

Lojong Class 6

And we'll start with the refuge and Bodi Chita.

Yeah. So I finally figured out how to share my screen and see you guys at the same time. you would think I'd know that by now, cuz I'm in literally in zoom all day long, but I figured it out, so that's kind of cool. All right. So we'll you guys can see my screen, right? Okay. Thanks. From now until my enlightenment, I take a refuge in the Buddha Dharma and Sanga and by the mayor I created in this practice, may I attain the state of Buddhahood for the benefit of all San beings?

From now until my enlightenment, I take refuge in the Buddha, Dharma and SOGA, and by the merit created in this practice, may I attain the state of Buddhahood for the benefit of all sentient beings from now until my enlightenment, I take refuge in the Buddha, Dharma and SOGA, and by the mayor 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 sentient beings be free from suffering and its causes may all sentient beings never be separated from joyful bliss. May all Senti beings abide an equanimity free of bias, attachment and anger. Male, all Senti beings enjoy happiness and its causes may all Senti beings be free from suffering and its causes may all Senti beings never be separated from joyful bliss, male, all sentient beings abide in equanimity free of bias attachment, and.

Male Senti beings enjoy happiness in its causes. Male Senti beings be free from suffering and its causes. Male Senti beings never be separated from joyful BLIS, male sentient beings abide in equanimity free of bias, attachment and anger.

This ground anointed with perfume strewn, with flowers, Mount Maru, and circled by the four continents surmounted by the sun and moon. I visualize this Buddha field and offer it may all living beings enjoy the pure land IAM guru RO Mandela come near you to yame. All right, so today is we're gonna be we're gonna be jumping into a heavy, heavy topic today.

The topic of emptiness. So just, just full disclosure, like in the. Tibetan and Indian Buddhist traditions. This is probably a topic you would approach after like 10 years of institutional training. Okay. So it's something that is, it's very

complicated, very complex, very deep, but just like anything that's kind of difficult to do in life, usually the results are commensurate with the I'm sorry.

The, the the, yeah, the results are commensurate with the investment of your time and energy. So meaning if you put a lot of time and energy into it, you can have really wonderful results, very powerful results. So that's kind of a full disclosure about emptiness. And with that, I'm gonna start up the slides and reshare again, apparently. So.

Okay, so that's interesting. There's a sign in screen. It's very strange. You guys could see my screen, right?

Can you guys hear me? Yeah. Yeah.

So you guys can see my screen now. Yeah. Okay. Cool. All right. So let's get this party started and just recapping what I just said. Today's agenda is

first and foremost, we always start with Jason's tech issues. so I got the video, the floating video panel showing up, and now I can't get the messenger to move. How do I get the chat messenger to minimize? I think I gotta do it before I share. Let's try that sometimes if there's something taking up a full screen and zoom, if you hit escape on the keyboard, it will UN maximize it.

Yeah, I got it. Apparently when you start your apple slide deck you no longer have a cursor so if you play it, you no longer have a cursor, so then you can't minimize the chat thing. It's all good. Got her figured out. So thanks guys for joining. Really this is probably one of the most powerful topics that we could approach together and I'm really excited about it normally.

I always remind us, you know, cultivate a pure motivation, a pure motivation is just love, right? It's just love and compassion for all living beings thinking may my you know participation. I was thinking of the word participation. May my participation today. In this Dharma activity benefit, all living beings, that's, that's pure motivation.

So it's just love, compassion and concern for the welfare of all living beings. Okay. So let's cultivate that pure motivation for just a moment.

Okay. And now we're on 0.2 of the seven point mind training. Of course I'm not only doing seven point mind training because there are many other Loong texts

that I'll be pulling in. But seven point mind training is really kind of like the foundational texts that I'll be using. Today's topic is.

Training in the awakening mind, which is the main practice of the seven points. So this is where we really get into the crux of the seven points. So we'll be going through the first of like six or seven of the main point six or seven sub bullets of the main point. Always posting up this reminder.

There's tons of stuff being offered at I B C. Monday through Friday 8:00 AM, silent meditation, everybody's warmly welcomed. And then Sundays are like the big day. So we got an 11, a 1:00 PM and a three 15 and then Wednesday night prayers and chanting at six 30. So everybody is totally welcome to join any of these there's no prerequisites required or anything.

So that's the activities. And then these are the seven points of mind training. As always, I will share today's slide deck with you guys in the slack channel. So you guys will have a copy of this, but this is the seven points of mind training and 0.2 training in the awakening mind, the main practice.

