channel four every day at this time, actually every day, every hour and every minute it's the me show, join me again.

Same time, one minute from now. It's like, that's what we've been doing our whole lives. So yes, it's hard to, you know, it's hard to, to, to take on this journey that is pure love, unconditional love. Right. But that's okay. It, it, it, teaching us, you know, when, when it, when we feel like we can't do it, that's the indicator.

Oh, it's my selfishness. Okay. Stick with it. Keep trying it. Right. Okay. Oh, so let me just, you guys already have these from last week, so keep studying it.

We're not gonna spend more time on it, but it is here on the slides and it is important to memorize this stuff so that you know what you're doing. Okay. So now we're on the next point. Three objects, three poisons, three, three roots of virtue. Now everything we see. Okay. So every one of us, excuse me, sorry.

Every one of us has six. Bud Buddhism says we have six senses, right? Seeing, hearing, smelling, tasting, feeling physical, tactile sensations, and then thoughts. So those are the six sense bases.

So the, the eye is the sense base of seeing right ear is the sense base of hearing noses is the sense base of smelling you guys get it right. We you've had these your whole life. So here's the deal. Every time we see something. Every time we hear something. Every time we smell something, taste something.

Every time we have a physical sensation and every thought we have, we immediately within a millisecond, our mind decides if it's pleasant, unpleasant or neutral, it's just all day, our whole life we've been doing this. The problem is this is what creates negative karma. Okay. So what, so what we're gonna do, this is, this is one of the most powerful parts of the seven point mind training.

We're we're gonna take all of these stimuli and we're gonna use them to purify our selfish, negative karma creating minds. Okay. So we're gonna try to transform our selfish sense. Self-centered thinking into thinking that focuses on all living beings, but you have to understand how this all works. Okay. So what are the three objects across the top row?

The three objects are objects that are attractive, unattractive and neutral. Okay. So an attractive object made a, a good example is an op a member a member of the group that you find to be attractive, whether it's men or women, right. Somebody you find very, very attractive when, when you see that person, right. Boom. Immediately, there's a wanting inside you, right? It's biology. This is natural, right?

Buddhism. Isn't like, oh, you're horrible for having biological needs and, and, and desires, but okay. But that is what causes all suffering. So attractive, unattractive and neutral, they lead to the next cell underneath. So, so when you see an attractive person, you have desire wanting clinging attachment.

You don't wanna let go. You wanna bring them closer? You know, it's like, don't leave, right. I mean, that's kind of what's going on inside of us when we see something attractive and it, it's not just a, a man or a woman that this can cause us to feel it's a great song or, or an awful song. What about a horrible song that you hear?

And you're like heavy, heavy metal. I mean, for me, If somebody locked me up and made me listen to heavy metal all day. Sorry, if you guys like heavy metal, but it's just so like aggressive and you know, so like I, I would probably lose it, you know, and they actually, that's a CIA tactic. They do that. Like these intelligence agency, they use it for torture.

So now, but if you love heavy metal, you'd be like, you know, happy. Although I doubt how long you'd be happy if they made you do that all day. But the point is you hear an attractive or an unattractive song instantly. You either want it or you push it away. Okay. These are called the waves of karma. You're you're, you know, imagine yourself being on a boat and it's really, and the ocean's really Rocky and you're getting bounced all over the place.

Right? And you don't have a seatbelt on that's what's happening to us and has been happening to us. Our whole lives. We're constantly being controlled by our wants our desires things. We want our aversions things. We really don't like. And then the, the mastermind of all, this is ignorance. Cuz ignorance is what is allowing all this to happen, cuz we don't see reality.

So this, this 0.3 objects three poisons, three roots of virtue. The objects are just, just. It's a foregone conclusion. It's unequivocal, it's beyond the shadow of a doubt that everything that comes up into your senses, your mind, and you don't even have to do this consciously, but your mind is subconsciously gonna categorize them as pleasant, unpleasant, neutral, and I mean everything, everything outside of you, every feeling that comes up in your body, stomach ache and your back hurts, or suddenly you have a blissful feeling while meditating your Bo your mind is subconsciously putting them in these three buckets.

Anybody disagree with that? Pretty much common sense for you guys. Do you, do you agree? Okay. Now the three poisons arise as a result of the mind, categorizing here are the things I like here are the things I dislike. And then this ignorance is what's allowing this to all kind of go this way or neutral is what allows the neutral things.

We don't even pay attention to. 'em the 100 trees that you drive by on your way to work in the morning. You don't re you don't pay attention. They're just background noise. You don't even notice them. That's neutral. Okay. So you're ignorant to them. Meaning essentially you're ignoring them, right? That they're not even a part of the story, but here's how you use this.

This is a very useful tool. What, what you do is when you suffer from something. Let's say you get sick. Okay. That would be the bottom cell in the middle under unattractive. So when you get sick, your instant feeling is what? I don't wanna be sick. I don't want this flu. I don't want this cold. I don't want feel tired or run down.

