

# Lojong Class 5

Alright, so let's kick it off. Let's kick this party off Dharma party. This is our teacher Geshe La and the Dalai Lama came to visit us. I don't know if it was oh, 15 or oh 16. I kind of lose track of the years.

So I really like this picture. And then I shared this quote from gue law. He said, wherever you go, whatever you do, you should always be engaging in this yoga practice of love. And bodhichitta. And what is called authentic practice is love and compassion. That's what makes authentic, sincere practice.

So this kind of. Later on in today's teaching I'll once again, refer to what I like to call the silver bullet, which, which is to say that the, this, the single thing that we can do to kind of take care of all the other potential issues is this love and compassion. So some of you are newer and you may or may not know what bodhichitta is.

bodhichitta is the, the genuine, sincere wish to become a Buddha in order to rescue all Senti beings from suffering. So in order for bohi Cheeta to arise, we cultivate love and compassion. We, we nurture the seeds of love and compassion, and that will end up developing authentic bodhichitta so here's another quote that I really love.

Love is the only cause of happiness. It's nature is all pervasive, like space. Love is the sunlight of the mind. I really think that's a lovely way for us to start. By the way before I, I forgot to encourage this. As I've mentioned a few times over the last few weeks, motivation is so, so important.

So just take a moment to reflect and, and create pure motivation in your heart and mind. And the motivation could be something like this as a result of us all practicing Dharma together today, may it benefit all living beings eliminating all of their suffering of body speech and mind. So that's pure motivation.

So it's just that sincere wish that by the reason I'm engaging in this Dharma, that we are engaging in this Dharma is to benefit all living beings. Today's agenda. We just did number one. Number two, we'll continue through the preliminary specifically. We'll finish karma today. I think I've, , I've expanded two or three weeks on karma and it's such a deep topic we could go on forever.

But I think the B the generalities are probably firmly planted in everybody's mind. So we'll finish karma today and we'll touch on the fourth preliminary,

which is some, sorry. So just recapping the three preliminaries that we've gone over, precious human birth, and these are very, very.

Summarized versions of what these topics are, but precious human birth. It's very hard to be born as a human. And it's a mathematical reality. It's not really up for debate. You just look at number of humans divided by. So the numerator number of humans divide that by the number of total life forms.

And we are a subset 0.0% of. Point zero, zero something percent of the total life forms. So that's precious human birth and it's, and we have human intelligence, so we can practice the Dharma and transform our minds out of selfishness, into love and compassion. So if we use our precious human birth for good that's, we will be focusing on spirituality.

Number two, in permanence and death, nothing lasts. Everything's constantly expanding and contracting. And none of us are gonna live forever. So it's kind of this impermanence and death. The impermanence part will help us cut our desire and attachment to things. And then the reality that death is coming will motivate us to practice because there's this saying, when you die, the only thing that can help you is Dharma.

And if you wait too late to practice, you'll be terrified at the moment of death. And there's not really much that can help, but if we practice Dharma in preparation of death, it will be much more peaceful and then karma cause in effect, all thought speech and action cause become the seeds that will sprout later.

In other words, every thought speech and action that we engage in becomes the cause for a later effect. Virtuous actions produce happiness. Non-virtuous actions produce unhappiness.

So these are the four preliminaries we're finishing karma cause and effect. And then we'll also start on Samara and finish some Sarah today. Now finishing karma, just kind of, you know, the, the last few steps of karma Jin, so gone, who was the founder of the Dre Koon Cogi, which was just one of the traditions in ti Ben Buddhism.

He said that the ripening of karma is the ripening of one's moment to moment thoughts. And this is a pattern that you will hear from a lot of the different masters. Here's a different master that says what's most important. Here is the mental aspect of karma because the mind controls the body and the speech.

So if we constantly purify our thinking and we try to cultivate thoughts of love, compassion, kindness, generosity, patience that is going to manifest in our speech and actions. But if we constantly sit around thinking about ourselves, thinking about what we want, then we're probably gonna have selfish speech and actions that don't benefit others.

So that's why the mind is so important. Now, these are the 10 the 10 non-virtuous actions. My guess is most of us are not gonna have problem with one and two killing and stealing. Sexual misconduct is, you know, being with somebody else's husband or wife. I mean, it's a, there's a wider definition.

So the first three are the, the negative karmas of the body. Okay. So killing, stealing sexual misconduct, the next three, lying harsh speech and senseless speech. These are the three non virtues of speech. So you got body speech, and then the last. Supposed to be four. I keep accidentally doing nine instead of 10 there's I'm I'm missing.

What am I missing? I, I have a slide later that covers these again, but the bottom line is you have three body, three speech, and then four mind. So covetousness, malice, wrong view, and slander. That's the one that's missing. Good old slander. I think the, the three non virtues of, of mind and speech are things we have to watch really carefully.

The first three, fairly unlikely, but keep in mind, killing is anything. If you kill an ant, if you kill a fly though, that's considered killing and Buddhism. So you really wanna avoid that, like the plague but the last call it the last six, starting with lying. These are things we should really, really do everything we can to avoid.

I mean, we should definitely avoid the first three, cuz those are those create the worst kind of the worst karma. But I I'm guessing it's fairly unlikely. Most people here are doing these things, but from four on it's really easy to have to use harsh speech, harsh speech, somebody gets you upset. They say something wrong to you before you have your cup of coffee.

And you know, you kind of go off on 'em. These are things that do plant negative karmic seeds, which harm us and others. So we really wanna avoid these things. And by the way, if you just look at the, the essence of these, the essence is they're all harmful. Every one of these is harmful. So the essence is love and compassion.

We're trying to stop doing all of these things so that we don't harm anybody. And we don't harm ourselves any questions.

It's like somebody chatted here. I just wanted to check this real quick.

Oh yes, exactly. Kathy killing. Someone's good name. So let me just unshare for a second. Check in when I'm sharing my screen. I can't see you guys. So does anybody have any questions about the first few slides? What we've talked about here? Everything makes sense. Everybody's like, I don't wanna be the first one to ask a question.

So I want everybody to always be interactive. So you have, if you have a question. Hop in and interrupt me. Okay. Don't Jason. I've got a question. Yes, sir. I'm gonna be the first one. I'm feeling brief. Okay. I feel like I have probably killed a couple of ants in my day, but not necessarily thoughtfully not doing it intentionally is intentional a component of this or it is, or no?

Yeah. Intention's everything. So do I go into the mechanics here? I think I may have removed the mechanics, but the short answer, absolutely intention is, is everything. If you, in fact in the mechanics of killing there's intention I'm sorry. There's there's the object, which. Which is the, the being that you kill the object or the basis it's called the basis.

I should have kept the slide on this, but there's the basis. And then there's the thought, and then there's the action. The thought starts with an intention. So every negative karma, this is the main thing. Karma goes really deep. And I was, I always, when I teach karma, I always think about how deep in the rabbit hole do we want to go?

