

Lojong Class 3

, thank you guys for joining.

As I mentioned a second ago, we're still on 0.1, which is presentation of the preliminary the basis. So it's like the foundation of a house last week, we covered 0.1 and 0.2. This week, we're gonna get into 0.3, which gets pretty crazy. Karma is it's cause and effect, but it, you can get pretty deep when you start digging into karma.

So by the way, I forgot to say this. Always try whenever you guys can try to take a second. In fact, let's take, we'll take one to two minutes of silence right now, just develop the pure wish, which is that as we practice Dharma today, together, develop the wish in your heart. That, that by practicing Dharma, we will benefit all sentient beings.

That's a pure wish I wish rooted in love. So just let's just be silent for a moment and cultivate that wish that by practicing Dharma today, we will benefit all sentient beings. It's called pure motivation

wonderful. So whenever possible, if we can develop the pure intention in life it can really make every action we do more meaningful and more positive. So just to recap what we covered last week precious human birth. It's really difficult to be born as a human. So the idea of contemplating pre the precious human birth is you can get really expansive into that single topic, but the simplified version is be grateful that we've been born as, as humans because we have human intelligence, which means that we have the ability to, to change.

We, we are capable of great transformation. So, you know, be grateful that we have this opportunity and the fact that we all found Dharma, which is. One of the most powerful ways to transform our minds and our hearts is really a big deal. So that's the precious human rebirth, the very summarized version.

And then impermanence and death, nothing lasts. Literally everything around us, everything in our lives is slowly dissolving, dissolving. It's kind of like expanding, contracting, expanding, contracting. That's how reality is it doesn't seem that way. When we look around, we think of everything as solid and concrete, but that's not reality.

Everything is not solid and concrete. Everything is, you know, arising, persisting and disbanding. That's just reality. So if we can contemplate that and

then accept it, it will lead us to peace because when the, when the good stuff comes up, we won't get so addicted to it, you know? And then when the bad stuff comes up, we won't be so, you know, like averse to it.

So ferociously opposed to what we think we don't like. So that's kind of the the overview of impermanence and death. Any questions about what we covered last week? Any thoughts, comments, or questions that came up for any of you? No. Okay, cool. One of the most important things I want to mention here and this is really good for all of us to think about when, especially when you're new, you come into to Buddhism and it's like this it's so foreign for us as Americans.

And you look at these teachings and there's a big risk of these teachings, just sitting on the page. And I really want everybody to make sure that you don't let that happen because these teachings are like the most precious diamonds being given to us that they can, the teachings can change our lives.

They can give us peace. They can free us from all of our habitual habit patterns, mental and, you know, mental and emotional habit patterns. So the key is continuously asking, how does this reply to, or how does this relate to my life? How do I apply it to my life again? And again, we really should ask that question because if you don't ask that question, the chances of this stuff getting into your heart and mind are slim to none.

So after these teachings, we should always listen, reflect meditate, or you could say read, reflect meditate. So I just wanna mention this is so important because you know, learning about, you know, karma and, and, and impermanence and a precious human rebirth. You're not learning it just so you can be a know it all.

It's not really, that's not the, that's not the. The objective, the end objective is peace. The Buddha and all of the masters gave us these teachings because they wanna, they wanna help us to stop stop engaging in thought speech and action that harm us and harm others. So I just wanna make sure this is a really important point.

Anytime you listen to Dharma, don't think of it as some esoteric, far Eastern thing that you don't get, because it applies to all of us. If we take it and apply it, this week we're getting into karma. So what is karma? Most of you have almost everybody on this class has probably heard of karma in one way or another. Some of you have studied it pretty in, in, in some level of depth. Some of you, it's a little bit of a new topic. Essentially everything we think say, and do plants, a seed.

And that seed will eventually blossom. So it's like you plant an acorn. I have the imagery on the screen here, you plant an acorn. It is going to grow into a tree. It's only a matter of time. Now it, it's probably not gonna just sprout up as a giant tree immediately. Right? It's gonna take a little bit of time, but it's, it's unequivocal that if you plant an acorn, it is gonna grow into a tree.

And by the way, it's not gonna grow into a pear tree. It's not gonna grow into a peach tree. It's not gonna become a car. , it's not gonna become a human it's going to become an acorn. And now if you wanna plant a peach tree, or if you wanna plant a, an apple tree or a pear tree, you need to plant the correct seed.

So everything we think and do will become a seed that will grow. Now, when you first hear this, it doesn't make a lot of sense. So I will give you guys some examples today. And my goal is to make it as, as simple and applicable as possible so that it doesn't kind of stay on the shelf of your mind, but rather it can, it can slowly seep into your heart and it can be something that guides the way you live Absolutely nothing is causeless. Okay. So this is really important. Sometimes people, we might look around the world and think oh, you know, That guy's a billionaire businessman. He was just, you know, he's just born that way. He was born rich or, you know, Michael Jordan was just a natural athlete. Did anybody know Jordan was cut from his freshman high school basketball team?

Anybody ever heard that story? Pretty amazing. So that's kind of surprising, right? When you, when you think about Michael Jordan, because he's such a household name, at least for those of us who were, you know, around when he was playing, isn't that a little bit surprising that he was cut from his high school basketball team, the point is nothing is causeless is he? Nobody's just born. Oh, that guy was just born an athlete. Sure. Don't get me wrong. Jordan is six, six I'm five, eight . So it's a little harder for Jason to dunk a basketball or for most of us on this call to dunk a basketball. When you're six foot six, you do have absolutely he has physical advantages over a guy who's short having said that he was cut from his freshman basketball team.

So what is it that made him great. It was, he kept planting the seeds. He took thoughts, speech and action again and again, again and again, moment after moment, day after day, he engaged in thought speech and action that, that grew and flourished into the seed of him being an amazing athlete. Right? So if all of us on this call, I'm, I'm just gonna make an assumption.

All of us on this call want happiness. We want peace. We want happiness. We wanna live a good life. So if we want happiness, then we have to create the

causes for happiness. And that's what karma is. Karma is about creating the causes for happiness and stopping the causes for suffering. Okay. Just like Michael Jordan can become a world class athlete by, by engaging in thought speech and action that makes him a great athlete.

We can become incredibly peaceful, loving, harmonious, happy people by engaging in things that create that. Okay. And of course that's what Loong is about. It's about giving us the tools and the knowhow and the knowledge and the wisdom to do those things. Right. So guess this is Geshe Jinpa Sonam, our teacher, most of you know, Geshe La.

So maybe some of you are newer and you've never met him. Once we finally get past COVID we will reopen the center and we will welcome you know, lovingly welcome all of you back. But anyway, this is Gela. He's our authentic teacher. He's an amazing person. And one of the things he always talks about is the importance of watching the mind again.

And again, we have to watch our mind because karma can be, can you can plant karma seeds in your mind immediately just by thinking thoughts, all of a sudden you're planting these seeds. So guess law says with the mind, all of these things can be done really quickly. He's talking about karma. Our mental thoughts is where we really have to be careful because the karmas can be collected so quickly.

So, you know, when it comes to going out and taking action, it's a little slower than a fractional thought that a, that, that, that pops up in your mind within a fraction of a second, that can, you can plant a seed in, in literally in a millisecond by thinking, whereas taking action, it just takes more effort and it's slower, right?

So All the masters will agree that in Buddhism will agree that the mind is principle, meaning the mind is what, what guides our motivation in Buddhism motivation is everything motivation. What really matters it's so if we have a strong motivation for love and compassion and, and to benefit other beings, it can completely transform certain actions.

Right? So that's really what the Dharma is about is about creating the motivation and the, and the proper intention. That's why we, when we started the class, I said, take a moment and create pure motivation, you know, let this action that I'm engaging in benefit all living beings. Okay. So whether we are good hearted coming from a negative place, it depends on if there's self clinging and self interest such as what did I get out of this?

So doing it for the right reason, this is a bad intention. So if you're, if you're going around and doing things with the, with the mind of me, me, me, I wanna get something out of this that is literally what will create negative karma. So it's self clinging and selfishness, as you guys will see today during the class selfishness is, is the sort of the, the seed for creating negative karma.

So when we engage in thought speech and action with the, with the thought of me, me, me, me, me, that is what causes our own suffering and the suffering of others. Right. So I'll give you guys some good examples as we kind of get into this, any questions.

Let's say you have a friend or a family member or a coworker, and that person is doing something very harmful, right? Maybe it's a kid. Some of you have probably had children. Or if it's, if you haven't had children, I, I'm not a parent. You, you kind of understand what kids are about, right? So let's say you have a kid and they're engaging in a negative behavior.