That's the feeling we get when we're sick. Right? Everybody agree. Now, usually it becomes the Mimi me show. Oh, I'm sick. I hate this. Oh. Oh, I don't feel good. I mean, that's, that's what we do. Oh, poor me. Now, if, instead of doing that, you can flip your thinking to say, this may, this sickness I'm feeling, or may this pain I'm feeling or this sadness or this anger, may this become a magnet for this suffering of all living beings.

And may I bring into my heart the same negative emotional feeling I'm feeling right now? May I bring that of all living beings and heap it on top of my own suffering and freedom from suffering. So if you are feeling angry, if you're feeling anxiety, if you're feeling sad, if you're feeling lonely, any, any experience that you have that you would normally consider to be bad.

Something that you wanna push away. Right. An unattractive experience. What we do is we take that experience and say, as a result of this suffering, may this anxiety I'm feeling attract the anxiety of all living beings, removing their anxiety as if pulling a thorn out of them, right. Making a sound like, right?

Like you pull that thorn out and it makes a popping sound. So the suffering you're feeling, you can take that suffering and turn it into a catalyst to pull the suffering out of all other beings, into your suffering, eliminating their suffering and eliminating your own suffering by purifying your selfishness.

Does everybody understand this? This is really, it might sound difficult at first, but it's very simple and very powerful. So

so essentially any bad experience you have, you can wish that that experience frees all other living beings from the same experience. Okay, you got a headache instead of saying, oh, I gotta get Advil. You can still get Advil. But think this is wonderful that I have this headache. Now I'm gonna visualize that the, the headache of every living being comes into me on top of my own headache.

And removes all of their suffering. And at the same time removes my own suffering because my suffering comes from what selfishness does everybody understand this? So you're taking the, the, the experience that you're feeling. So, so the unattractive would be I'm feeling sick or I'm feeling angry. I'm mad at somebody may, this anger that I'm feeling right now be like a magnet that sucks the anger out of every living being.

And you can even do Tonglen very quickly breathe in the black smoke from every living being right on top of your anger. And when it comes in, it's like a

flame that burns and incinerates your anger, and then you become pure white light and you're totally happy. And every living being is, is free from suffering and they will never again feel anger or any negative emotional feeling.

So what, what we're doing is we're making our suffering useful. Does that make sense for everybody?

Yes.

Cool. That's good. Now, any experience you're ex you're feeling that is negative, like or, or the unattractive, right? Like anger, you get mad because there's a bad smell in your house or you get, you get mad because your friend. Tells you you're fat. I don't know, whatever. Pick a reason. So the unattractive things are pretty straight up now, the, the attractive things, the desire.

Okay. This could be seeing a man or woman that you feel very attracted to and that wanting, okay. That wanting seems like it's good, but it's like a, it's like a, it's like a, they, they, they have this analogy. I think it's a honey tip. A honey tipped like poison on the tip of honey. So it's like, imagine like a needle or like a thorn that has honey on it.

And you think it's like sweet, but it's actually poison. That's kind of what desire is. It's desire seems good for you. Kind of like drinking a Coke. You drink a Coke. I mean, if you sit down and drink a six pack of Coke, that is a precursor for diabetes guarantee you that. Okay. All of it. Just look at the American health statistics.

A lot of people are suffering from illness, brought on by poor diet. Okay. And sugar is, is a cause of that. So sugar, when you drink that Coca-Cola you're like, man, this is wonderful right later on. You don't feel good. That's what desire is like. So you really, you get attached to, to a person and you really want them, you wanna be close to them.

What happens when the relationship falls apart, you're miserable, right? Whether it's a friend, a boyfriend, or a girlfriend, a husband, or a wife, a sibling that you wanna have a better relationship with a coworker, maybe a job you love. These things seem really great until they dissolve cuz everything is IM permanent, right?

So when you start feeling that desire, I want this, I want this. Instead of feeling like that resistance to the desire, that's got you. I pray that this desire attracts the desire that every living being is feeling right now and frees them from that

desire and brings them perfect peace. Now it seems like why would I want to take on this negative thing from all these beings, remember the willingness to take their suffering will burn away your own egoistic self cherishing.

Right? So it's so actually it seems like we're bringing in something negative, but we're actually taking medicine. It's like medicine. Okay. Here's something you could say. Sadly, just as I indulge in my central cravings right now, countless beings in the universe are overwhelmed by desire, indulging in countless negative acts, extract all of these desires of other living beings in a single gesture, taking them into your heart and praying may all of these sentient beings be endowed with the virtuous root of non-attachment.

That's peace and freedom non-attachment is freedom. Okay. In the same way, extend this practice to all five poisons, the five poisons are anger attachment. So like desire and aversion, right? That's anger and attachment delusion. That's ignorance, jealousy and pride. Everybody knows very well what those are.

So that's what we're doing here. The next one is tra in all actions train by the words, essentially, you're just making, you can verbally make prayers, okay. May all being suffering and their causes ripen upon me and may my own self be subdued and made no more. That means the thought of the self may the may the thought of the self, the selfishness be burned away by the suffering of all living beings.

