

# Lojong Class 4

from now until my alignment. I take refuge in the Buddha, Dharma and SOGA, and by the merit created in this practice, may I attain this state of Buddhahood for the benefit of all Senti beings from now until my enlightenment, I take refuge in the Buddha,

Therma and Sanga, and by the merit created in this practice, may I attain the state of Buddhahood for the benefit of all sentient beings?

May all Senti beings enjoy happiness and its causes may all Senti beings be free from suffering in its causes. May all Senti beings never be separated from joyful bliss. May all Senti beings abide in equanimity free of bias, attachment and anger may all Senti beings enjoy happiness and its causes may all Senti beings be free from suffering in its causes.

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Senti beings be free from suffering and its causes may all sentient beings never be separated from joyful bliss. May all sentient beings abide in equanimity free of bias, attachment and anger.

This ground anointed with perfume, STR with flowers, Mount Maru, and circled by the four continents surmounted by the sun and moon. I visualize this, but afield and offer it may all living beings enjoy the pure land Edam guru Rocom near ya Temi.

All right. So for all the new people who have joined today, first of all, huge welcome for you guys. Really love having you what this class is. I'll just give you the 32nd sort of synopsis of what this class is about. Presumably you guys already read the calendar, but just FYI LoJo means, thought transformation, and it's just a.

You know, for lack of better words, it's a packaging of Buddhist teachings and it's low means thought or mind, and John means training or transformation. So this whole thing that we're studying on Saturdays is about transforming our minds. Okay. You could say it's about purifying our minds, which then leads to

the question purifying, what, and the, the, the quick short answer is it's right here sitting on this seat.

the selfish self cherishing mind. That's what we're trying to purify. We're trying to purify the mind that grasps at a self and takes a self as real. That's called self grasping and then self cherishing, which is this idea that I'm more important than the other 7 billion people on planet earth. And that's why all day long.

I think about me, me, me. So that's kind of what lo John's about is it's this, it's this really rich teaching on how to purify ourselves of our selfishness, which will lead us to more happiness and of course benefit everybody around us. So that's just a little quick intro. And my teaching style is.

I prefer not to bla on my soapbox. I really like this to be interactive. So as I'm, as I'm sharing some of these things, if you have a thought, just pop out, just yell it out. You guys are, I really want people to participate because if you're anything like me, when you're sitting in a class it's kind of hard to sit still.

And if I feel passionate about what the speaker's talking about, and then I have to be quiet, it almost drains my energy. So just you guys, I want you to know this is very interactive as John and Kathy and Jason, Kira will tell you sometimes I might call on you and pick on you. So don't be offended.

I'm just trying to get people involved. So cool. So any questions before we get things kicked off comments or question. cool. Like I said, yell anything out as we go through this and let me know if you guys have comments or things to add. So we're gonna start with if I could get my thing working.

So I wanted to start with a little quote from the Dali Lama and what this quote sort of indicates, sorry, hold on just a second.

Trying to share this. Okay, cool. So you guys can see this now.

Here we go. So I use zoom at work every day, but I normally have A bigger monitor. So it's kind of hard to get I'm on a MacBook. So it's hard to get used to this smaller monitor. Literally, I can't, let me see if I can minimize this.

There we go. Okay. So this is a quote that I really appreciate from the Dali Lama and what he is talking about in this quote is by the way, how awesome is that laugh? So when, whenever, sometimes when I'm feeling down because of the winter, by the way, you guys can see the screen, right. Just making sure I can't see your faces.

So, yes. Okay. Thank you. Whenever I'm feeling a little down in our gray Indiana winters, I'll from time to time, I'll just grab this picture of the Dolly Obama. And like, you literally can't see this and not feel some kind of joy. So, and, and just a side note I feel like he's a manifestation of what happens when you really truly practice and put these teachings in your heart.

And that's something that I I spoke about last week is do not all of this stuff that we covered together. Do not let this stay on the shelf. Don't like, let this stay in the book. Or, you know, I'll, I'll share a I'll share a slide deck with the class after the teaching. Please do not let these teachings stay inside of the slide deck.

What I mean by that is let them. You know, weave these things into your heart and your mind so that they can free you from the daily sufferings that we all experience. And I think he is a walking example of what happens when you truly apply these teachings. He's just full of compassion. In fact, there, there have even been some, I've read a few books where people go and meet him.

And there was one particular guy, I think he's a psychologist or a psychiatrist. And he had these fits of anger. Like this guy was just like, for some reason, he was prone to these like outbursts of just violent anger. And and then he went and met all Lama and anyone in, in Metha Lama in India and something happened.

And after that meeting, he never like all this anger, just dissipated and went away. And there have been many people that have explained similar instances. And I think that is living compassion. and we have the ability, of course, it's gonna take us some time before we can be that prolific and have that big of an impact of on people through our love, but we can begin changing immediately and we can develop the ability to love.

So anyway, this quote, the, the main thing I like about this quote is the, the Dali Lama's talking about actually a precursor is right now, we are covering karma. Okay. So karma is cause and effect. So we've been talking about karma for, I think, two weeks and this particular quote says when we meditate on loving kindness, we can counter hatred.

So it's an antidote of anger and hatred. And when we meditate on impermanence, we can count counter or antidote the desire or desire for things wanting desire, attachment. So the point is the, the Buddhist teachings are. This whole series of ways that we can apply solutions to our negative emotional mind states.

Okay. So again, this stuff is not meant or intended to just be some novel thing that you kind of read. These are things that if we apply them and that's a big, if it's so it's so much easier to say than to do, at least for me, but if we apply these things, it, it can completely transform our lives. So I really liked that quote.

In terms of today's agenda, what I would like to, oh, just as a starting point, there's something in Buddhism called the cultivation of pure motivation and what pure motivation is, is just bohi Cheeto or love and compassion. It's the thought of, as we practice today, this, this wonderful Dharma as we go through this practice together, may every moment of this practice benefit all living beings, that's pure motivation.

And by the way, you can apply pure motivation to any part of your life. So you could literally say, and this is a funny example, but may when I go and P may this benefit all beings and some people get really intricate. So what I've started to do in my life over the past couple years is I try to take whatever I'm doing.

And by the way, I don't always remember this, but I try to take whatever I'm doing. And I try to transform it into a Dharma activity that is really rooted in love and compassion. So for example when I eat, I, I say a quick prayer and it's just something very simple of may. Every living being on this planet have nutrition and may, and may the, the wonderful tasty food that they eat, bring them a measurable power and vitality and make them feel great.

And I try to kind of visualize that while I'm enjoying that food, especially if I enjoy the food, I say, may every living being enjoy this even more than me. And that's what LoJo does is it teaches us how we can try to make our life D. because see, the reason we suffer is selfishness plain and simple as we think about our ourselves.

Oh, do I look fat on this shirt? Oh, am I, do I have a new wrinkle? Oh, am I getting, oh, I'm old. Oh, that just, this, this never ending chain of thoughts causes us to suffer. So that voice in our heads is always talking love. And compassion is a quick way to cut that and to sever all of that thinking because we're focusing on other living beings.

Okay. So that's pure motivation. now we're continuing through the four preliminaries. So there, there are these four thoughts in Buddhism, these are called the four thoughts that turn the mind, meaning turn the mind away from worldly things and over to Dharma. And the Dharma is the Buddhist teachings.

So we're studying these four thoughts that turn the mind also called the, the four preliminaries. And we're on the third one, which is karma. Okay. And then after we finish karma, we'll study this topic called Samara. And this quote by the way, is a quote from a wonderful master named Chen Rinpoche. And it's just something very beautiful.

Imagine if every thought word in action was for the benefit of all beings. So if you imagine that for a moment, not only as it pertains to you, but. I'm just UNS sharing for a second. So I can look at you guys. So if you, if you imagine for just a moment, if every thought were every thought what did, what did you say?

Every thought word in action. Yeah, every thought word in action, which is body speech in mind, the three doors. Imagine if you, and by the way, none of us are capable of this. Most likely. I know I'm not, but imagine just for a moment, if every thought word in action that you had was for the benefit of other living beings, imagine what that would do to all the people around you and imagine how much peace that would bring to you.

Now take that in and amplify it. Imagine if everybody in this world, all they did. And I mean, everybody, all they did was their thought speech and action were all energetically focused on benefit, other living beings. Can you guys, what do you think would happen to our world? If everybody was like that?