This could be a six month class on just karma. But in order for a karma to be full, it, it requires the motivation of that action to be based on desire, aversion or ignorance. So the short answer, David is if we accidentally step on an ant, we are not doing it intentionally. Now you could argue that when we accidentally step on an ant, we're not being mindful enough.

And we should really focus on being more mindful so that we don't harm anything, but unintentionally harming a living, being is not considered negative karma because you didn't mean to do that. But so then there, then it, then it opens a question, right? If you're going out. And sometimes I think about this for myself if I'm going out and walking around my yard during the summer, I know I'm probably hurting living beings.

So it's, it's a bit of, it creates an ethical question, but the, the simple answer for you is if that's unintentional, you are still killing something, but it was not your intention. So the, that is certainly not a full karma of killing. Does that answer the question? I think, I think for now that's probably enough for me to start digesting.

Yeah. And, and intention is so important. In Buddhism it's very, very important. So I'm actually really glad that you asked that question because as some of these slides that I've shared here is the mental component of karma is really important. Gela also has taught many times that the, the thoughts just, they just they're just all day long, just dancing around, popping up.

So we really have to try to tame our minds because the mind is the, is what predicates speech and action. Right? So speech and action come as a result of thoughts and thoughts just are so easy to just, you know, arise. They just arise with, with no effort. In fact, that's that is karma, you know, thoughts constantly arising and falling that's karma, you know, cuz your thoughts come up as a result of things you've seen, heard smelled, tasted and felt or touched or felt or thought those are the, the six sense bases that we have, right?

Yeah. Six . Yeah, six. I was like, is it six or seven? It's six. So it's very important to watch the thoughts and, and pretty much every school Buddhism says again and again, watch the flow, the mindstream the flow of your thoughts, the flow of the mindstream because if we're not doing that, then we. I'll give you an example.

I got mad at work on . I was telling somebody this on Tuesday, I think, and I, cuz I'm pretty intense at work. So in my personal life, it's really easy for me to be passive and patient. But for some reason, the Marine deep in my heart comes out at work. Sometimes I try to get him to kind of sit over in the corner and be a good boy and watch what's happening.

And sometimes I'll ask him, Hey, can you motivate me Mr. Marine? And he's like, sure. He shows up super gung-ho. Sometimes he comes out when I really don't need him because I'm not, we're not at war . It's like, dude, can you please stay in the corner? So anyway, I got really mad about something at work because we were messing up for a customer and it just it's, it's so important for us to learn.

How in a, in a split second, we can say something to somebody. And once that cat out of the bag, you can't take it back. Once you say something to somebody you can't hit re this isn't Netflix, you can't rewind it. You know, this is, this is

real life. So I can tell you the more that you guys study, these things, you're gonna find yourself.

sometimes it gets worse before it gets better. Because once you know, the, the magnitude of these things that we're doing and how they can impact us and others, and then we still do them because we have this habit energy. You're like, you're like, dude, what am I doing? So when I first started studying Dharma back in 2014 I was reading this text seven point mind training and I wa I was having all kinds of issues at work, and I was a lot worse at work back in those days.

Now, for the most part, I can stay calm, but back in those days, I was a maniac and I, so I was reading this seven point mind training, and I knew all the right answers, but yet I was still driven by these emotions. So it's really important for anybody new. Please understand that learning academics doesn't.

It doesn't burn away your afflictions. We, the way we burn away, our afflictions is by meditation practice, reflecting on the teachings. And then you really have to in a very serious way, you have to look at these teachings and we have to be really consistent day to day, day to day, that day that I got really mad and, and yelled at my boss.

And he hung up on me. by the way, we're kind of like, well, technically we're business partners, so we both own part of a company together. But I, I have no intention to ever yell at people, but I got really heated about this thing that happened. And so I, I started yelling at him and there may have been a curse word or two, and then the phone went silent.

So , so we didn't talk for a couple more days, but the point is, you know, I, I prac that morning I did a compassion meditation. you know, so I just, the reason I share this number one, I'm honest. I don't want, I, I don't want to try to come off as some kind of holy being, because I'm not, I'm just a regular dude.

So that's number one. That's the reason I, I tell people, honestly, that's, this happens with me, but number two, I don't want any of you to be going down this path of Dharma and be like, why am I having anger? Why am I jealous? Why am I sad? I'm supposed to be, because once we start practicing, this stuff starts coming up.

Right? It's coming up. Our minds are becoming more clear and these things are working themselves out of us. That doesn't mean we should intentionally do acts of anger or negativity, but they we're human and we have karma. And even

if we're practicing this stuff, these things are still gonna come up. They do start to come up less and less and less.

So anxiety, anger, all that stuff. It will start to dissolve if we hang around and practice. But, but once again, my point was, we have to watch our minds because if you're not mindful and your mind's not clear enough to see things coming, you, you have no chance. Right. Because you're not gonna notice. And that's what happened in that moment.

I got mad and then an email came and then that email just, I just got on the phone cuz the E cuz I was already mad and then the email came and I lost it. Okay. So it only takes a second for us to just get lost in our emotions and thoughts. I'm sure I know. None of you can identify with that cuz you guys are all Buddhas, but I certainly have these issues.

Any comments or questions. David

I like that guy. Anything, any questions or comments before I continue on, I I once completed a weekend meditation retreat and, you know, after, after these retreats, I usually feel very friendly and calm, and I'm a nice guy. And I went back to work on Monday after this retreat and I was just hammered with work.

I mean, just, just had an avalanche of work and, and my, I had a couple of bosses. One of them sat down next to me says, so. So why do you go on those retreats? Is it calm you down? I said you had that for long though.

so I know what it's like to lose it. Like, you know, even though you're trying real hard it's that happens. Yeah. So Sunday you're like super peaceful and then money come back and you're just, they're just cramming you with work. Everything's going wrong and then you lose it. Right, right, right. I read somewhere one master said.

You can go to, to the Himalayas and you can go in a cave and you can meditate, right? And, and you'll be super peaceful. And then you stay there for a year and then you come outta meditation and you're driving and somebody cuts you off. And instantly you're yelling, curse words and obscenities, right?

Mm-hmm . And, and then he went on to say, he is like, look, the best way to practice Dharma is to go live your life, go to work, go interact with people. Cuz guess what? There is a plethora of people that are difficult. There's a plethora of people that are snarky, and they're gonna say whatever comes to their mind

without thinking, and they're gonna, and, and then see the thing that gets me, and this is probably my pride talking, but you know, people don't understand.

Things. And then I get mad at people that don't understand things cuz I wanna help and I wanna make things run well. So I end up getting mad at what I perceive to be people that don't understand. So that's one of my hangups, but the bottom line is this seven point mind training. This low John is perfect to get us ready for what you, what John's talking about is going out into the world and dealing with all the people that we deal with.

