

Lojong Class 11

All right. So we're making good progress. We're now on 0.3 and point. Three's really cool because it's all about taking adverse conditions onto the path. So one of the things I've always had a genuine and sincere appreciation for Loong about is the fact that Loong is like, look, some star is very difficult and we're gonna teach you how to, how to take all of the bad situations and understand them to be bad, but flip them.

And so that they become beneficial for each of us. And that's something that's quite beautiful. And it all happens in our mind. So it's something that we can control. We can control our outlook and we certainly cannot control the world around us. And that's something that each of us have to sort of accept, but we can definitely control our outlook.

So we're gonna be talking about that point today and then as always cultivate pure motivation. And this is just the wish that, you know, as a result of our DMA practice, may all living beings benefit, right? And if we continue to cultivate that sincere wish our selfishness will slowly be stripped away, which is a great way to remove our suffering.

Everybody here already knows about the activities. So we don't need to spend a lot of time on that. This is the third point taking adverse conditions onto the path of enlightenment. And then these are all of the subpoints of 0.3. So Last week, we, we started on banish all blames to the single source, which is basically saying like, look, no matter what happens in the world, when I suffer, there's a direct correlation to the thought of me, me, me.

Right? So there's, so if suffering arises, then the thought of me is there along with that suffering. So what banish all blames to the single source is this identification of the real root cause of suffering, which is the selfish thought. So I'm just kind of reviewing this point with you guys. And it was something you didn't make it last week.

The bottom line is vanish all blames to the single source is not necessarily about self mortification or self-loathing or, or thinking, oh, I'm the worst ever. It's not that it's more like, oh, my boss said something today. And then, and, and I had a certain feeling when he said that and I, and I became angry and arrogant and inside, I wanted to, you know, yell at him and curse him out.

Now a non DMIC person would be like, the world has always given me difficulty and my boss is a jerk, but a person with mind training experience who's actually practiced this right. Would be like, oh, that's, that's my self cherishing. That's my self grasp. Right because my boss said the same thing to my peer and my peer was totally cool with it.

And he kind of took it and, and, and, and made it a productive conversation. Right. But then, then when it happened to me, I wanted to throw a refrigerator at him. Right. So it's like, , it's like, LoJo empowers us to what it really is, is a very, very skilled way to practice, accepting the world, to accepting the unfolding experience in front of us, instead of being blown around by what I want and what I don't want, because when we're blown around by what we want and what we don't want, we just suffer because you, because whatever you want is IM permanent.

So if you get what you want, which by the way is not always guaranteed, it's only gonna be there for a second or for a few weeks, or for a few months or whatever it's going to dissolve because all pretty much all phenomena arise, persist, and then dissolve. Right. We all know that that's impermanence.

So for that reason, we want to take LoJo and use it as a, a healing A healing outlook on the world that allows us to convert every situation into a productive, valuable situation. No matter how bad it might seem, we can take the situation and make it beneficial. Okay. And that's what this banish all blames to a single source is about is whenever we have issues, if we can be fearless, courageous, and honest and look right at ourself, we will see the glaring eye right there.

You know, that, that egoistic me, that wants what we want and is not, for some reason is not okay with what's arising. Okay. So whatever befalls you without blaming others, think this is due to my own self grasping. Right? Think of it this way. A few weeks ago we did a little exercise where I said, take an in, take a situation that you're dealing with.

And, and then project it onto a movie as if you have actors in a movie. And I think most of the people in the meeting said, that's really interesting because I went from being really emotional to being freed from the emotion when I put it up on the movie. Right. And so this is sort of a way to say, look, I know that when I suffer, it's because I'm grasping at self that that doesn't really exist.

So in order to free myself from my suffer. I'm gonna say everything that causes me to be unhappy dissatisfied an the five poisons are anger, attachment delusion, jealousy, and pride. So anything I experience that evokes those

negative emotions, self grasping is the culprit. Now remember self grasping is a thought, right?

Self craftsman's a thought, so we're not saying, oh, this, this, this thing here called my body. We're not saying I'm horrible. Right? We're not saying that. We're just saying the thought, the selfish thinking and the belief that there's actually an independent self. That's the culprit. Because if you go through your whole body piece by piece to look for a self, you won't find it.

It's nowhere to be found. So it's just a men. Self is a mental projection and that's kind of what we're, we're, we're coming to the conclusion like, okay, this mental projection of me being important and me existing, independently causes all my issues. Okay. So that's banish all blames to a single source. So if you let go of your expectations in life, nothing can stick to you.

So if you let go of the selfish wishes, the wants the desires, and you rest in the freedom of letting go, you're gonna have nothing but contentment. And this point kind of gives us permission to do that in a skillful way. So we just need to understand clearly that our selfish thinking, not the outside world, magnifies our suffering and makes life unbearable.

Right? So, so we're trying, so, so this banish all blames to a single source is saying the, the thought of me, my, and I causes all my suffering and I have to learn how to let go of that thought you need to see it, and then you need to learn how to let go of it. Okay.

So bar, this is Bardo Tuku on the right by the way, he passed away three weeks ago. So please cultivate the wish that he finds peace in his journey as he moves to the next rebirth. So he said that the two ways we typically respond to things is I don't like this and why me, those are the common responses.

Okay. So we need to understand why things happen to us. There's never been a self. Okay. It's, it's a mental projection and we, and we project it onto the body and the mind, and then we believe that it actually exists independently of our thinking. And so as you guys know, Buddhism believes in reincarnation life after life.

And what the LoJo masters say is that, although there's never been a self I've fixated on it since timeless, beginning since, since the beginning of time, which we say is actually, beginningless, I've fixated on this me. Even at the cost of all other living beings, I've done everything to benefit myself regardless of how it harmed others.

And that's what is actually causing the current suffering that I'm experiencing is that habitual pattern. So when we act selfishly that produces negative karma.

Yeah. So essentially it's just, it's coming back to this reality that all the selfish habituation that I've created has caused me to accumulate a lot of negative karma and then whatever arises that whatever suffering arises, whether it's sickness or sadness or loneliness, it's a result, right. It's a result of a previous effect.

So that's so on one, on one hand, when we banish all blames to a single source, we're sort of acknowledging that I did something before that's causing this to come up. But then on the other hand, we can also say that my predisposition with my own importance is what disables me from just letting go, right?

So if you get sick and, and you're not real preoccupied with yourself, you're just gonna say, okay, I'm sick, whatever. Well, I'm gonna let it be, I'm gonna accept it. Right. But if you're, but if you have a real obsession with me, you're gonna freak out. So we just need to understand. The role that the self cherishing plays.

Okay. Any questions so far?

I have a, a question. So I know like the, the self grasping, we could look at it from an evolutionary kind of standpoint that, you know, we evolved to have this idea that we need to protect ourselves. And for the most part in today's world, we're not really in survival situation. So it makes sense to, to that that self grasping actually hurts us.

But yeah, but in the rare case that we are in our survival situation I, I'm not sure that I would not protect myself, you know? Yeah. And, and I think you should. Right. So these and I always tell people this, you know, don't take these things literally if, you know, like the whole, like banish all blames to a single source, like if you're hanging out with somebody and they start punching you in the face, I mean, you don't have to, it's a choice how you, it's a choice, what you do next.

If somebody does that to me, I don't think I'm gonna say banish all blames to a single source. Okay. I don't think I'm there yet. I think what I would do is most likely who knows what I would do. That's unimportant. Protect yourself. Right? So if somebody, if somebody physically attacks, you protect yourself, get out of there, don't sit and enjoy that kind of treatment.

But when your friend says, how much were those pants, right? Or , or, or somebody's like, oh, you look like you put on a few pounds since a pandemic starts. Right? When, when, when like the, the, the most common daily experiences that most of us are probably dealing with when those things happen, and then you get mad about it, right?

Mm-hmm or, or you feel threatened or you feel hurt, or you feel insecure, whatever, whatever these, all, we have all kinds of emotions that happen millions of times per day. Probably. It seems like when those things arise, you know, look at that, try to look at that self grasping. And by the way, there's two things in Buddhism, there's self grasping, which is not understanding the emptiness of the self.

Okay. So self grasping is thinking there's a self that exists independently. If we think back to what we learned in emptiness, everything arises in dependence upon CPM, right? Causes and conditions. So the, the mom and the dad, the sperm and the egg caused this thing to arise, right? So, so causes and conditions, parts.

So the head, the eyes, nose, ears, all the parts of a body. So causes and conditions, parts, and then the mind that conceives and labels it. So really there's no phenomena that exists without a conceptual label, cuz otherwise we wouldn't even be able to sit here and have this class. Right. I wouldn't be able to, to use concepts to try to teach something.

So this self is a conceptual label. So self grasping is thinking that there's actually a me that exists independent of those things that I just mentioned. There is no person that that exists that didn't come from a sperm and an egg. Right. Mm-hmm right. So we're almost like a string of dominoes and the, the current string we're on looks like this, but at one point, if you go way back to the beginning of the dominoes, it was a, it was a sperm

So there was several years ago when I was on a plane. I I'm trying, what year was that? I don't know what year it was. It might've been oh 16 or oh 17. I think I was going to Cali on business and I was reading and studying a lot. And for some reason I just looked up at the plane and I was towards the back and I just saw like all these sperms and I was like,

I was like, I was like, we were all sperms once and we take all this stuff. We do real seriously. But at, at one point we were just this liquid substance. And then, and then, you know, over time we grew and changed, you know, expanded. And then at the end we start to contrast right. Or contract rather. So what we are is

not what we think we are and that, and we're grasping this self, but if you really think that I, or me exists, then which cuz you know, think about it, right.