Can you even imagine.

Jason. No, no, no, it's so crazy. I can't imagine it. what, what Kathy and John, what would happen in your opinion, in your highly intelligent opinions? What would happen if every, I mean, it is kind of radical, right. But what would happen if every living being's thought speech and action were pure and just done out of love and compassion.

it would be a completely different planet, wouldn't it? Yeah. Yeah, it would in, in Buddhism we talk about pure realms or pure lands. Okay. And it's kind of like heaven, like the Christian equivalent of heaven. Many of these Buddhas are, are said to have pure lands, which is ultimately like another dimension.

That's my understanding. And in these pure lands, there is no suffering. I mean, there's literally, it's literally pure bliss. And my opinion is that if every, every human being on this planet, if, if all we did was, was purify our thought speech in action and did everything for other living, being. All day long, your neighbors would be coming over and giving you foot massages and giving you

highly, highly skilled culinary stuff that they, that they cooked and, and saying, please take my Mercedes-Benz.

I, I please take this a hundred thousand dollars BMW. No, please come, come to my home and live in my home. No, no rent's necessary. Everybody would do that for each other. Right now. I realize that you guys are like this dude's on something, cuz this is so unrealistic, but it's an aspiration. It's a goal. I mean, this is really what the Buddha was, the Buddha was and, and, and bohi sofas there, there are these living beings that are just pure love.

They're a manifestation of love. Right? So there's, it kind of reminds me of of one Chinese tale where the a guy died and he was first taken to hell. And all the people there had like seven foot long chopsticks, so they couldn't feed themselves and they were all starving. And then he was taken to heaven and everyone still had seven foot long chopsticks, but they were all healthy and, and full and, and happy.

And it was because in heaven they were all feeding each other. So it wasn't a difference of situation. It was, it was a difference in their action of looking out for others. Absolutely. Absolutely. And, and we were, most of us are. American. And we grew up in this highly capitalistic society, right? I'm a businessman by the way.

I, I do startup technology companies. So I go in and I build up these companies. And so we've been conditioned to chase and pursue success, pursue wealth, all this. And we've been conditioned to believe there's this saying, don't take my kindness for weakness. Right? And it's like, now that I'm practicing Dharma, I'm like, that's the dumbest thing I've ever heard.

Literally that's the most unintelligent thing I've ever heard, but it seems like it's logical. When you look at it on the surface, it's like, yeah, don't take my kindness for weakness. If you let people walk all over you, you won't be happy. I mean, we believe this, but the bottom line is if you really want happiness, what you do is you, you cultivate love and compassion for others.

And you think about others. That's how you that's how you develop real sustainable content. Right. So that's a, that's a really fun thing to think about and talk about, I really enjoy that. So now actually getting into the content and again, if anybody has thoughts or comments just blurted out, there's no, there's no rules in this Dharma session.

There is a slack channel. Since we have several new people, I'm actually gonna paste this URL into the chat for you guys really quick. And I don't know if you'll be able to copy it. Sometimes you can, sometimes you can't, but that slack channel slack is a free app. Most of you have probably used it.

If you haven't, you can download that slack channel. If for some reason you can't copy and paste that feel free to privately direct message me inside of the zoom, your email address. And I can add you that way. So whatever's easier for you guys, but the slack channel what I've been putting in the slack channel is every week's teaching slides.

So all the PowerPoint slides that I go through, I put those in there and then these videos are recorded. So you guys could go back if you want and see the last three classes cuz the whole sessions are recorded. Okay. So if you guys wanna copy that and download slack or once again, feel free to email or direct message me inside of the zoom, your email address.

And then I can put it in.

So I, B C is doing a ton of different activities right now, Monday through Friday. Please feel free to join our silent meditation. This is where we, we get together in a zoom session and we meditate. And if anybody's new and would like a little instruction, we can give instruction at the beginning of the meditation session.

Sunday. There are three teachings there's intro to Buddhism at 11 Sashi zPo, which is a little more advanced class at 1:00 PM. And then Gela teaches at three 15. Right now Gela is teaching on the bohi sat for vows, which are a beautiful vow that you can take to not harm any living, being, and only benefit them.

And then Wednesday night we do chanting in prayers at six 30. So there's a ton of stuff. If you guys have any appetite for Dharma, this is all you can eat and you guys are all welcome. Please join us. Seven point mind training is kind of the, the course that we're doing right now is the foundation is, is seven point mind training seven point mind training is just a packaging of the Buddhist teachings.

And originally it was brought to Tibet by a master named Aisha. And then it was passed down through his lineage and GEI doge took the teachings from Atisha and he packaged them into what's known as a seven point mind training. Essentially. It's just a very, very logical way to reduce our selfishness and self

cherishing and, and, and cultivate love and compassion in our hearts, which will quickly bring us happiness and contentment.

So that's really what this seven point mind training is about. Right now we're still on 0.1, which is the preliminaries, which are the four thoughts that turn the mind. Now. We've been talking a lot about karma, which is cause and effect over the past couple of weeks. And there are a lot of ways to very easily create negative karma.

The, the three poisons are desire, aversion and ignorance. Desire means wanting clinging attachment. Oh, I really want that car. Oh, I want that. You see your neighbor driving a pretty car. Oh, I want that car. Or maybe you see your neighbor's husband or wife. Oh, I want his wife. What, whatever it is that you're thinking these are the three poisons, these desires and then a version or hatred is like, I, I hate that guy.

Oh. When I see him, I get mad. And then ignorance is kind of what allows those other two things to flourish. So. There are beautiful, simple, direct ways to to change and interrupt that pattern of selfishness. This is a quote from Lang THK. He cultivated and designed a teaching called eight verses on mind training.

This is a different LoJo text. There are hundreds of LoJo texts. LoJo once again means thought transformation or mind training. So his is one that's very well known because it's simple and it's literally just eight stanza. This is I think the second stanza, whenever I interact with others, I will view myself as inferior to all, and I will train myself to hold others as superior from the depths of my heart.

Now, when I share that, I'm gonna guess. It may bring up mixed feelings in the group. anybody have any opinion on that? Basically I will view myself as inferior to all. How do you do that without creating this? Like other, you feel like down in yourself, like you have really a negative opinion of yourself and therefore it actually creates my form of attachment.

That's what I, that's what I always wonder. Thank you for asking. Yeah. Thank you for asking. So that literally, it's almost like I planted that question for you to ask cuz it's perfect. So here's the thing, right? When we, when we hear that I'm gonna, I will train to view myself as inferior to all we think we, we, we might we might interpret that as, oh, I'm gonna beat up on myself or I'm I'm supposed, I'm supposed to have a high self-esteem.



That's what, that's, what we've been taught in this country. Oh, he, he doesn't have much. Self-esteem he's really, we think that we were raised to believe that if we have a high level of self-confidence, that will lead to happiness. Okay. I don't, I don't want to be political, but did anybody see that guy in the white house for the past four years?

kind of a tan gentleman, little older. Now he's a high net worth individual. A billionaire. Okay. Has anybody ever seen him smile? I mean, it's, it is politics aside. Has anybody ever seen him smile? Like a genuine smile? I haven't, I've never seen him smile and I've seen him way more than I than I wanna see any human being.

The point is. going. I, I have a point. So Jason, you, you asked a really good question. May I train to view myself as inferior at all? So, Jason, your question was, how do I do that without feeling bad about myself? You know, feeling negative or feeling like I, I'm not happy. And I think the answer is we have, you're freezing.

Jason, you are just freezing. So I don't know what you said after you talked about the, the guy not being, having a genuine smile. Thank you. Can you hear me now? Yeah. Can you guys hear me now? Yes. Cool. The good thing is whatever I was saying, most likely was not too important. so it's all good. You didn't miss much.

kidding aside. The bottom line is. So how do you know this? This saying that long, th push shared is a little bit radical for us as Americans. I will train myself to view myself as an inferior, as inferior to all it really. I mean, be honest, when you guys heard that you're like, whoa, this dude's kind of an extremist data.

Should we be in this class? right. It's like, what the heck is this? This is crazy. So here's the thing, all of our suffering. So Jason, to answer your question, all of our suffering comes from this misguided attempt to be superior to all or to be successful, right? Or to be you know, you're trying to get promoted.