So this is the perfect practice for that. Any other comments or I'm gonna hop back into the slides.

Cool. All right. So so this is where I left off and, and this is so I'm kind of not going into the mechanics of karma because I, I wanna try to, you guys can study karma. There's a lot of really good books. And the one on the screen here, the steps on the path to enlightenment, there are a series of it's called the LA rim, which is very similar to lo Jung, but it, it goes deeper.

So there's a bunch of books on the LA rim. There's one by Poka riche. It's called liberation in the Palm of your hand. This book here, that's on the screen. So if anybody is curious, just message me on on slack. And I could recommend some books if you really want to go deep into karma, but there's a way for you to just know the answer without having to go too deep.

Here's the answer? Anything we do? Any thought speech or action that is motivated by desire, aversion and ignorance leads to unhappiness. It's literally that simple. So we do have antidotes to desire a version and ignorance. So the antidote to desire is impermanence. So you really want that new car. You think that new car is, is like, oh, that thing looks great.

I wanna drive it. I just wanna drive that thing. You know, here's the thing it's impermanent. So the car is at some point that car is gonna be in a junkyard and it will, it will literally dissolve at some point. And then the dis and then the happiness that you get out of that car, it is IM permanent.

Literally the new car smell does last and it's cool for a few days, but then at some point you're like, dude, this car is, goes from point A to point B, like my other car, but now I'm paying three times more. So there will be a point where that thought goes through your mind. So that's desire. So a impermanence is the antidote to desire, loving kindness and compassion are the antidote to aversion or anger.



So a so desire or attachment. So the, the master, you use different words, but it's basically desire or attachment. Okay. Those are the same thing, a version or hatred or anger. You could kind of group those together. So the antidote to aver hatred, anger is loving kindness and compassion. And then the antidote to ignorance, which is basically what it's like.

The it's like the foundation for all this karma we create is emptiness, which I'm not gonna get too much into, but we'll be doing that next week. We'll be talking about emptiness and then virtuous karma, non desire, non hatred, non ignorance. So you could say Loving compassion, love and compassion kind of takes care of the first two.

And the reason I say love and compassion can also be a an antidote to desire is when you have strong desire for something or someone you're doing it based on what you want. But if you flip, if you flip your view and you say, I just want to act out of love and compassion for others, instead of, for me, that desire can kind of start to dissolve on its own.

So really love and compassion in my opinion, can also be an antidote for desire. So, and then these things lead to happiness. So you could almost say love is a silver bullet to make sure that we produce positive karma. And we're not talking about the attachment kind of clingy love that we have in America.

You know, like you, you have a boyfriend or girlfriend, husband, or wife, and you basically think they belong to you, or you, you have this. Clingy kind of need to be with them. That's not Buddhist love. Buddhist love is just the, the simple wish for people to be happy. Whereas compassion is the wish for them not to suffer.

So this is the shortcut version of karma. Does anybody have questions? Does this stuff make sense?

I'll put the slide in the in the slack channel so you guys can review it, but this is really important because if you just make sure that every thought speech and action you have is imbued with love. You'll start to your negative karma will start to lessen and lessen and lessen, and you get to a point where you're spending more time thinking about others in yourself.

And I think that's, that's huge progress that we all wanna make. So, and then this is just another view, same thing. Virtuous path is non-attachment whereas the negative karma path, which are the three poisons is desire and attachment. So if

you act with non-attachment, if you're not getting attached, if you're not filled with all this desire, wanting energy, you're, you're free.

In essence, you're not bound up and chained up and imprisoned you're free. Okay. And then love and compassion is the alternative to a version in hatred. And then ignorance and wrong view. The, the, the antidote is right. View and realization. So that, that bottom one, we're gonna be getting into emptiness next week.

So this is the 10, instead of the . I keep showing you guys the nine, the, the, the 10 virtue 10 non virtues, the version of nine, which is cuz I keep forgetting to put one in. So this is the 10 avoid. These really think about these and.

again, the silver bullet is love and compassion. So karma summed up the, the way to make sure that we're, we're producing positive karma and merit creating merit, cultivating merit is love. So and then this is GE a lot of talking about how in our mind it's we can so quickly create negative karma. And once again, like I said, in the beginning of the session, we really have to watch our mindstream.

We have to watch our mindstream to make sure that we're not constantly, you know, caught on all these negativities. Okay. Sola said with the mind, all these things can be done very quickly. Our mental thoughts is where we really have to be careful because the karma can be collected so quickly. Okay. What makes things really strong is the mind the motivation.

So back to what W we had talked about earlier, right? So like you accidentally step on an ant that wasn't your motivation. You didn't mean to step on an ant. You definitely didn't mean to hurt the ant. So, you know, the that's, that's not really producing a full negative karma of killing. And the only thing you can do is just be more careful, right.

Be very, very careful not to hurt especially the small, the small beings. And you know, if you see let's say it's the summertime and you see a spider in your house or an in your house, you can go and take them very, very gently and, and, and put them outside so that cuz you know, inside, they're not gonna have food to eat.

So. Whether we're goodhearted or coming from a negative place. It depends on if there is self clinging and self-interest such as, what will I get out of this? Me, me, me, me, me, that's the bad intention. So guess you lost summing it up right here. Kind of just reflecting what we said on the previous slide, anything done

outta desire, a version or ignorant out a desire aversion or ignorance is gonna produce negative karma.

So if we do anything with body and speech, we should do it for others. That's the simple way to produce merit and positive karma. So when we're praying, listening to teaching, reading, do it to benefit others. So when we show up here together, if we just memorize all this stuff and become a master, you know, it's like, it's like you know, you memorize all these texts and it's like, I'm a great Buddhi this is not what we're trying to do.

I'm so great. I know everything. I is it beneficial to be knowledgeable? Absolutely. But, but there's a, it's a means to an end it's to become gentler. Right? It's it's so that when I get mad at work, I instantly feel regret. By the way, after I did that, I did 200 Bo sofa, long mantras, which so, and later on, we'll we'll talk about the four opponent powers, which are a way to purify your mind.

So we chant the VA sofa mantra. It's a 100 syllable mantra so, so after that I went and immediately, I, I, I felt a great sensory regret because I know that when we behave like that, we hurt others. Most importantly, we hurt others and we hurt ourselves. It's so poisonous. So that's the thing is in, in this Dharma that we're practicing this is not about becoming an encyclopedia it's, that's just, that's not what any of these.

Kind precious, compassionate teachers want for us. What they really want for us is for us to be more gentle, loving, compassionate patient and, and, and protect others. That's really what they want. Does that make sense? So please do not let these things stay on your computer. Don't let these things stay on paper, take time and reflect on the wisdom that's being given to us so that we can be happier.

And, and, you know, if you do things for others, you'll be happier and others will be happier. So it's a true win-win make sense. Any comments?

