

# Lojong Class 2

On. All right, so it's 10 38, so we should all be back. So what we're gonna do is, okay, so I just want to share something that I've learned about myself and my own mind as I've meditated, when you, when you, so in and ti about Buddhism, we do a lot of analytical meditation, which is where you're taking a teaching and you're kind of breaking it down in your mind.

You're concentrating on it. And you're the way I do it is I, I look at it and I say, is that true? You know, is okay. So Jason's talking about self cherishing and self grasping being the cause of suffering. Is that, is that really true? Because the thing is for, for us in Buddhism, we don't believe in blind faith.

And I will I'll tell anybody that ever shows up to a teaching. Do not just believe what I'm saying, use your own mental, your, your human intelligence and analyze it. Right. And look at it and apply it to your own life and say, Is self grasping is selfishness is thinking about me, me, me, and what I want is are my desires, the things I want to happen.

And, and the thing, my aversions, the things I don't want to happen, do those play a central role, a central role in my suffering. Okay. So I think we should do a, do some analytical meditation before we do that. The way that I always start is I start analytical meditation by just very quickly. Doing kind of like a body scan.

So I'll start by focusing on the head and then the eyes. And I just go through each body part because by doing that, we get ourselves to a place where some of that mental debris kind of falls away. And then you can actually do analytical meditation until you do that. If your mind's really crazy, you're not gonna get very far.

Right. So I'm gonna, I'm gonna guide us through this, but the purpose of me guiding us is so that you guys can learn to do it on your own to the Tibetans don't really do guided meditation per se, but some of them do guided meditation in order to teach. Okay. So that you guys can get the hang of it.

So I'm just gonna guide us and. So first we'll focus on the body. And then I want us to do a little bit of analysis and I'm gonna pose some questions for us to think about. Okay. So that we can look at self cherishing and self grasping, grasping, and, and come to our own conclusion. Is this accurate? Is, are these teachings, are they logical?

Do I trust them? Are they real? Because we have to put the teachings through this analysis. We should never just trust. Okay. So I'm gonna mute everybody. And then we can go ahead and start and I'll just walk you guys through. You guys can hear me. Okay. Is the volume good? Good. Okay. Thank you. All right.

Cool.

You guys can still hear me, right. Good. Okay. All right. So just take a comfortable meditation posture with your back straight. If you want to, if you wanna take a big deep breath and fill your lungs and hold it for two or three seconds and then blow it out, that's a really good way to.

And really try to blow it all the way out. Maybe take one more big breath.

All right. So just be in the moment, please let go of thinking about the past and worrying about the future and just be here for, for once. Allow ourselves the gift of being in the moment. Just focus on this moment for a second or two.

Notice yourself sitting on the cushion or the chair

feel the pressure of where you're sitting, where your butt is connected to the sea. Just feel that for a moment.

Now we're gonna go through our body and relax and release all the tension that we store that we don't realize until we look at it. Put your attention on the top of your head,

pay attention to all the sensations on the top of your head. and then intentionally relax that part of your body and let go of all that tension,

forehead, focus on your forehead.

Let go of all the tension in your eyes knows

noses your cheeks,

go back a few inches inside of your behind your eyes. You'll see. There's a bunch of tension inside as well. Just let go of it.

Dissolve down into the earth, your nose,

your lips,

jaw bones, just relax it, relax. Each part of your body, your chin,

your neck, relax and release. Let go of all the tension,

the back of your neck. Just

relax,

relax your shoulders. Lot. Attention in the shoulders. Just try to let go of that.

All of these tension spots you might ask yourself, is this my ego, trying to, trying to squeeze and manipulate reality,

just relax your shoulders and your neck, the back of your neck, the front of your neck, your shoulders. Just let go. You're safe.

Your chest. Relax your chest.

Let go of all the tension, your back.

Your arms, your upper arms biceps, triceps your forearms. Just let go. let

your hands completely relax

your stomach, your abdomen.

There's a lot of a tension in the admin abdomen. Let go of it. Just relax, release

your lower back. Your hips.

Just let the peace.

Your butt talks,

your thighs

hamstrings. Just put your attention there. Try to see if there's any tension there. When you look

your kneecaps,

your caps,

your shins,

your ankles, just relax. All the tension,

the bottoms of your feet,

your toes.

Now just try to let your whole body relax from head to toe. Just be peaceful. Let go of all that tension now, tune into your

breath and

notice the breath going in and the breath going out.

Keep your attention at the tip of the nostrils on the in breath. Know that you're breathing in on the out breath. Let go of all the tension and just let everything go. Breathe out. All that tension.

Relax your whole body on that out.

Breathing in. I know I'm breathing in,

breathing out. I know I'm breathing.

Now I want you to handle analyze what we've been covering. The Buddhist tradition says it's self cherishing and self grasping are the cause of all of our troubles.

So let us reflect on our own lives for a moment.

It maybe focus on something that we want, that we're trying to achieve right now could be a work, could be a relationship, could be something pertaining to our health or our body.

take a look at something you want or something you're anxious about

analyze,

analyze that wanting or that, not wanting,

just look at that and analyze that and then ask yourself if you were to drop this, what would happen? Meaning if you no longer wanted that thing to happen, or if you were no longer opposed to some outcome, what would happen if you just dropped that thinking?

So we're investigating a topic related to our own lives. It's something that we want to happen. It could be a fear. It could be a fear of being, getting sick. It could be a fear of not being successful. It could be fearful of losing somebody

or it could be wanting, wanting something to happen at work, wanting something to happen in a relationship, just analyze the desire and the wanting or the aversion and the not wanting, analyze that. Really look into it.

And again, ask yourself what would happen if I surrendered this attachment to wanting or attachment to not wanting what would happen if we could just let it all go.

You might analyze the question. Do you have a choice in how you feel about these things that you want or these things that you don't.

So analyzing our desire and analyzing the things we like and the things we dislike are the things we want to happen. And the things we don't want to happen. The question is. If we let go of all that wanting, if we let go of the likes and the dislikes, what will happen if we're completely free of those things, what would happen?

And take a moment to ask your. who is it? That's at the center of all these wanting thoughts. It's me, right? It's this obsession about getting what we want and avoiding what we don't want. So we spend all our time trapped by these thoughts. So that's self cherishing.