You go second by second through your whole life. Which second are you? You can't really say right? You can't say, well, I, I I'm, I'm still the sperm. I know. I look funny. I did my hair today, but I'm still that sperm or okay. Maybe you don't think that. Are you still the toddler? Are you falling down all over all over your house?

No, of course not. So then are you the 20 year old? Are you the, you know, which self are you? And then you'll say, well, , I'm not this sperm, right? I'm look at me. I'm a human, but it's co there's a constant change. Right? We're we're changing every, I think Buddhism says there's 50 subseconds per finger snap, or some number like that.

So if you think about how time works, right? If this represents 50 subseconds, then you multiply that by your whole life, which subsecond are you. And then you come to the conclusion that me or my, or I is a, it's a conceptual label. Okay. So that self grasping is what we, we need to understand. It's thinking there's something here that doesn't actually exist outside of our mental production projection.

Okay. Now self cherishing is easy to understand. Self grasping is a little bit complicated. Self cherishing is just me, me, me. I want what I want. And the other seven point something billion people. I don't think about them. They're not important to me. It's all about. And unfortunately, most of us have a fairly pronounced case of self grasping because we're modern people.

I think modernity in modernity encourages selfishness. It's the age of the selfie. Right. And then, so, so modernity as well as we're in a very capitalistic society. So most of us have been brainwashed from age, you know, whatever, you know, basically as soon as we could communicate, we've been brainwashed to believe in the pursuit of excellence, the pursuit of wealth, the pursuit of accumulation.

So it's self grasping and self cherishing and banish all blames to the single source is really saying, let's say I get sick. Right. Take my sickness and top and put it on top of these negative outlooks. Right. Does that make sense? You kind of asked a question and then I, I tried to address it holistically.

Definitely do not. You know, if like I just reiterating, if somebody attacks you, I mean, I think we should try to be safe. Okay. Mm-hmm that makes sense. Yeah.

Yeah. Now the, now the Buddhism, the mindset of Buddhism is that is a lot different than the mindset of non Buddhists. For, for example, if somebody breaks in my home.

Do I, do I shoot them or do I not shoot them? Right. And that becomes a whole ethical discussion. The Buddhist would say, no, you don't shoot them, but then if you're not alone, then, then it becomes, okay, well, what about my family? They're innocent. Theoretically, you know, the person that broke in is not innocent.

Those are just concepts, but so it becomes the, the Buddhist mentality about protecting yourself is probably a lot different than the mentality of our country country, men and women mm-hmm . So we'll save that for a different day, cuz that could could open a very large ball of worms, so, okay. Yeah.

Thanks. That's a good good discussion. Cool. So to understand it's my selfishness that causes not only that caused this to arise, cause I planted the carmic seed at some point to cause the current moment of suffering to arise. But also when it arises, my current mindset is I'm oppositional to accepting what's unfolding, right?

So we're a, we have aversion. So this is very important. Our aversion is coming off of our selfishness. We want what we want. And so since we want what we want, if something other than that comes up, we're averse to it. We wanna push it away. Does everybody understand that aversion? Let me ask you this. If you didn't have any aversion, if everything that arose you accepted, then what would your quality of life be like?

What do you guys think? Just imagine, take your biggest fear, your biggest concern, and just imagine that you were totally okay with it. What do you think your life would be? Like? Just the thought of that kind of blows my mind a little bit but I think it'd be a lot more peaceful. Yeah. And these, and these opinions that we create.

Right. What about what we want and what we don't want. They're not coming from the outside, are they?

No, but I guess they could be influenced by other people, so, oh, they're totally influenced for sure. But the, the thoughts going on in our mind right now you know, like if if somebody says something to us, right. that they don't really have control over our brain wiring. You know, it's it, we're the ones that really decide how we want our interior life to be, you know, and one of the things that's sad

about America and about most countries nowadays, is that we spent all this time working out and going to the gym and then 99.9% of the people don't do anything for their own mind.

There, there's not a lot of investment in mental health. And I would ask you if, if you think about the importance of physical health and the importance of mental health, if your mind goes wrong and you're in really good shape, so let's say you become delusion or delusional or psychopathic, right.

Mentally, but you're in great shape. And your body's beautiful. How good is your life gonna be? You're you're not even gonna know where you are, right? Because you have a mental mental illness, but then if you flip that and you say, well, okay, so what about if my body declines for one reason or another, and I end up wheelchair bound and I can't do anything and I'm unattractive or whatever, but my mind is pristine and peaceful and, and full of love and wisdom.

Then how good will, will your life be? Right? It's we can be very, very happy. Without any suffering, there was a Tibetan teacher that I was listening to at one of his books. And he said his his master back in Tibet had a disease of the spine. So he couldn't stand up straight and everywhere he went, he, he was bent over holding his cane.

And I don't know exactly like what his degree was like, how bad his range of motion was, but his master was completely, you know, he had this spinal disease and apparently he was incredibly advanced in his practice. And so every moment that he lived was full of pure bliss. And now when you think about that, you know, most Americans wouldn't think like, oh, you know, this person can be completely full of disease and, and be full of peace, you know, like no suffering.

It's really quite, quite possible actually. So, okay. So what we're trying to do now is we're taking all of our suffering and we're piling it on top of our ego, like, like a rug, like a rugby scrum, right? So it's like, we got all this stuff that we're dealing with, right. Life isn't going our way or, or just the little things are on our nerves or whatever.

We're gonna take those. And we're gonna say, look, join my army in the fight against. And remember it's not, we're not self-loathing me. I'm not saying hate yourself. Don't please do not misunderstand and misconstrue the point of this teaching. The, the point is we wanna pile this stuff on top of the miserable

thought of me, me, me, because it is that thought that causes all of our suffering and those around us quite honestly.

Okay. So that's what banish all blames to a single source is. So if you have any trouble understanding what this means, just kind of think of that Ru rugby, scrum, where they're all piling on and say, I want to take life situations. I get sick. I'm gonna take that sickness and I'm gonna pile it on top of the self cherishing me.

Right. I lose my job. I get divorced. One of my friends dies. I get sick, whatever it is, you can flip it and say, this is a great opportunity to start to dissolve myself selfish mind and accept the circumstances because I guarantee you, if you could accept everything that arises, you're going to grow and you're gonna become a much more peaceful person, make sense questions or comments.

Another point from the same sub bullet is if there's a self recognition of others arises and on this division and into self and others grasping and anger arise. And in relation to these two emotions, all calamities come into being so that simple dualistic mind frame of me and them causes so much suffering, right?

Because as soon as there's a self there's others, and then you put them into different categories and then on those different categories, there starts to be this tension and this confrontation. So, so the self cherishing and, and, and thinking there's actually a separate self is, is its own pandemic. I mean, it's, it's, it's really a toxic outlook on the world, but yet most of us modern people, this is our outlook and it's responsible for a lot of our suffering.

So if there was no self and other remember last week I was talking about, can you guys imagine your neighbor comes over? They're knocking on the door. I, I baked you fresh chocolate chip cookies, and I washed your car. It's I used the wax. You like, imagine if all your neighbors were doing this because there was no selfishness and we all lived for the collective whole can, can you guys imagine that kind of a life, that kind of a world, do you think there'd be mass shootings on the TV every day?

No. Right. So the, so this self is a disease. This, this, I'm sorry. The thought of a self is a disease. Doesn't mean we need to hate this contraption, whatever this thing is, right? Doesn't mean we need to have self-loathing, but we need to understand this. The thought of me, me, me, me, me, me is a toxic infection.

That is every time you see a, you see a shooting like a mass shooting. And if you analyze that shooting and start to think about it, a lot of these people do

have mental health issues, because you could argue that they wouldn't do that without a mental health issue. But there's also this thing where a lot of these people, like if you look into their backgrounds, they're outcasted, right?

So instead of being given love, a lot of these people are sort of castigate, tormented and put on the fray. They're pushed out on the fray and felt and made to be felt to feel as though they're less than, or they're not, they're not loved and they're not. And by the way, I'm not in any way justifying that, that action because it's horrible through and through the point is it's that self and other duality that causes all of the world's suffering.

Right? Any questions?

So this, this is one of my favorites. You know, what, what I like about what you guys will, what you guys actually, before you read this, what you guys will learn over time, as you study Buddhism, you'll learn that there are these different analogies and these different phrases that the, that the masters use.

And sometimes you just hear the right thing differently, right? One teacher explains it this way, and then you hear it differently from somebody else. And it all just clicks. You know, it just, it's just like, wow, that makes so much sense. This is one of those things for me. When I first was studying this I was just like, this is, this makes so much sense.

So to cherish, look at and protect this discolored human corpse, a lump of puss and blood and sack of mucus is like carrying a bag of thorns on your back while naked happiness would result. If you just let go, but instead you believe pursuing self-interest will bring happiness and you thus sink ever deeper into suffering as though you craved it.

This is beautiful for, for a multitude of reasons. First of all, the, the, the masters saying like, look, you think you spent all this time trying to beautify your body, but what it really is, is a lump of pus and blood in a sack of mucus. this is true. By the way, if you look inside of the human body, you're not gonna be real intoxicated with what you find.

This is not a beautiful situation going on inside of all this. Okay. You got pu blood feces, oil, sweat. What else? I mean, there's, there's a whole range of these substances and the Buddha taught, because remember in the, in the early days you had monks and nuns that were following the Buddha monastics, right?

The Budha taught the way to overcome desire for the opposite or same sex that you have desire for is to, to, to visualize what is actually going on over there. Right. So we think, oh my God, he's so handsome or she's so beautiful. We think that right. Okay. Well, let's do this. Let's pretend that she didn't bathe for two weeks.