Cool.

All right. So now we're done with karma. Congratulations. You guys have graduated from the three long three week long, never ending Diri of words coming out of my mouth about karma and we didn't even go deep so, so there, you could really go deep on karma. The Gache Luo said that karma is considerably more complicated than emptiness.

And if any of you have studied emptiness to hear that Karma's more complicated than emptiness is, is that's telling you something because emptiness is fairly complicated. So yeah, it's definitely a complicated topic, but the bottom line is desire, aversion and ignorance. If any of your actions are driven by desire, a version and ignorance, it's gonna produce.

Negative karma. If they're driven by the opposite of those three, it's gonna produce positive karma. So I just say this simple answer of what action it's like, okay, Jason, you're teaching all this stuff. What do I do now? What do I actually do? How do I implement this in my life? The answer is love, love compassion.

If you do everything in your life based on love and compassion, you won't create negative karma. You'll be, you'll be producing merit and you'll be happier. And everybody around you will be protected. Okay. So now we're on 0.4, which is called contemplate the defects of some Sarah. So this is the wheel of life.

And it's basically this constant rebirth birth old age sickness, death, infinite times we're being reborn over and over. We're being reincarnated. If anybody. Has there doubts about reincarnation? That's perfectly fine. This is not a tradition of blind faith and dogma. There's a ton of resources I could share with you guys about rebirth reincarnation near death experiences.

There's, there's literally thousands of pieces of data you can review. And these are like, there's, there's a book with like, I don't know how many thousands of near death experience cases that they've reviewed. But it's by an MD and I can share some of this stuff. So if any of you guys are interested in scientific data that supports reincarnation and life after death hit me up on slack.

I gave some of this stuff to Steven, but hit me up on slack. And the, the main one that's really available for you all is on Netflix. It's called surviving death. So if you watch surviving death on Netflix, it's a documentary. It has presents some very compelling evidence of life after death. So.

So what is Samara it, you know, this, this is, I wanna define this for you. So some Samsara is a result of karma. So we just spent all this time studying karma, any thought speech in action that we do is, is a cause for a future effect. Okay. So the result of those causes is some, sorry, it's the it's, it's called the ocean of suffering.

It's an infinite continuous cycle of birth, old age sickness and death rebirth, old age sickness and death, birth, old age sickness and death infinite times. So

Buddhists believe that we've been reborn infinite number of times, literally beginningless time. There's no beginning. So the problem is there's no way to avoid birth, old age, sickness and death.

And if you don't believe me, turn on the news or go to the CDC and look at COVID. You know, it's like we're, you know, early 2020. Right before this thing came actually, really, I was looking at this in late oh 19, like November, December. I was reading up on this cuz I was like this China thing. See, it seemed like it started in China.

It seemed very different from SARS and the bird flu and all that stuff. It just seemed much more dangerous. And so all of a sudden we're all going about our lives. You know, we have our normal issues, oh my job's bad. Or this all of a sudden COVID shows up knocking on our doors and it wakes us up. And that, that is some sort of a perfect reflection of Samsara, the instability, you know, the lack of the, there's just, there's no way to be protected in Samsara.

So that's kind of what Samsara is. And again, it's fueled by desire, aversion and ignorance. So we're, we're, there's this interconnection between some Samsara and karma. You can't talk about one without talking about the other, any questions about that one,

make sure you guys yell out your questions. Do not let me blab on if you have like a thought in your mind, because I, you know, I want, I want you guys to share. So this is a wonderful master. His name is Al Che. I was lucky enough to take my Buddhist vows from his nephew in Kathmandu, Nepal. And it was really ironic cuz I had already been reading and studying his stuff.

He was one of the first Tibetan Buddhist Lamas that really loudly talked about the benefits of vegetarianism and he made a vow and never eat meat. Meet again at. I forget what age he was, but so he was really big on that. And if you're interested in checking out his book, it's, it's called compassionate action.

It's a beautiful book. But one of the things he talked about was, you know, you might spend your whole life in pursuit of only food and CLO clothing with great effort and without regard for suffering or harmful deeds. But when you die, you can't take even a single thing with you consider this well.

And I think this is a meaningful thing to contemplate because most of us, you know, have jobs and we're working and we work hard, you know, and it's like, you can amass billions of dollars, but it is that you can't stop death, you

know? And when we die, we only bring our positive and negative karma with us.

So it's, it's really important to remember that. Yeah, you know, we need enough to survive, but the question is. How much long term value are all of these things we're doing, gonna gonna create.

And by the way, I'm not telling you to quit your jobs. That's, that's not the point. The point is to think critically about all of the thoughts, speech, and action that we engage in and ask the question. Is there any long term benefit to these things that I'm doing?

Here's another quote from Bard tool co he gave a course on seven point mind training in Ohio a couple years ago. He said the food you bought the money, you made the possessions, you acquired the place, you lived, the body, you inhabited your social position, your professional status, none of these things accompany you when you.

The moment you die. All those things become completely meaningless because you'll never have any of them again. So reflect on this fact and the fact that these things, which I concern myself so much with are, and the long term valueless and ask yourself, do I really need all of this? So the question is, when you, when you read this, the question is what are they, what are they trying to guide us to?

Right. They're, they're trying to guide us to spend more time practicing the Dharma because the Dharma is something that can allow us to become more loving and more compassionate and less anxious about our belongings and our material. Not so worried about getting promoted or, you know, like not defining ourselves by our net worth, but rather defining ourselves by the love and compassion in our heart.

And you know what we do for others.

So this is a book that I've really appreciated over the years. Shamar Che he's passed away, but he was a great Buddhist teacher and he, he basically said like, you know, he was talking about some so, and he said, so Sarah doesn't really get any better than this great food romance, sex, fame, and power.

Like other than these things, like what else is there in Samsara and then he kind of went on to talk about what each of these is and like great food. Essentially. Some of you guys were on a class I did recently. And if you look at the diabetes

chart in the us, it's spiking it's, it's kind of like going up like a hockey stick, especially childhood diabetes rates.

They're they're skyrocketing. And it's because, you know, the minute you taste that Dorito or drink that Coca-Cola, or you, you have something with sugar in it especially di I mean, sugar, diabetes is caused by sugar. You taste that thing, that sweet thing. And it's like, it, it lights up the dopamine in your brain and you're just you're hooked.

Right. But the problem is what does great food do? It leads to diabetes, heart disease, high cholesterol obesity strokes metabolic syndrome. There's a long list of problems, health, health problems that come as a result of desire, aversion and ignorance, right? So you start to see how all this stuff is, is connected together.

Romance, you know, you, you, you, you fall in love. And it feels great in the beginning, but the challenge is that there's a lack of stability. You want that love to be just the way it was in the early phase. People call that like the honeymoon phase of a relationship when you're really giddy and you feel like a 10th, like a, like a 10th grader or, you know, like you feel like you're 16 and it feels like the world has literally stopped.