What would happen if we let them go? What would happen if those thoughts just didn't control us? What would.

coming back to the breath. Just kind of let go of all the thinking for a little bit,

feel the cool air coming in your nostrils.

The warm air going out,

let go of any tension in your body. Just completely relax.

Now, take a moment,

establish some gratitude for the fact that there were some people that worked very hard to create the computer or the phone or the device that you're dialed into this zoom meeting on. It's probably a whole assembly line of people working very hard to give us to, to produce that device.

Imagine for a moment, where would we be during this pandemic, without these devices? How much more isolated would we be? So just establish some gratitude for the fact that somebody created the computer or the phone. And then there were software engineers at the zoom company that created the zoom software.

So we can talk, just think about their kindness and all their hard work.

Think about the house or the apartment or the room that you're in. Somebody worked really hard to build that.

Somebody might have even drove a nail into their finger by mistake working just so that we could have a nice

place to live.

Think about the clothes that we are wearing. Somebody hold assembly line of people worked on these clothes, just so we could wear clothes on our backs, how kind they were,

all the food we eat comes from the store and that food is, comes from the hard work. that billions of people are working hard for us to eat.

So all day long, we think about ourselves, me, me, me, but the reason we really can survive is because of the kindness of others,

the cars we drive, we can't go anywhere without those cars, which were produced by hardworking people. All the highways, the roads were created by hardworking road crew.

So to have gratitude for all these wonderful, beautiful, precious people that gave us these gifts, that gratitude is called love.

The more often we can think about that love

the more often we can be peaceful and happy

and we can have the deep wish for all those people that gave us those gifts to be free from suffering and to live in bliss and content.

Once again, just kind of let go of all the contemplations and can put your body. You can put your attention in your body and rest, or you can watch your breath, whatever you're comfortable with. Just relax for some.

All right back to reality. Here we come back to reality.

You guys can unmute selves. If you like. I I'd love to hear, did, did anybody have an aha moment or, you know, any kind of epiphany or any valuable light bulbs go off for anybody?

I did. It was kind of personal, so I don't really wanna get too deep into it, but it was definitely something happened really. That's great, bro. I'm glad to hear that. That's wonderful. And one thing I should have said before we started was. Sometimes when we start meditating, traumatic memories can come or painful.

Memories can come. And some people sort of stop meditating because of that, you know, and they run away. And I really believe that it's hard, but we kind of have to go through that process because we got all that stuff inside of us and it's not gonna go away on its own. So I, I do think that being gentle with ourselves and going through this one step at a time is a kind of a wise thing to consider.

But the key is like at some point we have to come to the conclusion that it is the selfish thinking patterns that we have that really cause a great deal of suffering for ourselves and for those around us. And that's really what I was trying to help us see, is that the way reality appears to us is we think that.

I'm happy if I get what I want and I'm not happy if I don't get what I want. I mean, we believe this, we really believe this because we've been conditioned from such a young age to believe this, but the Buddhist masters say, Nope, that's not how it is. They say the happiness is coming from inside from our interior.

And if we habituate positive thoughts, like love, compassion, appreciation, generosity, joy, contentment which the easiest way to do that is to think about others, right? How can I, how can I give things to those in need? How can I protect those who are hurting? How can I, you know, how can my love be a vehicle to heal others?

That's really what the masters are trying to teach us. and it's not easy though. It takes a lot of practice. It takes a lot of work for us to start to transform, but we can do it one step at a time. Any, any other comments or, you know, epiphanies, did anybody else have anything that kind of popped up

I'm in sales? And so sales is a strange career because there's a lot of pressure on you to accomplish. I mean every job field you're supposed to accomplish something, right? So if you're a teacher you're supposed to teach, if you're an engineer you're supposed to build software or build bridges, no matter what your job is, there's something that you're supposed to do.

But for some reason, in sales, You're always kind of like under this microscope where you're supposed to sell a certain amount. And so there's a, we as salespeople, we get conditioned. So when we, when we were doing that meditation, I was just kind of thinking about like, what if I just didn't pressure myself to produce?

What if I just went through the process, but I didn't put all this pressure and anxiety on myself, what would happen then? And the answer was crystal clear, what would happen is peace. I'd be completely free liberation, freedom. And that, you know, if we can have those aha moments, I, I believe they fuel.

They give us fuel to practice this stuff that we're learning. So I think it's really important that we have those aha moments. Great. Anybody else, any comments or question? Any questions about the meditation itself? I think when you were during the meditation, just thinking about, you know, think about the apartment that you're in, someone built that, so you can have a place to live.

It really just made me start thinking a little bit more about cause I, I waste a lot of time thinking that, and this may be a selfish thought, so please tell me, but I waste a lot of time thinking that I'm not worthy of love. And so if I like, think of things that way, like someone built this car, so like I can go see my family in Muncy or somebody built this apartment.

I think it would just change slowly change that way of thinking. And it would also make me not think about myself a lot. Yeah. If that makes sense. So yeah.



Yeah, that happens. So thank you. So, so that that's a realization, you know, that, that is what lojong is about Lojong is about, you know, mind training.

Lojong is about understanding that we create our own suffering, right? So we're thinking all the time about me, me, me, my brother, you know, he doesn't love me enough, or this person I've done so much for, they don't love me. And then we start questioning ourselves and then we think, oh, maybe I'm not good enough or whatever.

Right. There's, there's a million it's like, there's like, in my mind, there's like a million rats running on one of those little hamster wheels and, or hamster's not rat, I don't think rats run on hamster wheels. Maybe they do, but they're up there and they're always working and it seems like there's a committee and their job is to make me agitated.

So, so what really, if you think about what Loong is teaching us is they're giving us a skillful, simple way to, to shift. so instead of always thinking about, am I good enough? Am I smart enough? Am I strong enough? Am I fast enough? Am I successful enough? Which by the way is just wanting to be loved and accepted.

That's all we really want. If we can stop thinking about me, me, me, me, me, that's the self cherishing, right? If we can stop thinking about that and think instead about just like others, generally speaking, others did, they did all this stuff for us, but it's almost like we're, there's a covering and we can't see it.