Hasn't brushed her teeth. All of the things that people think should be present in, somebody are not there. Right. What would that would, would that person still be attractive? Go smell their armpits. Okay. And then, and then what about all the stuff inside of them? Yeah, I feel differently now. right. So the monks and the nuns would do these, these me meditative contemplations and they would use these to let go of all their desire.

you know, because it's like, you think somebody's really beautiful and then you, like, you know, when you first, you first meet somebody and you're dating well, if you're really obsessed with them, think about 'em taking a Dee, just visualize 'em visualize the process of them taking a Dee. And then I don't think you're gonna have so much obsession.

Right. So that, I mean, and that's what the Budha taught. He taught like be real Shanti Davis was another teacher and he would teach that we're so delusional. We get attracted to somebody's perfume or cologne. Right. We're like, oh, that's so that's, they smell so good. Okay. So let me get this straight.

You're attracted to him or her because of their cologne. And the reason they're using cologne is because the, their fundamental nature is they don't smell good if they go for two weeks without a shower or cologne, it's absolutely disgusting. Right. But yet you're associating them with the cologne. It's literally, , we're literally delusional.

Like we're like delusional and, and we never realized it, but that's just, that's what Buddhism is trying to cut through. They're trying to show us the truth so that we're not intoxicated anymore. So again, this, this paragraph is rich. It's very full of meaning to cherish, look at and protect this discolored human corpse, a lump of puss and blood and a sack of mucus.

We're trying to protect this as though it's the most important thing that ever existed. Notice he's calling it a corpse. All we are is a corpse in waiting this, our ticket is gonna get punched at some point, right? I mean, we all know that we are not permanent beings. We're going to pass away. Okay? So to be super, super attached to this body and this life you're already losing because you know, we're gonna die.

And, and, and that's why impermanence is a big a big point of Buddhist study, death and impermanence just contemplating that everything's IM permanent and everything arises in falls. So, and then he goes on to say, basically craving what we want is like carrying around a bag of thorns on your back. So just imagine your back, right?

The skin on your back and a heavy backpack that's made out of thorns. Maybe you're carrying 50 pounds in that backpack and the pressure of those thorns digging into your skin. If your friend saw you, they'd be like, dude, you're bleeding. Let's take your backpack off and be like, no, no, no, it's making me happy.

It's making me so happy. No, it's not making you happy. You're bleeding. Please take off the backpack. This is what we do in life. So we create these buckets. This is what I want. This is what I don't want. And anything that doesn't go exactly. According to my plan, I'm gonna be totally depressed, mad, angry, and sad and lonely.

Well, okay. So there's a, there's something wrong with that because what you want is so small and microscopic compared to the infinitude of things that are going to happen, you don't have a chance for being happy. Now what about if we flip that and say, instead of me being addicted and obsessed with what I want, I open, I open my heart.

I, I open, open, open, and accept whatever arises then there's then instead of being microscopically obsessed with one outcome, you're happy with, with all outcomes. Can you guys see the difference on one hand, there's a tiny little period dot that's like very, very microscopic like a piece of pen. You, you put a period on a piece of paper.

It's very tiny. Compare that to the whole of existence. Right. And that period being what we want. I want this, I want this right here. I want this small thing. This must happen. Okay. Well, okay. That's fine. But this infinity is what's going to happen. so we have to learn that in order for us to have contentment.

if we learn how to accept whatever comes good or bad, if we learn how to accept whatever comes and understand that it's our mind that is putting things in buckets. This is a good bucket. This is the bad bucket, and we just completely let go and, and allow life to unfold and be, and continue to open ourselves up and accept it.

We are going to find peace. Does that make sense for everybody?

I've been talking too much. I'd love to hear feedback and questions. You

really could turn to all of this. Talk into an amazing erotic novel it's it's such sexy talk

since I made a joke, I'll at least say something. Do we really have to destroy romance in order to

avoid, avoid the, the attachment, the self? I feel like there's gotta be a middle road here where I don't have to dis destroy all that is classically romantic in order to fight, fight urges. So it's a great question. And, the, the short answer is you don't have to do anything. That's the cool thing is like this isn't like the fire and Bri brimstone club, right.

That some of us probably on some level growing up in this country have at least, you know, experienced shades of other religions that are really like do this or die of fiery death. Right. This is not that, so no, you definitely do not have to destroy romance and I presume you're talking about relational romance or like love and, and, and so forth.

Right. Okay. Yep. That's that's the angle. That's the angle that I'm coming from. Cool. Yeah. So you definitely don't have to do that. However don't we apply this to, I mean, if we take it, not just to relationship romance, if we, if we put romantic in quote and use it in the classical sense, don't I do the same thing with a piece of artwork then where I go, oh, this art is so beautiful.

I'm attracted to this piece of artwork, but instead, let me just view it as layers of paint on a canvas and, and deconstruct it in a way that is non-romantic one, one could destroy everything that was romantic or beautiful in a sense. by deconstructing it and thinking of it in its most icky parts. Yeah.

So this could be because I'm not a, my answer might have something to do with the fact that I'm not a huge lover of art, but I am a huge lover of beauty. So I spent a lot of time, you know, outside looking at the sky and just being sort of amazed at the, the sheer capacity of our, our universe to create things that it creates.

Okay. So I, I'm not suggesting that we can't see the beauty in things, but kind of going back to what I was talking about before with the whole, like the way the Buddha taught monastics about attachment is you can do whatever you want, but if you want wisdom, if you wanna live in reality, right, then it will help you

to understand that, you know, desirous, obsessive attachment to anything, whether it's art or people it's be better.

Example is people because we have a biological programming that causes us to get really, really high when we meet somebody. And, and I mean, higher than any drug could make us. I mean, I think we, most of us probably understand this and that high is very short lived. Okay. So I've been in the same relationship for 20 longer than 20 years.

And I can tell you that everything changes. So it's like that thing that we're addicted to in the beginning, it, it is changing. It's a IM permanent, there's no stasis. It's an IM permanent thing. Okay. So when we start to talk about like, Hey, do I have to destroy everything? That's romantic. Absolutely not.

You, you don't have to do anything, but there's a big, but, but the suffering that we experience is usually directly correlated with our attachment to something. When we're attached to something we want, right. Could be, I wanna work. I wanna work in a certain job. I wanna be with a certain type of a person.

I wanna live in a certain neighborhood. I want this to happen. I want that to happen when that doesn't happen. Right. Then what happens we suffer or when that does happen. And then we're like, well, now that I have it, now I'm scared. I'm gonna lose it. I got the house I want, now I'm terrified I'm gonna lose the house.

And then you get stressed out about your job. And then you get worried about, well, what if I lose my house? And what are all these people gonna think? What are my friends and family gonna say about me? So it's, it's like this house of cards that's built on desire and aversion, right? So feel free to do whatever it is that you would like to do.

That's the cool thing is you have freedom, but be real and honest about the implications of the decisions that we make. So the more, the more desire and attachment we have for, especially for another person, the clock's ticking on when we're going to be destroyed emotionally. Cause you know that person's gonna die at some point or we are, and we're gonna have to separate.

So, but what Buddhism tries to do and what the Buddha tried to do is to heal our suffering. So all of these things are, are taught because they want us not to suffer. It's not the other way around. They're not trying to take stuff away from us. They're trying to, they're trying to heal us. Right. Does that answer the question, David or no?

It gives me, gives me stuff to chew on.

Well, and, and we, we're also not trying to create a version. Right. Cause that's just as bad as attachment. So absolutely. When it comes to relationships, I don't know if, if the goal is somewhere in the middle where you appreciate someone, but accept that you're going to lose them at some point or something like that.

Yeah. So there's, there is something called non-attached love, right. And it, and it becomes almost more like compassion than love. It's like this wish for another person to have happiness and peace. Right. And it's less about what do I want out of this? Right. Mm-hmm so that, so that's really the, the underlying, the limiting factor here is selfish desire.

So if you think somebody's really beautiful, right. And you're really obsessed, that is your selfishness. So what we're trying to do, and, and it's our selfishness that causes us to suffer, cuz remember any, any thought speech or action that we do with the selfish mind leads to suffering invariably, the law of karma.

So what we're trying to do is instead of having this selfish preoccupation with what I want and what I think about this person is you could flip the script and you could say, let me be a servant for them. Yes. They're beautiful. I already know how I feel about them, but let me, instead of perpetuating my own desires attachment, which is based on selfishness, how about I perpetuate love and compassion in an organic way to help them?

What can I do to make them happy? What can I do to teach them the wisdom of the Dharma? What could I do to make them healthier? You know, et cetera, this type of thinking. So instead of being worried about my own obsessive desire, it, I convert it into love and compassion. That makes sense. So it's not like a lot of times obsessive love is about, almost about like owning that person or how does that person make you feel?

Yes. You know, what does that person do for you? So if you look more as what you can do for them, then yeah. That kind of flips it. Yeah. And then it kind of takes care of the desire in, in its own way. And keep in mind the hard thing about this is that the, when we feel that, you know, that kind of lustful connection with somebody where it's like the whole world melt away and there's just you and that person now you're dealing with chemicals in the brain and it's very, very intoxicating.

So in a way, what I tell you is almost irrelevant because it's, those chemicals are stronger than this teaching could ever be. But as a rule of thumb, you can never

be. You, you can never be going the wrong direction if you're cultivating love and compassion and trying to let go of attachment, desire, anger, you know, all of these negative things that are really the causes of our suffering, right?