It could be they're bullying their brother and sister, or maybe they're I don't know. They're, they're, they're addicted to video games and they stay up all night long, doing it. A parent is gonna go to them and say, you're sternly. They're gonna go to them. And sternly say, you've gotta stop it right now.

The kid might perceive that as something that's like, oh man, dad's being really mean, but that act is done completely outta love and compassion. Right? Mm-hmm so it appears, it appears one way. But the Buddhist perspective is that that, that, that the intention, the intention of the father is to protect his son from being a video game addict, or from bullying his brother and sister PR.

And the example you just gave of like disciplining a child when they're misbehaving from a compassionate standpoint, from the eyes of compassion, you're trying to do something genuinely to correct their behavior versus screaming at someone out of anger, in that situation with a very different motivation.

You're just losing control of yourself and lashing out of the child. That's those are two very different things and we act, and we, we, we let the action unfold in a very different way, depending on where it's coming from. Absolutely. It makes sense. Absolutely. Yeah. Yeah, it's a, it's a very good conversation.

And, and again, the, the Buddhist perspective is, you know, we, we absolutely don't believe in harming anybody, right? I mean, we're the whole purpose of, of the Dharma and, and, and low JG and Buddhism is love and compassion. So

never, ever would we sort of endorse or, or accept killing. , the motivation that, we have in, , a better example is the father or the mother disciplining their kid, or maybe you have, you know, some of you have had, as of, I have had alcoholic family members, you know, and, and you're not gonna, you know, if you see that person destroying themselves, you're not gonna smile and say, hi, how are you?

Please? Let me buy you some more alcohol, of course, not right now. And you might take a fierce your facial expression might not be happy with them, and you might be, you know, the whole idea of tough love, but you're doing it because you want to try to stop them from harming themselves. Whereas, you know, if you look at somebody from the outside looking in, you might think, well, gosh, that person's not very nice, but the motivation is to protect them.

So, yes. Yeah. Great, great conversation. Now what is karma it's? I, I really like this, this definition from Jigten Sumgon, who is the founder of the Drikung Kagyu tradition of Tibetan and Buddhism. He said karma caused effect is the natural expression of moment to moment thoughts. And thinking back to what Geshe La said is, is it's so important to watch the mind because we have these moment to moment thoughts, and the moment to moment thoughts will manifest as all myriad of different things.

So if you're sitting around thinking about certain things, there's a very good likelihood that those, those thoughts are gonna turn into action, right? So it's very, very important to transform our thinking. And that's, that's what lojong is. It's thought transformation, right? We're trying to transform our selfish.

The, the, the common mode of our thinking is selfish. It's what can I get? What can I do? What can I enjoy? How can I avoid pain and pain and suffering? How can I get more pleasure? And that's just what we do all day, every day. It's what we do. So the, the goal is how do we change that? Okay. So now, does this evoke any sort of feeling in anyone?

This slide?

I can't be the only. Yes. . Does anybody love Doritos? As much as me? No. I have an aversion to that. well, that's good. If you have an aversion to Doritos, you're winning all day long you are winning, but this is an example. Now, if you don't, if you don't love Doritos, insert, whatever it is that you like, it could be cheesecake.

It could be donuts. It could be chocolate. It could be Coca-Cola pick something that's not particularly healthy for you. Right. And insert it in this slide. Okay. This is where we can start to apply karma to our own lives. And by the way, it doesn't have to be something that you eat because any thought speech or action create plants, a Karmic seed that will manifest later.

This could just as easily be Netflix. Cuz most of us, especially during the pandemic, watch a ton of TV, it could be it could be reading fiction. You're Hey, I'm really into these fiction books. That's just like a, probably more distinguished way of entertain yourself versus Netflix. It's probably a lot better for you, but the point is pick an activity.

I really like the idea of Doritos or Coca-Cola because these things are pretty. Studies show these things can be pretty harmful. Okay. So now let's look at karma. What, how is karma created? Okay. First of all, just to be clear, karma is any thought speech or action that we participate in. When we think of thought, when we speak a word or when we take in action, it is going to create karma.

Okay. So how does it work? Let's, let's, let's dig into this. First of all, you take a bite of the Dorito, that's called contact your con your, the, the sense object, which is the Dorito and your taste buds. They have contact, they come together. So you taste the chip. And then that creates a feeling, everything that we experience in our lives, any sight, sound, smell, taste tactile sensation or thought.

Okay. Any one of those six sense bases? When we, when. Contact an item. When we contact a sight, sound, smell, taste, or tactile sensation, it creates a feeling now a feeling is not like an emotion. Like I'm feeling angry at Johnny. That's not a feeling. And bud that's a feeling as normal American vernacular and Buddhism, a feeling is anything that is categorized is pleasant, unpleasant or neutral.

Right? So when, when Jason tastes the Dorito instantly, there's a pleasant feeling by the way, I haven't eaten Doritos for years. But. If I were to start eating them, I think it would probably create an avalanche of habitual activity because they do taste good to me. So you contact the item, you eat theri or you drink the Coca-Cola or for some people you drink the beer or for some people you consume the Netflix or you engage in an act that creates a really pleasant feeling.

Okay. Now oh, by the way, another example for me, somebody cooking really strong smelling food. I have very sensitive my nose is very sensitive. You could

take, you could cut a tiny piece of onion and put it somewhere in a big house and I would somehow smell it. So when somebody cooks something that I consider to be overwhelming to my senses, there's the smell.

And then a feeling. And in that case, it would be an unpleasant feeling. So most of us have been to any of you guys ever been to like a, a basketball game or a concert, and you go on to use the restroom and you're like, whoa, that is not good. the smell. And the, in the public restrooms, that's another example of how you can, you can create karmas by experiencing something that you're really averse to. So, so far, we're, we're taking a bite of the chip instantly. There's a pleasant feeling. Then this creates something called craving Y and really the simple way to explain this is more and more, more, right.

Your mind starts to light up and they call this dopamine, right? The scientists say it's like the dopamine centers and your brain start expanding and, and then you want to eat the whole bag. Okay. And then, so craving is kind of like a general sense of attachment to something. Grasping is just a much more intense form of craving.

So once you take a bite of the chip, the pleasant feeling arises, you start wanting more and more, and then it creates this grasping.

So in in, in the psychological world I think the psychologists are going to tell you that you're creating something and you're putting it in your subconscious. You're creating this thing, you're putting it in your subconscious and then it's creating a memory. You might just call this a memory. You could say one of the foundational aspects of karma is the memory.

Right? You engage in something and then you remember it. You remember that those Doritos were good, right? And by the way again, substitute your thing. It may not be Doritos. It may be chocolate. It may be. I mean, most of us are addicted to everything to on some level, right? Because we're not, we're not enlightened beings.

So we're addicted to praise. Anybody here love being criticized. I just love being told that I'm fat. I just like, it makes me feel no. Did anybody ever walk up and say, you're you GA it looks like you gain 10 or 15 pounds. If you hang around Asians, Asian people are, they have a different way of communicating than Americans.

Asians are like, Hey, I'm chubby. And they laugh about it. Guesser law calls himself a chubby monk. He's like the chubby monk. He's not so chubby

anymore. He lost some weight, but in America we're really sensitive about our weight. Aren't we, well, you wanna make an enemy, go up to somebody and say, Hey man, looking good.

I see you've been eating. I see you've been eating you haven't been missing many meals. What what's that person gonna say? Right. So the bottom line. We karma is about, we, we want pleasant things that we like, right. And we don't want those things that we're, that we're averse to. And we don't understand that we run around in our lives like mad men and mad women chasing the things we want, pushing away, the things we don't want.

And that makes us miserable. We, we think it's gonna make us happy, but it actually, in reality, it makes us miserable. Why does it make us miserable? Because we become enslaved. We become imprisoned to these driving forces of desire and aversion, and it's based on ignorance. So the three poisons or desire, aversion and ignorance, ignorance is like, is like the, the instigator, you know, he's like the one that's like, oh yeah, I'm gonna make this guy hooked on the dodos.

So ignorance is the one that makes it so that you can't see that these things are really harmful. So the, does this general understanding of karma make sense for everybody? Does it make for, for the new people who have never maybe studied karma? Does it, does it make more sense than just like that? Oh, what goes around, comes around.

What goes around, comes around is like, Hey, if I'm nice to, you know, if I'm nice to Susie, she's gonna be nice to me. That does play into karma by the way. But. Karma is not that simple. It's anything you think say, or do plant a seed that will come to fruition. All right. So the minute you eat that Dorito, the minute you eat that Dorito, a pleasant feeling arises.