It's right in front of us. Right? All this stuff, everything around us, phones, tables, fans, my I, my op iPod earbud things, my coffee mug, the actual coffee, my shirt, everything around us was, is a manifestation of love. It's something, some it's a gift from somebody else that they worked hard to give us, but yet I can never remember.

it's. Why was I always blind to this? I it's back to prolific words conditioning. We've been conditioned to worry about this, this guy. Right. So I'm really glad that some of you had the light bulb, because we're going, we're trying to get that light bulb. That's really what this is about. Any other comments or questions?

If not, I I'm gonna go ahead and kind of start sharing some of the slides again. I do have to say I appreciate credit, but that's that kind of terminology and stuff, stuff. I picked up somewhere else that resonated with me. So it's not necessarily my like original thought there, but. Yeah, but it was a great, you gave a great

contribution because it's the con the, we are, we don't realize this, but we are literally manifestations of our conditioning.

We think we're a self, right? We think I'm Jason McDonald and I'm a Democrat. And I believe this, and I'm a Marine and I'm all these things. And I view this. I like people that do this. I don't like that group. I really hate it when somebody does this and that. But I love this type of movie. These are my favorite movies.

I don't like romcoms. I like net. I like Netflix. I hate HBO. We have a million of these ideas. Right. And we think we actually believe they're me or, or us. We think that's who I am. But the truth is if you analyze right, where did all these things come from? Everything that we think I am. came from our parents.

They came from our teachers, they came from social media. They came from the people that we interact with. We're nothing but a reflection. That's what we really are, is we're a reflection of conditioning causes and conditions. We're like a, when you look in a mirror, there's this reflection that you see, right.

We are kind of a reflection of sorts. A lot of that came from our parents, what our parents taught us. Right. We have these things from when we're really young that we hold onto and believe. So we just need to understand that this idea of itself is a is not what it appears. It's very different. So yeah.

So I'm gonna go ahead and crank up these slides. If I can find them, where did my slides go? One? Okay. Perfect. All right. Great. So I kind of touched on this last week. What does lojong mean? It's mind training or thought transformation so lo? Is it Tibetan word? It means mind, and then jong actually has several meanings. I'm just gonna touch on these real quick.

They're pretty technical. So one meaning is training. So it's like mind training. So the common sort of understanding of what lojong is, is it's mind training or thought transformation. So the second sort of definition of like habituation or familiarization with SP specific ways of being in thinking three cultivating specific qu mental qualities, like love or compassion.

And then I really like number four cleansing our purification because most of us, as we saw from that meditation we're so we're so our, our thinking our conditioning is sticky. We're kind of, it's like, we're stuck in this conditioning and it's, you know, it's really impure thinking. It's, it's it's unnatural.

We've been hijacked by an unnatural way of thinking. That's the real problem. So what lojong is trying to do is it's trying to help us come back home. It's

trying to help us understand that we are. A we're, we're allowed to be peaceful. We're allowed to have love for others. We don't have to be trapped under this constant obsession.

And that's really what these beautiful teachers are giving us is it's a gift. So this teacher said it's a disciplined process for radically transforming our thoughts and prejudices from natural self-centeredness to other centered altruism. Meaning the people that built these computers and phones that were on were kind enough and were it not for them, we would not be able to come together and do this.

Another master said lojong is a comprehensive practice that's suitable for all types of students. It contains the entire path and does not depend on a person's background or sectarian affiliation put into practice diligently. It's enough to lead you all the way to awakening, by the way, this doesn't depend on sectarian affiliation.

What does that mean? It means that if you're an atheist, if you're a Buddhist, if you're a Christian, if you follow Judaism, if you're a Muslim, if you are a Hindu. I think I'm, I probably mentioned 99.9% of the world's religions. Oh, if you're a Jainism, any of these religions, you can come and practice mind training because it's just a very intelligent and skillful and simple way to purify and change our thinking.

That's what this really is. So it's not, you don't have to be, we don't expect you to come in and say, okay, I'm a Buddhist. I promise I'm a Buddhist. That's not what we're about. We're about, can we help you? Let us help you. That's what, that's what Dharma's about. There's this other thing that I like this.

So Chekawa Dorje was the, he was the master that, that took all these teachings and, and created seven point mind training. Seven point mind training is one of the kind of like root it's, like the starting text for lojong. So the masters say, if you're going to do lojong my seven point mind training is a great place to start.

So one of the things he said was it turns difficulties into wood for the fire. And I love that idea. The idea is like, okay, let's say you're having a disagreement with somebody, or your boss is pressuring you, or you're overthinking and obsessing about who knows what, whatever difficulty you have. It becomes wood for the fire.

It's basically an opportunity to grow and purify your mind. So you can start to change your thinking. lojong allows you to take everything that happens,

whether it's good or bad and turn it into a very meaningful spiritual practice. And then one of the things Chekawa said was that when the world gets really difficult, for example, global pandemics, political strife, pot, you know, people trying to topple the American democracy, you, when the world gets really difficult and you have all these forces of difficulty global climate change fires in California, you know, just all of these things together, they're overwhelming.

CWA said lojong can help where other Dharma may not be strong enough. So this, this teaching is no small thing. It's very powerful. Okay. all these practical teachings from the CPO lineage, really present one thing, taking the unity of emptiness and compassion as the path within that the real emphasis is using relative Bodi Cheeta dis to discover or realize absolute Bodi Cheeta.

So I, I'm not gonna get into emptiness right now, but it's wisdom. Emptiness is the wisdom of reality. We're all covered. We can't see reality. Emptiness is the wisdom of reality. And then compassion is just it's that love and compassion. We discuss compassion is just wishing for others not to suffer. It's the constant thought of others, the constant thought of all living beings and wishing for them not to suffer.

That's really what that's what Compassion's about. So this path is the union of wisdom. Which is emptiness and compassion. It's the union of those two. And you'll learn more about that in the coming the coming week, the coming Saturdays, we'll be going over all of this in depth to Ben Buddhism is really big on lineage.

Where did this all come from? So the, the LoJo teachings kind of started with DMA, Curty. The Tibetans call him the Sumatran. He was from the island of Sumatra, which is in Indonesia. I believe now that's mostly Muslim but, but, you know, way back in the kind of, you know, nine hun 900 to 1100 that was actually a hotbed for Buddhism.

So Lingpa is really kind of like the source. He's like the seed for all of these low John mind training teachings. Atisha was born in India and then he ended up going to Sumatran getting these teachings from Lingpa the Sumatran. And then he ended up going to Tibet for his last, I think it, you know, his last 15 years of life and he stayed in Tibet, he, you know, kind of shared and built up the Dharma in Tibet, cuz it had kind of degenerated.