That's what we're starting on today. These are the sub bullets for 0.2. So you got five sub bullets under the ultimate awakening mind, and then you got four sub bullets under the conventional awakening mind.

Now the very first point is trained to view all phenomena as dreamlike. And I always kinda laugh at the structure of seven point mind training because it's like, emptiness is a big topic and right outta the gate, it's like, boom, wake up. I'm going to obliterate everything you ever knew. And that's kind of what today's gonna be.

So as we go into this, I, the only thing I really ask for everybody, keep an open mind. Keep an open mind, try not to be resistant to what you're learning, because it it's very, very powerful and eye opening and it could lead somebody to be resistant. So I've, I've taught some people this before and some people get resistant.

Some people get a little offended. some, some people get like, whoa, what does this mean? You know, it's a, so my only request is just keep an open mind because it's a, what we're doing here is we're trying to topple the ignorance that most of us carry around 24 7 all day, every day we walk around ignorant.

And I don't say that to be insulting because I'm ignorant too. We all are. That's what Samara's about. As I've taught over the past four or five weeks, but keep

an open mind and try to see how everything logically fits together, because this is very logical. But it's a huge departure from our daily kind of what we've been taught.

Okay. So trained of you, all phenomena is dream, like is a big topic too on pat. First of all, I'll just say this when we dream, right. We have all myriad of experiences. Sometimes they're great. Sometimes you're like, oh, this is the best dream ever. And then you wake up, you're like, oh, I wish I could go back to that dream.

And then anybody ever try to go back to sleep and try to get the dream going again? It's cuz it was so great. Yeah. All of us have. Right. But then sometimes you wake up from those dreams that are like, Ooh, that wasn't great. Okay. So, but, but in both cases you wake up and what do you say? Oh, it was just a dream.

It was just a dream. Right? So dreams seem real when you're in. there's a, there's a small percentage of people that can have lucid dreaming. And that's something that I certainly have not figured out yet. The Tibetans do just FYI Tibetan. Buddhism is incredibly rich way richer than you might be able to understand or any, any of us can understand.

One of the things they teach is lucid dreaming. So literally there's teachings on here's what you do when you go into your dreams so that you can be lucid and know that you're actually dreaming. And then some advanced practitioners can actually do meditation practices in their sleep. So I'm, I'm a long way from that.

So I'm not I don't know what that's about yet, but the point is I di I digress and I have a D D so stay on topic. So here's the topic. The topic is. We, we go to sleep, we have dreams and then we wake up and we're like, oh, it was just a dream. Okay. So this point is trained to view all phenomena as dreamlike.

Okay. Here's what we need to understand. Dreams exist differently than they appear the way their actual reality, the actual existence of dreams is discordant with how they appear to be or how they seem to be. Right? So their existed, their, their existence or their appearance is faulty, misleading and deceptive because they give this illusion that we are interacting with physical material items.

Right? When we dream, it seems like real life. Does it not? I mean, some of it's weird, like anybody ever have a dream where you're trying to yell and you can't yell, anybody ever have a dream where you're trying to fight and you can't fight.

That's the, I'm a, I'm a Marine. So I've had that dream more than I want to admit.

And now you're trying to fight and it's like, you try, you're trying to punch somebody and this is not a positive thing, but it's, I'm just telling you what I've dreamed and you try to punch and it's like, it's like one, 100th of of normal speed. so dreams are just strange, but, but they really, we, when we're in those dreams, we think that it's real life.

We don't know the difference. Right? That's what this point is all about. Train to view, all phenomena, meaning reality, train to view everything as like a dream in that it appears a certain way, but it exists totally different. So as I'm going to present in these upcoming slides, we are in a cocoon of our own ignorance.

And what that means is we. We see the way things appear. And we think that they exist the way they appear. We think what we're seeing is how things actually actually exist, but that's not true. And, and that, that misunderstanding is called ignorance and that ignorance is responsible for all suffering.

Okay. So again, keep an open mind because how do I sit you down and tell you everything you ever learned was a lie. how do I do that without, without freaking you out? There's no way around it. But you'll see what I'm trying to get at. So nothing is, as it appears, by the way, this is Mondu, there's a myriad of deities in the Tibetan tradition.

And every one of these Dees has a has a bunch of symbolism. And, and, and that's one of the things I feel is very beautiful. I'm not gonna get too into it because literally everything you're looking at is, is. It's like a, it's like a 100 page teaching that one image is like a 100 page teaching, but the bottom, the bottom line is the most important thing we need to understand as we go through today's teaching the most important thing, nothing exists with an independent existence.