Right? I like it. Right. I like the Dorito and then you crave it and then you grasp it and then guess what? Then all of a sudden you eat Doritos the next day. Okay. So then you're doing two things. Karma is ripening from yesterday, cuz see karma doesn't you don't just plant a seed. It also, it also the, the Walnut tree also grows, right?

So then I'm eating the bag of Doritos. The second day I ate the first bag Monday and then Tuesday rolls around and there's a great new movie on apple TV. If you're a TV attic like Jason, I watch too much TV. I'll tell on myself. So then I'm watching my, my movie the next day. And it's like, well, you gotta have that bag of Doritos with your movie, right.

Or vegan cheese post if you're like me. So what happens is day two, you're eating the Doritos and that's doing two things. Number one, the karma from yesterday is arising that Walnut tree that you planted yesterday is arising, right? Because you're, you're wanting those Doritos. That is a result of tasting them yesterday and letting yourself become.

Compulsively addicted to the Doritos. So then day two, you're eating the Doritos again. So the Karma's manifesting from yesterday, but guess what? It's also doing. It's planning more karma so that tomorrow when you watch, this is us, you have to eat a third bag of Doritos. Does this make sense for everybody?

So it's oh, Jason. You're. This is like a great help self-help session for me. I have a brand new dunking donuts that just opened 30 seconds from the front of my neighborhood, dunking donuts. They're just cruel two weeks. And I keep Dr. I have to drive by it to go anywhere and I keep think don't go in even that first time, because you go once, you're gonna go every day.

So now I just need to flip that it's a car, it's a teaching. I just need to use it. effect. Every time I drive by this is karma for us. Right. And that's why I said before, do not let this be this esoteric Buddhist thing, right? Like where there's like a picture of a Buddha. That's I mean, yeah, that's what this was 2,600 years ago.

But right now this is us. This is us sitting in our living rooms, watching Netflix, living modern lives, worrying about, saw, said something in the Sunday teachings a couple weeks ago. It was just something really simple. And I made a jot in my note, but it, when Diane translated, it was something like Really deeply, deeply examining cause and effect and that whatever it is, if you've deeply delved into the cause and you fully understand the cause you can permanently forever end the negative consequences of, of that behavior by deeply understanding the cause and stopping the effect.

And, and he made it sound so permanent. Not that it was easy, but that if we really think about the causes, whether it's compulsive overeating or whether it's drinking too much or eating Doritos, whatever it is that if you really delve into the causes and you let yourself fully and explore and understand all the possible negative consequences and understand what that cause is, you can stop it.

It's PO it's totally possible. You, it, it increases that motivation and that drive to wanna stop it when you see everything else that can come from it and you, your session. Today's just a great reminder of that because it, it, it just felt so

powerful when he said it. And I thought I've heard this a hundred times, but it's so true.

I love it. Yeah. It's I, I love, I love Geshe La he's so he's so direct. Right. And he says these things and, and you're like, and, and, and they can end up having a profound impact on you for the rest of your life. So thank you for kind of reiterating what he said. Yeah. Well, and your session is just a wonderful reminder of that exact same thing.

That's just, it's so important. Yeah. Thank you. Thank you very much. And we're all in this, right? So it's like, we're all dealing with this. We all know we are, cuz we're we're born into these human lives. By the way, I, I opened my screen back. You guys can still see the same slide, right? Yes. You can see it.

It's not showing two slides, right? Just one, just one. Okay, cool. So again, just sort of like, you know, using using Lisa's example, you go down to dunking donuts and you get that chocolatey goodness inside of you. Get that inside me. get that donut inside me and then guess what? You can't have a donut without coffee.

So then you gotta have the donut and the coffee. And then you're like, well now I gotta watch, this is us or that now I gotta watch this movie because you can't have the donut and the coffee without, without the great movie. So it all, all this stuff comes together. If you, if you guys sort of pay attention and it creates this memory in the mindstream.

So you know, the, the, the Buddhist teaching of karma is, I don't know that they're necessarily using the word memory, but I have to use it because as Americans, we readily understand the memory. So you eat the chocolate, by the way, if any of you remember old crispy cream donuts, I don't, they have them here right in Indiana.

I think they do. Yeah. Crisp crispy cream. Yeah. Highly dangerous. flammable you start eating crispy cream and you're gonna gain three, four pan sizes. And it's like, so that, that you eat that crispy cream, the chocolate with the the, not the, not the cream, but the other stuff, you start eating that and it's over.

You're done. And it's that memory. You, it creates that deep memory of how wonderful that chocolate was. But the thing is, is here's the problem. We don't understand. There's we're ignorant. We don't understand that enslaving and imprisoning and imprisoning ourselves to desires and aversions. Right? I'm not gonna let him talk to me that way.

He's, he's overstepping my boundaries. He's not gonna, she's not gonna say that to me. I look what I did for her. you got that thing and you, and you think you're justified, right? Don't they see how much I do for them. here's the problem. It doesn't make us happy. It makes us miserable. And it makes them miserable.

Whether you're talking about the Dorito or the person that you're helping, who doesn't see your help, all it does is reinforce our selfishness. So we are, we are slaves and we are imprisoned to our, to me, to, to my, I me, and we'll do anything to protect this, this simple thought of me. And it plays out in karma.

Now here's a real life example of on one hand, it's like we start joking about the Dorito. Okay. That's cool. It's funny because most of us get it, but guess what's not funny, the true data, the empirical data that you see on your screen of how much harm we cause ourselves. Now don't get me wrong. The, the companies that sell products, whether it's food or something else, they're brilliant at evoking.

The emotion in us that makes us wanna buy, consume, eat, drink drive, I mean, you pick a product they're they're experts at making them appear as though there's something that we should invest in, right. Or we should buy. But look at this chart, you know, be that, that 19 76, 19 80 thing on the bottom, everything started going up.

Look at the obesity rates. right. And guess what guess what happens with obesity? Heart disease? Heart disease is like, I think it's the number one killer in the world. Heart disease, diabetes. I mean, there's a, there's a whole host of problems, metabolic syndrome. There's a whole host of physical problems that arise as the result of something that seems innocent.

I just want the Dorito. It tastes good. But guess what? Look, look at. This is karma. This is why nobody can really say I don't believe in karma. Right? Cause karma is, remember thought speech and action. You eat the Dorito. That's called contact, right? A feeling. So you got contact, then the feeling arises pleasant, then craving arises.

And then grasping. I think I have that in the right order craving then grasping. So this is karma. This is childhood obesity. We give our kids Doritos and cake and pie and dunking donuts, and then they get diabetes. So this is karma. This is really what we all need to understand. So let me just look at everybody again.

Does that make sense? The, how, how the, you know, it's like on one hand before I showed you those graphs, you're like, oh yeah, I get it. I want Doritos.

Or I want my, whatever my thing is. And then all of a sudden you see that graph and it's like, whoa, That's karma. That's the kids eating these foods that are bad for them.

Right. And then they're just instantly, they want, they want more of that pleasant taste. Right. And then it, and then it changes the karma. The seeds are planting. It's changing how they interpret the food. They don't want broccoli. They don't want cauliflower. They don't want green stuff. They don't want fiber.

They want Doritos and Coke and pie. Right. Does this make sense for everybody that's karma?

Yes. And I think even my aversion to cheese Dorito is something to be looked at. Yeah. My, my versions is so I don't

foods that smell strong onion. I, there are people in my home that cook. Right. And I get mad. I'm being honest. I smell it. And I'm like, huh, I'm the one that paid for this house. That's what comes in my mind. That's what comes in my mind. I'm selfish. I, or, or, or another example, people cook, you know, they cook fish and it's very strong smelling.

It's not American. It's another country. The, the, the is, is a foreign dish. I smell it. And I'm like, I just instantly it evokes this deeper aversion and then guess what that turns into turns into this kind of hatred in the back of my mind. Right? So whatever it is, you guys, we all have these, right. We all have these things that we really want and these things that we really don't want.

And we think that that's okay, anybody here think that those things help us. And, and I'm not trying to lead the witness, but I'm just saying hon, and be honest, anybody think those things help us, what things, those things that we really want and those things that we really don't want. Oh, right

now, for me, I've been practicing and studying for a long time. So I already know the implications of these things. So when I first found the Dharma, I was like, this, this seven point mind training was one of the first things I started studying. And I was like, oh my God, finally, this is the most brilliant thing I've ever heard of.

And I was thinking like, was I 30? I think. 34. When I found the Dharma and I saw it and I said, oh my God, this is the best thing I've ever seen. This is, this is, this will solve everything. If somebody practices this. And then I started really

meditating every day. I would meditate for two hours a day at one in one hour in the morning, one hour at night.