May all their suffering come into me and burn away the thought of my own selfishness. Okay. And may my virtues, which are all my good qualities, ripen upon all sentient beings. And may they become endowed with happiness and you wanna try to feel this from your bones, cultivate the thought, oh my dear mother, my dear brother and sister sentient beings.

Most dear indeed are all of these beings. When I first started practicing, I would sit with AALA. It's like a Tibetan rosary. I would sit with AALA and I would recite this. So I memorized it. So I would say may all. And I may not have the words exactly. Right. But I would say may all Senti being suffering and there causes ripening upon me and made my own self be of dude and made no more made my virtue ripen upon all sentient beings.

Oh my dear mother, brother, and sister San beings. How dear indeed are all these beings. I would do that for hours, trying to change my selfish mind into a mind that that is expansive and loving of all sentient beings. So Tonglen is like a visualization exercise, right? Where you're, you're visualizing taking the suffering.



You're feeling the breath coming and going. And it's kind of helping you concentrate on that taking and giving. Whereas this is just a different way to, to build the same type of stamina. We're just using words, right? Male Senti being suffering, or the causes ripen upon me and made my own self be subdued and made no more.

We're just using conceptual words to try to ripen our mind with love and compassion. Okay. So I, I, I highly encourage people to start to, to memorize some of these things, because then when you have a 10 minute break, you can, you can get out your ma and start and start doing these. And that will start to ripen your mind for love and compassion.

Any questions.

Okay. Now we're getting into 0.3, which is really beautiful. It's called taking adverse conditions onto the path of enlightenment. What this means is we're taking all negative experiences that we have, and we're putting them into our practice of Dharma. It's basically like a silver bullet. It's like a panacea.

It's like a cure. All that allows us to make every single moment of our life positive. These are all the subpoints, which we'll get to. So this one is called win the world and the beings within boil with negativity, transform adverse conditions into the path of enlightenment. So this is where Tibetan mind training completely flips around what normal people see, think and feel.

Okay. So misfortunes are viewed as adversities and obstacles by those unfamiliar with Dharma, but for someone who has entered the gateway of Dharma, the master said these negative situations are exactly like what Chana explained to Shagan. If someone has mind training. Then all of this such as physical illness, mental suffering, basically anything that you typically would say, oh, that's really bad.

Lose your job, get a divorce. You get sick, whatever negative life experience you're having, usually you would really push it away. Mind training is saying, Uhuh, you don't have to push it away. You can take it and you can flip it and, and, and use it as something to bring you joy. That's why this is. So I can't even explain how powerful mind training is.

And just thinking about this brings incredible joy to my heart because we're, we've been given this blueprint of unshakable happiness. So if you have mind training, then, then whatever comes up. Physical illness, mental suffering, lose your job, lose your girlfriend, wife, husband, boyfriend, family member dies.

I mean, anything, no matter how bad it is, it becomes a skillful means through which you receive the blessings and higher attainments of the teachers and of the three jewels. Now, when you hear the words, blessings in American society, Takes on and connotes and is commensurate with a different, it means something different and ti Bedden Buddhism.

When we talk about receiving a blessing, we're talking about a powerful teaching that can bring us peace, happiness, and tranquility. So this mind training is going to teach us how to take any negative circumstance and convert it into a positive one. Remember back to the last one, we just studied three three objects, three poisons, three roots of virtue, right?

The three poisons are things that we really want. Things that cause desire, things that cause lots of aversion, hatred, anger, we wanna push it away. And then things that are neutral, which kind of cause ignorance. All of that. We can take that into ourself and pray that it's removed from everybody else. And I will be willing to take that on knowing that it burns away my ego and my suffering, cuz all suffering comes from selfishness.

So what this is is it's saying no matter what comes up in your life, no matter how bad it is, take it into LoJo and use it to purify your own suffering. And it will, it will do that if you do this consistently. Okay. So, what we're doing is we're transforming all negative situations into beautiful opportunities to ascend our infinite human potential.

What we're doing now is we're getting to a place where everything can become a, a cause of positivity. And I can't think of anything else that we can find in our lives that will cause positivity, no matter what comes. Think of it. As you know, now we're in the COVID era and everybody's getting vaccinated.

Think of this, like a vaccination only instead of a COVID vaccination. This is a vaccination for something that causes way more suffering than COVID. You know, when, when COVID first came, I really had a lot of anxiety about it, but then I started thinking about COVID and then I compared it to selfishness.

And I would say selfishness is the real pandemic because selfishness has been here forever and everybody has selfishness. That's the real pandemic. And I'm not, I'm not making light of COVID because I've stayed in the house for months and months. And I have a lot of compassion for the people that had to, you know, go through that sickness, the people that were on the front lines.

So I'm not making light of that, but everybody is suffering from the pandemic of selfishness right now. It is the root cause of all of our suffering. So this mind training is like a, a vaccination for selfishness. We, this is the golden chance for us to make every moment of our lives, meaningful, positive, and beneficial, not just for us, but for others.