He built up and, and, and gave the DMA. And then Dr. TOPA was a, he was a, actually a lay person. He was not even a monk. So Dr. Dr. TOPA was a Tibetan who received. He was kind of like. Aisha's heart disciple. He received these

teachings and then he created a whole lineage called the CPAs. And Pattawa PWA was a CPA.

He gave the teachings to Lang re Thapa and then he also gave the teachings to Shawa who gave him to a DOJ. So CWA was the one that created the seven point mind training, which most of these books that I'm kind of sharing seven point is one of many lojong texts. So and then here are the seven points.

the seven points are here listed. The first point is presentation of the preliminaries and that's what we're gonna get into next. So the preliminaries are kind of like the foundation and we'll go through all of these in time. So you don't have to like memorize all of that. The preliminaries are like the foundation.

So just like you can't build a house on a swamp, you need you need a firm foundation. Likewise, you can't really learn Loong until you have a solid foundation of the preliminaries. So the preliminaries are the first thing that we teach and that we, and that we study and. If you guys are like me I can't remember anything without an acronym.

So even like when I was like in second and third grade, studying for tests, for some reason, I learned how to memorize using these acronyms. And it helped me so much. And without it, like, I just couldn't remember stuff. So I used the acronym of P I K S and, and, or picks for short and pics is number one, precious human life.

Number two in permanence and death. Number three, karma number four. Sumara. So what we're gonna jump into first is precious human life. And by the way, what you can do these, these are the preliminaries. These are also called the forethoughts that turn the mind. So there are lots of different. Terms for these four things that you'll hear in different Tibetan texts, the four thoughts that turn the mind is kind of a common way of referring to these.

And these are very powerful. So sometimes people make the mistake of thinking that's preliminaries like our, oh, that's just like beginner stuff. That's grade school. I'm in, I'm in, I'm getting my PhD, but that's a, that's a mistake to think that way, because if we look, if we concentrate on these four things every day, I can all but guarantee you you'll be peaceful and content.

These are very powerful ways to purify our thinking process. So the first thing that we look at is the precious human life. The next slide that I go over has a more, it's like a big, giant paragraph. And I kind of put that in there so that you

guys can refer to it later. But the simple way of analyzing the precious human life is number one, we were born human.

So if you do the math, anybody here ever been out in your yard and during the summer, like when it's hot and humid, How many bugs are flying around. Cricket. Crickets are everywhere. Those loud chirping bugs are everywhere. The there's there's wildlife and insects and birds and just bees and there's stuff everywhere.

So if you do the math humans divided by all their life forms, I have to believe we are 0.0, zero, zero something percent of the number of living beings. So in other words, you are a statistical anomaly. The fact that you were born human is highly improbable and not normal. Although you just, we take it for granted, of course, but it is a statistical anomaly because there's so few humans compared to other life forms.

If you go out in your yard, sometimes I wonder, are there a billion insects in my yard in the summer? Maybe, I don't know exactly what the number is, but bottom line, it's very rare to be born a human number two. Since we're humans, we have human intelligence. Think about this for a moment. Human intelligence is so powerful that we sense humans to the moon and , and, and then just kind of think back to evolution for the past 10, 20,000 years, humans have been living fairly simple lives, you know, get your shelter and find food, and then that's kind of what happens.

But all of a sudden we figured out how to do all these really intricate things, like send a human to the moon. That's really quite profound. So our minds, we have human intelligence, so we're not like other life forms because we have the ability to contemplate, analyze, and study another thing we we're free.

there are some countries where if you try to practice Buddhism, you could be beheaded. You could be ousted from your family. You could be, you know, disowned, I suppose there may be some families in America that are a little bit narrow minded about stuff. But bottom line is we are free. We are in a country where you're not, the cops are not coming to your house to beat you up because you're you wanna practice meditation and Buddhism or Dharma.

We have time to practice. We're not. So life is not so economically difficult for us that we're working around the clocks, you know, seven days a week, 24 hours a day just to survive. There are people in the world right now that are essentially slaves. They don't have anything. And all they can do is work in order to have food to eat.

We are not that way. Most of us are here on a Saturday because we have enough time to do this. We found Dharma. So just think for a moment there's 350 million Americans of those 350 million who practice a religion, predominantly they're Christian. And, you know, there are many different types of Christianity.

The fact that we are Americans and we found our way to the precious Dharma, by the way, Dharma is the Buddhist teachings. It's just the teaching, right? It's the truth. The fact that we found Buddhism is highly, not only is it highly improbable to become a human and to be born in a country where there's freedom of religion, but then to be one of the lucky few that find the Dharma in a Western Christian country, it's just abnormal.

It's it's, it's actually karma it's. We believe that past lives, we did so many good deeds that we were lucky enough to find Buddhism. And then. Extracting the essence of this human life is making it meaningful, making our life meaningful. You know, there's, , I like some of the masters we'll use an analogy, you know, a dog or a pig or a an animal, an ant, an a bee, an, an, an ant goes around looking for food.

And then it goes around trying to procreate, right? I mean, that's what most, most, most life forms do that they want to eat and they wanna procreate. And, and then when you think about what we do, we basically chase all our desires. I want this, I want that. I don't want that we're chasing our desires. You know, we're cha we wanna procreate.

So we chase sex. We chase relationships, we chase work. We wanna be successful at work. We want comfort. We want good food. But beyond that, what do we do? What are we doing with our life? That's meaningful. So some of these masters will say, you know, if you're just. Trying to get a good job in work and eat good food.

You're really no different than an aunt or a bee or a pig or whatever. So, but our minds are capable of more, our minds are capable of doing things that are meaningful, like developing love and compassion, a learning how to free ourselves from all these mental, mental hangups that we have. Any questions, comments, or questions about any of this?

Everything makes sense. Okay, cool. So these are the preliminaries. I already covered this P I Ks. Am I going backwards? Okay. Here's so this is the, the slide that really has a ton of data. So you guys will be able to read over this. When you go into the slack, did somebody have a. or no, I just wondered. Is the slack chat the same thing as the chat?