And I was reading and I was applying. Sometimes I was meditating on the breath. Sometimes I was doing analytical meditation on the things that are taught. And guess what happened? You think I became more peaceful that, that the subsequent 12 months I became a ferocious jerk. I became, I instantly became worse now.

And during that time, I was so confused. Why am I becoming more of a jerk? What was happening for me was I hadn't yet met Gela. I hadn't really learned what these teachings actually mean. And I was thinking that knowing the knowledge of the Dharma was gonna fix me, but see, knowing the knowledge of the Dharma is just memorization.

Memorization will not fix your addiction to Doritos Netflix, Coca-Cola sex, internet porn, drugs, heroin, alcohol. And by the way, that's a very short list and it could be way longer. We all know it. We all experience it knowing doesn't really fix you. Right. It's it's the. You hit it on the head, Lisa, we have to deeply analyze.

So for me, just using my example, if I have this strong aversion to certain smells that come up in my house, they show up like criminals, the smell does. So I have this aversion. Right. And, and I think I'm justified. I mean, I really, the, the thought that comes up for me is I own this house. I'm the one working, and then I still have to put up with this

So now the thing is, is that I, if I sat down and deeply analyzed that, you know what I, my epiphany would be totally clear. My epiphany would be, this is completely, I am completely imprisoned. And this benefits, nobody, it harms me. It harms the other people. Cause I make comments. Right. That I think that's what happens if we, if we have the courage to analyze these things.

I just wanted to share one brief story if that's okay, please. I went to, I traveled to India in 2017 to do teachings college, to take the college cha initiation for the second time and to, to do teachings with the dial. And when I was, when I left, I told myself that. I was thinking, you know, there's not, I had this giant addiction to mountain diet, mountain Dew, like 20 years running giant addiction to diet mountain Dew.

Like I I'm ashamed to say it, but like a two liter every day. And it was awful. It was so bad. And every day for years I made excuses for, oh, it's not that bad. It's

diet, it's fine. And oh, you know, I'm getting more, I'm more productive at work. I'm spending, I'm more alert with my kids, all this stuff, totally excuses, even though I knew it was bad.

So I go to India and there is no diet mountain do anywhere in, in my range that I could access. There was probably Coke or something that I could have bought, but I was a hardcore diet mountain Dew addict. And so I was like, okay, I'm not gonna replace this addiction with something else. That's equally bad.

So I decided that part of my spiritual journey was to just let that go, let that negative monkey on my back go. And that I was reminded of how all my excuses about how unharmed it was. And it was okay. They really hit home because the first two days in India, not only just the adjustment to a new culture, but I was having massive withdrawal from caffeine, headaches, nausea.

I was sorely sick. And a lot of it was from some was from the travel, but a lot was from the cold Turkey withdrawal from mountain Dew. And so I was there for three weeks, not a single mountain Dew, only lots of water, lots of tea and, and herbal tea. A lot of the time, mostly water. I come back to the United States for.

A good year after I returned to the states, those cravings, every time I would be in the store and would see mountain Dew or be at Speedway or somewhere where I could get it, even though I'd been cold Turkey for three weeks. And I knew I was already starting to feel better without it, every time I had that first step, every time I came in contact with the mountain Dew, I still had that feeling arise of, oh, wasn't that great to feel that instant perk up and that instant thing.

And then immediately, like the feeling would arise without me even thinking of it. And it would immediately shift into that craving for it, even though I remembered how awful I felt when I came off of it and had to go through the withdrawal of it. But the, the interesting thing was I realized having had three weeks without it, that I could interrupt the cycle at that grasping stage, I felt the need to grasp for it.

I felt how readily available it was, how easy it would be to, to grab it and start again. But I also knew how powerful the hold it had on me and that if I let it go to step four, I was feeling the craving without even wanting to, but if I actually. Got it and engaged in it. It would, it would deepen that, that positive feeling.

And it would that artificial positive feeling. And it would deepen that sense of craving that I need this to get through my day. It took about 18 months for me to

get to the point where on a daily basis, I was not sometime in the day having that thought pop in my head of, oh, if I had a mountain Dew that would just per me up right now.

I mean, it was a long cycle, but that as I was thinking about like, what have I had in my life that just those little things like Doritos or mountain Dew or donuts or Netflix, whatever. Yeah. Some of them, when you start to examine 'em they have such a tighter hold on you than you even realize they do.

And it takes work and consistent practice to loosen that bond, to loosen that connection. Like you said, when you just said a minute ago that you can't just think about it. It can't just, I mean, it can't be just, oh, Doritos are bad. I'm not gonna have tos. You have to really see that process happening. See the feeling it's stirring up.

Yeah. See how you're you want it so bad. You would sell a child for it. Like you just like want it, not that it was that bad in my case, but still, yeah. You're so right. Have to, you have to recognize those patterns. And I, and before Buddhism, I just didn't, I didn't break it down like that. I didn't see those steps every single time unfolding in that same way.

Every time I came in contact. but I guess the good news is the thing I wanted to share is like, if you consistently consistently fight that CR at least at the craving point, if you can't disrupt it before then, I mean, some people can disrupt contact alcoholics. A lot of the time will just say, I'm not gonna have a alcohol in my house at all.

I'm not gonna go to any, my dad was an alcoholic and yeah. Sometimes to, to get through that cycle, it has to be nowhere present for you to have contact with it in your world. And you still may see it on commercials or see, yeah. You know, it may show up, but sometimes we can't, we can't not have contact with certain things.

Yeah. Or they're gonna come up unbidden and so we have to get past that point of even if you have contact with something unintentionally can you disrupt the cycle at the other points? So anyway, that's my it's cause that was just a ridiculous scenario for me. And I couldn't believe how long it lasted, but I'm, I'm so glad you shared it because everyone on this call has a diet mountain Dew story.

Every one of us. So of us, some of us don't wanna share we all get it. Every one of us. Yeah. Everyone gets it. I mean, and it's, and for that reason, it's not really,

it's not really embarrassing because it's, it's part of the human journey. Being hung up is just part of our human journey. That's all it is as we go around and we just get hung up on this and that that's kind of what our life is.

And once we find the Dharma and we, you are sort of, at some point, you come face to face with this question of, do I wanna change? I mean, that's really kind of, the question is like, do, do I really believe in this stuff that I'm, that I'm studying and am I, am I ready to let go? Because at the end of the day, it's one thing to, to, to read something that some brilliant guy 2,600 years ago wrote, you know, and, and, and taught.

It's one thing to read and say, okay, I'm gonna put this on my coffee table. It's entirely another thing to say. I'm willing to have the courage to give up whatever it is that, that I'm kind of hooked on and attached to. And by the way, it can be people there's another one, a lot of us are, you know, have a lot of attachment to people and in no way, shape or form, am I saying that we should not love our husbands and wives or brothers and sisters, girlfriends and boyfriends and children?

I'm not saying we shouldn't love them, but guess what? Every one of us is at some point, everything that comes together will separate. Okay. And so that's suffering that's when, when that person that you're really. Getting your enjoyment out of, first of all, they're a product. And most of us don't realize that that person, that you're, that you're trying to extract all this joy from there are product.

We don't really wanna admit that, but they're a product for us. So that's the first thing. And then, and then the second thing is, can, can you love somebody which means wish for their happiness, without being so attached without the possessiveness, without the that's my, you know, put, put whatever you want into the quotes.

That's my friend. That's my best friend. That's my girlfriend or boyfriend. That's my husband or wife. That's my kid. You know, can you, can you love somebody? Which means you want their happiness, independent of what they do for you. And that's not, that's easy to say, but it's not easy to do. takes a lot of work to do that.

So any other, I think there's a good pause point for a, for a restroom break before, before we go. Any questions, is there any part of the karma discussion so far that doesn't maybe lacks clarity for anybody? So I don't know about

clarity. I feel like every time I hear about karma, the focus is on the negative things, you know?

I, I don't know. You know, I mean, there's gotta be the, the positive side to it, right. Like, you know, building positive habits, building positive thoughts and whatnot. And I just it feels like every time I hear about karma, it's that kind of, Karma's a bitch attitude about it. You know what I mean? And yeah, I just I don't feel like we hear about the positive side of karma enough.

Yeah. I'm really glad you said that. I'll give you a quick sneak peek. Where's my, and where's my thing go. Oh, here is like, as concern about the idea of moderation in play with all this thing, these things of, you know, I mean, I personally know that there's habits that I've broken that I abstain from altogether because I know that there's absolutely no good, but like, you know the idea of like, for, for, to play off of the freedom, if someone can, can, it does have the ability and the discipline to exercise, exercise moderation, and that you know, what does that look like?