I wanna be a VP. And then once you become a VP, oh, I wanna be a CEO. And then once you become a CEO, you make a million bucks a year, and then you say, oh, I gotta make 5 million. Oh, I wanna make a hundred million like that CEO. And then before you know it, you're the president and you're M. right. And so the point is who's to say that viewing yourself as inferior is gonna make you unhappy.

That's a question to contemplate inferior doesn't mean that inferior doesn't mean that you should feel negatively about it. Inferior means I'm going to, I'm going to change the way that I see everybody that I interact with in a way that I'm, that I feel as though they're the most precious, special person I've ever met, and I'm gonna, I'm gonna think, how can I serve them?

That's the thought, how can I serve them with love and compassion, no matter who we meet, especially those people that. Get our, get our goat, those people that, that, that can press our buttons. Right? It's like you, you guys all know people that you're like, ah, and you gotta be on, on guard when you're around them.

Because if you aren't really careful, you're gonna say something this that could cause long term damage. Maybe I'm the only one . So that's the point is that viewing yourself as inferior is actually the most, it's the highest spiritual thing anybody can do, but we've all been so brainwashed to do the opposite.

Okay. I, by the way, when, when you study this stuff, nobody's telling you to, to quit your job or that you shouldn't make money or that you shouldn't be successful. That's not what anybody's saying. What people are saying is can you do those things and flip the motivation. right. Instead of viewing others as competitors view them, as in your mind, think how can I serve this person?

What a wonderful, wonderful, beautiful person that person is, how can I serve them? Now? You can continue doing your job and doing what you do. But if you have that in your mind, it will, it will change everything about your life. And if you figure it out, let me know, cuz I certainly haven't yet. One of the difficulties I've found is, is holding someone, looking at someone as superior without looking up to their values.

You know, if, if I'm looking up to someone, I usually, I tend to gravitate towards those values and I don't necessarily wanna do that. I love what you said and you're right. So what we do in LoJo and, and you'll learn this. In, in the coming weeks and, and, and months, if you decide to come back, what we do in Loong is we convert our thinking.

So if we meet somebody who has high values and they're really, it's like, wow, that person is look at that person. He's feeding homeless dogs, or he is taking care of old. He's going to the, to the senior facility. And he's spending time with older people that don't have family, whatever. Right. Whatever he or she is doing.

You, when you see somebody doing something really wonderful, you rejoice in their high quality. So you already understand that you just said that you do, right. So you rejoice in those high qualities. When you see somebody that is really difficult, right. In your mind. Here's a question for you, right? If I come over and we become best friends, right?

Any one of you, I come over and we become best friends and we drink coffee together and we watch great movies on Netflix and we have all the same political views and we have the same sense of humor. And when, and we can finish each other's sentences, right. It will make you feel great. And then if I'm like, yo, you're in such great physical condition and you're thinking like I just gained 20 pounds and I'm like, you're in such great physical shape.

You're, you're the most attractive person I've ever met now. I'm, I'm saying all this stuff that makes you feel great. But when you drink a Dr. Pepper or a mountain Dew or a Coca-Cola, there's a short term feeling of sweetness and you kind of enjoy it. Right. But an hour later you feel like crap. And then you look at the diabetes in America and people are dying in unprecedented numbers because.

that is a short-term benefit, right. Somebody being really nice to us is a short-term benefit. So how do we view ourselves as inferior to all, without putting their negative qualities on a soapbox and thinking, oh, I wanna, I wanna beat up on people like him. That's I mean, that's your question and that's a great question.

Here's how we do it. Whenever somebody is really kind or patient or wise or loving, we think to ourselves, how I rejoice in those qualities, what a, what wonderful qualities, whenever somebody is the other way, impatient difficult, harsh, evil spirited mean crit it mean critical. Right? What we do then is we say this person is the best teacher I could ever ask for, because if he was telling me how pretty I am or how handsome I am and telling me what, how all my political views are perfect, then I would never grow up.

I would just be, I would be there. My pride would be growing. I'd be getting, oh, wow. Look at me. I'm so handsome. right. You'd, you'd be getting all of these negative qualities because he'd be fluffing you, oh, what a fanning? You and feeding you grapes. It's like, well thank you. But guess what? I'm a worst person than when you showed up.

Yeah. So by the way, I'm not saying that you should like tell your nice friends to leave. I'm just saying that LoJo is so powerful because you can train to view

yourself as inferior to every living, being without necessarily getting caught up in what they're doing well or what they're not doing well, cuz if they're doing something well, you just plant a seed in your mind and think, may I, may I develop those qualities of patient's love, compassion, tolerance, wisdom, right?

If they're doing something really negative, you think there are a lot of things you can think. Number one, you can think I'm so grateful that this person is doing this because now I have a chance to create patience. you know, I'm so I'm so glad this person is doing this because he is teaching me how much I ha how far of a road I have to travel because I still get mad when they do this X, Y, Z.

Right. So does that make sense for everybody? Yeah, that, that helps a lot. Thank you. Yeah, absolutely. By the way, the Buddhas said, do not take my, don't take anything. We teach on blind faith. So literally, if there's anything that you guys hear during any Buddhist teaching, not just me, but anybody at Indiana Buddhist center, if you have a question and you don't know if you really buy into it, speak up, say, you know, Jason, thank you for sharing that.

But I don't know. That just sounds too radical. That's that's what you're supposed to do. You need to take these things and you need to analyze 'em and say, does this actually make sense? That's really what, what we want to do together. Anybody else? Any other comments? Yeah. So how do you practice this radical statement without being placed into situations where like being okay, holding other people's superior that are actually like toxic, if that makes sense.

If you come from like an abusive background or something like that, and you were used to people or having relationships with people who had constantly made you feel inferior, like how do you balance practice this without falling into that cycle? If that makes sense. Yeah, it does.

Sorry. I'm drinking match up tea and it clumps up and then you have to get it down your throat. So answer to your question. First of all, it's super important to have context when we learn these teachings. So some people might hear something and it's kind of like some of this, these Tibetan Buddhist teachings are so radical for us that we're like, how do I, how, first of all, how do I make sense of this, then second of all, how do I do this without like getting hurt by somebody?

Right. So the first thing I wanna say is like this, this doesn't mean you should let somebody punch on you and beat on you and, and treat you really badly. Right?

I think the degree to which somebody is toxic is directly proportional to our ability. It is directly, directly inverse. Okay. There's an inverse proportion.

So inverse, meaning this person's toxicity. Is only toxic to the degree that, that my spirituality is low. So what I mean by that is my view of them is toxic is, is a dependent arising of my inability to deal with them. Right. So in other words, if somebody is says things that we don't like, and then we're like, oh man, that guy's so negative.

They might be negative according to standard beliefs. But it doesn't mean that when we have that interaction, right, it doesn't mean that when we have that interaction, we, we have to let it bring up anger, hatred you know, just, you know, this, this aversion to that person. It doesn't have to be that way.

Should we all be seeking out people that. Treat us like crap and are really, really negative and just sit around and complain probably at our level. Maybe not because do we have the training and the foundation yet to deal with those people? Maybe not. That doesn't mean that if you know, your family member is really negative and they fall and you and somebody needs to take 'em to the hospital, should you take 'em to the hospital?

Yeah. Go over there and take 'em to the hospital. And when they say these negative things in your mind, look at them as superior and think this person is giving me the chance to develop sincere, love, compassion, patience, and tolerance. Right. And then once they're at the hospital go home. So it's kind of like.

There's no textbooks textbook, answer to what you're asking. I think you just have to use your use your judgment to determine how do I skillfully deal with each situation. But at the very minimum, you can look around the cubicles in your office and you can think these people are wonderful. They're just like me.

They're sentient beings just like me. They want happiness and they don't want suffering. And I'm gonna, I'm gonna make the decision to view them as superior. Because if I, because I know that my own selfishness and my own over obsessive, and I'm talking about all of us, our over obsessive focus on me, me, me, right?

The mantra of me, me, me all day long, we're doing this mantra, me, me, me. I, I, I, that is what makes us unhappy. It makes us miserable. Right? So it's, so if we view others as inferior, that's gone. Well there, we're no longer worried

about, oh man, I look fat on this shirt. I gotta, I gotta work out harder. I gotta do three hours a day workouts to cuz I'm fat.