When we become willing to take the suffering of all beings on top of our stomach ache or on top of our headache or on top of our sadness, because our friend left us, he doesn't call me anymore. I'm sad. Take the sadness of everybody on top of your suffering. When you do that, you, if you really do this consistently, you're gonna become so open that you become like a doctor for every living being, this is very possible.

Okay. Atisha was the, I believe seventh century, century or 10th. It might have been 10th century a, it was a long time ago, either way, 10th century Indian Buddhist that brought Buddhism back to Tibet and revived Buddhism. Buddhism had kind of degenerated in Tibet. So Atisha brought it back. And this Tonglen practice was actually Aisha's heart practice.

This is really what he was known for. So he said there is no remedy in either the mantra or the perfection vehicles that can be an adequate substitute for entering the gateway of this spiritual practice. Here's what Aisha was saying. There is no practice superior to, to mind training. Now, this is interesting because in Tibet and Buddhism, they say the Viri, which is the mantra doing mantras and visualizing.

They say that that's the fastest path to Buddhahood, but yet here's a Tisha saying that there's no remedy. There's no substitute for this compassion practice. And I would say, and by the way, I practice tantra, I practice mantra and visualization. I would say this practice is so simple and direct. You can use it right now.

You can use at this very moment, anything negative that comes up, you can flip it and make and turn it into a positive, okay? Miss your flight, your, you try to go on, on a flight somewhere. You miss your flight. Wonderful. This is wonderful. May every other living being who missed their, their plane ride made their an anxiety, frustration, sadness.

Ripen upon me, you got a family member. Who's sick. May the sadness I'm feeling because of my sick family member. May it attract the sadness of all living beings extracting their sadness like a thorn, right? You, you can hear that like a popping sound. When you pull the thorn of sadness out of other living beings, this stuff making sense for you guys.

Any questions or comments? I hate it when you guys are so quiet.

Okay. That's all right. So next point is called banish all blames to a single source. Now what we're doing here is we're taking the real enemy and we're, we're saying I'm gonna hold you accountable, Mr. Enemy, or miss enemy. Now the, when we banish all blames to a single source, we're banishing, instead of pointing out there and saying that guy or that girl did this to me, we're saying, this is my fault.

The reason I'm suffering is because of the thought of selfishness, the selfish thought that puts me high and, and higher than anybody else, 24 hours a day, I'm trying to protect me. Me, me. That is the thought that causes suffering. So banish, all blames to a single source is . It's like, you know, the old saying this will put hair on your chest.

and I realize the women here are like, please don't use that example, but everybody knows what that means. You know, when we say this will put hair on your chest, it's like, this is not easy. This is, this is difficult. This will make you mature. Right? So banish, all blames to a single source is about holding ourself accountable, holding our own selfish, thinking accountable for our suffering.

But it's not about like. Becoming really negative about me. Oh, I'm a horrible person. Oh, nobody likes me. I can't do anything. Right. This is not that this is not like I'm so ugly. I'm so fat. This is not that banish all blames to a single source is about the thinking. It's about looking at our, our stream of thoughts in identifying the thought that causes all our suffering.

It's really our psychological addiction to me. And remember, that's just a thought. So what we're doing is whenever situations come up, we're, we're, we're just admitting, were it not for my self cherishing, then this wouldn't be such a big deal. Does everybody understand that it's not really possible for us to suffer if we don't have self cherishing and selfishness, because it, when, when difficult circumstances arise, if we're not addicted to me and what I want, then guess what we're gonna open.

Does everybody understand that if you open and let go of your own desires, you're gonna be pretty peaceful. Think about this. If you don't have expectations. then no matter what comes is just another tree passing by you. When you're driving to where you're going. You guys know when you drive in the car, right?

You pass trees, you pass buildings, you don't see a building and be like that. Building's white. I don't like it. I hate that white building. No, you're not doing that. Are you anybody ever drive by a tree and, and get really pissed off at the tree? I hate that tree. I hope not. I hope you guys have it. Cause if you think that way, then that you're even worse than me.

I don't think you guys do that. Right? You don't drive by trees and get mad. Do you anybody? I don't think you do. So when you don't have any expectations about the trees you drive by and the buildings you drive by, you're free. Those things are not sticky. They're not sticking to you, but the things that are closer to home, we let them stick to us.

Right? You're worried about your job. You think you might get fired. You're worried about a, a relationship you're worried about your health. We get, we take these things very, very seriously. So the suffering we have to, we have to learn. The suffering is coming from inside. Our mind is going like this, right?

Our mind sees something and says that's important. And by the way, this happens in milliseconds, right? We see something, we think of it as important. That is just a manifestation of our selfishness. So the problem is not the external things that appear that seem good or bad. That is not the problem. The problem is our mental functioning, our psychological functioning, that grabs onto what we want.