And the idea of karma. Yeah. I'm so glad you, you asked the question. So did you guys just see a silver bullet on the screen? Let me show you the silver bullet. All right. So, okay. So this. I'll cover this one thing before we take a quick break. So Andrew, I'm so glad you said it, and you're totally right.

That a lot of, a lot of the carmic teachings are, Hey, what's wrong? Right? Here's the thing that once you understand what causes negative karma, then you can reverse engineer what, what doesn't cause it, and that's the cause of true happiness because the Budha taught a million in one ways that the absence of the cause of suffering is self contentment and happiness, right?

So in other words, if you stop thought speech and action, that that is negative karma. If you stop doing that, then happiness naturally arises. So the silver bullet Andrew, to answer your question, which, which was a great one, is love and compassion and, and, and emptiness is something we will study in this class.

But for the, for the time being love is just simply the wish for others to be happy. If you have love that will decimate all negative karma. But again, it's one thing to talk about it. And it's, it's one thing to just understand it, but to make it, to let it seep into your heart and make EV so we get to a point where every action we do throughout the day is we try to use pure motivation, which is love for all sentient beings.

So that is the start of the conversation. About about how we create positive karma. It's it's love and compassion. Love is the wish for others to be happy. Compassion is the wish for others not to suffer. So if we, when we do things out of love, again, the American version of love is I love you. You belong to me.

You're here to make me happy. You're my object. You're my product. Like the car. I like this car. I like to drive around. I mean, we kind of treat each other like, like cars. I hate to say it, but it's to a degree, there's a, there's a variability of this, but that's how we treat each other. What can you do for me?

And if it's not that, then it's a tit for tat thing. We're a very transactional society. We keep track, right? Your friend. I bought lunch the last six times. Every time the bill comes, what does old Johnny get? Johnny gets crocodile arms. He can't reach his wallet. What's up with those crocodile arms. John, you can't reach your wallet.

When the bill comes, any anybody ever have a friend like that? You always buy lunch and then, and they make twice as much as you and they never buy lunch. Oh, Johnny, sorry. I got off track. Does everybody understand the love and compassion? I'll go further into it after the break, but love and compassion is the silver bullet.

It is literally the end all be all. If we do everything with love and compassion, we, we can't suffer. We literally cannot suffer, but it's, it's really easy to talk about this, to say the word love. It takes like one second and it takes next to no effort, but transforming the utter selfishness that is imbued into our minds is a lifelong path.

Yeah. One, one thing, Jason, that you know, that, that, that I've heard that, that I, I find just a really simple way to look at this is the idea of two kinds of thoughts. And so, you know, any, any thought you have, you know, and it's gonna be in this, this whole process of what you talked about, you know, it's like there, there's feeling tone and then there's then there's craving and you know, and, and you can see yourself in this process, but, but if, you know, if, you know, if you're a little bit mindful, you know, like during your day, and, and you recognize that you're sort of in this process, you can just ask this very simple question in, in the thought process that I'm currently in, if this plays out is the result going to be increased happiness and less suffering for me and for everybody else.

Is gonna be, you know, more happiness and less suffering or is it gonna be, the other thing is gonna be less hap happiness and more suffering. And, and you

just ask that very simple thought about, you know, if this thought plays out and, and you feed the ones that are gonna create happiness and, and you know, and you know, at the beginning, all you have, you even have to do is just recognize the ones that are gonna create less happiness.

And you, you can sort of start to pick and choose which ones you want. Yep. And then to add to what you're saying, Doug, there's a question of timing, right? Because if I say, I really want these Doritos, is it gonna bring happiness? You're damn right. It is for about how long, can't bring happiness. Let's just, here's the utter, the utter insanity of us, right.

Is I showed you the diabetic and, or I'm sorry, the obesity slides, right. Obesity is killing us. We, heart disease is de leading killer diabetes, heart disease, high cholesterol, all this. I mean, there's a whole list of these things. How long do you enjoy that food? It's what, you know, you chew the Dorito, you take a Dorito, you put it in your mouth and you chew it.

How long does that? How long does that happiness last like three seconds. So then you start to think about, okay, well the sure, Jason, but pizza is different. because the pizza will last for a good 20 minutes. If I have four or five slices, how long does that happiness last, if you like, like you're saying Doug, I love what you're saying.

You take it and you ask the question. If I play this out, will it bring happiness? So yes, if you eat a pizza, we'll, you'll be happy for about 20 minutes. And then you'll feel like crap for about three hours while, while your body digests, what is equivalent to a cannon ball in, through your gut. Right? So, so it's, it's this thing of is the short term.

Cause most of these things that we do, we do get a short term burst, right? I mean, we have to admit that is the short term burst, is it? Does, does it give us freedom?

it's funny. It's for me, what did guesser law said? He said one time, he said your happiness from food. How far does it go? You know? And he, he speaks in, broke his thing, broken English, and he tells you, he speaks in broken, broken English. I'm not saying that about him. He says it about him. He said, you like my broken English so his thing one time, I remember him talking about food and he was laughing.

How, how, how long does he, how far is the enjoyment from here to here? no, from here to here, this much enjoyment has us all has the whole country with

diabetes, heart disease, obesity, high cholesterol, metabolic syndrome. And by the way, I could keep going. If I knew what I was talking about, I could keep going, but I don't.

So the point is from here to here is, is dictating our life. Take that one step further. And then I, I do wanna give us a break. Take that one step further for a moment. What is it that enjoys the object? You could tell me it's the, it's the body. It's the tongue that enjoys the Dorito. But if you give a Dorito to a corpse, what happens?

Corpse can't eat a Dorito, right? Has anybody ever given a Dorito to a corpse at the anybody ever been to a funeral and said here, Johnny, eat this? No, of course not. Right. You'd be crazy. A corpse. Can't eat a Dorito, but why is that? Because it's the mind, right? It's the mind that actually enjoys them. But what is the mind?

If, if a corpse can't enjoy a Dorito, you have to ask the question, really ask this question. The mind is, and we'll get into this. When we get to 0.2, the mind is basically like the sky. Our mind is like the space look around the room you're in right now, the space between where you are in the ceiling or the space, the space in the room that doesn't have anything.

That's basically what our mind is. Our mind is like space. It's like space. That's capable of knowing. So how is it that empty space can like a Dorito? It's a very, it's a very discombobulating question. And if you really investigate it, you're gonna say, wait, what? Cause think about it. What is the mind you can't say the mind is the brain.

You can't tell me the brain enjoys the Dorito, right? You can't tell me it's the body because you can't. Cuz if I give a Dorito to a corpse, the corpse won't eat it. He just won't even take action. That's the body. If you tell me the body's the one that enjoys the Dorito, I'll put the Dorito on the corpses tongue and say, Johnny, eat the Dorito.

Johnny can't eat the Dorito. So it's not the tongue that enjoys the Dorito. It's something else. It's the thing that allows you right now to see me and hear me. It's awareness, right? Awareness is basically like the sky. It's like it's like spaced. So how is it that awareness can be addicted to diet UNDEW or Doritos or vegan cheese puffs.

Or drugs or alcohol or porn or Netflix or their best friend. How is it that something that has no material can be addicted to a material thing? I have to

take a little bit of issue with that one. Cause you're talking about a corpse, you're talking about a dead body, whereas the living body actually does do things with that Dorito.

Like, I mean, it, it does release chemicals and stuff. And you know, it's like and this is kind of what I was getting at with like moderation is, is, you know the best exam the other day I was out prospecting. I was hungry. I had it Twix. And you know, I, it's not like I'm going mowing down on Twix, but that did give me a little bit of energy to keep my mind right.

And keep going for the rest of the day until I was, you know, and yeah, there were healthier choices that I could make. So I, I mean, I, I, I guess what I, like I said, I'm just kinda wondering where the idea of moderation maybe plays into the, the ideas of karma, cuz I mean the Dorito will do something for the living body and, and I get what you like.

Yeah. It's a, Dorito's not the healthiest and it's probably gonna cause more work to process that Dorito than once you get out of. But like, you know, there there's times where it actually does do something for the living body, as opposed to a corpse, which is a dead body. I mean, so here's the thing, right?

This is not about the Dorito. This is not about the TWIs. It's not about the alcohol. It's not about the Netflix. It's not about the mountain Dew. This is about the mind because see, the mind is what gets attached. We all have to eat, right? So I'm not saying you can't have Doritos. Buddhism is not about like, you shall do this.