Yeah. That makes sense. And again, just to sum up this slide, it's, it's about seeing the, the true enemy, which is our selfish mind. The true enemy is wanting what we want. That that's the true enemy is this desire for what? For just desire, desire for the sake of desire. And the challenge is the way we've been brought up is so counterintuitive to this.

So when, when I teach these classes, I expect people to be like, what dude, what are you saying to me right now? What are you telling me? Because this is like the, this is the antithesis of what we were all taught for the last 30, 40 years of our lives. So of course I expect you guys to be a little bit discombobulated when you try to digest this.

But I'll tell you, there's a, there's a wonderful author that I I read a book. His name is Martin Seligman. He's a, a PhD, I think it's L S E L E G M a N. He's the, kind of like the godfather of PO it's called positive psychology. Okay. He wrote a book called learned optimism and in the end of that book, and by the way, this book came out in the nineties.

So it's, it's a little older, but he had a mountain of data cuz he's a, he's actually a research psychologist. So he is a PhD that does deep, deep research on these big research projects. And in the end of the book, he said he started to talk about rising rates of depression and he was trying to ascertain what's the cause of this depression.

Now, when he wrote this book, this was sort of like predigital explosion. Okay. Nobody had cell phones back in, in the nineties unless you were like sort of wealthy. Okay. Especially not the early nineties, but what he said was we are sort of prisoners of potential, meaning that you go back a hundred years.

The typical human had things that he or she had to do to survive and they, and they accepted their role. But then all of a sudden infinite potential came, came to the, to the scene and each one of us could get anything we want. Right. And, and essentially what this has done is it's the, the marketing companies, by the way, I've been in sales and marketing my whole career.

So I'm probably. Partly responsible, but the marketing and the sales organizations have learned how to sell stuff to us that we don't need, but then they took it a step further. And they've learned how to make us addicted to the

idea of getting that BMW or getting that house or getting that ring or that watch or whatever.

And so he sort of said that the, that is responsible for the increases increasing rates of depression. So I found that to be interesting. And I could, if anybody's curious about the specifics that he shares, I could send it over if anybody wants it. So,

so if you view your own self of the, as the enemy no matter what, no matter what negative situation arises, you can look at it as the army that's on your side, like your compatriots in the war, against the selfishness. Okay. So that's what this is doing. So banishing all blames to a, to a single source is something bad comes up that you don't like.

Okay. And you flip the script and you say, you know what? I'll give you guys an example. Most of us have a boss or somebody that we have to deal with. Some humans. Does everybody here have to deal with humans? All right. So there's a human that you deal with and, and you have some kind of problem, right? And maybe you get irritated or you get mad or you get hurt. When those negative emotions come up, flip the script and say, this is the best thing that could ever happen, because this is a chance for me to destroy the thought of me, me, me, because if you do it once, then you can do it twice.

Then you can do it three times. And if you continue to allow yourself to kind of burn away the thought of me, me, me, by allowing life's natural occurrences, which they're a myriad of infinite occurrences that are gonna come up for all of us, that we don't particularly love. Right? If we allow those things to convert us to, to be converted into positive things, then essentially there's not gonna be anything that can, that can create imbalance in us will become like a mountain because instead of all these people being potential threats to our happiness, they literally all become our fellow warriors that have a shared purpose.

And that shared purpose is let me destroy the self cherishing mind that causes all suffering, right? So you can, you can start to play with this idea like, oh, this is great. Here here comes the army to help me against the enemy, cuz the enemy is a self cherishing thought. So your boss says something that pisses you off or your neighbor parks in front of your parking spot again.

Or your brother or sister irritates you at family dinner or whatever. I mean, whatever. I don't know what you guys are dealing with. I wish I did. Cuz I can give you examples, but anybody have an example of a challenge they're dealing with

please. Not everybody at once.

Everybody's a Buddha just as of this week. I didn't know how to break it to you. That's great man. Congrats.

I've got a I've I've I've got a task at work. A sales department is supposed to communicate to me and we have disagreement over how that communication should occur and I want it to be one way. They want it to be another way and. Both sides. Me and the other side are both being a little petty about some little details involved.

Like I think you should have to create this file. No, I think you should right. Click and then click new two clicks and I'm going, no, you should do it. And they're going well, I think you should do it. And it's frustrating. Yeah. Is this an okay example to work from? Yeah, I think it's a good example. Is there anything more irritating than right.

Clicking at work? Any, any other deeper stuff at work that you get irritated about? Like stuff that really makes you think, you know what, I'm gonna go build my own thing. Screw these guys.

I kind of feel building my own thing at work. So I'm, I'm lucky like that. Sure. Sometimes I suppose. I mean, I think if, if one wanted to utilize this technique right. Of BA banishing all blames to a single source, what one could do is if they have a you know, challenging situation at work where there's tension and there's some opposition between different parties, one could say that this here's tension, right.

These guys make me want to throw them in the dumpster. I don't think that works. I don't think that'll work as an example. No, it will. If they really make you want to throw 'em in the dumpster. No, they don't really do that. I can't have that being put out in the universe. Okay. I don't want that karma.

Okay. I, you said it, not me. I know it was a joke. I'm sorry. No more jokes. No, no, it's all good. So back to the work thing, right? So one, one could very easily say, look, this department is making me, I irritable because this really should be their responsibility, right? Cause we all do that. This should be their responsibility, their sales.

They're the one that did such and such. They should do this before it gets over to onboarding or training. What one could do is one could say, I'm feeling, I'm feeling irritation. I'm feeling anger, arising. And this is my self cherishing. This

is my own desire for, for what I want to happen in the world. So what I'm gonna do is I'm gonna recruit those people that are against me, the hypothetically against me, I'm gonna recruit them as part of my army.

And we're all gonna pile onto the rugby pile to destroy my own selfishness. So I'm gonna do what they want and I'm gonna, and I'm gonna, I'm gonna do it in order to Chan to, to, to you. Hammer away at my own ego so I can get the armor cuz ego, ego's got a giant armor, right? It's it's like a fully five layered night with, you know, that real enforced steel, the Knights would wear, it's got five layers of steel.

So we have to, we have to pop away at the ego with a hammer and a chisel in order to get it to come down. And so what I'm gonna do is that department that's making me mad. I'm gonna, I'm gonna join their team in the fight against the selfish mind that is inside of me. And so I'm gonna, I'm gonna do what they want and I'm gonna do it very intentionally to burn away my selfishness.

Does that make sense?

Yes. That sounds very challenging. That's very challenging. I'm thinking of, I'm thinking of the situations and I'm, I'm frustrated at the idea. Cause I'm thinking I don't want them to get their way. Yeah, definitely. Definitely feeling, feeling selfish right now. Oh, you're all judging me. I see the looks, all of you just looking at me like, oh, he's a big selfish jerk.

No, I think we're all saying that was me. Thursday, or that was me yesterday, or that was me this morning. Right. Everybody it's this is literally all of us. Okay. Thanks everybody. It's just, it's just that, you're the one that had the courage to share it. It's right. I had courage everybody. I'm a courageous, selfish jerk Thursday morning.

I mean, I'll just put, I, you know, I'm not shy guys. I, and I never tried to play a role of being like advanced because I don't really think of myself as advanced spiritually. Thursday, I wasn't now Monday I had the vaccine and then even now I'm still like, my body's kind of off. So you guys know like when your body's really off, after being sick, you know how you're kind of cranky.

So, so Thursday I show up to this meeting and this other department starts kind of like what you're saying, David, this other department starts saying things that I'm, I was not okay with at all. so, so inside of me, a very large forest fire ensued. And I was, I was so, so mad and I didn't use this. Look, the truth is we're not always gonna be able to use the Dharma.

We should try to always use it because it's here for us. And the more we habituate it, the less we suffer. When I look back at that moment, what, what happened with me was I felt very unappreciated by, by the other people on, on the team. And and I felt like they had a complete lack of contextual awareness and perspective on the big picture of what, of what matters.

Right. And I became very, very irritable and mad. I don't think, I suppose to a degree I grew because I didn't lash out at anybody. I just hit mute. I'm trying to learn how to hit mute because I I'm too vocal. Sometimes I just hit mute. And then by the end of the call, I think they all started telling me I'm doing a great job.

And I was like, yeah, now you're saying this to try to dig yourself out of a hole. But the point is right when I, when I do the, the Monday morning quarterback and I look back and I analyze the situation, if I would've just said, let me recruit this army to destroy the selfishness inside me. I would've been totally happy.

I would've been totally happy. The problem is we, our egos have this habitual stronghold on us and it's not easy to let go. So the reason I put my experience out there is I want everybody to understand that this is a process, and sometimes you can use it. And sometimes you forget, but if you can employ this, it will.

I mean, it works like. It works a hundred percent. It's just that the willingness for us to use it is the, is the wild card. Okay. Anybody else have a about with bravery where they wanna share something? Nah.

you guys are too quiet. All right. What time is it? 1105. Maybe I'll do one more. All right. So this next sub bullet is called toward, toward all beings contemplate their kindness. And I used an, I used a different Loong text as an example. So the there's, this Loong text called training in the training, the mind in eight verses.

And it was by linary Thapa and he said, all Senti beings are the creators of all enlightened beings. And I recognize that that's why we should consider everybody else as more important than ourselves because of that, no matter who you're dealing with, no matter who you're no matter where you go, you will consider yourself of lesser importance than they, because they are the creators of all enlightened beings.

Okay. Here's another way we could use this. So the example David gave and the example I gave looking back to my situation at work, I mean, I was really pissed. I was enraged when, when I was in this meeting and I've noticed

something in myself, in my personal life. I am pretty outgo. I'm pretty easygoing.