We grab onto an outcome and say, I want this right? And then we suffer because there's, we're not open. We're narrow, we're closed down. We're shut down. Nothing's gonna get in. Right. Does everybody understand that? What this point's about is we're trying to be honest with ourselves. We're trying to be honest that it is the selfish thought of what I want.

It's the selfish thought of what I need that, that causes suffering. Does this make sense for you guys,

anybody ever have a relationship with somebody where you feel like it's, it's not balanced because you give more than they do anybody ever, ever had one of those everybody's hand better, better go up right now. because everybody's had one of those right. You guys know what I'm talking about. Okay. That's where this whole thing, like, don't take my kindness for weakness.

Don't take my kindness for weakness. That's where that comes from is we think we're getting taken advantage of everybody. Understand that here's the deal, that person. And by the way, I'm not, I please do not think that I'm on a soapbox

saying that I've mastered this. The, these are lifelong practices. The more often we, we study and reflect on these, the more likely we are to purify our negative thinking.

But it doesn't all come at once. This takes, you know, this takes time. So when somebody, when, when we're doing a lot for somebody and they don't appreciate us, you guys know how that feels like you, like you do everything for somebody, and then they totally like, they don't even say, thanks. You ever hold the door for somebody.

And they just walk right in they're on their cell phone. How angry does that make you? That gets me. That's one of those things that gets me. You know what I, since I was young, you know what I really haven't liked is mean people I've always despised mean people in fact, mean people make me twice as mean to make me feel twice as mean to them as their little amount of meanness to me, like, you know, I, I just always felt like we should show each other gratitude.

Like, if somebody does something for me, I'm like, thank you so much. This you're. Thank you. How do I repay you? I've always, you know, that's how I've always thought about things, but guess what? Not everybody thinks that way. Not everybody was raised that way. And that is not a reason for us to judge them. If we do something nice for somebody and then they don't reply the way we expect them to then guess who's at fall.

When we get pissed off, we are because it's, it's our psychological functioning. Right. And the funny thing is our whole life. We thought that the real problem was them. We really thought that they were the problem, right? The simple example is you're driving down the road and somebody cuts you off and they scare you.

They, you, you almost get in an accident, right? And then you get really mad at them. And you really think that they caused your anger, but they didn't. It's, it's a, it's a, it's an optical illusion going on up here. We're making, we're making this stuff up. So in a way, banish, all blames to a single source is about understanding that it is my thinking.

It is my thinking that dictates my, my peace and contentment or my anxiety, anger and suffering. Right, right. It's it, it is not when I used to read this, I didn't really understand cuz I was new and I hadn't, I hadn't assimilated this enough. And I was like, you could, you could accidentally kind of get into like self-loathing and like self hatred.

Right. And that's not what this is. This is not about like, I can't do anything. Right. I'm such an idiot. Ah, this is not that this is about my stream of thoughts. The continuous stream of thoughts that I've had from beginning of beginningless lifetimes, if you believe in reincarnation or if you don't, since you, most likely, since you were literally conceived in your mom's womb, this stream of thoughts has been selfishness.

Okay. So that is the enemy. The real enemy is your selfishness. It's like somebody that broke into your house and they're punching you in the face. Right. And you're like, you're so nice. You're so funny. No, you're not gonna do that. Right. If somebody comes in your house and they start stealing your TV while you're watching Netflix, you're not gonna be like smiling and saying like, I miss you.

Where have you been? no, you're not gonna do that. You're gonna be like, dude, I'm really scared. Does he have a gun? I'm gone and you're running out the back door. You're not gonna be like, oh, come gimme a hug. And that's a big knife. Come gimme a hug. No. And the metaphor I'm using is that guy that breaks in and tries to steal your TV.

That's your selfish thinking that you love, oh, I'm gonna take a bubble bath. I deserve it. That is the selfish thinking, right? Oh, I deserve a new car. Look, look what Jean is driving. I deserve that that's selfishness. Right? And then you get into this whole thing where you're addicted to the fulfillment of me.

And guess what? Here's the real problem. The real problem is everybody you've ever met has the same thinking. So if, if you got 7 billion humans floating around earth and they all are, they have the mantra, Mimi me going on. And then here you go. What's gonna happen. Boom, boom. You're gonna bump everybody.

It's bumper cars. This is real life bumper cars. You're literally driving into everybody because you want what you want and they want what they want. And guess what? 99% of the time, those two things don't, they don't jive. Right? So. For me, this has always been one of the most profound points of the seven points, because it's like interesting.

Yeah, I did a lot for that person and they didn't, they didn't even say thanks. But my anger is I'm causing my anger. Now, conventionally, you could argue that that's not really cool of somebody to do, but they, nobody can come into your brain aside from maybe a brain surgeon, but let's just put him out of the discussion.

Nobody can come into your brain and twist wires around. They has anybody ever came in your brain and moved wires around? I don't think so. Right. So that means they don't cause our anger. They don't cause our suffering. We cause it, we see, we see something and then we make a judgment and say, awful, you're awful.