Yeah, I sent it out last week. Did you guys I think I know a lot of you got access to it. Yes, we got it last week. I thought you were sending something today. I will. Yeah. Later on today, I'll put this in the slack. So you guys will be able to see this like you'll be able to refer to this presentation later, the slide deck.

That is so, and by the way, John, I tried to add you and I got a kickback message. So later on, if you want text me or email, I can add you, but that email. Okay. Sure. Yeah, go ahead. Okay. Okay. Thanks bud. I'll on the, I don't know what the slack chat is. Just throw that out there. Okay. I'll add, actually, I'll add you real quick.

Let me.

Or actually in this in this zoom, you guys can put your email in there for me, if you wanna send it to me directly. So there's a little chat option in the zoom should be at the bottom of your screen. So you guys can send me the your email, if you want me to add you. So, Andrew, if you just shoot that over, I can add you and put it here.

type it. So the precious human life, this is Bardo tool tool coup I was lucky enough to attend his teaching on YouTube. He gave really good seven point mind trading instructions. He said the difficulty of these precious freedoms and resources is he went over the precious human life in depth.

And he said that the, the human birth is a necessary support for Dharma. And since it supports learning Dharma, it's called a precious human body or a pre precious human life. Again, you know, there's lots of other life forms. Probably your dog is not gonna learn how to do all the stuff we're learning today.

so I love my dog, but she really just wants me to give her cream. she doesn't really wanna learn the Dharma so, yeah. And again, we didn't, the belief with the Tibetan Buddhas is we didn't acquire this life by accident and ju we didn't just get lucky, but we actually did an incredible amount of past deeds in in previous lives.

So Tibetans belief in lives. So to Benton's believe in reincarnation when I first came into Buddhism, I was kind of a little, I didn't really know if I believed in reincarnation because I've never seen it with my own eyes. But as I mentioned last weekend, there's a ton of, of ver there's a ton of scientific data from medical doctors.



Thousands of people have been interviewed and they've compiled all these things. And there's so much data that I, I can't not believe in reincarnation and it's not because I just blindly believe what these teachings say, but it's the data that, that the data is what convinced me. And I sent Steven some stuff last week on slack.

If anybody's curious about some of these books that sort of prove the case for reincarnation or past lives, please let me know, because I would be more than happy to share some of the books with you guys that convinced me, Hey, Jason. Yeah, I hadn't made it to the books, but I did watch that documentary series.

Yeah. That you suggested. Yeah. And I, I think if, if people are really interested in, in looking into that, that series, right, there was, I mean, that it was huge. There was some eye opening moments that really made you think the Netflix one, right. Yeah. The ones surviving death. Yeah. Surviving death. Yep. So everyone Steven's referencing I, I sent, I told him about this Netflix documentary it's called surviving death.

And candidly I'll admit it. Some of that stuff, I don't know. It's probably just my own hangup. Some of that stuff's about like mediums and stuff. And I don't know, I just have a hard time getting into that, but there's some other parts of it that talk about near death experiences and past lives. And I just really, when I watched the documentary, I, it, it had a profound impact on me.

So if you guys have Netflix and you wanna watch surviving death, it's pretty, compell. so, yeah. And if, if I'm not into the mediums and things like that, I had a hard time with that. Yeah, me too, to be honest, some of it looked really silly. Yeah. But it's worth pushing through to watch all six of 'em it's it's worth pushing through.

Exactly. Yeah. And candidly, when I was watching the mediums, I, I was so, so my feeling was like, oh, I don't know. I just don't know if I can buy into this, but there goes my thinking, there goes my views. So of course I had, I have this initial sort of opposition of disbelief, but I need to look at that too.

Anytime I have a bias, I try to look at it because biases are not really very reliable. So anyway, but yeah, you guys check it out, surviving death. That's the name of the documentary.

So that's the precious human human life. Again, I'll give this to you guys in slack, so you will have. And if only I could learn how to use my computer there we go. Okay. There we go. All right. So we're, we've been born into these

human bodies. And so now we've covered precious human life. Now we have to start looking at impermanence and death. Okay. So the problem that a lot of us have is we go through our life and, and we experience things and they kind of seem permanent.

They seem stable, they seem like they're gonna last forever. Right. And, and we even sort of think about ourselves. Like, I know everybody dies, but you know, do I really believe I'm gonna die? you know, so we really take a long time in, in the Dharma to really contemplate in permanence. So I really like this I really like this this quote, this is from another Loong text called the, the 37 verses of bohi Satos or the 37 practices of bohi.

Soo says good friends who have long kept company will part wealth created with great difficulty will be left behind consciousness. The guest will leave the guest house of the body, let go of this life. This is the practice of Bodis office. When you think about this, right? Like the good friends who have long kept company will part every one of us, you know, I'm, I'm married.

I have friends, et cetera, not too many, but a few . So every relationship you have, it will end. It will dissolve. Even though we don't like to admit that because even if you have the longest relationship ever, one of you will pass away. One of you will die. So, so good friends who have long kept company will part every one of us will eventually.

Everything that's gathered will separate. We will eventually separate wealth created with great difficulty will be left behind. It's funny, right? The richest billionaire, when they, when they're finally on their death PED, they're gonna leave this world with nothing. They're gonna leave this world with nothing.

They can't bring their friends and family with them. They can't bring their billions of dollars with them. So death is kind of like the great equalizer that can wake us up and sober us up. By the way, this teaching isn't given to try to scare us. It's more like it's reality, you know? And in the west, we kind of, you know, if you go, go, go to your family dinner and start talking about death and impermanence and your mom and dad, or your brother and sister, your friends might say, eh, that's pretty morbid.

I don't wanna talk about death. So. Why not, it's just, it's just like oxygen. It's ju it's just like eating your breakfast. It's real. It's gonna happen. So the reason we do this in, in the Dharma is to lessen our attachment, lessen our obsession with all of these things that seem so important at the end of the day, we're all gonna die, you know, and, and it may be 50 years from now, or it may be tonight.

I might die in my sleep. I don't know. And so that is something that we use to let go of all of these really crazy attachments that we have. So consciousness, the guests will leave the guest house of the body, let go of this life. This is the practice of Bodhi. In other words, understand the truth. The truth is everything around us is in permanence, including our lives, including our jobs, including our friends, our wife and husband, our girlfriend and boyfriend, everything is a temporary phenomenon.