And you got endorphins pumping through your system and you feel amazing. But the problem is it is a temporary phenomenon and it is depend your, your ability to be in a relationship is dependent on the other. And if they wake up and they're mad, cuz they didn't have their coffee and they tell you that you look like you gained 10 pounds, all of a sudden you're crushed.

I gained 10 pounds. I've been working out so these are some SOIC pleasures, right? Sex is a great one. Did anybody have sex and say, finally, I got, I got that outta my system. Now I'm cured. I don't need to ever have sex again. Of course not nobody ever did that because sex is like drinking salt water.

It's like, if you're, let's say you're walking through the desert, right. And you don't have any water. The only water you have is a gallon of water. That's has salt in it. It's salt water. And so you're like, should I drink it? So then you take a drink and it's if for like a second, it quenches your thirst, but then you need it again in five seconds because the salt made you more dere more dehydrated.

So that's kind of what sex is. And by the way, again, please understand Buddhism is not judging us. It's not telling us, Hey, you shouldn't have romance, you can't have sex and you should not eat good food. That's not what

they're saying. What they're saying is this is some sor and Where we, the realm that we're in is called the desire realm, and we are driven by desire, just chasing all these things that we think are gonna make us happy.

And what they're trying to point out is that these things are short lived, right? Fame, famous people. They can't even go out in, in public. Any of you guys know of the old rock band, the grateful dead. So Jerry Garcia was kind of like their founder and like the icon member of the group, this dude would go around playing tours for like 40, 50 years.

And he couldn't go anywhere because he was so famous and it kind of, some people say it kind of destroyed him in the, in the long run because he like couldn't live a normal life. So you look at famous people and you think, oh, wow, that would be cool to be rich and famous, but it's not what it seems, you know?

And then power, you know, a lot of people spend all this time trying to get power and then once they have it, there's this constant struggle to keep it, you know, just, just look at the office of the presidency. So every, every person that is elected to president, they spend millions or hundreds of millions and money trying to get elected.

And then once they get elected, They only have four years. So they worked so hard to become president. And then at the end of that, four years, they're, they're scrutinized again. And they have to go to battle in election season and try to keep their presidency. And that's the struggle for power wanting that power it's shortlived.

And even, even if you're a president and you get to be elected for two terms, you come outta office looking like warmed over death. You look like you gained 15 years of age in, in eight years, a or maybe 20 years, you know, everybody comes out kind of white haired. And the point is, it's not what it seems.

It seems really cool on the service, but if you investigate, there's no contentment, there's no piece. There's definitely no freedom in being hooked on all these things.

This is a great book from the Dai Lama called illuminating the path to enlightenment. And it's a commentary on Aisha's lamp on the path, which is a lamb room text. And you know, when I was reading his book, it really dawned on me that each one of us, we need to learn how to dismantle our quest for



stability, because here we are in here we are in this SOIC existence and our lives are IM permanent, but deep down inside of us evolution has created a biological reality of a deep desire to stay alive, a deep desire to exist.

The, the problem with that is it's it's not possible. So look at COVID look around us. This, we, we live in an completely unstable reality. Did anybody see what happened down in Texas? We got people freezing. The power, went out by the way, there was some greed there because the governor had set these deals up to be more profitable.

And these were things that basically refused to spend money for the welfare of the citizens. So the power things weren't working, power thingies, I'm super scientific. So the heck was I talking about what was I talking about? I only have one cup of coffee. I need my second. Anybody remember just how, how unstable life is UN instability.

Yes. Even my memory's unstable one made up talking about something and then the thing in Texas takes my brain. So that's that's, this is something that's really important. And when we contemplate, so I'm sorry. We, we, we just need to be honest with ourselves that there's a ton of suffering in within Samara.

Most of us are we're chasing things we want, right? So we're chasing things that we have desire for things, people, et cetera. We're trying to avoid things we don't like. So we're pushing those away. That's aversion. The minute that we're chasing something on a desire we're instantly wrapped up and imprisoned because you want something and if you don't get it, you're gonna be unhappy.

Okay. So you're already fearful and you already have anxiety cuz it's like, you want this thing? Oh, what if I don't get it? Oh, I want it. What if I don't get it? And then you get it. And then you're like, what if I lose it? So it's like a no win. You can't win because you're just, you're we're chasing these things.

And I kind of had this mid thirties crisis when I was 33 or 34. I don't know how old I was. It was eight years ago. It was right before I found Buddhism. I had been at this startup technology company and we had been really, really successful. And I gave everything to this company. I was working like 60, 70 hours a week.

I ballooned up, I was a giant, like right now I weigh about 200 pounds. I was up to like two 70. I was basically just waiting to have a heart attack cuz I'm only five foot eight, you know, I'm basically little short, short dude. But what

happened was The guy that I had worked for decided that my employment, I was the VP of sales at that company.

And he decided that I, he wanted to replace me and I mistakenly found out about this. And I had given everything to this company. And when that happened, I, I kind of like, it was like a, it was like a midlife crisis cuz I was totally broken hearted and that it, it broke my heart and I still have dreams about that guy that I worked with because we were so close or so I thought but here's the point?

The point is I, I was like doing the American dream. Oh, get so, you know, there's, there's this American dream and it's either stated or unstated, but everybody kind of knows what it is. Right. Go. You know, like, like nowadays, literally people are like, oh my God, my four year, old's not on the waiting list at the preschool, how's you gonna get into Harvard?

And you're like, dude, what? Like, like I'm watching this happening with, with people that I know. And I'm like, is this real? So there's this track. There's this highly hypercompetitive track in America, go to college and get a four point. Oh, and if you, if you do a good job in college, then you gotta get a great job.

Right. And you should, you should definitely get married. You need a big house, you need a white picket fence. You have to have two cars. They preferably German cars. What else? There's this whole thing, right? That's called the American dream. The problem is it's totally a house of cards. It's literally a house of cards because once you get it, then you're like, okay, now I got this big house and then you're working hard to pay for your big house.

Right? and then what, and then you're worried about getting fired, right? Because you got this big house and if you get fired, how the hell are you gonna pay for the mortgage? And then so, so it creates the literally the most unhealthy reality. So by the way, I'm not telling any of you that you need to change what you're doing.

If you, if you love your job. And if you want to be very successful, please by all means, do it, but contemplate, contemplate. Why am I doing what I'm doing? Is this bringing me contentment? Is this bringing me happiness? Right? Is this is working really hard or doing what I'm doing? Is this gonna make a lasting long term benefit for myself and others?

Right? That's that's what the, what the masters are saying. They're they're not saying, Hey, you should get a divorce, quit your job and go to a cave in Nepal

or India. Nobody's saying that it's just a question of what am I. Why am I doing this? What am I doing with my life and why am I doing it? So let me please be quiet for a second.