That's what we do. Right. So what we're doing in this banish, all blames to a single source is we're trying to develop honesty about what causes our suffering. It's self cherishing. Think of it like this. If you have a hand and you're squeezing it, I want everybody to squeeze their fist right now with me.

Just do an exercise and I mean, squeeze it hard so that it's uncomfortable, harder. Like really squeeze it hard. Does it hurt a little bit? You young people are like, no way 20 years. It hurts me. Okay. Now, now let go. Now when you let go, it feels different, right? When you squeeze it there's pressure. Even if it doesn't hurt you, cuz you're not old.

Like me, it's still, there's a tightness. Is there not like a pressure? Right? And then when you let go, there's no pressure. Right? That's what our minds do. Our minds grasp onto things, right? Oh, I don't like this. Ah, like that's what our mind's doing. It's not as loud as me, but our minds are doing that all day long.

Now, if you just let go of the fist inside your mind, just let go. And, and see what the, what the root causes the root cause. Is this what I want? It's the, I want what I want and anything else, you know? So it's, it's almost like mathematics, right? If everybody knows what numerator and a denominator is like one divided by two one's numerator two is a denominator, right?

If you do a calculation to a calculation for happiness, one is what I want in any given situation. Right? That's one. And there's only one outcome usually, cuz we want a very. Don't we normally want a really specific thing. When we're dealing with situations. I want this, I wanna get promoted. I want this call with my customer to go well, whatever it is that the numerator is one, the denominator is infinity, cuz anything can happen at any moment.

Right? Have you guys learned that, you know, December, 2019, we were floating around life was good. And then boom, COVID knocking out the door. everything changed. Did it not? Did it, did it in our lives? Like literally overnight? Like what? I haven't seen my family. I haven't hugged my brother for years. I mean, this is, this is what was my point though.

that's the only problem is I forgot what I was, what I was going towards.



I don't really know what oh, I know. Okay. Numerator denominator. I'm sorry. I've had a long week numerator denominator. Numerator is what we want. Okay. So take one and you divide it by infinity. So my point was infinity is we didn't think COVID was gonna come, right. I mean, we were fairly happy, fairly secure in our lives compared to O overnight, all of a sudden there's this disease that took over everything.

I mean, it took over the world, right? so when you, when you singularly focus on what you want as enumerator and you, so what's one divided by infinity. Does anybody know the answer to that mathematical equation? It's point just imagine zeros point and imagine zero is filling the whole earth and then a one, that's the likelihood of us being happy when we're solely focused on what we want to happen in life.

Because if, if, if you have one thing you want, but the potential of what can happen is infinite. One divided by, let's just say there's 500 outcomes of any given moment, which by the way is not realistic, cuz there's more than 500 outcomes, but let's just say what I want is one thing I'm using my calculator and, and, and the potential outcomes of a situation are 500.

That means is that right?

Point zero two is the number. So we, our likelihood of happiness when we're really addicted to what we want to happen is, is we're not gonna be happy. It's not possible right now. What that's called is being narrow minded. It's called being closed off, right? Anybody here ever talk to their friends lately who have other political views than you do.

How's that go? surely I can talk logic with this person. Eh, I don't know. now, if you enter into a conversation with somebody and they have a totally different world belief, by the way, it doesn't have to be politics. It could be any topic, right? You, you start to go into a conversation and you think you're going to show them that you're right.

And they, and they have a totally different political thing where like you think like, do they, do they have eyeballs? like, they can't see reality. What channel do they watch? So you, you have this thing, right. And you're thinking, yeah, I can, I can talk logic to them. That's your one ex expectation. And then the potential that could happen is infinite.

Right? You you're not, you can't be happy. You can't have contentment. That's called being narrowminded right now, if you open up and you start to try to

practice radical acceptance and say, I'm gonna try to accept what comes right. By the way, please don't think I'm telling you to let your friend punch you in the face and just accept it.

That's not what I mean, but I'm talking about psychologically, your boss says something to you that irks you. If you close and you want to tell him about, oh, you know what? I don't really appreciate how you're talking to me. I don't feel appreciated. I work really hard for this company. How's that gonna go?

Good luck. Get, get your box ready. And then go on indeed.com and find your new job now, a different way that that could go down. Open. My boss said something to me, open force yourself to open I'm feeling. Here's what I'm feeling right now. He said something. Here's what I'm feeling. Here's what's going on inside of me, open to it.

Just feel it breathe, feel it. And then you can see that self cherishing, right? So that's what we're talking about is on the surface. This seems like a simple thing. Banish all blames to a single source, but the implications of this one point are very deep, cuz we're getting to the heart of the matter. The, the Budha taught the something called the four noble truths.

It was one of the first things he taught. One is there is suffering two. There is a cause of suffering three. There is cessation 0.4. There is a path I might be mixing those up, but the cause of suffering okay. Is self self. First of all, thinking there's an independent self. Second of all, doing everything you can to take care of that self.