I'm just kind of chill. My wife makes all the decisions. Sure, honey. Yeah, that sounds good. Let's do it. I don't really try to control what goes on in the house in terms of building new decks or buying cars or whatever happens. I don't, I just kind of say, sure, that sounds great. Okay. Because I've, I just don't really care.

I'm fine with it. Whatever. Right. At work, eh, not so much at work. The Marine is still showing up every morning, loading up his weapon and he is ready for war. And it's the strangest thing because like I show up and literally I just, I get my testosterone levels increased by like 6000%. So when I look back at that situation on Thursday, right here, this is it.

Okay. So what Lang re thank is saying is that that sentient beings are, are our teachers. They are the ones that can help us purify our selfishness, because if it weren't for sentient beings, you could go sit in a cave and you could become enlightened. But then the minute you come out of the cave after a one year meditation retreat, and somebody cuts you off on the road, you, you, you're looking for your what's that thing you use to change a tire.

Whatever, you're looking for your metal pipe to throw at them because they cut you off. And what, and you were in the K for one year meditating, and then you come out and you have road rage, and you wanna roads road rage, and you wanna fight everybody. So this is incredibly important because what the masters tell us is that sentient beings, when they give us trouble, they're teaching us about our own inadequacies.

They're teaching us about our selfishness, because if they give us trouble and we just say no biggie, then we're, then we're becoming enlightened. So if somebody says words to us like, oh, Jason, you gain looks like you gained 10 pounds because of the pandemic. You've been eating more brownies. If I get really mad, that means I haven't learned how to look at them as my teacher.

But if, but if I look at it as though they're, they're, they're talking about a corpse. So like, instead of thinking that they're talking about me, if I think like, oh, they're talking about some guy who died 20 years ago, I won't even care. Right? So there are these techniques where you can look at every living, being as a creator of Buddhas.

And when I say they create Buddhas, which is what he's saying, he's just saying that they're the ones that allow you to have compassion when somebody gives

you trouble at work and they want you to write click. You can, you can convert that into an opportunity to allow yourself to become enlightened.

Cause we can't, we can't become enlightened. If we're hung up on our, what we want,

our selfishness is really the only thing about blocking contentment. There's nothing else. There's no outside obstructs to our contentment, not our job, not our spouse, not our boyfriend and girlfriend, not our family, not our neighbor, not the orange previous president. I won't say any names as wonderful as he was.

He still was not able to block our contentment because contentment comes from the inside, not from the outside, make sense, everybody questions, comments.

I love the quote. For me, when I first heard of the thought of thinking of yourself as lower than everybody, I thought that that would be very difficult for me to do, but this definitely puts it in a different perspective. And I think it's gonna be a little bit more easy for me to do that after seeing this.

So I kind of wanna make this my screen saver, please do that would make me very happy.

I mean, think about how beautiful a friend who anybody have a friend who, when, when you talk to them, they talk incessantly about themselves. Anybody ever have a, had a friend like that. And then when you need some support and you try to tell them about your situation, they start talking about themselves and you, but wait, but wait I need, I need you.

And then, and then they start talking about themselves. Anybody ever had a friend like that? I'm sure you guys have. Right. How do they make you feel? Isn't that? I mean, that's everything, that's wrong with the world, right? And I'm not, I'm not saying that to be I'm not saying that to criticize any particular person.

I'm just saying, it's the thought, it's the selfish thought that that causes all suffering in the world now contrast that, has anybody ever had a friend who is, is just wide open for you, right. Anybody ever had that kind of friend or family member or whatever, somebody who's always there for you

now. Imagine if you could be that for everybody, it's pretty, it's pretty amazing. Right? And then you don't suffer. You stop suffering because you look at

yourself as a servant to all beings. And then while I, you're not mad at your peers anymore at work, like I was, you're not. You don't really have a lot of expectations.

You just look at yourself as a beautiful servant. And that's the real, the, the person who can see themselves as lower than all living beings is actually the real warrior, because it's really easy to have a ego it's we're we all have a PhD in selfishness. I mean, it's just natural. I mean, we actually all have five PhDs from every Ivy league school on selfishness, Harvard, Yale Williams what, what are the other MIT maybe if you wanna be technical, we have PhDs in selfishness from every accredited university.

So it's really easy to see yourself as superior to other living beings, but to see yourself as lower than them and to bow down and prorate to everybody that actually takes a lot of courage. And a lot of you know, that you really have to transform to be able to do that. Right. Thanks for the comment, Thomas, anybody else?

Any, any, any comments before we take a quick break?

Okay. It's 1113. Let's come. Let's just make it a seven minute break. Let's come back at 1120. Okay.

Before we start, Jason. Yeah, I'm back Jason, but I'm eating. So I'll be off camera. Enjoy. Thank you. Before we start any questions or comments about the first half? Everything's good. Okay, cool. So let's jump back in.

So again, all Senti and beings are the ones that allow us to develop compassion. You cannot become a Buddha without compassion and wisdom of emptiness. So you can really, theoretically you cannot or actually functionally, you cannot become a Buddha without Senti beings. Cuz Senti beings are the ones that are going to pull our card for lack of better words, right?

They're the ones that are gonna do like abnormal outlandish that makes us really mad and we're gonna want to be mad at them. But what we can do is say, look. The only way that I ascend as a human being to be more loving, more open, more accepting is by taking all the situations in the world that I don't like and, and looking at them as a unified army against my selfish desires.

And if we can actually do that, we will experience a level of contentment that is sort of unexpected. I used another example for this point toward all beings contemplate their kindness, by the way, the, the backstory of this point, when

you hear the words towards all beings contemplate their kindness, you may just think like, okay, look at the kindness of all beings.

It's a little deeper than that. There's a tinge of per of context, where you're kind of looking at all beings, especially the ones that harm you or make you upset or cause issues. You're kind of looking at all of them and saying, let me contemplate their kindness. So this is especially to be done with those people or living beings that rub you the wrong way.

Okay. So this one says in return, Whoops. This is a, a, yet another Loong text called the 37 practices of bohi sofas. It's a beautiful text. It's very, very popular across all the Tibetan traditions. And this master's name was tog Mepo and he said in return for not the slightest wrong of mine, someone were to cut off, even my very head through the power of compassion to take all his negative actions upon myself is the practice of a Bodi Safa.

Another way to say this is no matter what somebody does to me or others, no matter how much of an offender somebody seems to be, we can still have compassion for them. You know, I lo I'm a big advocate for animals, so I'm on all the animal charities. And I especially love the the refuge farms where they rescue farm animals and they rescue animals to save them from being slaughtered.

And they rescue they rescue animals from other rescues who are not capable of caring for them. So I really love all these animals. And when I see somebody like there is this video going around of a police officer abusing his police dog down in I don't remember. It was somewhere in the south, like North Carolina or something, and I signed a petition to, to get him out.

And when I, when I see stuff like that, It breaks my heart and it's really easy to have compassion for the animal being hurt. Right. But what about the guy or the, or the it's usually not a girl, but what about this? I'll just say the guy. What about the guy that's doing the abusing? That's a Senti of being, you know, and according to Buddhism, he's going to go and suffer in a very incomprehensible manner for, for doing stuff like this.

And, and, and that we should not want a person to suffer, right. Just because somebody hurts another individual, we should not want them to suffer. We, we, so if we can learn how to have compassion for everybody equally, that is genuine, sincere compassion. So if you meet someone who really hurts you, we, we can look at them like a rare and precious treasure.

So back to kind of what we were talking about before it's so antithetical to American culture and the way that we've been taught that it's. What you get shocked, but if we can do this, it can really help us. So if we hold that person in high esteem and make full use of the opportunity to eradicate our defects and make progress on the path if you cannot feel love and compassion, for those who treat you badly, it's a sign that your mind has not been fully transformed and that you need to keep working on it with increased application.

And this is exactly what nowadays, when I experience situations like what I talked about Thursday, this is really the feeling that I have is like, look, if I can't accept a situation, that that's my problem. Right. I, I, in the old days, I really just solely pointed the finger outward and felt like that. I won't share the words that might come up that blank, blank.

You know, but nowadays not so much. I mean, yeah, I might, I might experience anger, but I know very intimately the problems in here the problem is my own psychological functioning. It's my wish to get everything I want and to get nothing that I don't want. Okay. This next one is called. What does that say?

Voidness is, can somebody read that to me? Voidness is the unsurpassed protection. Okay. My, my zoom thing won't let me move it. Okay. Voidness is the unsurpassed protection. I know how much you guys love emptiness. So this is more emptiness, but it's actually emptiness applied. So that's kind of cool. It's less like theoretical and it's more like, how do we apply it now?

This is part of the problem that we're, you're gonna have as you guys continue to study Tibetan Buddhism. One of the problems you're gonna have is there's always different translations of different things. So I like this translation more and voiding this being emptiness. It's the unsurpassed protection.

Now, how does emptiness protect us? Here is a really beautiful paragraph that when, when I was first training, when I saw this, I was just like, man, this is just so powerful. So phenomena are not established primarily. What does that mean? It means that they're not, they don't exist from their own side, right?

They're independent. They're dependent horizons. You guys know this, the, the human being arises independent upon causes and conditions, the sperm and the egg, right parts. The human has a head eyes, nose, mouth, ears, hands, legs, fingers, hands feet, toes. That's a human body torso. So causes and conditions, parts, and then the mind that conceives and labels on onto that person.

So it's conceptual. So when they say phenomena not established, primarily, they're saying they're not established in the opposite of those three things I just gave you CPM. Okay. So things are not independent. They exist as dependent originations. And so then he goes on to use this beautiful metaphor or analogy he says yet I remain bound.