So that is just. The truth in its reality. It doesn't seem that way when we're in it, it seems like these, our job's gonna last forever. Our relationship's gonna last forever, but that's not how it works now. In permanence, one of the things that's that I really try to contemplate when you meditate, has anybody here ever noticed that you have all of these distracting thoughts like me, anybody, anybody ever have all these distracting thoughts when they try to meditate?

I'm the only one. Never. Absolutely. Absolutely. it's like some days it's more peaceful than others, but sometimes there's a whole committee up there planning and you would think they're planning to build all the size, the skyscrapers of a 40 million person city. So all of these distracting thoughts, when you sit down to meditate, remember they're IM permanent.

They can't last. And another thing is when you're having, when you're sad or depressed or you're, maybe you're mad or you're having a distracting, disturbing emotion, remember it's IM permanent. It's just a thought that comes and appears and then dissolves. And the longer that, the more time you spend meditating, you'll start to learn that these thoughts are nothing but a like a dust mote that just appears when the sun shines in your room, just right.

The dust mote appears and then it's gone. That's really what our thoughts are. There's just, they're just these flickers that come and go. Unfortunately, we take them to be permanent when we are having a disturbing thought when we're mad at somebody, or we're sad. Remember back to the beginning of the, of the teaching, every murder, every violent act, every war, it starts with a thought.

there's no way a president or a king would go to war. If they understood what their thoughts are, thoughts are nothing, but these IM permanent, they, they come up, they flash and then they dissolve and they go away. The only way you're gonna fight somebody physically is if you think your thoughts are real.

So this quote from Longchenpa is beautiful. He says, within mind itself, there is cessation meaning. There is dis the thoughts dissolved. So within mind itself, there is cessation and permanence arises naturally as the cause of this cessation.

In other words, impermanence is, is truth and reality. And so when thoughts come, they're going to cease.

They can't last. So the main manifestation of what has no independent nature is perfect as though, for example, in a dream. So in other words, these thoughts have no independent nature. They come and they kind of show up just like, when you dream, you have all these you're coming and you're going, and you're doing all these strange things and your dreams, and it's nothing but a dream.

So our thoughts are a lot like that. They're IM permanent. So this should give everybody on one hand, it's like, okay, death, death, and, you know, death is something that's gonna come. So you. That might make you a little nervous because it's like, oh wow, I'm gonna die. But on the other hand, all the suffering that we have is nothing but a flicker.

It's like a, it's like a, a flash of lightning that comes down. If you just sit for a moment and try to center yourself, that stuff will roll right off of you because it can't last, cuz nothing is permanent. That makes sense for everybody. This is, this is a really important one that all these thoughts that come, they come and then they just dissolve on their own.

The only reason thoughts keep surviving is cuz we charge them. We keep thinking about them. We keep grasping and holding them. But if you just let, 'em go, they're gone. They're done. Make sense?

Sure.

This is one I really like A John Shaw is a Thai forest master monk he's passed away. I think in the early nineties, but he's just wonderful. He uses this analogy, consider a lump of ice. Originally. It was simply water. You freeze it and it becomes ice, but it doesn't take long before it's melted.

Take a big block of ice, put it in the sun, see how it dissolves much like the body. It will gradually disintegrate in not many hours and minutes. All that's left is a puddle of water. He's talking about the ice block. This is called the decline and dissolution of compounded things. When we are born, we bring this birth and death with us.

So our bodies are a lot like these ice blocks, maybe we don't melt in the sun within 30 minutes or an hour, but over time we are, we are dissolving I'm 42. And I was thinking about this the other day back, you know, back when I was in

my twenties, I was a lot stronger. I was a . I was a young Marine. I, I didn't, you take, you, take your body for granted until you slowly start to age.

And I know some of you're younger than me and some are older and the, those. Those here who are in your fifties are like, Jason, don't even talk to me about age because you guys know a little more than I know. Right? And then those of you in this call who are in your thirties, don't talk to me about age because you guys are healthy and you don't know it's coming.

So we're all these we're melting ice blocks. It's just par. It's just how it is. Right? Everything born must die. Everything that arises must fall. Everything that comes together must separate. It's just reality. So part of what we're doing here is we're getting ourselves ready. There's a, there's a saying if you, if you if you have a healthy fear of death, now you can prepare so that when you're on your deathbed, you're not freaked out.

You're ready. But if you wait and just avoid it, like Mo let's be honest. Most Americans just avoid it. The thought of death. I don't wanna talk about that, cuz it is a little intimidating, but if you prepare and you contemplate. you'll be ready. You'll be peaceful. When that moment arrives, you won't be there.

Nervous and scared. And part of the reason that I told you guys about the Netflix documentary is because when you, when you die, you don't, you don't go away. You just move on. You're going somewhere. Okay. So encourage everybody to check that stuff out. Oh, he's this is what I just said. So whatever's born will die.

Whatever's gathered will be dispersed. Whatever is joined together will come apart. Whatever goes up will fall down. So this is just reality. Not long ago, your consciousness was wandering alone, swept along by karma. It took this present birth soon, like a hair pulled out of butter, leaving everything behind.

You'll go on again, alone. So again, we, you know, we all work really hard to become wealthy and to be financially secure. But in the end we can't take any of this stuff with us. So you really have to ask yourself, is there something more meaningful I could do with my time meditation practicing Dharma, learning how to be more loving and compassion.

Are these more meaningful things than just chasing money or chasing a relationship or chasing a job or whatever? It's a question you should ponder it.

Be careful. A powerful enemy is approaching, not an ordinary enemy, but an invincible one death, no plea. However eloquent can persuade death to hold off for a few years or even for a second, not even the most powerful warrior at the head of all the armies on earth can make death. Turn a hair. Death cannot be bribed by wealth, however, vast nor stirred by even the most enchanting beauty.

So again, This is not meant to terrify us, but maybe to help us wake up a little, you know, and maybe instead of me binge watching Luke cage on Netflix, which is awesome, by the way, I'm, I'm, I'm a little bit of a hypocrite here. but, but maybe instead of me, maybe instead of me binge watching Luke cage, I should do a little bit more practice because when that moment of death comes, it's gonna come and there's nothing I can do.

I have to admit that about my own reality. Another one, although we love ourselves so deeply or so dearly, we have no idea at all, where to find real happiness. I love this one. Whereabout is capable of looking after ourselves as a lunatic. It just makes me laugh for some reason. The first time I read this, I just started laughing out loud, cuz it's just like, I just look at myself and I go, I run around, I get really mad and pissed off about certain things.