I mean, these, these are the thoughts that go through our minds. Why would we care if we're fat? Because we want others to view us as attractive and we're competitive and we don't, I, I look better than Jimmy, Jimmy. right. So it's this. So if we, you guys think I'm crazy. You're right. So if we view other people as superior, right, it's, it's a mental way to change our perception and to stop being so selfishness because it's the selfishness that makes us unhappy.

At least it's what makes me unhappy. Like I know this beyond the shadow of a doubt, when I'm selfish, I make myself and others completely miserable and it can sometimes it's serious MI misery. Sometimes it's just like he's in a bad. Take more coffee, Jason. Right? So that's kind of the idea. Any, anybody else have comments or questions?

Anybody thinks this sounds completely bat crazy. The internet cut out bat crazy. Anybody? No. Any, any, any healthy questions about the validity of doing something like viewing others as superior and viewing myself as inferior? Cool. It's an aspiration, right? All right. We, we certainly haven't gotten very far

How about we meditate? You guys wanna meditate? Let's do that. It's the best thing we could be doing instead of listening to me, meditation is a hundred times better for you guys. So anybody have questions about how to. any, would it would a little bit of instruction be helpful for anybody? Yes, it would be helpful.

Cool. All right. So there are different types of meditation. Shama abiding Shama is a Sanskrit word. Sheena is the Tibetan word. Com abiding, basically, you're watching your breath. It's the most simple meditation we could ever do. So what you do is you sit with your back straight now. You can sit in a chair or you can sit on the ground on a cushion.

If you're sitting on a cushion, you can do different things with your legs. What I do is I put I'm not, I'm a, I'm a fairly unflexible man. So I take my, the back of my foot and I put it on my calf. Okay. Now, some people do this, which is half Lotus. You're taking your foot and you're putting it on your thigh.

This is actually a very good base for meditation because it's very stable. You could sit like this. If you're more flexible, it's gonna be easier by the way, you guys can still hear me right when my. Yes. Yeah. Okay, cool. All right. So you can do this. You can just do this. You can just kind of cross your legs.

You can sit with your feet flat on the floor in a regular office chair. So the most important thing is that your back is straight. Personally, I like this because my body type is such that this, for some reason allows me to be stable for a long period of time. What we do with our hands is we take the left hand and we put it in our lap.

We take the right hand and we put it on top of the left hand. You can do this moodra if you like, you can just do this. Some people wanna do this. Some people wanna do this. Some people wanna do this. This is more yoga. We don't really do this in the Tibetan thing, but mostly we do this. Okay. So this is pretty comfortable.

Your, your elbows are kind of out. You want a wide base. Okay. And then your, your back, you want your back to be very straight and you want your head, you don't want your eyes straight. You kind of want 'em at 45, 45 degrees. So you kind of take, imagine the back of your head has a cord. That's kind of pulling your head up because what we want is we want our, our spine very straight, because if your spine is straight, when you meditate, your energy can flow up this spine and it can bring these very, very peaceful states of mind and body to you.

So that's kind of what you're doing with your posture. Now, the ti beds kind of gaze out in front of them. They, they say you can kind of look at your, your nose. I have a hard time keeping my eyes open personally. I don't know what it is about me, so I close my eyes and I, and that tends to really allow me to concentrate better.

Now, when we're doing meditation on the breath, here's, what's gonna. You're gonna start. And then a raving lunatic is gonna show up in your head and say, look at me. Yay. I gotta do. I gotta do the laundry. I gotta do the dishes I gotta do. Oh, I forgot to send that email. But it's a crazy man shows up or crazy woman that is what's supposed to happen.

If you're not meditating on a regular basis, you're always like that. And you just don't realize it. So a lot of people say, oh, I tried meditation once in 1999 and I'm horrible. And I never did it again. Well, that's not true. Everybody has the monkey mind when they first start meditating. The point is when you start meditating, even me, I've been meditating every day for six years.

And sometimes I sit down and it's peaceful. Sometimes I sit down and our raving lunatic shows up and wants to have tea with me in my brain. And it's like, okay. And guess what? When that happens, what you want to do is you

want to. You wanna focus on the breath coming in and leaving your nostrils. Okay. So at the tip of your nostrils, when you breathe and you wanna breathe normally, totally.

Normally when you breathe, you'll feel the, the air coming and going. Okay. So that's really what we wanna focus on is we want to keep our attention there at the tip of the nostrils. Distractions are gonna come distracting. Thoughts are gonna come distracting. Bodily sensations are gonna come sounds in the room are gonna come the minute you notice the distraction celebrate that you are mindful enough to catch yourself distracted, because it's very, it's so important to celebrate that you caught the distraction because what it does, excuse me, sorry.

It trains your subconscious mind that it's positive to catch yourself being distracted. And it's kind of like when, when your dog. When you're training a dog and they pee on the carpet, you do not want to hit them because they're gonna be confused. What you want to do is you want to take them outside, wait for them to pee and give them a cookie.

You're training them conditioning them that when I pee outside, it's good. So when you train, you want to train your subconscious. When I catch myself distracted away from the breath, it's great. And then you just come back to the breath. If you do that, you will, your meditation will advance more quickly in time and you'll be able to stay with the breath longer.

Okay. So questions

basically, just keep your attention on the breath when you first start, if you want I'll I'll I'll guide us into the B the breath meditation, and then I'll let you sit in, in silence right now. It's 10 53. I'm gonna do 15 minutes because I know we all have varying degrees of comfort with meditation.

So I'm gonna do 15 minutes. And what I'll do for the first minute or two is I'll guide you so that we can calm our mind down. One of the things that's really good is when you start meditating, if you focus on your body before you try to go right to your breath, you'll have a lot more peace and contentment.

Whereas after being busy all morning, you try to just sit down and go right to the breath. It can be very jarring and it will make you feel a little bit agitated, because you won't be able to stay with the breath, but it, but if you go to your body it will quickly create peace. And that's one more thing I know I've dropped



a ton on you in a short period of time when you are meditating on the breath and you keep having these distractions.

Sometimes if you bring your attention right back to your body, Just kind of, you know, your frame sitting on the cushion, it can be a, it can, it can really help you to stop having these distracting thoughts. And then while you're kind of coming back to your body, you're, it's, it is like you're simultaneously focused on your body and your breathing.

Okay. So I know that's a lot, any questions, please? There's no bad questions. Anything that I said you want clarity on? All good. Okay. Wonderful. All right. Everybody's muted. So go ahead and close your eyes. Or if you want to keep them slightly open, that's cool. By the way, your mouth can be closed or, or opened very slightly.

But I think closed is probably the best your tongue is on the, kind of the top of your front teeth, like the back of your front two teeth. So go ahead and just dial into your body, focus on your body for a moment, your butt sitting on the cushion or sitting on the chair. And it's really important that we let go of all this tension.

Most of us have a ton of tension in our bodies and we're completely oblivious to it. So please just try to relax for a moment.

Forget about yesterday, forget about tomorrow and just be in the moment.

Now I'd like you to put your attention on the top of your. See if there are any sensations,

maybe it's warm. Maybe it's cool. Just keep your attention there for a moment.

Put your attention on

your forehead. Each time you look at you, each time you put your attention on these body parts. I want you to consciously let go of all the tension that's in that part of your body. Let the tension just drain out of your body into the earth.

focusing your attention on your eyes, behind your eyes. There's a lot of tension. Let it go. Just relax all the tension and let it drip out

your nose, your cheeks, jaw bones.

Let go of all the tension,

your chin, your lips,

your tongue. Let go of all the tension in your tongue, your neck,

the back of your head.

Inside your head and your brain, just let go of all that tension,

relax

your neck and shoulders your

chest,

your upper back,

lower back, turn in

and see if you notice any tension anywhere in your body, just release it, relax  
and release

your abdomen. We hold a ton of tension in our abdomen.

Your hips,

your tailbone and kind of butt area. Let go of all the tension,

your thighs,

hamstrings,

your knees. Use

your calves

shins

ankles.

bottoms of your feet,

tops of your feet.

Now keep your attention on your whole body. Just completely let go of all the tension.

If you're feeling blissful or peaceful, enjoy it.

It's very important to enjoy it.

Now we're gonna slowly put our attention at the tip of the.

Breathing in. I know I'm breathing in, breathing out. I know I'm breathing out.

Now we're gonna shift our attention to our heart.