So like, imagine your hands are tied. Right. I remain bound as though unable to undo knots made in the sky or strangle by a tortoise hair noose. So just imagine if I was like sitting here and I was like, please untie me. But, but if they were imaginary ropes that, that had my hands tied, please untie me.

Well, I'm not, you're not tied. Jason, what the hell are you talking about? Untie me. I'm scared, dude. What are you talking about? I'm my wrists are tied. Like your wrists are not tied. That's what he's talking about. Undue knots made in the sky. They're imaginary knots. Okay. And then imagining as if you're strangled by a tortoise hair, noose tortoises don't have hair.

turtles. Don't have hair. Okay. So a sky knot is non-existent. I can't. Tie you up and you know, I can't tie you up with a sky knot. It just won't work. I won't be able to tie you up. And then nobody can be strangled with a tortoise hair noose because tortoises don't have hairs or don't have hair rather hairs, good English, chase don't have hair.

There's another one where they use the example of a Barron woman's daughter. And that might be, remember these are a thousand year old things. So I don't know if that, I think that's okay. Essentially saying that that a, you know, a woman who cannot produce children doesn't have kids. Right? So you, so if you say a Barron woman's daughter, it's a non-existent illusion, right?

So that's what these are. Is there are these, there are these ways to get you to kind of wake up and see like, oh, I'm producing all my problems. And you think about that for a second. The biggest problem that anybody on this call is experiencing right now is like a not made in the sky. And why do I say that?

I say that because that problem doesn't exist anywhere, but your mind, it might, there might be something out there that's happening, but you can't call it a problem. Right? So just, if you can, if you can really let this sink into your mind for a moment, it's like, you might have an epiphany. like, oh, just the way that you can't tie a nod in the sky, this situation I'm dealing with cannot be a problem without me putting my own opinion on it and creating the problem.

Does that make sense?

You're muted, David, but I think you're saying, yeah, right. Yeah. Okay, cool. So, and then he says, as such my mind has arisen as a demon and, and changed by conceptualization. I remain enmeshed in suffering. I love these words. They're so like vivid, they evoke this visualization, like your mind's a demon.

Whoa. But the truth is our minds are demons because they're creating infinite amount of suffering by, by telling us, you know, your mind sees the situation and then tells you like, oh, it's this it's horrible. My boss did this or my coworker. Oh, duh. I mean, we CR we're creating this stuff. Okay. And it's, it's, we're putting ourselves into conceptual prison.

And then he says all hopes and fears such as fearing illness or harm from ghosts, or hoping to be curative illnesses, as well as thoughts of negation and affirmation, meaning something I don't want or something I want negation and affirmation are saying, yes, this exists. No, it doesn't exist. So take you take sickness and then you take thoughts of negation and, and affirmation.

In emptiness, place them all within the sphere of emptiness and release them with, with ultimate reality itself. So, so essentially to put this, I'm guessing this doesn't make total sense to you guys, essentially, anything we are dealing with in our life, where we have a position, a view, a position, an opinion, a preference, an expected outcome is we have created it.

And when things don't go wrong, even though we like to point the finger out there and say, I'm so mad at such and such, or I'm so mad, this or that happened, the truth of the matter is we are creating it just like a, a not made in the sky. So it's like, we're saying, I'm so tied up with all these problems.

And by the way, guys, I do it too. I do it all the time. I'm an idiot, cuz I know better, but yet I still do it. So I'm like saying I'm so tied up the situation's so bad. It's like do this, break the chains, dude, cuz it's all in your mind. And so on one hand, it's it's problematic that we create all these problems because they don't really exist.

So it's like, it's really sad. But then on the other hand, the beautiful thing is to break the chains of conceptual prison. All you have to do is open break the handcuffs, just do this pop we're free. Okay. So again, all of our problems are mental. Illusions. That's essentially what they're saying. And it's true because the problems that we create.

So that thing on Thursday, I was, I was imputing all kinds of concepts on the situation that was occurring when I was on that phone call, zoom call, by the

way, do, can you say phone call anymore if you're doing zoom or is that like totally outdated? Pretty sure it's outdated. I like to, I like to be old school, 42, 42 years strong baby.

So anyway yeah, we're creating these things, right. So situations happen and they're just, they're basically, they're just experiences that we, that we're aware of without us making 'em good or bad, they're just there, they're like a wave on the ocean, right. Nobody looks at a wave on the ocean and starts crying.

Oops. But oh, that wave, like you didn't even thank me. I wouldn't swim it and he didn't even thank me, dude. It's just a wave. the, wave's not gonna thank you for swimming in. It's just, just let it be what it is. And that's kind of what we need to learn, how to do. We need to let it be. We need to let life unfold.

Just let, just rest and let it unfold and understand that we're the orchestra that per I forget what they're called. The one that does this conductor or whatever, we're the conductor and we're creating the whole mess. , but we're doing this. Yo, as you are proud, you did this to me. You made me think this way.

Nope. Not even for a second. It's us. It's just, we've never been taught this. So when you're seeing this, you're like, you know, it's, it's a new way to think. Any questions,

sickness and other sufferings and gender true renunciation in me for, without suffering, there can be no true renunciation since they definitely help. Topel the afflictions of my mind. They helped me realize the teaching's intent. So they are most kind indeed. So did anybody show up to Tibet and Buddhism because their life was perfect.

Not me. Did anybody show up because they were experiencing some kind of pain, whether it was big, smaller, medium, right? So that's why I showed up. And quite honestly, that's why I'm here. Seven, eight years later is because I know beyond the shadow of a doubt that this is about the only thing in my mind, Buddhism's almost a panacea that can, that's capable of relieving all my suffering.

And there's not a lot of things I would say that about. And in fact, there's nothing I'd say that about, but here we're talking about sickness and suffer. So most people, when they, when they experience sickness or suffering or life going the wrong way, they, they get really depressed and they get really upset about it.

Right. But here's the thing. If you are trained in the Dharma sickness and suffering are gonna help you turn towards the Dharma, you're gonna see it as a life raft and you're gonna turn towards it. So it can help you to focus your limited time as a human on meaningful things like Dharma practice. Okay.

Then he says, for it is stated with disenchantment. Arrogance is dispelled. Furthermore suffering brings forth compassion, which is the root of the great vehicle for it is stated. Here's another thing when you really suffer, it does cause compassion in you because anybody that's suffering with what you're suffering with, you start to think like, wow, there's a lot of people suffering with the same thing I am.

Right? So towards some SAR beings generate compassion.

So here's another series of really cool kind of visual depictions of us making a mess of our lives.

By the way this is Del go Ramche, he's one of the really popular masters he's passed on. I think he passed away in the nineties, but he has real several really good books. And if you're after, you know, if you guys are looking for good books, this one here is, is probably one of the best books I've ever read on Buddhism.

It's, it's absolutely profound. And he says about, he, he makes a bunch of comparisons to an angry thought, right? He says, is the angry thought holding a weapon in its hand. The reason I really love this is because it's, it's one part comical and the, and it's the other part eye opening, right? Because when we get mad, we really, we really think the anger's there.

We think the anger's really there and we're, and we're really pissed off and we're, we're ready to go to battle whether it's a conversation or worse, you know, depending on the person. So that anger in your mind, is it holding a weapon? Can, can anger hold a weapon? I mean, I think the answer is no. Right? So is it holding a weapon in its hand?

Could it lead an army? So could the thought in your mind lead an army? No, it's just a thought, right? Might it burn anyone like a fire? No, it can't burn anyone like a fire. Might it crush them like a stone. Now anger cannot crush people like a stone. It's basically chemicals and thoughts. Okay. Could it carry them away?

Like a raging river? No. So he does all these things. It's like this it's like, it's like 10 different ways to get us to see that this is just a thought. It's just a thought

arising in our mind. It can't hold a, it can't hold a weapon. It can't lead an army. It can't burn somebody like a fire. It can't crush them like a stone.

It can't carry them away like a raging river. And the reason for that is because it's an invisible thought. We know it's there, but yet the minute you look right at a thought, it disappears. It can't, it can't withstand the power of your awareness. So don't take it so seriously. It's just a thought. Another thing he talks about is the five poisons are empty by nature.

So again, kind of like what this, the same as the last slide, empty by nature. Meaning a thought is, is a invisible phenomenon that, that arises that we know it's there. But then the second you look at it, it's already gone cuz it's IM permanent. So understanding the thoughts are empty. We should watch from where do they arise?

What does the agent of these arisings look like? So we are the agent of our thoughts. So where from, from where do the thoughts arise? What does the agent of the risings look like? And, and what do the emotions themselves look like? If we analyze, we shall find nothing. This absence is the unborn Akaya. So the point is there's a very skillful way to deal with negative emotions.

The minute a negative emotion arises look directly at it. If you can look directly at your negative emotion and try to analyze where did it come from? Who is the thinker of the, or the feeler of this emotion? And what does the emotion actually look like? You'll come to the conclusion that there's nothing there because if anger arises and you and you concentrate and look directly at it, you won't be able to see it because that's how the mind works.

The only way that you can feel a thought or see a thought is when you sort of give it control. And the only way that that a thought can have control over you or an emotion can, can have control over you is when you, your UN analytic mind is glossed over by ignorance. But if you have anger and you look directly at it, it will run away like a scared puppy.

It just won't. It just can't, it can't stay there. Okay. Does this make sense, guys? Any questions?

So basically anything negative that arises in your mind look directly at it.

Any questions.

This is from the book you guys are studying. So the three views are like the protection. I can't see that, but you can read it. There's three views, happiness, purity, and or happiness, gratitude and purity. These are really pithy skillful ways for us to deal with situations that arise. So happiness adversities that may at first seem harmful are in fact, the complete opposite.