I really get addicted to other things. And it's like, I'm running around like a lunatic. It's all unnecessary. It's all, I'm making it all up. It's not, it doesn't need to be that way. So it just, I see myself when I read this and I laugh. We search for happiness and pleasure fame and wealth oblivious to the fact that death will soon take all those things away.

When we cross the threshold of death, we will not be able to take with us. Even one of those possessions, we have worked so hard to obtain at the most. All of our strenuous exertions may have produced a few. I think I cut that off, but it might have produced a few, you know, meaningless things. Life is transient like a flash of lightning in the sky.

The moment we are born, our lives are marked for disintegration. I see my own life to be the same, so do not rest, but extract the essence of this body extract. The essence of this body means practice meditate. And by the way, you can, you can be sitting, waiting for a phone call or waiting for somebody to pick you up.

And you can just sit and contemplate compassion like we did earlier. The, the cushion I'm sitting on was built by another kind person. The blanket I have was built by another kind person. It was given to me by a kind person there's so

much around us that can lead us to love and compassion. If we just take a moment to look at it, that's a repeat.

All right. So that's the end of this slide deck for today. I'm gonna give this to you guys. We got six minutes. Again, I really like offering everybody the chance to interact thoughts, feelings, observations.

The one thought that I had about caring for oneself is I know this is sort of a separatist kind of thought, but all the people in my life I can care about them. John, my students, the people I work with my family, and then there's this person Kathy. I can care for her as well. And that's how I feel about.

Caring for quote unquote myself. Oh. And I have dealt with illness and I know that if I don't take care of myself, I'm not good for anyone. I like it. I, I really like what you said. There's Kathy and then there's all these other people and just like, I care for them. I care for myself. See, I see, just to clarify that I wouldn't really call that self cherishing because there's not this like me, me, me, me, me.

Right. It's more of a, we're all here and I'm gonna love all of you and I, and I can love myself too. Right. That's that's that's all right. You know, because you're not, it doesn't sound to me like you're putting yourself above others. You're equalizing yourself with others. Mm-hmm yeah, that was beautiful.

Kathy, thank you for sharing that. That was. You're welcome. One of the things oh, I'm sorry please. Anybody else? I talk too much. No, you don't anybody else? If not, I have something. So I like to I'm 42. So I, this year I started working out all the time because it, I saw some data that talks about your, how long of a life you'll live.

If you exercise. And it's like, you'll li like lifting weights and cardio will make you live so much longer. So, I mean, supposedly according to the, to the data. So I started working out this year and you know, when you lift weights, You might be looking in the mirror. Oh, I'm so big. I'm so strong, but there's see, we can take LoJo and we can insert it into any part of our life.

So what I do when I lift weights, I do I do, I do. LoJo okay. And I'm only giving this to you guys as an example, because you can put this into any part of your life. So what, what I do is like, when I lift, like, for example, when I do bench press, you, you're laying on your back and you push the weight up off of you and then it goes down.

So what I, what I try to do, I don't remember this all the time, but I try to, I do, what's called Tonglen. It's giving and taking Tonglen giving is you give love to others. It's like a visualization. You and you guys will learn this next week or in the coming weeks. You're giving love to others and you're taking their suffering upon yourself.

Okay. So that's actually something, by the way, just a side note. When you're sick, you can say, I have this migraine, or I have this stomach ache. I pray that this sickness is a magnet to take away the sickness of all other people suffering. And then you think about it because you're gonna be sick anyway.

Right? The body does what it does. If you have a headache, getting mad about it, I hate this headache. Oh, it's so bad. What does that do? Just makes it worse, right? So if you say I have this headache, I pray from the depths of my heart, that this headache is like a magnet that pulls the suffering of all other living beings into my own suffering and relieves them and makes them completely blissful.

And therefore my, my headache or my sickness becomes a beautiful Dharma practice that makes me more loving and more compassionate because see, the problem is when we're, when we're experiencing suffering. We start to do that. Me, me, me thing, we start to kind of like, it's almost like you're thinking collapses because you just want that pain to go away.

Right? You guys have all had pain before. So what you can do is you can take that, that thought may, may, may my stomach ache, or may my headache, or I'm feeling nauseous today, whatever, you know, how it is having a human body. We have all these problems made this problem that I'm experiencing relieve all other living beings from their problems, completely alleviating their suffering and bringing them pure bliss.

And then just kind of try to like, imagine all the people in your neighborhood are suddenly they're all their sickness is gone because you took it. That's a really beautiful way to practice LoJo. And then back to what I was trying to say. So sometimes when I run it's painful, I have asthma. It's hard for me to run.

So I'm running and I'm like, oh, you know, like, there's that, there's that. Kind of aversion. Like you don't like it I'll imagine, have you guys ever seen on TV when those pro athletes, they do like really fast running and they have like a parachute thing behind them, you guys do that. So sometimes when I'm running on the treadmill and I really don't like it, I'll kind of envision myself as like, I'm



like a deity and I have this parachute behind myself and I'm pulling all the suffering beings out of their current conditions, bringing them to happiness.

And then when I lift weights, like sometimes I do deadlifts where you lift weight up off the floor and it's really painful for an old guy like me. So when I lift up, when I lift the weight off the floor, I'll imagine that I have like a billion beings that are in hell and I'm bringing them outta hell, cuz Buddhist believe in hell too.

It's just a different type of hell. So anyway, my point is whether you're sick or you're lifting weight or you're. When I eat, you know, sometimes my wife will give me dinner after I work and cuz I can't, I couldn't cook to save my life. And so I'll take the food and I eat it and I'll imagine all may all living beans right now.

As I enjoy this food, may all living beans everywhere, have powerful nutrition and may they enjoy this even more than I'm enjoying it. So basically you can take love and compassion and you can make your whole life. You can just RLE it in by thinking by, by using these really quick thoughts. And you guys will learn more about how to do this in the coming weeks, but I just wanted to give a couple of examples that, of course this we're focusing on death and impermanence.

The point is let's make our lives meaningful. Let's try to become more. Let really, let's try to become better people. Let's try to become more loving and more compassionate. So I like that. Thank you. Yeah. Thank you, Kathy. Hope you feel better by the way. I'm fine. Thanks. Good. Good. Anybody else? Anything?