You shall show up and do this. And if you're not, you're not a good Buddhist. Like that's not our thing. Like our thing is the opposite of that. Our thing is here is the knowledge, right? Don't take my word for it. And I, and by the way, you're doing the right thing. You're, you're asking questions. You're saying, I don't know if I buy into this, that's exactly what you're supposed to do.

And that's what we want. We want people that look at it and say, wait, is it that way? So the thing, but just to clarify though, the Twix is not the problem. And the Twix is not fundamentally bad. It's once you taste the TWIs, make a com, make a comparison for a second. You ever eat raw almonds. Right. So you got raw almonds.

And when I say raw, I mean, non nons smoked non salted, very boring. Right? You got raw almonds and then you got a Twix and I, and I'm not, I'm not picking on anybody for eating a Twix. I'm just making an example. You eat a

raw almond and it's like, you know, that feeling that arises. So you have contact then a feeling arises when you eat an almond.

There's not, it's not that pleasant. It's kind of like neutral, isn't it. Or if you don't have water, it's a little bit, it's not really very good. Cause it's very dry. Yeah. So the almond, when you, when you consume the almond, it's, it's, there's not really a lot of craving, that's inherently gonna arise. But when you assume that when you consume the TWIs, these companies are brilliant.

So they create these things that hook us. And that's why those charts that I showed you Americans are dying and they're so sick because they're addicted to these things. So it's a, it's about the mind. It's about what happens to the mind. If you can eat 10 Twiss a day and be cool, you can do that. If you can't, you can't, but it's about learning the way that the mind works when it's going through all of these experiences.

I gotcha. Does that make. No. And I mean, I've heard you speak on that before. I've heard mark, you know, and as Andy, that does the beginning bism yeah, I've heard, I mean, I've heard all three of you kind of touch on that before. I guess that's kind of what I was getting at is like, I feel like a lot of times when the issue, when the topic of karma comes up, it, it, it can sound so extreme.

And, and I just like, it, it, it can get really focused on the negative side of things. And I just I just like, you know my first my, my first beginning, Buddhism mark was talking about renunciation while eating a thing of like SpaghettiOs or something. And he was joking about that. Like, it doesn't mean that you can't just not eat anything that you enjoy.

Yeah. But you, like you were saying, it's the mental part of it that we have to be aware of. And I guess I was just kind of trying to get at that is, you know, it's not necessarily like a total abstinence from everything we enjoy. Yeah. And, and by the way, there's a reason that it sounds extreme. It sounds extreme because we live in a country where we're eating ourselves to death.

We live in a country. See, this is, so the boot is called Human existence, the desire realm, which means that we just run around chasing our desires. Right? So the reason that this might sound extreme is because we've been conditioned in a capitalistic society where we've literally been taught. You can go and buy your happiness.

You can go on, eat your happiness. I mean, that's what, that's how we've been conditioned. So the idea that every, every thought speech in action creates a

seed. Let's be honest. It's a little bit of a foreign idea for most of us, but it doesn't mean nobody is telling anybody what to do around here. Most of us are gonna go and do what we do.

The key is mindfulness. So the key is you're meditating every morning. Andrew, the thing is when we meditate and we watch the breath, we're trying to develop mindfulness, like what Doug said a moment ago, that mindfulness is you're supposed to see, learn how to see, oh, I'm eating this and it's, this is the thing that's coming up.

And then this is then I'm craving it. That's what we're, we're trying to learn. Yeah. So it's not the object that you're eating or the thing you're consuming. It's the, it's the mental karma that's arising. That's what we have to learn, how to see. So

the difference in your example, between eating a, a Twix or Doritos or whatever it is and eating, eating almonds as he was saying it, the, the. Example of I I'm hungry. I'm genuinely hungry. I would like, I, my body's telling me I need something to get me through the rest of the afternoon. That's not positive or negative.

That's just neutral. That's just, I'm, I'm putting myself in contact with food because I'm hungry. I feel like my body's giving me signals that I need something to eat right now. But for me it would be that point where if I have the TWI bar and if I have the almonds and the almonds don't sound appealing to me, but the Twix bar does, or if I only have the almonds, but I keep thinking about the TWIs bar and I'm dissatisfied and disgruntled and unhappy, even though the almonds will meet my nutritional needs and will stop me from being hungry.

It's that extra craving, that extra kick. I know I might get from the twig bar, even if it's mental, it's that deep preference for that one thing. And nothing else is good enough in this moment. It has to be this, that, yeah, that at least for me, causes that step into grasping. And that preference came because we ate almonds.

Once we ate a Twix, once the Twix was a million times better than the almonds, the almonds are the most boring thing you've ever. Yes. So we, then we got, then we grasped it and we craved it and then we, and then once you eat that right before you put it in your mouth, your dopa means like, oh yes, I'm about to eat, to eat the TWIs or the Doritos or whatever.

So it's about, it's about understanding what, how this all fits, how it works. And your question just real quick, before we go on break moderation, moderation. It has the ability to arise. If, and when we understand karma, if you understand karma, you're gonna be more inclined to wanna moderate. If you understand that every time I eat a whole bag of vegan cheese puffs, it creates my, it makes me more addicted to it.

You're gonna wanna say, Hmm, what if I try having one? What will happen if the enjoyment is coming from the flavor will one suffice, then you might test it and then you might get to the point where you can actually have one so that moderation can become very stable. If you have a deep understanding of karma, right?

Yeah. Does that make sense? Yeah, cool. 10 minute break and then we could come back and meditate together. Does that sound good for everybody? Hey, could I just give a real, of course, please, please. Yeah. Real, real quick announcement. So for, for anybody who's planning to join Geist teaching tomorrow, which usually starts at three 15.

It's gonna start at four and be because Tashi is gonna be translating. We're gonna take a break from chapter nine and Gus gonna teach how to take the bohi side for vows. Oh, cool. Tomorrow afternoon. That's great. Thanks Doug. Appreciate it. All right. Cool. So 10 minutes, is that cool for everybody?

And obviously if anybody has other questions, you can, I'll stay back for a sec. Okay. Cuz I have a question, but yeah, please. I respect everyone. No, no please. So say like for example, I have an aversion towards a certain person. And I recognize that and when I see that person, I immediately think like I can't stand this person.

They get on my nerves and I recognize that, but then I try to combat that with like, oh, maybe they're not like, try to think good thoughts about that person instead of, okay. So the carmic seed from the negative thoughts is that like permanently there or by me practicing like thinking good thoughts about them instead.

Yeah. Will that. Erase that car exceed. If that makes any sense. I don't know. Like if I'm wording that correctly. Yeah. You're, you're definitely wording it correctly and, and I'm so happy. See, this is what I want. I want us to, I want each of us to look at our life and say, these are the teachings that are coming from the Buddha, right?

The Dharma they're giving us these teachings. And then how do I actually use this stuff? So I'm so happy that you asked the question. So when you're, you are already recognizing the negative thoughts, right? You're already, you're already seeing it. And now just a little trick when those thoughts come, if you can pay attention to your body, cuz some people will make your body feel kind of like, ah, some people will make your body feel peaceful.

Some people will make, make your body feel like, oh, I want that person. Some people will make your body feel like, oh, I hate that guy. So, so if you can pay attention to your, to your heart and your physical body, you might know you might learn something because, and, and it become, it can become an early warning system of, oh, I'm I might say something I regret because this person's making me feel a certain way.

And I know that because of the feeling in my chest or whatever, but having, having said that that was just an aside note for you. Absolutely. Once karma is planted, then it okay. If you plant a peach tree. it will grow. Right. But we have a belief in Buddhism, which is that you can purify karma. Now, purification is what lo John's about lo JG is thought transformation or thought purification.

So the reason that you dislike that person and I dislike the smells that come from certain food is because we experienced it once. We didn't like the feeling. And then we started to develop this thing and we kept repetitively having that thought and that feeling. I see that person. I don't like him. He said this, I don't like him.

So over and over, we create this. And then we plant this idea and it's like, the minute you see him, you, him or her, you already don't like him. Right. So we have to purify that we have to purify that habit. Okay. And there's a, there's a bunch of stuff we'll do later in this course, one of them is the Dalai Lama says something that's so beautiful all the time.

He says, we're all the same. We all want happiness. And we don't want suffering. So you, most of us don't know anybody that wants suffering and dislikes happiness. So our fundamental, we look different and we say different words, but fundamentally we're pretty much the same. We all want happiness and we don't wanna suffer.

So if you can try to keep that in, mind it now, and then. If somebody's doing something, here's one more thing. If somebody's hurting you, if somebody hurts somebody, Buddhism is not saying, stay there and take it and let like stay there

and be a punching bag like that. It's not that it's more about what is your attitude because your inner attitude is gonna have an implication of you.