Imagine that inside your heart

is an infinite amount of love.

Try to see if you can feel the sensations of love in your heart right now,

and all the love that you never, never got to give because people are so closed down on the

out breath. I want you to imagine. That all that love floods, floods, the world, release all that love and let it imbue every living being

so on the out breath. Every time you breathe out,

it's like all the love in your heart is just flowing out like a giant tidal wave.

How was that?

Yeah. Everybody feel peaceful. It was quite enjoyable. well, that's good. did anybody have the distractions come and then kind of catch yourself and then come back and feel good about it? Yep. Yeah, that's great. It's 11, 13. How

about a 10 minute restroom break? Does that sound good? Tea break, coffee break, restroom break.

Sound good? Okay. Yes. Cool.

So Thomas you live in Lafayette, you said yep. How'd you hear about us? Well, I don't think there's really anything around this area, so I just Googled Indiana, Indiana Buddhism, and it was like the first thing that popped up. So that's really cool. How'd you how'd you find out about Buddhism? Well, I would say I've been interested in it for a number of years, but for, I guess for a number of reasons, I thought that incorporating meditation in my life would be beneficial.

Oh yeah. And then from there is just kinda led me here. Same way for me. I was this was 2013. I was reading a book written by this Navy seal. It was a book about how to thrive in business. So of all the places for me to find meditation, he was talking about it and he said the seals, the green Berets, all the special forces do mindfulness meditation because it increases their performance ability so much.

And so I thought, and I didn't know anything about Buddhism, but I was like, okay, let me try this. And from all the work I was burned out and I had a lot of anxiety. And then I sat down the first day. And mind you, nobody told me the way I told you guys about meditation. Nobody told me these things. So I sit down for like five minutes and a raving lunatic shows up inside of my brain.

And I'm like, I don't know what the heck's going on, but I did feel a little bit of peace, you know, and I was. Next day I did 10 minutes or whatever. And that kind of started a chain, like what you're discussing, which is eventually I got to a point where I, I, I, my meditating, like for, for a long time, I could like eliminate my anxiety for the rest of the day.

And I was like, this is amazing. How, how, how did I never hear about this? And then that's how I found Buddhism. So, right. Yeah. I was, I've been kind of going through similar, similar things recently with work and anxiety. So yeah, that was kinda my reasoning as well. Yeah, I think everybody on this call to, to one degree or another with COVID and all the stuff going on in the world, I think we all kind of feel the effects of it.

So, right. So that 8:00 AM meditation. You're welcome to join us. Monday through Friday, that's kind of the reason I set it up is I know that with COVID people are probably frazzled and unfortunately the data kind of the health data

from the world health organization, and some of these agencies shows that people are suffering from anxiety.

So, right. I mean, I, I would love to, I have to be at, at work at eight, so I don't know if yeah. Kind of, yeah. I, we were trying to find a way to find the right time to meet everybody has different schedules. Yeah. It's one of those things. Right. I don't think you could get me outta bed early enough to do like a seven

I I'm not a morning person, full disclosure. Like I'm not either doing the 8:00 AM is hard for me. It's like, oh man. Jason, just curious. So the Navy sales book is by Jocko Williams. You said the meditation book? Yeah. You said by Navy seal. So is he Jocko Williams? No, he was I think I'll tell you the name.

I think I should still have.

It's called, it's called the way of the seal by a guy named mark divine. D I V I N E. Okay, thank you. Yeah. Full disclosure though. He doesn't talk a lot about meditation. But it is kind of an interesting book cuz he, he kind of takes these Navy seal principles and talks about how you might apply it to business.

So, yeah. It's cool. Thank you. Strange place to find Buddhism. Right? A highly trained warrior. So cool. So anybody have any questions about all the stuff we talked about in the beginning of the, the session?

Cool. So I'm gonna crank into karma. So I know some of you this is your first time attending the Saturday and we, the each week kind of builds on itself. So I'm gonna give you guys like a quick recap and then Some of this, may you, you guys will just have to tell me if you have questions because I wanna make sure this all makes sense.

The four preliminaries, again, as I mentioned in the beginning, these are called the four thoughts that turn the mind. They're very powerful way to quite honestly, to create a lot of contentment. So sometimes what I do is when I sit down to meditate, by the way, there are two types of meditation.

There's meditation on the breath like we did together a moment ago, and then there's a different type of meditation called contemplative or analytical meditation. And quite honestly, in the Tibetan tradition, analytical meditation is very prevalent because what you're doing is you're taking what you just learned or what you just read.

And you're trying to imbue it into your kind of imbue your mind with that information and analyze it and, and say, does this make sense the way they presented it? Does it, you know, what would happen if you like, you kind of, you kind of do these different scenarios and you analyze the topics. So sometimes when I meditate, I will start my session by be by doing these four.

And sometimes it's somewhat quick. Sometimes I have more time and I do it for a longer period of time, but it's a very powerful way to create a level of peace and contentment in your mind. So where we left off last week is car. The first three preliminaries are the precious human birth. That's number one.

Essentially, it's really hard to be born as a human. And this is just a statistical reality. If the numerator is the number of humans and the denominator is the number of total life forms on the planet, then we're probably 0.0, zero, zero something percent of the total population. And you can prove this to yourself by going in your backyard on a hot summer day, there will be 10 million bugs so, so if you just do the math of how likely it is, how unlikely it is to be a human and to be born and how improbable it is, then we have a reason to be grateful because as humans, we have human intelligence and we can change our thinking, which means that we can eliminate a lot of our suffering, which, you know, pretty much all suffering happens in the mind.

Number two, in permanence and death, there's nothing in the world that will last, everything arises, persists and disbands. So everything that we see, including our bodies all material items, everything arises and then dissolves. So that's just how things are by the way. Anytime we suffer, it's the same way emotions are imper.

So the good news is any anger, sadness, loneliness, frustration. It's gonna come. And then if you just let it be, if you just look at it and let it go, it will dissolve on its own because everything's, I permanent, nothing can last. Okay. And then karma cause an effect. This is most Americans think of karma as like a boomerang.

It's like you throw something out and it comes back. You've heard the saying what comes around, goes around. Right. But the Buddhist definition of karma is very deep. It's very deep and very expansive. So what we, here's how it goes. Every thought speech in action becomes a cause for future. So it's cause, and.

So if I take my chapstick and I drop it, the cause of it falling was me opening my fingers. So that's cause and effect everything that exists is a result of a previous cause I should clarify every compounded phenomena that exists is a

result of a previous cause there's really only two things that are not considered compounded phenomena.

One is space. So the space in this room it's taught that this did not come about as a result of a previous cause. And then the, the the nature of your mind, which is like awareness, like open, wide, open blue sky, that's kind of the nature of our mind. So those two things are said to not be confound, compounded phenomena.

So pretty much everything else. Everything around us is IM permanent compounded phenomena, which means it's a effect coming from a previous cause, okay, now the way this works for emotions and, and happiness versus sadness is virtuous thought speech and action, which is based on love, compassion and kindness.

Those thoughts bring happiness. Non-virtuous thought speech and action, which are based on selfish, desire, selfish, aversion, and ignorance. Those bring unhappiness. Okay. So that's the general overview of Carmen. Now what's really, really important as it pertains to thought speech and action is the mind. The mind controls the body, the mind controls, thought speech and action.

It's our mind. That is the agent. We, we have agency and we have control over speech and action. So the mind is very, very important and it's really what we need to focus on. Now the Budha taught 10 non virtues. And I don't know why I have nine on this slide, but there's 10 non virtues. Every religion has something like this.

Christianity has the 10 commandments. I don't know about some of the other religions, but they all have lists of things that we want to avoid. The Buddha taught these out of compassion for us. One thing I wanna mention is Buddhism is not like judgy. Like if you do this, you're bad. If you do that, you're good.

That's not really what Buddhism is about. This is about you and me and our happines. To the degree we do these selfish things. We're going to be unhappy. For example, sexual misconduct means you go to somebody else's husband or wife, and you have relations sexual relations. If you do that, most likely there's gonna be a whole series of drama that comes about as a result of that harsh speech.

If you speak very harshly to people, you're going to cause them, you know, unhappiness, stress, anxiety, they might punch you in the face. You just don't know what's gonna happen. So karma, you know, when you plant these seeds,

they invariably will sprout. Okay. So any, any thought speech or action that we take is the cause for a future effect.