Okay. Nothing exists independently. This will make more sense as we move forward and deeper into the teaching, but nothing has an independent existence. Now this actually isn't complicated for most of you guys, because if you've been here for each session, remember karma, everything we think say, and do thought speech and action plants, a seed, which becomes a cause for a future effect.

That's karma, right? Karma is everything that exists with the exclusion of empty space. And there's there's two exclusions. One is empty space, two. The nature of our mind, which is, which is like empty space with the exclusion of those two

things. Everything that exists is a dependent arising. That means it's an effect of a previous cost.

Okay. So this is not necessarily brand new, but the way that we're going to approach it is we're gonna go way deeper than we have in the study of karma. So the study of karma is every thought speech in action that I take plans, a seed that will become the cause for a future effect. Okay. Whereas emptiness is talking about the results of those things.

Emptiness is talking about phenomena and how they actually exist. So you could say karma is the front end it's it's thought speech and action plants, a seed that becomes the cause for a future effect and emptiness. How do we look at phenomena, which you could say is the effects of karma. How do we look at phenomena?

How do we look at reality? How do we understand reality in a way that is not plagued by ignorance? Okay. So nothing exists with an independent existence, which means nothing exists the way that it appears. Now the symbolism here, his blazing sword is the realization of transcendent wisdom, which cuts dualistic appearances.

So Mondu sword is cutting conceptual appearances. It's cutting the way things appear to our ignorant perception. Okay. That's what that sword is. That sword is beautiful. That sword is love. It's it's it's love for, for us students who want to be happy, who wanna be peaceful, who wanna live in reality.

Rather than living in our imaginations, which is, which is really what this is all about. The flower. So his right hand holds the, so the left hand holds a flower. A top to flower is a Sutra called the pro of Parata Sutra. That is the Buddha's emptiness teachings. His emptiness teachings were very powerful.

So, so pro PERA is a Sanskrit term, meaning the perfection of wisdom and emptiness, which is what we're going to be studying is synonymous with wisdom, wisdom of reality. Okay. So the beautiful thing is all of Buddha's teachings had a single aim and that aim was to provide us with wisdom. So out of the Buddhas compassion, he wanted to provide us with wisdom because.

All suffering is a direct result of ignorance. It's a direct result of a lack of wisdom. Okay. So

this is a quote from Shanti Deva and Shanti Deva is a highly prolific author. And, and he has a text called, called the way of the Bodi thoughtful, which is a

staple of across all the Tibetan traditions. Okay. So sh Davis says this entire preparation, the Sage taught for the sake of wisdom. The Sage is the Buddha.

Okay. He taught for the sake of wisdom, thus one wishing to bring an end to suffering should develop wisdom. And then I added of emptiness because that's really there. The two terms are synonymous. Okay. So now every scriptural pronouncement of the bud was aimed either directly or indirectly at attainment of wisdom.

So literally the, and, and it's, it said the Buddha taught 84,000 teachings. Literally all of his teachings had one single aim to provide wisdom. Okay. So now we're going into a very direct teaching on wisdom, which is, which is the study of emptiness. Okay. So just kind of warming everybody up for the journey that we're about to go on.

Okay. So, so again, emptiness or the perfection of wisdom is the Buddha's innermost teachings. Yeah. The innermost essence of his teachings. So you might argue this teaching is the most important teaching that we could ever study. Okay. It's not easy, but you could say it's the most important thing we could ever study

now. Why should we study emptiness? Why should we practice contemplation of emptiness? It's because it's powerful and it eliminates eons of negative karma and it eliminates our present misperceptions of reality to free us from suffering to free us from anxiety, anger attachment desire, obsessiveness, whatever, unhealthy afflictive emotions we have.

Emptiness is like an ATO bomb that can literally just demolish our suffering. Okay. So that's, that's the reason that we wanna practice. And again, emptiness is a very powerful tool to purify negative karma that we've, that we've amassed. Okay. Ooh. It incinerates suffering. Isn't that neat. Isn't that neat?

Oh yeah. Y'all like it. I see David David's like, he did it. He did it. I was all excited when I found that that's an apple keynote thing. So you know, the problem with this is I can't see the top of the slide, so I want to talk and I'm like, what am I looking at? Let me just, and, and you burnt the thing.

I was taking notes over now. It's gone forever and I can't take a note over it. I'll show you again, if you want. Let's go back here. It is. Go ahead. Take notes. And, and by the way, you guys tell me if I'm going too fast and I really want questions. Okay.