One more sort of image for you. You know how a mother takes care of their baby and just does everything changes. The baby's diaper feeds the baby. You guys know what that is, right. You've seen that before. That's what we're doing with ourself. Oh, let me feed you. We're doing that with me, our whole life.

We've doing that. Oh. Oh, you hurt your toe. I'm so sorry. Like the littlest things. Right. And we just wanna baby ourselves. We that's what we're trying to let go of. Okay. And if you really can be honest, you know, once you started doing Tonglen, you'll know immediately how selfish you are. Right. And, and that's what we wanna break through.

And you will break through that with consistent practice. So we wanna understand that it's our selfish thinking, not the outside world that magnifies our suffering and makes life unbearable. Okay. So we gotta let go open, let go of the thinking open and understand. It's just a thought your thoughts can't get you.

They, we, we let them get us cuz we build them up. But if you just let go, you'll be fine. It'll all fall to the ground.

I think we made it to 1155. So we have a few minutes for Q and a any Comments questions. Thoughts? What do you guys think?

Not everybody at once. Stop being shy. What do you guys think?

Just tired.

I know somebody has some thoughts be the, be the brave one that speaks up.

What are you thinking, Thomas? I see it. It wants to come out. I don't know. I think when we talk about the ultimate and conventional truths, the conventional truths are definitely a lot easier to grasp. I

that's all I have, which which ultimate truth were we talking about are when I'm talking about the thoughts, is that what you mean? Well I think the earlier class of the emptiness, right, right. Yeah. So like when we're talking about like the conventional truths here, like I think to me that stuff makes a lot of sense.

I definitely agree with it. That's yeah. An easier concept to grasp than the ultimate truths, which I guess will take a little bit more time for me. Yeah. To be honest with you, the, the conventional truths are really like the fuel of this vehicle, the fuel of the, of the Loong practice. Because most of us, you know, it's it's for most of us, it's kind of hard to see the, the ultimate truth, but you can, I, if you're honest with yourself, most people can see the selfishness.

I mean, if you have any modicum of honesty, like self honesty, you can be like, yeah, yeah. I'm a little more concerned with me than Johnny. Yeah. , that's pretty true. Right. So you're right. It's much easier and much more practical to build really strong muscles of compassion and love. Okay. And honesty, because you know, you're building, if you're honest about your selfishness, then you build wisdom.

You build wisdom about reality. Right?

What else? What do you, what else guys? Any, anybody else? Kyra, Steve, Jason, any, any other ideas? Kaia, you have anything for us? I'm thinking. So when you said babying yourself and trying not to self cherish, the major takeaway I got from that is not to take your own life so seriously, because once you start doing that all the major ego issues will arise from there.

And that's the root of it is what I can interpret. That's wonderful. Yeah. You're, you're really seeing clearly caveat because, you know, if we think about planet earth, the population keeps growing right. Of humans. So I'm one divided by, let's just say 7.5 billion or 8 billion. But yet it's funny because we think about what we want so often.

So yeah, you're, you're totally right. That's really good insight,

Jason, and Kyra and Steve, what do you guys think? I think some difficulty noticing my own self. I should I say, I, I know it's there, but I, I guess I, I don't know if not feeling guilty about your own selfness or just technology. It. Yeah, guilt. Isn't really practical. So, cause I, well, so let me qualify that. So when we do purification practice, we, we are supposed to, to create a heartfelt regret about something we did bad.

Right? You hurt somebody, you did something negative to purify that one of the four purification steps, which I think, you know, Jason is sincere regret. Okay. But what we're talking about here is, is something different. We're talking more about learning and understanding that anything that we want is basically just feeding this self cherishing and it's locking us into a closet where there are very few opportunities that we're,

we're trying to understand that thinking. I mean, you know, you think about some sort, right? Most people are.

I don't know. People think they're happy when they buy a new car or they think they're happy when they friend , their friend tells them, they look like they lost weight, but those are temporary hap happinesses right. And they're, they're driven by this ego. So what, what I would say Jason is if you're having a hard time seeing your selfishness start to look at your mental emo and emotional disturbances and find out what would happen if you didn't have a preference.

Because really what then, then what you're talking about is liberation. If you have no preferences, you're, you're actually free. Aren't you?

Does that make sense? Does that help? Yeah. Yes. Kyra and Steve, what do you guys think? Uh, Go ahead. Oh, alright. I think a takeaway for me was you know, when challenging experiences or phases happen in my life, and then I get through them kind of view them as trophies, like, oh yeah, I got myself through that. And that made me like a tough and resilient individual. But instead, just when those experiences happen, just kind of taking in, you know, what

everyone else is going through, basically the, you know, the suffering or pain and all that other stuff.

So I don't know if that made any sense, but that was just kind of. Not making it all about me again. So yeah, that makes really good sense. Yeah. Cuz that, cuz that's what, that's really what we're, what we wanna learn, how to do is when anything in life that would typically be called, that's a really difficult situation.