And these are the 10 supposed to be 10. I don't know why I have nine. These are the 10 that you should avoid at all costs. Okay. I presume most of us don't have a lot of trouble avoiding, killing Some of the other ones, harsh speech, it's really easy to wake up. Maybe you haven't had your second cup of coffee and somebody says something to you at work.

And you're like, eh, you know, you kind of wanna, you kind of wanna tell them how you're feeling about their opinion. so it's so it's, it's risky, it's hard. And every time we engage in these things, it create, it plants a seed for us. For example, harsh speech, right? It's really easy to, to get irritated with somebody and you, and you say something negative.

And then what that does, is it plant a memory in your mind? And then the next thing they do something negative, you might lash out again. So we have to be really careful cuz every one of these is, is habit forming. Okay. Now before I, before I go on any questions about the general explanation of karma, which is that any thought speech or action.

Plants a seed that will, will sprout at some point now or later. Does everybody understand the definition of Karma? Any questions? No.

Okay, cool. So now there's a very easy way. I mean, simple, not easy, simple, meaning it's not complicated. easy. It's not easy at all. at least not for a guy like me. So here's the thing non-virtuous karma or bad karma is any action, any thought speech or action that you take motivated by desire, aversion and ignorance.

Desire is just wanting. Okay. You see you see a new. Computer. And you're like, I want that, you know, for me, I want that. I want that to be mine. You see a new car. Oh, I want that I'll look so good driving in that car, whatever it is. It's a, it's a selfish desire. You want it to fulfill your own. You know, me, me, me, right?

So desire, a version is not wanting something it's being opposed to something. Right. And then ignorance is not understanding Cardinal and not understanding reality. So your, your ignorance is really what it's like. Ignorance enables desire and aversion to go around and do their thing. Now, these three things are called the three poisons.



The Buddhist master say these three poisons are worse than ingesting actual poison. And the reason they say that is because if you take, if you create a karma, a karma result out of desire, a version and ignorance, it plants a seed. And that negative karma grows and grows. Cuz all karma grows. It magnifies over time and eventually it could affect you life to life.

Cuz we believe in reincarnation and Buddhism Later on. If anybody has questions about how reincarnation works, there's a bunch of data out there. That's very objective and scientific. That kind of proves reincarnation. There's a documentary on Netflix called surviving death. And there's some people in there.

There's a, there's an orthopedic surgeon who died and she was dead for 20 minutes and came back. There's some stories in that documentary that will really make you say, whoa, so that's reincarnation. So we believe in Buddhism that when you, your thought speech in action, it could affect you for a million years later because you keep being reborn and having to live out the karma that you created.

So even if you don't believe in reincarnation, the data that supports karma is obvious. If you hold a bottle in your hand and you drop it, The cause for that bottle breaking was you opening your hand? The, the effect is the broken glass. It's just, there's nothing in the world that is causeless. You guys have never been sitting, you know, on, on the side of your house or in front of your house and seeing a cart show up outta thin air.

It doesn't work that way. Right? Everything has a cause a car comes because it goes down to assembly line and they put steel in nuts and bolts and they have all these equipment that, that build the car. That's how the car comes. It has causes. And it's an effect as a result of millions of causes coming together.

So that's really what karma is. So now negative karma, once again, comes from desire, aversion and ignorance. And then those 10 non virtues that I showed you, killing, stealing sexual misconduct, harsh speech malice, those 10. When when you do something based on these three poisons, it's a negative karma and it results in happiness, but have no fear.

There's an antidote to the three poisons, the three antidotes on the right impermanence is the antidote for desire. So as an example, you see somebody who's very attractive or you see a very attractive material object. Okay. So the person you think they're very attractive or the object you think it's very

attractive, maybe it's a really expensive purse or a really nice computer, or that big screen TV that you had your eye on at Costco.

You walk in the door at Costco and they have all these really nice TVs. So, so now you got a bunch of Americans with TVs. They don't need because of Costco. So what you do is you contemplate the impermanence of the object that you're attached to, or that you have desire for. So, as an example, You're craving a pizza.

You want that pizza so bad. So then if you contemplate the impermanence of the joy, that's gonna come out of that pizza. You'll be like, oh, that's interesting. I eat the pizza and it tastes great for about 10 minutes. And then I feel like crap because my body is ultimately trying to digest a bowling ball.

Right. So that's what you do is you, you contemplate the impermanence of that desire. For avers, hatred, aversion, opposition, anger, aversion, and anger, kind of the same thing for anger, hatred aversion, you contemplate loving kindness. And you'll learn in, in this course, you guys will learn how to apply these really easily today.

I just want you to know there are very meaningful and simple to apply ways to get around these three things that cause all of our suffering. Okay. And then emptiness and, and wisdom are a way to circumvent ignorance. So I'm not gonna get too much into emptiness today, but we will be covering that probably in the next two or three weeks.

Now, virtuous actions or good karma is created when you take an action that is motivated by non desire, non hatred, non ignorance. In other words, essentially, if you always act on love, compassion, kindness, generosity, patience, you really won't have any of these issues because you won't be doing selfish things that would cause negative Karma.

Okay. And then the end result is happiness. so does this make sense? I, I, Karma's very important. It's the foundation of Buddhism. If you don't believe in karma, eh, I mean, all of you believe in karma to some degree because you're here because you believe that these teachings will make you happy. Right?

That's why you guys are here. That's why we are here. We believe these teachings will, will enrich our lives and make us happy. Maybe reduce our anxiety. Maybe help us to find more peace, more contentment. Right? Generally speaking, am I kind of close to accurate? So does everybody understand the, the

definition of karma that I've explained, thought speech and action are causes for a future result?

Future effect, comments, questions, disbelief. And and the tradition, the Buddhist tradition, I trained in the most of Zen and there's a slogan in Zen that helps. Well it's, it is just cause and effect are clear as the, as the slogan. And that part of karma is really easy to grasp. I think it's yep.

Yeah. I totally agree, John. That's great. Cause and effect are clear. I mean, I was thinking about my own life. My, my success in business came from hard work. I mean, I worked hard and I was successful. If any of you exercise right? Anybody here exercise, occasionally I should do it more, but I exercise when I lift weights.

If I lift light, then I kind of maintain my body. If I lift heavy, my body grows. That's karma, right? Cause and effect in your relationships, if you constantly call people, Hey, you know, what did you gain 10 pounds since I saw you, you put on some weight, they're probably not gonna like you. So if you say things that are hurtful, they're probably gonna be like, yeah.

I don't wanna hang out with Jason anymore. Cuz every time I see him tells me I'm fat, by the way, I don't tell people they're fat, but it's an example, right? If you're always selfish with your friends and family, they're gonna be like, I, I got one. You guys ever meet somebody who's a one upper and you try to talk to them and you literally like, just, it's like there's, it's like, you're not there.

You're just there to listen. those people when you do that, right. When you, when you, when you're with somebody and there's the, dialogue's only one way you're gonna, you're gonna plant seeds that. Play out. And then, you know, people don't wanna be around us when we, when we behave that way. So these are just simple, simple examples of karma.

Any other comments? Feedback, thoughts.

No.

Cool. All right. So onward and upward, we go.

So essentially what's beautiful about this is I will tell you Karma's a complicated topic. It, in fact, it's even more complicated than emptiness emptiness is this teaching that emptiness is basically the, the backside of Karma. What

emptiness says is no, no object has a self nature. Because it arise as it arises as an effect from previous causes.

So it doesn't have any independent self nature it's dependent on causes and conditions. I'm Jason, but I came from a sperm in an egg. So I'm a result of my parents. I'm, I'm a, I'm an effect from previous causes. So the self nature of Jason is very questionable because I came as a result of causes and conditions.

So what part of it's me versus, you know, the, the causes, the the tree in your backyard, how much of, how much tree nest does it have versus the seed that it came from? Right. So it's this, it's this it's all about dependent origination, the whole thing. So the good news is we have a silver bullet. So although karma is complicated and difficult to really understand the there's, the simple piece, like what John was saying, cause, and effect are very clear.

If I go up to somebody and slap them, most likely I'm gonna get punched in the face or something. Some adverse thing is gonna happen if I go up and slap somebody. So the cool thing about karma is there's a silver bullet. There's a silver bullet that can purify all our suffering and it's love and compassion.