And somebody talk anybody, actually, I have a, a question. We talk, you know, we've talked a lot about decreasing desire and decreasing attachment. What does, what does Buddhism kind of recommend for how a relationship should be? I mean, you know, you get married to someone and you become very dependent on them and attached it.

Does it recommend like more of maintain some independence or, or what? let me, let me answer it somewhat indirectly. Okay. So the, the first four preliminaries that we're PR that we're studying the second one was in permanence, right? Mm-hmm so when we contemplate in permanence, you don't, you don't even need a teaching to do this, right.

You literally, right now, as I'm talking, impermanence is what allows you to hear me? It's the change of the words that are coming outta my mouth, which is caused by air flowing out of outta my mouth. Right? And then it's the VO, there's something happening with the vocal cords. I'm not a doctor, but something's happening.

And there's IM permanent sounds coming outta my mouth. That's why you can hear me. Right? So literally impermanence is, if you just look around everything around us is IM permanent. Even the things that appear to be kind of stable. So you look at this and you think it's stable in a thousand years. I bet you, I bet you my, I bet you everything I own in a thousand years, this will be dissolved somehow.

Right. But right now it seems pretty stable. Doesn't it? It seems like it's gonna last. So if you contemplate in permanence about your life, Right. You're looking at your job. You're looking at your relationships with family, spouse, brothers, and sisters, parents, neighbors, friends. You're looking at these relationships.

How, how are these all gonna end? If this cup is gonna dissolve invariably, unequivocally, this will dissolve, right? Mm-hmm then what does that mean about the relationships? Well, they're all gonna end at some point, too, whether it's through death or some other means this thing, these things that we have, these bodies, there's only, there's only one outcome is that we end up we end up getting getting cremated or going in, going in a hole in the ground.

I mean, that's just how it's gonna be. Right. And so when you ask the question, like, what should we do? I, you know, I think, I think we have to be really careful about prescribing things. you know, like prescribing things that can affect somebody's personal relationships, but absolutely we should contemplate in permanence.

And then that probably you answer, you end up answering your own question when you do that. Right? Because it it's unequivocal that there's a, there's a Loong text called the 37 versus of bohi SAOs by a teacher named Tomi zPo and he says good friends who have long kept company will part wealth created with great difficulty will be left behind consciousness.

The guest will leave the guest house of the body, let go of this life. This is the practice of Bodi sofas. So he he's basically just saying, look, this is how it is. So you, if you stop clinging so hard, right? You, your mind can be peaceful and. and you, you can be, you know, Buddhism is, is not saying everybody should go off and be a celibate monk or none in the mountains.

Right. It's more like, how can we live unselfishly? Because if, if we convert our mind to be unselfish, then when you're in that relationship, you're not, you're not necessarily clinging. You're not like I need you. I need you, what am I gonna do without you? It's more like, how can I serve you? Mm-hmm right.

That makes sense. Yeah. So, and then the permanence thing is if you, if you really deeply contemplate in permanence, it it's an antidote to desire, attachment because at some point you're like, well, you know, I really like that car. That car is sexy, but. Man it, the joy that I'm gonna get from that car and by the way, insert something else.

Every one of us has something we want, maybe it's a new iPad or a new TV. You go into Costco. And if you're not careful, you're buying new TVs every month because they're right there. And when you walk in, so, so, but the thing is, is for how long will you actually get joy from that? You know, that person or that thing it's inevitable that it will end that's that's the hard part.

So, so that is, and that is some, sorry, it's that? That's what Samara is, is we're here. every one of our bodies is gonna shut down. You know, we're, we're all gonna have health issues. So we're kind of, it's kinda like we're trapped in this body. It's kind of like an evil experiment. It's like, Hey, I'm gonna put you in this body and I'm gonna put some DNA programming in you.

So that your main thing you want is to survive and to be happy and to not have sickness and suffering. And then I'm gonna give you all those things you don't want. Let's see how you do. So some SARS kind of an evil thing, you know? And the thing is, is Buddhism. Isn't saying like, Hey, we all need to like, sit, sit in the corner and cry all day.

And I think there's a, there's a risk of somebody hearing this and thinking like, oh man, Buddhism's pretty dreary. Like, wow, they're just talking about suffering all day. We're not dreary. We're we're saying you should cultivate love and compassion to be happy. You should con you should cultivate selfless love and compassion, because what that does is it creates a warm fire inside of your heart that will burn forever.

There have been studies that when you do a good deed, 2, 3, 4 years later, if you bring that up in your mind, it brings you just as much happiness as the original good deed. Now tell me if you can do that with your new car smell and the car you got, or the house you built or whatever, it's not the same thing.

Cuz those things are like more like you're like, man, I don't have that new car smell anymore. This sucks. Right. Or whatever, insert the new car smell for whatever it is we buy. And so yeah. Does that kind of answer the question? It's a long winded version. it does. Yeah. What else? Anybody else? Comments, questions.

When will this guy stop talking? Please stop talking. Any, any other questions before we take a little coffee, tea, coffee, TP break coffee, TP, knee break,

somebody type something in here. Oh,

slack. So if anybody here doesn't have access to slack yet, please use the chat to send me a direct message with your email address and I'll add you to the slack group. So just kind of answering somebody's question. Cool. So let's take a coffee, tea, knee, and pee break. It's 1108. We'll come back at 1118.

Does that sound good for you guys? Okay.

all right,

everybody back. Oh, we got two minutes left. Huh? Any questions, guys, anybody having any aha. Moments about any of the teachings here

to be completely honest, Jason, what you just got done talking about with your past job and the way you were letting that's like a carbon copy of me right now that kind of hit home a little bit. Oh wow. The whole work thing and chasing and grinding and, and yeah. And the, the physical part of it as well, but yeah, all the above it happens, man.

Cuz you work so much and then you don't have time to. You're not even thinking about healthy food, cuz you're just absorbed in the work. I mean, that's how I was anyway. So

yeah, I'll say I there was about five years ago I ended up losing my job and it was, it was probably one of the best things that happened to me cuz it took me out of that, you know, rat race of always trying to reach the next step and I had to back and kind look at okay, what's really important hundred percent.

A hundred percent. Yeah, that was the, so that, that job I was talking about, like basically I got demoted at the company and. the CEO was like, you can stay, well, I'm gonna put you in a consultant position and then we'll figure out what to do. You know, like we'll figure out, we'll find a job for you. So it's not like he was forcing me to leave, but at that time, my ego was like, I'm not staying, I built this thing, you know, you're gonna replace me and then I'm gonna stay with you.

So I just left and went to another company, but I found Buddhism, right? So when I, when I left that company and I was on like severance between that job and the next job, that's how I found Buddhism. I was reading this book and this Navy seal wrote a book about how to do business, similar to how Navy seals do Navy seal stuff.