Right? In those instances we can instantly remember there's a, there's a million people, there's a billion people. There's a, there's a trillion living beings, suffering from whatever I'm feeling right now. Stomach ache. There's a trillion living beings. Cuz remember you got, you got worms and bugs and birds and sea animals.

They all have stomach aches like us or I don't know if they have a stomach, but everybody, all living beings are in the same place as we are. They want happiness and they don't wanna suffer. Right. So yeah, you're, you're totally right. And, and when we drop into that immediately, immediately we see our own selfishness cuz it's like, oh my stomach.

Oh cuz I earlier my stomach was hurting really bad. And so what I did was I tried to instantly start doing that practice. Right. There's infinite living beings right now that have the same pain I do. Let me take their pain, let me breathe their pain in and free them. Right. Like a pulling the thorn out of them.

And then all of a sudden, it's almost like you are the purity of your suffering. Gets diluted. It gets washed away. Right. Because you're thinking about all these other living beings. That's really good. Steve I think for me, it's been it's been a process of learning to analyzed, I guess, the situation where it's it's negative or the outcome's not the same is to stop and, and look at it, analyze it and try to take the eye portion out of it.

And that, that seems to make things a lot easier unit up with a different outcome. Now it's getting in the habit of trying to do it every time. So that that's taking some work, but I think overall in general, that that's helped a lot. That's awesome. Well, thank you guys for all sharing your insights with me.

I really appreciate it. We'll do quick dedication, prayers. Remember these these prayers, you know, when you first look at 'em, it's kind of hard to understand, but these are sort of actually the whole Buddhist path is sort of like Tomlin. I,

because really what we're doing is when we're happy, we de we give it away. We dedicate it. When we're sad. We say everybody else is sad too, and I'll take it in. So it's like this constant forgetting about me and trying to think about we right, made a Supreme jewel buddy Chita that is not a arisen rise and grow and made that which has arisen, not diminish, but increased more and more in the land and circle by snow white mountains.

The source of all happiness and benefit flows in your person CIG Tenzin Yaso please remain until some so ends just as the Bodi sat from Mondu attain dominations and some EDI. So now do I dedicate these merits to train and follow in their footsteps as all the victorious Buddhas of the past present and future praise, dedication as Supreme.

So now I too dedicate these sources of my merit for all beings to perfect good actions.

All right. Anything else before we shut this bad boy down. Thank you, Jason. Thank you guys. It's really nice to practice with you all. Appreciate it. One last thing before we shut down When, when we think about the big aspiration of Buddhism, we're, we're all the prayers always say, may I become a Buddha to benefit all?

Okay. That's that's what bohi CHTA is. So bohi CHZ is this wish to become a Buddha to benefit every living being okay. Now, out here in the world, it turns out there are a few people that irritate us just a few. So if you go back to when you were born and think about all the people that might have irked you or irritated you, or made you mad or upset, there might be a big list.

Okay? When you don't understand mind training, which is what we're studying, you think of all those people as negative. But when you start to think about the, the Supreme wish to become a Buddha, to, to, to rescue all living beings, you think about that wish the only way to become a Buddha is to have an object of compassion.

And that is Senti and beings. Every Senti and being is, is a potential object of our compassion. If they were not here, whether they're difficult or not difficult, you know, whether they give us a hard time, whether they treat us great or don't treat us great. If they were not here. We would not have a way to cultivate compassion.

Cause who would you cultivate compassion for the sky? I hope you're okay, Mr. Sky. No, of course not. Right. So, so living beings are, even though they seem

like they cause us a lot of suffering. If we get our mind right, then we'll understand living beings are the fuel that allows us to create compassion so we can become, so we can ascend to a higher human potential of pure love and compassion.

So I just wanted to leave you guys with that. You know, something to, to think about is that, you know, sentient beings. So, so in, in Buddhism you make offerings. So like you set up an altar like back here, I have one and you, you like candles and you like incense and you make offerings to the Buddha. Right?

And, and all of actually there's multiple Buddhas. You see all my Tokas, you have all these different Buddhas, right? And Bodhi sofas and Buddhism. You make offerings to these, to these higher beings because we want to embody their qualities cuz their qualities are love, compassion, wisdom, right? So we want to embody their qualities, but the Buddhas have said don't make offerings to me go protect sentient beings.

So literally the Buddhas have said don't make offerings to me. Don't you don't need to pray to me. Go. And save Senti and beings. So when you think about that, that's a lot different than maybe the religion. Some of us, some of us were born into, right. Can you imagine another religion maybe that believes in, in a, in an all encompassing God where the God's saying don't pray to me go and take care of your brothers and sisters.

Actually, some religions probably say that, but the message gets lost by the humans that embody those religions. So just wanted to leave that with you guys is every living being is our ticket to Buddhahood, which means our ticket to freedom from suffering. So, Hey, little guy.

All right. Make sense, guys. Okay. Thank you everybody. Have a safe weekend. Be happy. Be peaceful. See you guys next week. Cool. Thank you. Bye guys. Thank you. Take care.