And when you first hear this, you may or may not have faith in it, but I can tell you I've. I've spent so many hours contemplating this. And oftentimes when I do compassion meditation, I just have these breakthroughs where it's like, man, if we all just had pure love and compassion in our hearts, the whole world would transform.

Problem is we have a lot of habit energy inside of us that creates these three poisons. These are the three Amigos, not . These are not the three Amigos. These are the raving lunatic that show up in our mind day after day, and cause all the trouble that we have in our lives, whatever trouble, trouble we have stems from self cherishing and selfishness, and then it kind of manifests as desire, aversion and ignorance.

Okay.

So. These are the three poisons and these are what love, compassion, and permanence patients. The antidotes can completely flatten these if we make a commitment to the antidotes. So the, again, the virtuous path, and I'm showing you guys this in kind of different ways, the virtuous path, which is good karma, which is the antidotes for the negative path, non-attachment love and compassion and right view and realization, and then coincide with the three poisons.

So the way that we get rid of desire and attachment is we focus on impermanence. We, we contemplate impermanence and that leads to non-attachment. For example, let's say you have a job that you, you have anxiety about losing your job, which I'm sure a lot of people have right now. Okay. If you sit down and contemplate the fact that that job isn't permanent and at some point.

That job will be over either. You'll leave cuz you have a better job. The company will close down the co maybe they'll fire you because you wore an ugly orange shirt to work on a Friday. That part's a joke. Hopefully. The bottom line is nothing is permanent. Nothing lasts, nothing is stable. So if we contemplate in permanence, we start to, to, to kind of, we loosen, we loosen our mind.

We we're not. So our corners aren't so sharp, you know, it's kind of like you're, you're, you're letting go a little bit day by day because you know, the true reality of things is that they don't have any substantial lasting reality. They're just here and then they go, it's just, it's just how things are.

Okay. Hatred and a version, anger, hatred, aversion. We contemplate love and compassion. So you might have a very strong aversion against somebody. not you guys. Me, maybe I do. I'm sure you guys are all highly loving bohi sofa, but let's say I have an aversion or a hatred towards somebody, somebody that just being in the same conversation, irks me.

Right. If I flip the script and I change my view and I think about how they are just like me, they want, they want happiness and they don't wanna suffer. They're just like me. There's no difference. They have skin, blood bones, et cetera, et cetera. They look a little bit different, but generally speaking they're just like me.

And then I'm, and then I meditate on love and compassion for them. All that anger goes away. It's a beautiful antidote and then ignorance and wrong, wrong view. Once again. Ignorance and wrong view is the foundation that allows all these negative mind states to flourish. So we can attack ignorance and wrong view with car, with the study of karma and then the study of wisdom, which is emptiness.

Okay. So now when you take an action, so body any, any thought speech or action? Okay. If those three poisons are totally absent, remember the three poisons are desire, aver and ignorance. Okay. If those three poisons are

completely absent, then that action becomes virtuous. And what makes a virtuous karma heavier is a powerful form of the opposite of attachment.

So instead of having this strong desire for the new computer, you just let go and you think about, oh, you know, that computer's in P. I would probably enjoy it for the first week. And then it would just be like my current computer. So you contemplate the impermanence of that thing. And then instead of having a negative thing where you're like, you're buying something, cuz you're super attached, you might still buy it, but you won't have that crazy attachment.

Right. So non-attachment loving compassion and right. You, those are the things like I just mentioned that that can dissolve all of these three poisons that cause all of our suffering it's very, very scientific. Any questions, the stuff, making sense, guys.

Cool. Now what causes negative karma. There's another way to look at this. We, the Buddo taught that there are 84,000 mental afflictions mental problems, like, you know, anger, hatred, attachment, all of these things. These are called the five poisons, anger, attachment delusion jealousy and pride. Those are called the five poisons and there's 84,000 of them, you know, like there's 84,000 negative afflictions.

They all come from one thing. It's self grasping ignorance. It's thinking that there is an independent self and independent me, which doesn't exist because the way that we actually arise is we are results of our parents and our parents are results of their parents and their parents are results of their parents.

So if you trace it back, 20 generations. Nobody here on this call knew their great, great, you know, times 20 grandparent, you know, grandmother, grand grandfather. So what we actually are is we, we exist completely differently than we appear. So thinking that there's a me, a solid, independent me, I is what causes us to chase what we want and oppose what we don't want.

And that's all of our suffering. All of our suffering comes from this one thing, self grasping ignorance. Okay. And nobody's saying that there's not something here. Nobody's saying that there's not a merely labeled Jason, but we're saying that there's no inherently independently exist in Jason. Don't wanna get too deep into the emptiness.

Cuz I will be teaching that in a couple weeks, but this is the cause of all of our negative suffering. So the car Karma's the foundation bottom line we have to develop. And understanding of cause and effect. Most of you already know

what cause and effect is, but Buddhism takes your current knowledge and puts it on steroids.

All of our happiness and our suffering has a previous cause there is not even a single grain a single atomic particle of happiness that just arises without cause everything has a cause. Okay. Now you could say Dharma, which is the, which is what we study Dharma is the Buddha's teachings. You could say Dharma is karma because what karma is is it's the study of virtuous and non-virtuous action and how to produce unhappiness and happiness.

It's a scientific, detailed explanation of how we can have contentment, peace and happiness. It's literally a blueprint. If we just follow the blueprint, we'll be happier than we could even imagine. So that's what Dharma is, it's a study of karma and it's. Telling us how we can change and alter our thought speech and action to be happier.

Okay. So karma is certain it magnifies. If an action's not performed the results won't arise and actions that are not performed, don't perish or I'm sorry, actions that are done. Don't perish without purification. That is number four. All of these are basically different ways of saying the same thing, which is everything has a cause and an effect.

Now, here we start to get into the certainty of car. I already kind of explained this. Every there is nothing that exists. No compounded phenomena exists without a cause. Okay. So everything that we experience in our life, happiness and suffering, it results from a previous. There's two kinds of right view.

There's the ultimate right view. And then there's the conventional right view. The ultimate right view is the view of emptiness, which is dependent, origination. Everything is a result of a previous cause, which is basically karma, but the way things actually exist, instead of thinking about the thought speech and action, we're thinking about the effects of those that's emptiness.

So again, I'll teach this more in the, in the coming weeks, conventional right view is understanding cause and effect, understanding that there is no randomness. We don't just randomly start crying. We start crying because we produced the causes for us to cry. Okay. Karma magnifies, it's like planting a small seed and then having a giant Redwood sprout.

But inner karma inside of the body speech and mind it grows incomparably faster and, and bigger than a tree can grow. So over time karma always grows. And a good example of what we talked about last week is you sit down and you

start eating Doritos before you know, it you're, you're knocking out bags full of Doritos in, in one sitting.

It's it all started with that single second, that single mind moment of your tongue tasted the Dorito. And boy, did you like it, by the way, if you don't like Doritos substitute what your thing is could be food could be, Netflix could be sex, drugs, and rock and roll could be any of the, all of the above.

The point is it all starts with that single moment, that moment of karma, that experience, and you either liked it or you disliked it. And then the next thing you know, you've got this full blown habit, right? So karma magnifies, the tiniest karma follows you like a shadow, follows the body and it produces great happiness and great suffering.

Once again, don't worry. There's a way to purify negative karma and Buddhism, which is, which is profound and beautiful. So we can purify this stuff. Even a very tiny misdeed can blossom into infinite suffering. Even a tiny, good deed can blossom into infinite happiness. So that's basically what this is saying by the way, guys, I'll be giving this these slides into the the slack channel.

I don't think any of you send me your email, so hopefully you guys can download the slack channel if you, most of you. Some of you gave me your email in previous weeks, but if you haven't feel free to hit the chat button in here and send me, you can send it directly to Jason or Indiana Buddhas center, feel free to send me your email.

If you want me to add you guys to the. Magnification of caramel. Like I mentioned, a moment ago, habits, habits are a great example, right? Somebody smokes one cigarette, next thing you know what happens? Two packs a day, right? Somebody drinks, one beer, next thing you know what happens? You're drinking a case a day.

They're a full blown alcoholic. That's Carmen. That is car. That is modern day examples we can see of Carmen. Okay. So karma always magnifies that that heroin addict started probably, maybe they took Vicodin for a knee surgery. Next thing you know, they're a heroin addict and, and, and they pass away.