Any comments? Thoughts, questions? Get me outta here. Jason, Doug.

Yeah, I, I I just wanted to highlight something that that you had mentioned about how we've sort of been taught to believe that I get happy when I get what I want and I get unhappy when I get what I don't want. And, and for, for me, that's just been a really important contemplation and and, and to think about, well, if, you know, if getting pleasure, you know, and the gratification of, you know, getting what I want.

Happiness, what is mm-hmm and and the opposite, you know, it's like if you know, getting what I don't want, isn't unhappiness, what is, and, and, and I think that's really good to think about and, and contemplate that. And, and even when I'm not thinking about it, selfishly, when I'm thinking about, you know, when I

want others to be happy and not suffer if that doesn't mean giving them what they want, what does it mean?

And so I, I, I just, I mean, that, that, that's such a wonderful thing that you brought up Jason, and it, you know, it, it's just been very meaningful to me to to think about that. That's wonderful, Doug. Thank you. That's awesome. Yeah, we we think I'll be happy if I get what I want. What we don't realize is that that very wanting is strangling us every day, all day long.

It's like maing us. It's like squeezing the very life out of us. but it seems, so it really seems like if I get that fill in the blank, you know, house, car, promotion, food, Luke cage on Netflix, whatever. Right. If you get that thing, then I'll be happy. Right. If they appreciate me, , I'm doing so much for them.

Why can't they see it as if, as if they tell me they appreciate me and then magically I'm I'm I'm cured. See, it's kind of like what is it? The, the salt water Doug that remember the salt water one You know, chasing these things that we want is like drinking salt water. So just imagine you're walking through the Mojave desert or the Sahara desert, it's 120 and all you have is a big jug of salt water.

Do you drink it? Okay. So you take your first sip of salt water and you're like, oh, finally water. And then the, your thirst grows and you're so much more thirsty. So then you drink another sip of salt water, and then you're more thirsty because you had a sip of salt water, and then you drink more salt water because you're thirsty.

It's a, it's a circle. Right. And it doesn't end. That's what desire is. Right. I want this thing. I really want them to give me, I want them to tell me that they appreciate me because I work hard for them. Right. I'm doing all this stuff for them. I just need a thank you. That's all. That's not too much to ask.

I just want a thank you, cuz I'm doing so much for them. So then they gimme a thank you. Oh, it feels so great. Guess what? Now I need a thank you every Friday at 1:00 PM. Not at two. It's gotta come at one. So now the addiction starts. I gotta get my, thank you. What if I didn't need the thank you. That's what Doug was saying.

What if I didn't need that? Thank you. What if I was purely free without the, thank you. Then what you guys will have to, we'll have to figure out the answers. It's an internal thing, right? So we have to figure out the answer on our

own, but you already know the answer. The answer is peace. You'll be totally content cuz you're not a, a prisoner to that fill in the blank.

Right? So, well there's only one thing I can say to that. Jason. Thank you.

It happened almost at 1:00 PM, 1206

somebody finally saw the hard work, but we're all like that. Right. We do stuff for other people and then we think we need a medal, you know, it's like, and even if you don't say it out loud, you're thinking it, we're thinking it. Right. So how is it that you don't realize what I'm doing? How really, how can you not see what I'm doing for you is what we do.

All right. Let me share the prayer. So we can, I kept you guys late, but it was good. Right? All right. Yeah. Yeah. By the way, totally worth it. Yeah. By the way, guys, I, I really appreciate, you know, being able to do this with you guys. It's so, so special. So just want to thank everybody for joining. It's a, the best way, in my opinion, best way we could spend a Saturday morning.

So. May the Supreme jewel Bodi Cheeta that has not arisen arise and grow and may that which has arisen, not diminish, but increase more and more in the landed circle by snow white mountains. The source of all happiness flows through your person, chin rig Tenzin GSO. Please remain until some Sarah ends just as the Bodi sought for my JTA do mission and Samad too.

So now do I dedicate these S to train and follow in their footsteps as all the victorious Buddhas of the past present and future praise, dedication as Supreme. So now I too dedicate these sources of my merit for all beings to perfect good actions, by the way, that dedication it's when you first hear that it might not be totally evident what we're doing, any good thing you do is called creating a merit.

In other words, you're doing something positive, right? So if you go over to the. Old lady that lives next door, and you help her walk out to her car that you're, you did a good deed, right? The minute you do a good deed, you should dedicate it to all living beings. Just, just think that good deed that I just created.

You know, I created positive energy for myself. I want to dedicate that to every living, living, being, I want them to get the benefit. If you do that, it's another way of non selfishness, right? It's another way of, okay, let's just say, for example, you volunteer or you donate money to your charity. Okay? The minute

you donate that money, you could, that donation could become a negative thing, cuz it could feed your ego.

Look how great I am. I'm the best donator ever look at me. Right? You might do that. That's the natural thing that we do. But the minute you donate that a hundred dollars to your favorite charity. Instantly pray. I pray that the merit, the good deed that I just created, I pray that the merit that I created disseminates to every living being, because when you do that, once again, you're, you're protecting yourself from, from tainting that good action into a egotistical.

I'm great. I'm so generous. Right? Cause that's what we do. So that's what that at the end, that dedication, it's not real clear, but what you're doing is you're saying we just practiced Dharma for two hours. It's a beautiful thing. You might accidentally say, I'm such a spiritual, I'm so superior. I'm such a great spiritual person, right?

I'm so spiritual. So what we gotta do is we gotta give it away because otherwise we might start really thinking we're the stuff. So hope that makes sense. Well, guys, I, I love all of you so much. Thank you for for being here with me. This is a beautiful. You guys have, you know, made my day. So thank you.

Anything else before we close? I know it it's 10 minutes over. Okay. By the way, one more reminder. You're all totally welcome to join me, Jason and Andrew every day at 8:00 AM and sometimes Kyra when she's not working. So you guys are all welcome to join for the silent meditation. Okay. We would love to have we'd love to keep making the group a little bigger, like add two people a week.

So, all right guys, take care. Thank you, Jason. Thank you so much, guys. Take care of yourself. Be safe. Be peaceful. Bye. All right, bye guys. Take care. Bye. Thank you. Take care. Bye guys.