And he said you should meditate. So I may have said this to you guys before, but he said you should meditate because everybody in the Navy seals, the green Berets, the army special forces, the Rangers, they all do mindfulness meditation, because it makes your mind so clear. And so I was like, okay, I'll try it.

So I sat down and it was like five minutes felt like I thought I was there for like two hours, cuz it was so painful. And but something kind of clicked. Like it felt, I felt some relief, you know, from the, the stress and the grind and all that. And then I did it the next day for 10 minutes. And then without any training before you know it, I was doing like an hour in the morning and at night and it helped it like fixed my anxiety.

And I was like, I was amazed. I, I, I couldn't believe like how does this work? So well the meditation. So, and then that made me hungry for, to learn more about Buddhism. And here we are, sometimes it's something like that as painful as it is, it ends up being the best thing that ever happened to you. Yeah, that's true.

Right. Hey Jason. So with meditation, you know, I've been with you guys in the morning, I've been trying, I've doing you. Is it important to strictly first you do, and you do, or is just kind,

I personally say, just trying to get it in. I think that's more important than anything. I, I do think when you wake up first thing and meditate, I think it's, I think you're gonna ha you're gonna experience different feelings than if you do a bunch of busy stuff and then come back and meditate because that busy stuff creates mental chatter.

And then when you sit down and meditate, it's not, it's not quite the same experience, but if you meditate right in the morning, like as soon as you wake up, I think you'll feel a different level of clarity during your meditation, but definitely the more, the better, I mean, just the hardest thing is when you're new is creating a consistent daily practice where you never miss a session.

So if that should be your goal, and then if you can do that you'll notice, I mean, it's invariable you'll notice a difference within weeks, I think because the brain starts to change. It changes your neurochemistry.

So like when you talk about busy stuff, like, so generally, but before I get with you guys in the morning, I I'm, that's like eight o'clock. I usually wake up at like four and I don't the stuff I do. I don't know. I would necessarily classify stuff. I could see it going either way that generally, like I wake up, I just kind tend to hygiene I out and breakfast and I just kind of chill until the morning meditation group.

Would, would you consider that busy stuff or I I'm sorry. Did you say four? yeah, I, I, I know everything you said after four. I just, it just fell outta my head four. You're a hardcore man. You sure you weren't in the military. I'm sure. Kidding aside. I mean, look, I, I think you're, you're doing great stuff, right?

Cuz you're like, you're waking up and you're taking care of your physical body. And if we say, if we stay strong and in shape, then we can practice more. We can help more people. Right. We can have a more meaningful life. So I think

what you're doing is great. I mean maybe you try some time, you, you know, maybe one day, right.

When you wake up, try meditating first and just see what happens. Maybe you'll feel a difference. I know I personally, I always feel a difference, but we all have different biology. Like our bodies are wired different and we have different body chemistry, so could be different for different people. But I think if you try meditating, right, when you wake up one time, Andrew, you might, you might be surprised at the level of clarity that you experience.

So the definitely got the time in the morning. So

how for, yeah, it's worth a try know how it goes. So we've kind of finished karma and we've started on some sor anybody have any questions, comments, opinions, thoughts, ideas, blood types.

Everybody has a blood type, but okay. So I'm gonna, oh, I gotta share my screen. Sorry. All right. So, so actually, you know what, why don't we just meditate? It's way better than listening to me. Talk. So do I have anybody here who would like a little bit of instruction? Would that be helpful?

Everybody's like, I'm not saying anything, keep it on mute.

all right. So most important thing is just keep your back straight. So you want your back straight and you can close your eyes. You can leave them hooded or like the, to bed and say, keep your, kind of look at your nose. That might feel awkward for you. But if you can, you know, kind of look at your nose and, or gaze kind of at the space right in front of you, or if you wanna close your eyes, that's totally cool.

And then So I'll, I'll guide us into the meditation. Most important thing. Since we have some new people, please understand that when we meditate, the mind is gonna have all kinds of distractions. And that is not only is it okay, but it's actually good because when you catch that distraction, you pat yourself on the back and say, great job.

I was mindful enough to catch the distraction. And then you generally come back to the topic that you're meditating on. Whatever you do do not get in the habit of beating yourself up and saying, I'm a bad meditator because I can't stay with the object that is completely counterproductive in what you're doing when you do that is you're telling your subconscious don't be mindful enough to catch the distractions.



Because when you, when you beat up on yourself, it's like a message to you're subconscious. Hey, whatever you do next time, you're meditating. If you catch yourself distracted, just keep, stay distract. Because when you catch yourself distracted, you get mad. So we're gonna not catch that distraction. So don't get mad.

Don't beat up on yourself. Okay. Most important thing. So what we're gonna do today is we're gonna, I'll just, I'll just guide us in to the very beginning of the meditation. And then after that, I want everybody to contemplate the first four preliminaries that we've been working on. So number one is precious human life.

So what you'll do is you're just gonna analyze your precious human life, how unlikely it is to be born as a human, how unlikely it is in this Christian nation to find Buddhism how unlikely it is to actually make time to show up for Dharma teachings on Saturdays. So the precious human life. So contemplate that.

And then in permanence. So the, the acronym is P I K S. Precious human life, impermanence, karma, Samara P I K S precious human life. Impermanence karma, Samara impermanence is everything is completely changing again. And again, my body's changing. That means I'm gonna die at some point. Everything around me around me is changing.

Relationships are changing. The world's changing. My job's gonna change at some point, my relationships are gonna change. So that's permanence is just, nothing is stable. Everything's changing. So precious human life, permanence karma, any thought speech or action that I take is the cause for a future effect.

If those thought speech and action are based on selfishness, desire, version and ignorance, they lead on happiness. If they're based on love, compassion, patience, generosity, they lead, they lead to happiness. So that's so that's karma and then some sor. Is this constant cycle of birth, old age sickness, death, birth, old age sickness and death.

We're being reborn infinite times. And it's all driven by this just wanting right. Desire, aversion and ignorance. That's, what's driving this some sor and there's a lot of suffering because since we're constantly wanting things, if we don't get what we want, then we're sad. If we get what we want, then we're scared we're gonna lose it.

So that's some, sorry, is you're just contemplating the suffering of change, how everything changes you lose what you, what you want. The suffering of, of old

age and sickness, which are just natural. So that's what you're gonna contemplate on some. So, so these four things, the four thoughts that turn the mind you can touch in on these before you do a regular, like, like a meditation session.

So you could literally take one minute on each one. Or you could take one hour on each one. And what you wanna do is you just wanna look at that. You wanna look at that topic and, and, and you can say, for example precious human life. So it's like the Buddhist are teaching that, that this life is precious because it's highly unlikely to be born as a human.

Do I think that's real? Is that right? So you can be analyzing these and, and kind of questioning and, and looking at it from every angle inside your mind. Okay. Any questions?