Right? So if you, if you keep developing hate, hate, and anger, actually lead to heart attacks, I believe that. Yeah. So, so again, I kind of gave you a long answer, but absolutely. It's it does it won't last forever. You have the ability to purify it. Okay. And love will purify it. Okay. Thank you. yeah. So when you see, when we see that person, the, the, the aversion is gonna arise.

The, oh God, I wish I didn't have to deal with this person. Try to immediately see that and just say, I really hope that they're happy. May you be happy? May you have happiness and the causes of happiness. Okay.

And if you just, yeah. And if you just, what's the old saying fake it until you make it. Yeah. Sometimes going through the actu the the steps, you know, like going through the action eventually you'll actually start to believe it. So that's another, like, you know, just, may you be happy, may you be happy?

Kind of like. Okay, but they'll be, you'll have some really good antidotes in the, in the upcoming classes about how to deal with that. Like difficult people and stuff like that. Okay. One of the best ones is nice people who give us all kind of compliments. How, how much growth can we have from a person who's constantly saying, oh, you're just so good at that, Jason.

Oh, you're so great. How, how much can we grow from those kind of people? Not very much. right. Like, because if somebody's constantly telling me I'm great, then there's no, there's no opportunity for me to develop patience. But when somebody's really difficult and Tibetan Buddhism, we actually believe that person's a teacher because they're teaching us in a very direct way about our negative our negative emotional feelings like anger, you know, jealousy, stuff like that.

Like that's, it's not easy to deal with people like that, but they can help us be really, really patient. And if we believe that, if we understand, if, if I can just be more patient, that person can't even affect me. Right. So then if you look at this and you're like, oh man, I used to think this person I wanted to run.

But now when I see. This is, if, if, if I can be patient with this guy, I can do anything in my life. There's literally no boundary. So there, they're kind of like a teacher. Yeah, go ahead. Sorry. Oh, no. I was just gonna say it's kind of similar, like the tough times really are what challenges your character and makes real absolutely.

Yeah. Yeah. It grow it grow. It builds character. That's the old saying in America, right? Yeah. Yeah. Hey Jason. Yeah. Note of like dealing with someone who may be difficult and like, I kind of I get, what you're you, what you're saying on that, on, on that, but I guess what I'm kind of wondering about is like at what point would Buddhism view somebody and this may, there may be no point there may be a totally different way of thinking about this, but like as far as somebody who, who could be toxic as opposed to just difficult.

Well, so the, yeah, it's, it's a very good question, right. At the end of the day. What's a good example. Okay.

The toxicity, where is the toxicity in that person?

that's the question? I mean, you know, I guess

like, to me, I don't know what I, to me, you have, like, I, I guess what I'm looking at is someone who's difficult as maybe someone who you have a boss that's really hard to work with or something like that. And yeah, and I, I can see where you can learn from that, but like, if you have someone who I, I guess, so to be, I, I give you a direct what I'm going going with right now is I have a friend who is you know an addict to opiates and just pretty much just generally treats people poorly.

And, and I struggle with how to deal with that situation because there's a point where I put myself out there. Yeah. That it, and, and it becomes negative. And, and I know that part of that's, again, my conditioning of ways to deal with things and whatnot. And I guess I'm kind of looking for a different viewpoint or a different outlook, a different way of dealing or thinking with about things that, that could maybe.

You know, at what point do, cause I I'm at a point with this particular individual where I I'm just it's cut off because I just can't deal with it in the way it affects me. And yeah, so, so, okay. When, when we're dealing with anybody and an addict is a very good example when we're dealing with anybody, there's only one thing that we have any modicum of control over.

And even that is somewhat laughable. That one thing is our own mind. And that's even laughable because we're, we're habitually conditioned with all this karma from our past, right? So it's like, you can try to control your mind. You definitely can't control somebody else, especially not an addict because they're immune to logic.

They only want one thing and they're physically opiates are so horrible. So here's the thing, right? You can, no matter what they do, you can cultivate love in your mind. What I would do if I were you is I would make sure that you're not You're not perpetuating their addiction in any way. So that means don't enable them do not be giving them money and, and, oh, you're gonna use it for food.

You promise? Nope. I'll buy you a meal. Right. So I think that's something is don't allow yourself to harm them. And then more importantly than anything for you is cultivating love and cultivating compassion. Think for a moment about how horrible, imagine if you were an opiate addict and you, if you didn't consume that drug, you would vomit and you would though, and you would you would have, your body would profusely sweat.

You would sweat through all your shirts. Like as though you ran 20 miles and you would be nauseous and you would be dizzy and, and it would last for five days. Think about that. Imagine yourself as that person. Right? Like really try to sit there for later on, take five or 10 minutes and imagine, visualize yourself as that person and all of those.

Visualize the sickness, visualize all the people that you've pushed away, how you've broken everybody's hearts, how nobody trusts you anymore. Nobody believes you. Like, if you try to go through that, all of that, your mind will change from like irritation and anger to compassion. But I'm not telling you that you should stick around and watch the show.

Yeah, that is so there's, there are two different things. There's what are you gonna do? And then there's, what's your what's inside. Yeah. Right? Yeah. Cause you can ch you can have something beautiful inside you pure love for this person, and you could make the decision. I really, I really care about you, but for the moment I'm gonna create a little bit of space between us.

Yeah. And I mean and don't like all, I, I definitely hear what you're saying and I've, I've, it's just a really difficult thing. And I, and I guess it's something that, like, I I've grown up with him, so yeah. It's something I really struggle in maintaining a positive attitude and compassion and love for, cause I mean, he's like my brother, I do love him, but it, and so it's not really a, I, I totally hear what you're saying.

And, and I have practiced some of these things to some degree and they do work and it's just, it's it's just one of those things that could be really frustrating and irritating, cuz it just doesn't, the cycle doesn't seem to break and it's like, I, I

have actually dealt with some of these things and gotten past it myself and I can, and I can struggle with being more frustrated because of that, because so then I get to.

I guess to my own horn, to some extent, like I did it. Why can't you, you know, and, and yeah, and it's just, it's a vicious cycle that is hard to break. And, and what it does. And I don't know, it's probably, I shouldn't look at it is what it does to me. Maybe that's part of what needs to change, but it's just, it's a very difficult situation.

My whole family is addicts and alcoholics, so I know exactly what you're talking about. It's really difficult to, to deal with. But I had an experience with I'll just kind of put it out there. I had an experience with my dad. He was an alcoholic drug addict for a long time. And when I was in my early twenties, I was like, why can't I get this guy to fly straight?

Like, I'm not man enough to get him to listen to me. I really believe that. I mean, I've kind of gotten past that phase of things, but I absolutely know what you're talking about, where I took the guilt on of his failure on myself. It's yeah. Yeah. I, I dealt with that for a long time and then it, what it turned into for me was anger.

I was, I just kind of, I became very, I'll be honest. I became very hateful, very spiteful, very negative. And I don't know why, but at some point. Something clicked for me. And this was before Buddhism, but something clicked for me. And I somehow I converted it into love and acceptance, but guess what? I, I still kind of broke ties because even though I, I, I forgave him, I literally forgave him.

But then I broke ties for, for a time because I came to the conclusion that he's the only one that can make the decision to change, but, but I maintained love. So you can maintain love independent of what somebody's doing. Yeah. And I guess this kind of comes back full circle to what you're saying of it, being of them being a teacher, I mean is because I feel like I'm at a point where I, I go back and forth between the, that love and compassion and that anger that you're talking about.

And because our relationship is so deep rooted, it's really hard for me to maintain that love and compassion. I start there and then it just ends up coming back to the, you know what I mean? It's just, I do something I'm dealing with and it comes, like I said, it clearly it comes full circle back to what you were saying of them being a teacher.

And, but I, I appreciate what you're saying is like like I guess I, sometimes I feel really guilty about cutting ties or distancing myself and not being in there, dealing with it. And, and that's, that can be tough for me. So yeah, I don't, you know, there's no textbook answer as we know. We're very humans are complicated and people who are addicts have a lot of there's complicated issues.

Bottom line is just keep coming back to love and compassion. And then I guarantee you that whole thing will, the whole thing will take care of itself because as long as you're okay, cuz the problem for you exists only in your heart in mind, it's nowhere else. Right? So as long if you deal with that, then your actions will be right.

No matter what, so right on. Awesome. So maybe we yeah, no thank you for, yeah. For, for talking it out. I think this is let us all help each other through this stuff. So I would like to propose that today we can meditate on the so we, we already did precious human life and then we did impermanence and death.