They're extremely helpful obstacles and disturbances are actually reminders to you that you have not perfected the two bohi cheetahs. Be happy that you are, that you now have a clear reminder to work on your bohi Cheetah. So, in other words, the two bohi cheetahs being, you know, love and compassion is one of them.

And then emptiness is the other. So if a situation, if an adversity arises, it means that we're not seeing it clearly. I'm sorry, if an and if an adversity arises and we get pulled away by it, if we get mad or we end up sad or upset, it means that we have not used our critical analyzing mind to as an antidote to it.

Okay. So it's like a reminder. It's like a, it's like a dashboard alert, like low oil, low oil. In this case, it's a dashboard alert, low Boaty ch or low, low love and compassion, low emptiness, right? so you can, so when adversities come, you can be happy. You can be grateful. So you could understand that adversities warn us not to be too relaxed to let our precious human life be taken for granted.

We should use this precious human life for the ultimate goal of awakening and not waste time on other things. If we misuse this opportunity, now we may fall into darkness for eons in this way. Adversities are as kind to us as parents. Therefore you may go so far as to feel love for adversities for they prevent you from misusing your precious life.

So he's coming at this from the perspective of reincarnation, the Buddhist teach us that reincarnation is extremely rare as a human. The likelihood of being a human is like one over infinity. I mean, it's very, very rare. So if we have adversities arising and we're having a hard time with them, maybe compare them to being burnt alive in the Hills and then passing out and then waking back up because you have a body that actually cannot die.

Okay. So, so the gr whole gratitude thing is about waking up to the fact that we should be using our human life for something more me. okay. So if, if things are arising and you're, you're suffering, maybe you're sick or maybe life isn't going the way you want. You can look at this and say, oh, this is a reminder that my next incarnations could be much, much worse.

So I need to use my human life to ascend spiritually and to gain wisdom and compassion, make sense.

And then purity. I, I really like this one. Think about how, as a result of every obstacle and harm in your life, you can develop the greatest results for meditation. This type of harm is therefore not harmful at all. It is rather full of remarkable qualities, like a very bitter medicine that will completely cure your sickness.

It is therefore completely pure, as pure as the most effective medicine. Kind of like the, where my mind goes here is like, when you take antibiotics, sometimes it kind of makes you feel weird. Like your stomach hurts or your body feels off, but at the same time, it's removing the infection inside of you.

So when we experience adversities, you can think of it like an antibiotic for our selfishness, right? Because it's, yeah, you're really hurt by what happened. Right. But at the same time, it can purify your. you can use it. Remember what I said before is you can use this, you can, you can take this situation and look at it as the army, as your compatriot against the enemy of selfishness.

Make sense. So these are three that I spent a lot of time memorizing H PPGs, happiness, purity, gratitude. I really like those things, the, the, the explanations, any questions guys.

So I don't wanna start on the next point because whoops, I don't wanna start on the next point because I don't we don't really have enough time. We only have 12 minutes, but I think this is a good opportunity to chat and do some Q and a

well I can say the, the last couple days I've been kind of thinking a lot about how my one of the managers at work does things. She Like she's always helps people out. And like, like if sometimes we get stuck somewhere and have to land the helicopter for bad weather and, and she'll, you know, stop whatever she's doing.

Drive out, pick us up, bring us back in, even in the middle of a snowstorm, you know? And then just the, the way she's always like, you know, taking care of all of our needs, it's almost, it, it makes almost makes you feel like, you know, a millionaire with a Butler, you know, it makes you feel very important.

And you know and I kind of look up to that, you know, that's what I'd like to do for other people. So I'm kind of, I kind of look at her as a, a role model when I

think of, you know, how you can put other people above you. That's beautiful. And how does she make you feel? Just like, like I'm important.

Oh yeah. She makes everybody feel that way, right? Yep. Yeah, she does. She's very powerful. Mm-hmm but she's not a good teacher of killing the ego I guess. Oh, because she's helping your ego. Yeah. okay. And that, and, and that's why you have to look at it, like you said, right. Look, look at it as I want to be like her mm-hmm yeah.

Yeah. That's wonderful.

Thanks for sharing that. That's great. Mm-hmm Thomas, David and Jason. I don't think we've heard from Jason. What do you think, Jason?

Let think yeah, I have difficulty killing the ego. I, I still think it's that phrase. Think of yourself as the lowest of the love me. Versus on mind training. Like, I, I, I feel like that maybe that's the way you're supposed to feel, but like, it, it enhances my happiness, which it's a good thing. I don't know. But it feels like it's a com no I don't, but yeah.

Good haircut. Jace.

Thomas and David.

I'm making room for Thomas here.

Lots to digest today. I guess I kind of have a very off topic question earlier you were talking about, I, I don't remember his name, but it was, I I'm assuming he was Apache of some sort that recently passed away. Yeah. And you said like, we should wish for like a positive rebirth for him. How, how do we know that somebody of that level didn't attain an enlightenment.

Hmm. Great point. They, the Tobe masters, when they pass away, they always use this term para Nirvana, which is, which is to suggest that they, they, they have passed away into some kind of enlightenment. I suppose we don't really know, you know, where, where, where they're going. So they, they still do pugs for them, so they do prayer ceremonies and all that kind of stuff.

So the, the goal is basically just having really warm wishes for, for them to, you know, where wherever they end up to be very beneficial and to continue to be able to teach people. That's kind of the way I look at it. Okay. Yeah. That makes

sense. Okay. Yeah, it's a great question. And what do you think about the teachings?

Any comments on any of the points? I mean, I wish I had a great insight or so, or question or something. I, I, I really, I really, I really don't all good. Yeah, totally cool. Thanks Thomas.

Anything from you, David? Are you good?

Well, I'm glad you asked. No, I'm just kidding. I'm no, I'm, I'm in agreement with Thomas what he said last week. Cause I did go back and watch the video. It, these topics are maybe easier to digest than when we were discussing ultimate truth which is a lot more abstract. This is a, this seems a lot easier to understand.

So I find myself without a ton of questions and more just mulling over. Okay. How and when am I going to apply this? And how far am I gonna take this? You know, when. how, how much do I do what others want me to do to avoid being selfish? And so that's kind of where I'm at is how do I apply this? How far will I take it, but not so much, maybe what does it all mean?

Cuz the value. I mean, I see the value there, there, there are very logical connections and the value between behave this way and your mind will become this, which is, which is a better state of mind. I'm on board with it. That's great, man. I like that. You're thinking about how to apply it. I think that's really mean that's a, that's a very useful exercise for all of us.

the meditation is slowly starting to leak into my non sitting life, which I'm, I'm liking where I'm starting to find myself throughout the days little moments where I'm going, oh, oh I'm, I'm not thinking about what I'm doing. I'm reflexively acting or I'm doing a thing. Do I really want to do it? Let's stop.

And so things are starting to leak out into the normal life as it were. That's fantastic. That's the goal. I, I always felt like one of the biggest one of the things that makes me the saddest about all of this is that we've been given these teachings and The, the thought of leaving them on the shelf that, that kills me, you know, because they can really help us.

They're like medicine for us. And if, but, but of course, like anything worthwhile, they only help us to the degree we invest in them. So that's great. Well, thanks guys, for for, for talking and kind of sharing your, your feelings.

Any other questions before we do the dedication prayers? Do you know if or like how children are taught or if this is able to be taught to children?

Can I ask why you're asking? Do you know if somebody or what are you? Oh, it's just something I've been, you know, pondering over. You know, I have a lot of friends who are teachers, so, you know, over the years we've talked about the education system and then this just seems like good life, like good tools for resilience in life and something that would be good for, to learn at an earlier age.

Yeah. If I had a dollar for every time, I thought about if only, I , if only I would've known some of this stuff as a kid, you know, how much less suffering I would've had. I mean, I dunno if anybody else has connected those dots as we we've been going through all this, but.

I just, I know, as a, a kid, I didn't feel like I had a lot of tools to deal with some of the stuff in life. Me too. Yeah. A hundred percent. And I, and then that made me gravitate towards bad tools. yeah. That you drink so I'm, I'm a hundred percent with you. I know that the Dali Lama has like a vision for what he calls forget the term like non oh sectarian, sectarian ethics is what he calls it.

And it's basically just love compassion, patience, tolerance, stuff like that. Basically what we're learning here. And there's, you know, he's always had this vision of like, these, this should be taught in schools. Right. And when I think back to my education, you know, K through 12 or whatever, there was nothing about love and compassion.

In, in those classes, there were science, math, reading English, you know, all those things athletics or gym or whatever you call it. But there was a huge gap of any, any sort of teachings on emotional intelligence mental wellness, mental health pragmatic ways to deal with life. So yeah, I mean, you pose a really good question.

I know that. Mindfulness is starting to make its way into schools. So there's a lot, not, not a lot, but there, there are more and more of these schools that are actually implementing mindfulness. Oh, are they? Yeah, it's really beautiful. It's probably not real big here in the old Indiana yet. our, state's a little red.

But it's, it's growing and there's a lot of momentum and there's like, if you go on if you like Google mindfulness in schools, you'll see all kind. There's documentaries, there's all kinds of stuff. And a lot of schools, like there have

been several what you would call low income schools or inner city, you know, financially challenged schools.

And they take this mindfulness into the school and they ha they have all kinds of positive benefits, like fight. The number of fights is reduced. The number of like the test scores increase and they replace detention with mindfulness. And so, yeah, I mean, I know that's different than what we're studying here, but I think it's kind of an entry into some of this stuff.