Okay, so focus on, oh, by the way back straight, you can close your mouth. You can put your tongue on the top of your the back of your two front teeth kind of up at the roof. Just kind of let it rest there.

Your your head should be slightly pointed towards the ground. So your eyes should not be 45. Your eyes should not be 90 degrees. They should be 45 degrees. Okay. Kind of pointing down a little bit. So your head should be down just a little bit and then just take a moment and forget about the past.

So whatever happened before right now, just kinda let it dissolve and then make a firm commitment to yourself. You're not gonna be stuck in the future. Thinking about the future, just be right here in the present moment. We'll take a moment. May this meditation benefit all living beings. So whatever we do here, may I rescue every living, being.

From suffering, humans, animals, insects, and all other life forms. May they, as a result of our meditation, may they attain happiness, be free of suffering and become Buddhas. So just set that motivation for a moment

and take your attention and kind of put it in your body. Just notice yourself, sitting on the seat,

feel the pressure of your butt on the seat.

Take a moment to be mindful of your arms, your head,

any sensations in your head, your face,

your shoulders in your neck. There's a lot of tension in your shoulders and your neck. So just completely relax that part of your body and let go of all the tension. So just let your shoulders relax, release all the tension.

Focus on the sensations in your chest.

your back, your upper back, your neck, your back of your neck, your upper back,

your middle and lower back

your hips and your side.

Just let go of all the tension in your body. Just relax and release

your abdomen. there's a lot of tension in the stomach. Just let go of it, relax it and release it.

Your legs, your thighs,

your

knees, ham strains, calves, and shins.

Your feet, your hands. Now you can start by contemplating the

precious human life.

As you're contemplating the precious human life. You might ask yourself the question as a human. Do we have advantages intellectually with our intelligence, that dogs and cats and all animal life forms, maybe don't have, which gives us a chance to work on ourselves.

You might also contemplate, do we have. Freedoms that allow us to practice Dharma, like being in a country where it's legal to practice any religion you want.

There's security and safety in our country. There's no war going on or houses aren't being bonded.

We're not so poor that we have to work 24 7. So we have time and freedom to do what we want with our

time. Now you can contemplate in permanence.

there is nothing that's stable, all phenomena that a subject to arising or subject to ceasing everything from our bodies, our homes, our relationships, all people, all living beings will arise and fall. So just take some time to contemplate that.

Take a moment to contemplate the. And permanence of whatever it is. You want

take some time to think about the things that you want in your life, whatever joy that would come of those things is gonna be IM permanent. So take some time to contemplate that. If

you contemplate in permanence, it will make it really easy to let go

periodically, check in and make sure your body doesn't have a bunch of tense

tension. Just relax and release all the tension in your body.

Take a moment to contemplate the fact that all thoughts and emotions like anger, sadness,

depression, fear, anxiety. Every one of them is just IM permanent.

If you just let it come, let it be and let it go. These things leave on their own.

So there's really no reason to be averse to them.

And permanence leads to freedom when we're free of the prison of self, we can more readily love and have compassion for other living beings, which will bring us in them more happiness.

The next preliminary is karma.

Take some time to contemplate. Ask yourself the question. Is there anything that arises without a cause other than maybe space in the nature of the mind? Is there anything that arises without a cause take some time to contemplate.

Karma is cause and effect. So there's no effect that arises without a previous cause

once the cause that produces in effect dissolves, then the result dissolves because of impermanence.

So whatever is arising in our lives right now is IM permanent

it's arising due to the cause that made it arise. And once the cause dissolves, the effect will dissolve.

So

all phenomena arrives due to a temporary and permanent cause. And then they persist for some time and then they dissolve because the cause that caused them is gone. And so the effect is gone.

So karma is IM permanent

and takes some time to contemplate how every thought speech and action that we take has results. There's nothing without consequences,

everything we say and do to people as the, is the cause for a future effect and, and we'll have consequences

for kind and loving. It makes us and others happy for harsh and selfish. It makes us and others. so take some time to contemplate.

Last preliminary is so sorry, which

is

birth old age sickness. And. it's a cycle. And then when you die, you're reborn, born into a new body and then you experience birth old age sickness and death again, and you're reborn into a new body. It's a cycle.

And then cycle is driven by desire, aversion, and ignorance.

So when we take actions on desire, a version and ignorance produces negative karmic seeds causing us to continue being reborn again. And again,

contemplate the question.

What would happen if I didn't have desire and aversion? For all of these material and worldly things that I crave, what would happen without desire and.

If we were not controlled by desire and aversion could our peace and contentment become unconditional. If we didn't need and want anything, would blissful happiness just arise by itself. Contemplate that question.

Okay. Opening our eyes

back to reality. I

think I muted everybody. So you guys can unmute if you want. Does anybody have comments any aha moments during the meditation? Anything click.

Any questions about today's class, about what we

covered.

Cool. So that meditation on the four preliminaries those are called the four thoughts that turn the mind, and it's a really powerful and potent way to kind of ground yourself. So sometimes when we meditate, we just watch the breath that's called Shaa. But sometimes we do analytical meditation, like what we just did and what you're doing when you do analytical meditation is you're kind of changing the fabric of your thinking process.

So that you're closer to reality. and less bogged down by the false illusion of reality that we're living in. For example, thinking things are permanent rather than IM permanent. So when we do this contemplation on the forethoughts, that turns the mind, it can bring us a lot closer to being grounded, being peaceful.

When we contemplate karma, for example, IM permanent causes create IM permanent effects. So whatever is going on, whether you're sick or depressed or anxious or lonely, that's just a result of previous causes and those causes are temporary. So the effects are temporary. So there's really no reason to take things so seriously.

We can really become a lot. We can taste a lot more freedom by doing these meditations. So once again, the reason these meditations are here for us is so that we can have more peace, more contentment, become more loving, more

compassionate. It's not just, Hey, I'm gonna memorize everything. Cuz that's worthless.

It's more about changing our mind and then, you know, changing the way we treat the world. So any other questions before we do the dedication prayers?

Okay.

May the Supreme jewel Bodhi Cheeta that is not arisen arise and grow and may that which has arisen, not diminish, but increase more and more in the land and circled by snow white mountains. The source of all happiness and benefit flows in your person. Chen rig Tenzin GSO. Please remain until Samara ends just as the bohi Soju attain dominations and Samba two.

So now do I dedicate these merits to train and follow in their footsteps as all the victorious Buddo of the past present and future praise, dedication as Supreme. So now I two dedicate these sources of my merit for all beings to perfect good actions.

all right. Well, I actually finished at noon. Surprisingly,

thank you very much. Oh yeah. Thank you. Thank you for coming. You guys are doing something very important, so thank you. Thanks Jason. That was great. Thank you guys. Be safe. Have a good weekend too. Thanks Jason. You

too. Bye guys. Take care.