Last time, I would like to propose that we do a meditation today on impermanence, because actually just to sort of, if I may to steal from Andrew's situation every time that we deal with somebody difficult, like, like if it's a drug addict or if it's a, a boss or whoever, when we deal with somebody difficult, it seems like it feels like that is gonna last forever.

It feels like the anger or the frustration or the sadness that we're feeling is gonna last forever. It really seems that way, but it's more like little kids in, in the backseat of a car saying, dad, when are we gonna get there? That's what it's actually like, is that things you're going to arrive at some point at the destination, dad, are we there yet?

Shut up son. Right. But you're gonna eventually you'll get there and be like, oh, I remember when we were six hours away, it seemed like we'd never arrive. We've all been through that as kids, right? Plane ride, car ride. So that is what life is like, but we don't see it. Life is I permanent. Everything that comes no matter how difficult it is, it will eventually dissolve.

So let's do a meditation on that and we can start by just closing our eyes and, you know, just sitting up straight

and just touch in on your body for a moment. Feel your body, feel your butt on the seat

and forget about the past. Forget about the future. So just completely let go of the past completely let go of the future and just be here in this moment right now.

One of the best ways to get into this moment is just focus on your body. Keep the attention in your body. That's the only rule you can scan your body, but just keep your attention in your body for a few minutes.

You might notice your body's a little tense,

completely let go of all the tension. Let it melt down into the earth.

Now bring your attention to the tip of your nostril.

Pay attention to the breath, inhaling and exhaling in the sensation at the tip of your mono nostrils.

Distracting thoughts are fine. Whenever you catch yourself distracted, be really happy that you were mindful enough to catch the distraction. And then just go back to the nose on

the out breath intentionally. Let go of all the tension in your.

Now for the duration of the 11 minutes of meditation, keep your attention on the breath at the nostrils

and contemplate the constant change that occurs as you breathe.

When any thought comes up and distracts, you simply contemplate its I permanence

any sound that comes up. You can pay attention to the sound and see it's in permanence. Everything that. Comes into your senses, just contemplate its in permanence, but try to stay with the breath and contemplate its in permanence as you.

As we focus on the breath coming in and out of the nostrils situations from your life will appear in your mind. Thoughts will arise. Situations will arise. Try to contemplate. If I let go of this.

Can I see the impermanence of the situation dissolving in my own mind.

All thoughts, emotions, feelings are IM permanent. So as you're watching the breath and thoughts and emotions arise during the meditation, watch them come, watch them be, and then watch them go.

Okay. Opening our eyes coming back to reality,

maybe smile a little bit,

smile at the joy that we all just experienced. Any I had a bit of an aha moment, you know, and permanence is strange because it's so powerful. It seems simple, but it's really powerful. My epiphany was anything that we experience is only temporary. It's going to dissolve at some point, if you just leave it alone.

And so that's one of the ways you guys can U use in permanence is as you experience life and situations arise, whether it's good or bad, just try to see that it's a temporary appearance. And it's only a matter of time before it dissolves on its own. Does that make sense? In fact any hangups that we have are kind of like a cell phone.

If you plug it in, then it's gonna get charged. So that's kind of how our problems exist. We charge 'em up, we create 'em. So it's not the outside world that causes the problem. It's our mind. It's how we like some things. And then we don't, we don't like other things. So we're constantly plugging in the cell phone charger.

That is our problems. So if we just see the problems and say, this is another permanent thing it's gonna dissolve on its own, I can, I can only win. Right. Does that make sense?

Yeah. Any questions about today's teaching? I just wanted to say that sometimes things take decades for them to work out, to find healing, whatever.

That's a great point and they seem like they're gonna last forever when they're working themselves out. At least for me.

yeah. Thanks for that insight, Kathy. That's really helpful.

Anybody else? Any comments or questions about today's session?

Everybody's good.

Thank you, Jason. It's really nice. Very helpful. Thank you. You guys are really wonderful and I couldn't practice on a Saturday morning like this without you all. So it's thank you all for about each of you for showing up. Thank you so much. I will let's do the dedication. So at the end of every positive act that we do we dedicate it and it's just another brilliant way to Let go of the selfishness.

Cuz see, there is something called spiritual materialism. You start doing meditation and you start doing maybe generosity, you're giving to charities and you start thinking you're great. which is the opposite of what we're trying to do. We're trying to let go of me and think only about the love we have for others.

So just make sure when, when we dedicate it, it's like once you dedicate it, it's don't no, no longer are we gonna grasp that? How great we were at, by what we did. So, okay. Made a Supreme jewel bohi Chita that is not arisen arise and grow and 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 CIG tends in GSO. Please remain until Samara ends just as the Bodi Safa Mondu re attain do and Samba two. So now do I dedicate these merits to train and follow in their footsteps as all the victorious Buddhas of the past present and future appraise dedication as Supreme.

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

Well, thank you guys. Really appreciate all of you. Thank you. Thank you, Jason. That was awesome. Yeah. Thank you guys. It was really wonderful. Sorry. The meditation was a little short, but I guess we were having really good conversations. So it's all good, right? Yes. Cool. Any other kind of last minute comments and questions before we roll out?

I was just I appreciate you and everyone else from the in, you know, Indiana Buddhi center. One of, with the questioning and whatnot, I know like, and I don't mean to disrespect anybody else's faith, but I know like being brought up Christian, there was always that you don't question it. And, and I just, I really appreciate the, the idea that, you know, we're supposed to analyze these things and question em, and how open everybody is to questions and kind of, and clearly not taking it is disrespect.

So yeah, when I heard that, the Buddha said do not take what I teach on blind faith. I was like, I'm in that's the best. Cause it's like, there was no insecurity,

right? So like when you're practicing a faith that there's all this perceived insecurity, like you just do what I say. Don't ask it's like, what.

Am I six. So yeah. And I'm not talking about any particular religion by the way, because I believe that, you know, every religion is equally valuable. It's just that sometimes the people that are in those traditions have misunderstandings about the meaning. So yeah. Yeah. Can, can I share, I was, I was talking to Gela a few weeks back and we were talking about interaction, you know, during his teachings, you know, because he's doing chapter nine of way, the Bodi softer right now, you know, which is really difficult stuff.

Right. I mean, it's really esoteric and difficult to understand, you know, and, and I've with him conversations I had had with a lot of people, you know, who, who said, well, you know, he's, you know, it's like the, the he's a master he's teaching. I wanna be polite. I don't want to interrupt him in the middle of it, you know?

And he stopped me right there. He said, that is wrong thinking and like, he was, he was direct. And he's like, you tell people, you know, it's like, they, have you ever question, you ask it.

it's crazy. Like even, I've probably, I've heard something along those lines and everything that I've sat on and it sat in and there's still that hesitation. That's like been built into me. Like I'm not supposed to question things. So it's, you know, it's. Yeah, it's there it's but I, anyway, it's kind of a cultural thing that we have here, you know, it's like, we're, we're, we're sort of taught, you know, and in, in school, you know, we're taught, you know, sit in class, be quiet, don't interrupt and, and all of that.

And, and he's like, Nope, that's not the way I want people to do it. Yeah. There's a, there's one saying that the true guru is within, so this is, this is kind of the tantric tradition, but the idea is the true guru is within meaning that the, the real, the real teacher is you. You're the one. So, so we spend this two hours together.

And then for the rest of your 24 hours, times seven, you're alone with your own mind. So you have to question and you have to analyze because if you don't, then all of this is meaningless. Yeah. Right. Because you have to figure this out so that when you're, when you're with yourself later and your friend makes you mad, that's the moment when you have to say, okay, can I apply this stuff for each of us, for me?

For all of us. Right? Yeah. That's great. Well, any, anything else, anybody.

well, your homework is to stay away from Doritos.

actually, your homework is to see right. That when we take something and it's pleasant, whether it's food or TV or whatever, just watch, just watch the mind, try to be keenly aware of what happens and see if these teachings are accurate. According to your experience, that's really what we all have to try to do.

So. Cool. All right, guys. Well, thank you all. Take care. Be safe. We'll see you guys. Next Sunday. I hope I hope I see all of you next Sunday. I'll see Jason and Andrew on Monday, you guys are welcome to join us. 8:00 AM every day, the three Amigos we're we're on it every day. It's pretty awesome. Would like to be four Amigos or three Amigos in an amigo or maybe three Amigos and three Amigos, whatever, whatever is good.

You're all welcome. So if possible, some people work and during that time, but either way we'll see you guys soon, take care, have a good week. Be safe, everybody. Thank you.