Yeah. It's good to hear that there, there is some of that going on. Yeah. It's, it's really positive and I hope that it keeps growing. Cuz I think if everybody was taught some of this kind of stuff, like you said earlier, it would be a different world. because I want my neighbor to bring me warm brownies and wash my cars.

I mean, that's what I want.

last week I was talking about that. I was like, you know, just imagine, right? Imagine everybody on everybody in your neighborhood or your apartment or all your neighbors are like coming over and they're like, let's have coffee together, please. What, what can I help you with? No, no, no. I'm washing your car and I'm using your favorite wax.

No, I won't take no for an answer. Like what if everybody was like that? What would this whole thing be like? I mean, it's almost unfathomable, isn't it? Like you really can't imagine that type of a world. I mean, if you're offering Jason, you can come over and wash my car. If you want. text me your address, bro.

we'll see, we'll see how far this game of chicken goes. You get, you put the materials out there. I'll come clean. I'll come wash. Fair enough. Somewhat unrelated but related on the education front. Not that I'm teaching K to 12, but I'm really, I've been focusing on the connections between meditation and mindfulness in cognitive behavioral therapy and how one can apply this to test taking, because that's something that's very much in my world is how do people with test anxiety?

Yeah, go take tests when they have crippling anxieties. And so I've been noodling around and taking notes about how one combines some of these methodologies into a sort of secular non-religious package, but still gets the idea across. And definitely been playing with that exercise of thinking of the number five that you gave us and kind of figuring out how do you, how do you present that in a secular way where people still get the value?

So, yeah. Yeah. That's great, man. And I don't know if you guys have noticed this, but the way that I've been going through this is mostly secular. The pictures might make you feel like it's not that way cuz there's Buddhas everywhere, but there's a, I've actually I've stripped out some of the stuff that is normally here.

Like for example, there's something called guru yoga and what guru yoga is is you visualize your guru above your head and you say, and this is the entry into mind training. So when you do mind training, you're supposed to do this. And by the way, I can teach you guys if you wanna know, but I'm giving this as an example because there's some things that.

Westerners are kind of like at first kind of like they, they do this. So as teachers of Buddhism, we have to be careful about when we introduce certain things. But anyway guru yoga is creating devotion for the guru. And what you do is you visualize the guru above your head, like sitting facing forward, and you just say guru genuine, perfect, great spiritual friend.

I pray that you bless me. I pray that you cause extraordinary love, compassion, and Bodhi Chita to arise within me. And you do that. You do a whole ma of that. That's 108 beads. So I haven't, , there've been certain things that I haven't introduced because when somebody's brand new to the Dharma especially if they're coming from another monotheistic religion, they might not love that idea of devotion.

So, yeah. So there's some stuff like that we kind of haven't gotten into. So I would say that a lot of this stuff is secular and you know, a lot of these to bad masters tell people like if you come to my class and you're Christian, totally cool. You can continue to be a Christian and you can use these things.

Right. So I do think that this is all equally beneficial for every religion. The problem does arise. When you talk about emptiness, because if you believe in a single creator, then that kind of puts dependent origination. That creates a problem with dependent origination. So emptiness and a single higher power or a single God don't really play well together.

But that's interesting, but I'm, but I still, I, I look at, I look at it a little differently. I look at it like, see, see, I actually read I read books written by I'm written by Franciscan priests. And there's, what's that other one? Not Franciscan, but there's another one Jesuit the Jesuits. So I really, you guys would not expect me to do this, but I read a lot of books from those types because they have, they, a lot of them have a very deep spirituality, you know?

And so the way that I reconcile the gap between believing in a single God and then believing in emptiness is I just, I just say, look in my mind, if they believe in a God and I don't, if there was a God, would humans really know what it even is. No, the answer to me is no. So then I can, I can, I can hang out with them without having this big wall up.

You know what I mean? And I just embrace that the terminology's different and I'm cool with that. So anyway, kind of a, got a digres. So you're saying there are teachings that you have not presented to us, meaning in a sense they are secret sort of secret teachings that you have not revealed to us. Would you say that's accurate?

They're not secret. Yeah, they're not, they're not secret. They're just, this is a bit of, it's a bit of a running joke. We've been hypothesizing that there are secret secret teachings cuz in the book we've been reading, there is some reference to there being key teachings or unspoken teachings that are not revealed.

So we've been hypothesizing that you've got some secret teachings that you're hiding from us. Do you see all these, all these Buddhas on the wall? I do. So, so the Tibetan Buddhism is you have Sutra and you have tantra. The tantra is called the secret Montreal or the secret Rihanna or the secret Rihanna.

It is secret, but, but the, the reason it's secret and the reason a lot, most Westerners think it's secret are two different things. The reason it's secret is because it's difficult to realize. so but you, in order to practice the mantras and so forth, you're supposed to have an empowerment you're supposed, it's supposed to be given by a what's called advisor master.

So that book you're talking about is probably talking about that. Mm. My reason for not going really deep into like guru yoga is more of a pragmatic reason. I, I already experience enough. What's the right word. I experience enough obstacles in the Western mind when teaching this stuff. Whereas if I say, Hey, I know you've never been to a class of Buddhism, but I want you to do guru yoga.

And then that means they would have to visualize me. And I don't really want them doing that. so the whole thing is like it's a, so you it's, are you hosting secret classes or not? That's what we want to know. Do you have a secret class schedule? No. Do you, do you have Thursday morning classes that we don't know about yet?

That we're gonna get invited to someday? No. Okay. That's too bad, cuz that would've been kind of cool. But we can do a class anytime you guys want. And

we can not Thursday morning and we can label it a secret class. If that makes it fun. I'll give I'll print out certificates, such a graduated secret. Jason secret Buddhist class.

Yes, please. Let's do it, man. I'm in. Yes, please. There, we have it. There are secret teachings, but no secret classes. Yeah. Some, some of the, so the way Buddhist look at emptiness as actually this whole thing that we're doing in the old days, this would never have been given to beginners because this is so Loong is a it's precipitated by, or it comes after.

Right? Lamb, rim teachings and lamb rim is, is lamb rim means graduated path. So it means you start, you start at the very beginning of Buddhism and then you do this, right? And you go and you go up and it's supposed to take you all the way through enlightenment. So these, these teachings are a low John and they're supposed to be like, and I'm talking a thousand years ago, they were given after lamb rim.

So if you guys think back to the very beginning classes we did together, where I went over, what are called the preliminaries, which were Precious human rebirth and permanence and death karma. And then some sor if you guys remember those, those preliminary, somebody's supposed to sort of do those before they come into this.

So what I did was I just merged them. So a lot of the secret stuff is about somebody's capacity. It's about what they've learned. It's like, I, okay. Use me as an example. You, you do math, right? You teach math. Sure. So I, when I was young, I was when I got out of the Marines, I had like half of a bachelor's because I did community college and then I was like, okay, I'm gonna get a business degree.

Right. And I went to, I went to an algebra class in the, and I'm not good at algebra and this guy was not good at teaching . So then I decided I was like, I'm gonna change my major. And I literally changed my major because that the thought of having to deal with all that math was so bad. So in Buddhism, there's kind of a commensurate thought process that if you could take a beginner and try to teach 'em emptiness, you could do more harm than good, because you might have people.

First of all, everybody's gonna get confused as hell. Second of all, they're gonna be like, well, nothing matters now. So I'm gonna go jump rope out in the traffic. So that, so part of the whole secret thing is, is about that is about, does somebody have the foundation to be learning what you're teaching. If I don't

know if that makes sense, but I know secret sounds funny to us as Westerners, but it's kind of, it's kind of about that.

I think of secret in the sort of Scientology sense where, oh, they, they apparently have tears that you elevate up until they reveal some like big truths to you about aliens and stuff and yeah, no, we don't have any aliens going on. That's good. And there's no, and there's no hidden truth on Thursday mornings.

In fact, I, I literally gave you guys way too deep of teachings in the very beginning. If you wanna know that the real solid truth, like a, a new person who learned Buddhism, like three weeks ago to learn the depths of emptiness. I mean, a lot of that stuff, you know, you're gonna be having ahas in three years from now, hopefully about, and I'm seven years in and I'm still, when I think about emptiness, sometimes I still have aha moments.

So it's, it's more about the, is the, is the student that's learning this prepared for, for the level of complexity and included in some of the teachings. So, yep. Cool. Anything else guys? Any, any other questions about the teachings? I mean, I realize the whole crush, the ego is antithetical to what most of us are doing on a daily basis.

So I'm always curious if people can see themselves actually doing it,

may the Supreme jewel Bodi Cheeta that is not arisen arise and grow and may that which has arisen, not diminish, but increase more and more in the land and circle by snow white mountains. The source of all happiness and benefit flows in your person. Chan Zi Tanon GSO. Please remain until some sor ends just as the Bodi sofa Mondu and Samba two praise, dedication as Supreme.

So now I too dedicate these sources of my merit for all to train and follow in their footsteps. All as all the victorious Buddhas of the past, present and future praise, dedication as Supreme. So now it dedicate these sources of my merit for all beings to perfect good actions. Just a reminder, when we dedicate, we're just saying all the good stuff I've ever done, especially during this class, I give it away.

So it's just a very intelligent and pragmatic way to continue to, you know, this whole thing is about suffocating the selfishness inside of our minds. So it seems esoteric when you see it, you hear it, but it's more like crush my ego crush, my ego crush, my ego. That's really what it's about. So anything else guys, before we shut this bad boy down?

Nothing else. Okay. Thanks guys. I appreciate you all joining. Thank you. Have a great week. Yep. You too. Take care guys. Bye.