Everything's, you know, karma starts very small, this little tiny thing that seems like no big deal. Next thing you know, it's outta hand. That's how karma. When we die, there's something called a life review. This is proven by data. This is not just a Buddhist teaching. This is proven by data. In the slack channel, I gave



some books to Steve, Steve's not here today, but I gave him some books that are scientific data backed books covering reincarnation, near death experience.

So there are medical doctors that have started to do all these studies. And there's a great deal of proof that when we die, we, we have a life review and it's like a four dimensional view of everything we've ever done. Every happiness we've caused and every sadness we've caused, we take on the, the view of the other person and it, and it, we experience what we caused.

So this is called a life review and. It would be a lot smarter to prepare now. Right? It would be a lot better to prepare now for the death that we all know is gonna happen. And so what we want, the simple way to start to change our lives is to start to say, what can I do short term to show kindness, compassion, generosity, and patience for everybody that I interact with and how do I make every action, every thought speech and action that I take.

How do I start to more often make it based on love and compassion, because if we start doing this and by the way, maybe when you first start, I'll, I'll tell you what I do. I try to go in the, in the backyard and feed the birds every day. I don't always do it every day, but I try. And when I feed the birds, it's part of my practice.

Okay. So what I do when I feed the birds is I think. First of all, may you precious fellow living beings enjoy this bird seat. Okay. Second of all, may this lead you to become fully enlightened Buddhi, which by the way means you don't have any suffering. So just imagine for a moment, if you never suffered again for the rest of your life and you and, and you never died, cuz that's basically what a Buddha is.

It's kind of hard to imagine, right? So if you're wishing that for somebody else, it changes your mindstream. So over time, if we can just start doing little, little stuff, like just start doing random acts of kindness. If you can afford to donate to a charity, bring your roommate coffee. Just little stuff.

Start to start to change our life from 24 hours of Netflix, maybe do 22 hours of Netflix and the other two hours do something nice or. Go to the neighbor, the, the 80 year old neighbor lady in shovel her driveway, you know, there's, there's so much stuff we can do it. Doesn't, it's not rocket science. It's very easy to do to do nice things.

It's just that most of us are kind of busy with our current life and we forget, we forget to do nice things. That's the fastest way to start transforming our mind streams. So that is the end of the teaching. I wanna open it up for Q and a and, or comments.

Thank you for that presentation. I appreciate it. High level, there's so much here that I'm new to would love to maybe dive into a book. So even if you don't have an answer now, if maybe you could mold this over something that maybe has a little historical information, but maybe is mostly information.

The not, I don't know if system's the right word, but Buddhism as a whole and kind of what, what the components are so that when I hear these terms, maybe I already have a framework that I can pop these ideas into. Absolutely. I'll do that. You sent me your email, right? Yeah, you did. Okay, perfect. I will take that email and I'll put you in the slack channel and then from the slack channel, we can all direct message each other.

So I will remember to get you a book. And if, if I forget with my 42 year old brain, just remind me when you're in the slack, I will be proactive. Beautiful. And all of this stuff is if this is like your, if you're kind of new to Buddhism and you step in on this class, you might be like, oh, especially cuz the fir the last several weeks we went over some of this.

So like Kyra, you're kind of new to Dharma right. To, to Buddhism. But is it starting to slowly make more sense each week as we build. Yeah, it is awesome. So, so bottom line, anybody who's a little new, please don't feel bad because this is kind of a lot of info. Right. And it will, it will start to make sense if you just kind of keep showing up.

But I will absolutely get you that. And thanks for for asking. That's great. Anything else and anybody who is somewhat new, if you have any questions about any of the points, please. I know sometimes we're on a group thing and we don't wanna speak up, but any questions guys? There's no bad question.

I've actually been doing the Sahi SAMO class. Yeah. But this, this has been good to kind of get some points to fill in some, you know, holes or just increase my knowledge that I've gained from there. So I appreciate it. yeah. Yeah. Mark is very His knowledge level is so expansive. So you've been, Mark's been teaching, right?

Yeah. Yeah. He's really good at giving examples that, you know I understand from daily life, you know, cheesecake, does he give the cheesecake example? yes. Cheesecake absolutely understand that my, my version of his cheesecake is vegan cheese puffs. So I'm a, I'm a vegan 99% vegan. And I was like, oh, I'm gonna try these vegan cheese puffs.

And I ate, I started eating these things and it was over like I was, I had a habit, I had racked up a hell of a habit. I was eating these full bags of vegan cheese pops into sitting and wondering why I had put on 15 lbs. So , everybody's been through it. It's just a question of what is your thing, right?

It's yep. It might be cheesecake. It might be vegan cheese puffs. It Coca-Cola I try to stay away from soda because it's. You know, sugar, they say sugar's more addicting than cocaine. There's been studies on this. So yeah, absolutely. Yeah. Mark's awesome. You're lucky to be learning from him. Yeah. Yeah.

And I definitely recommend that class to anyone else who, who wants to learn more? Yeah. I, I agree. I, I put that in the first slide. So those 11 on Sunday as intro to Buddhism. So David, this would be really good for you. If you wanna learn more. 11:00 AM Sunday, intro to Buddhism. One o'clock is Sashiko mm-hmm three 15 Ashley lot teaches.

So there's a ton of readily available resources. Yeah. Anybody else? Any questions? There's no bad questions. I know we covered a lot. When is this thing gonna end? Is that the main question? when is this thing gonna be over? No questions, no comments. No. It's great. Thank you, Jason, for the class. Thank you, Kathy.

It's always a pleasure to have you and John here. You guys are awesome. Okay. So we'll do there's something called dedication. So in Buddhism anytime we do something positive, we dedicate the merit. The idea is that by doing something good, I just rip into my mindstream right with positive energy.

The natural thing to do is we as Americans kind of hoard what we just earned, but what we wanna do is we wanna give it away. So anything we ever do, that's good. You can just have that simple thought in your mind, may this benefit all living beings, whatever it is, no matter how small it is, you save a spider and you take it outside to save its life.

Maybe not in the winter but in the summer you take it outside to save its life. And then you dedicate the mirror. You feed the birds in the back. You dedicate the mirror. So now at the end of our session, What you all did by showing up is

so good. It's you probably can't even imagine how precious it is to attend a Dharma class.

So now what we're gonna do is we're gonna dedicate the merit. So this is just part of what we do and really all of this stuff. You know, what it really is? Buddhism is an elaborate. It's an elaborate maze of beautiful ways to destroy this rotten selfishness inside of us. That's really what all this is.

It's so great. So now please feel free to join me. May the Supreme jewel bohi Cheeta that is not arisen arise and grow and may that which has arisen, not diminish, but increase more and more in the land in circle by snow white mountains, the source of all happiness and benefit flows in your person.

Chen Zi Tenzin GSO remain until Samara ends. By the way, side note, that's the Dai Lama. Okay. Remain until Samara end. Just as the Bodhi sat, Mondu attained nominations and soba too. So now do I dedicate these merits to train and follow in their footsteps as all the victorious Buddhas of the past present and future praise ion as Supreme.

So now I too dedicate these sources of my merit for all beings to perfect good actions. Even the coworker that you can't stand to be around. You're even giving it to him. Even that family member that when they come over for Christmas or Thanksgiving, you just wanna pull your hair out. You're even giving the merit to him.

Even that neighbor that always blocks your car, you're giving the merit to them. Even the people that cut us off, all those people that are difficult, especially give them the merit because then you can let go of all that ill will.

All right. Anything else guys? Huh? Well, I bow all of you, you guys are wonderful. I, I really I really appreciate you all coming and participating in the D together. It's such a, it's so positive. You guys couldn't possibly know how positive it is to do this. It's really wonderful. So I just thank all of you from my heart.

Okay. Thank you. You guys. Thank you so much. Thank you. Yeah, you guys be safe. Have a good weekend. I'll I'll invite everybody who gave me their email to the slack channel and I'll put the slides in there and then there's a YouTube channel that has the last three courses. So I can give you guys that as well, if that's helpful, so, okay.

Thank you, Jason. Thank, thank thanks. Thanks Thomas. Thanks. Thanks.  
Thanks everybody. Take care. Be safe. Bye guys.