So if anybody has questions, shout 'em out. You got your notes down, bro. Okay. Yes, I'm good. I'm ready to hear about how we practice emptiness. Cool thing is you get to see this oblation of suffering. Once again. Two in one, my God, it's the best thing ever. It truly. And now once again, I can't see the top of the slide.

Zoom you're killing me. I know what I'll do. I'll pull it up on my phone so I can do it in two places. All right. So,

all right. This slide says two truths, right? Is that what it says? It does. Beautiful. All right. So conventional truths are said to be true from the perspective of a mind that does not see reality here. Things are true from the perspective of a mind that is contaminated with ignorance. So there's two truths, there's conventional truth and there's ultimate truth.

So it's very, very important as we go into studying emptiness. emptiness is not nothingness. And that's something that, you know, somebody let's say, somebody picks up a, B a book about Buddhism and they start reading and they're like, oh, emptiness, oh, emptiness, oh, nothing exists. Oh, nothing matters. And that is in no way, shape or form what the Buddha taught.

At least the school that we subscribe to. I don't wanna get too far into the philosophical traditions, cuz that could be a five course thing. Bottom line is that we believe in the middle way of existence. You have two truths, you have conventional and you have ultimate. So, so in no way, shape or form does emptiness suggest that things do not exist?

Okay. So this is not a teaching on nothing. It's very important that everybody understand that cuz that's, that's called neoism and, and when people start believing that something is nihilistic, they start thinking nothing matters. Why or why even practice cuz it, none of it matters. Right? And that is not what this is about.

So things absolutely exists in a conventional manner, but they exist in a, they exist discordant with reality, I'm sorry. They appear discordant with reality. So the conventional truth are true from the perspective of a mind that does not see reality here. Things are true from the perspective of a mind that is contaminated with ignorance.

It's kind of like you sit down and let's say, you're, let's say you're a Republican, cuz I know most of you guys are as staunch Republicans on this call. probably not, but I'm but I'm being funny. So, so let's say you guys are, are Democrats

and you wanna sit down and have a meaningful dialogue with a Republican or vice versa or you're a Republican.

You wanna have a meaningful dialogue with the Democrat right now in this landscape of today? How realistic is it that you can sit down and have a respectable, intelligent intellectual dialogue with somebody from, from the opposite party? Maybe you could find somebody that is open-minded enough to have that dialogue.

Unfortunately, due to the landscape right now, it's not, it's not very realistic. Why is that? It's because there's deep ignorance in the minds. Of most people right now, most people are highly biased. They have this multidimensional, you know, millions of particles of, of dust blocking their ability to see reality.

Okay. So they're stuck in the conventional truth, which is the mind that doesn't see reality. Now we talked about the conventional truth. So what is ultimate truth? Ultimate truths are true for the wisdom that directly sees the way phenomena exists. So from this perspective, conventional truths are called false truths.

In fact, one of the things that I learned from Mark which was this may have been one of the most powerful things Mark ever told me was just simply. That the translation from Tibetan into English is called it's Zaden DBA. And I'm really bad with Tibetan. So don't make fun of me, but that means false truth.

So it's conventional truth, it's translated as conceptual or conventional truth, but the, but a more, a much more realistic translation is false truth. So this will all start to make more sense as we go deeper into the teaching. Now the Dalai Lama has this book called transcendent wisdom, and it's a very powerful book.

It's on the slide and you guys will have a copy of these slides. It's very technical. So I wanna be clear if you run out and buy this book and you're new, you might end up being like, I don't know if I want anything to do with this. I dunno if I want anything to do with this to be Buddhism stuff, cuz they're like they're, they're, they're, they're all PhDs and it is written in a very highly technical academic way, but it's one of those things that, so the, the teacher at Indiana Buddhist center is Gela.

He is in fact a PhD, Tibet and Buddhism he's and, and the conversations I've had with him are like, when you first start hanging out around Gela, you're like, oh yeah, he's a guy. He's Indian monk. And he, you know, he seems pretty

simple, pretty easy going. He makes a lot of jokes and then you come back a few more times and he, he he'll catch you slipping.

He'll say something, you'll be like, what just happened. So he is incredibly his level of knowledge is kind of blows my mind to be honest. So. This book is, is he told me a couple years ago, I was at the center and I bought the book and he said you study that until you die. He said, you study that book for the rest of your life.

I was like the rest of my life, this one book, he said, yes, keep studying again and again. So to that book until you die. And it's, he, he says things like this out of compassion, because this book is the sword that can cut our suffering because our suffering arises directly from ignorance. So from his book, he says for a single entity, meaning one phenomena, you know, everything that exists, a table, a chair, a human, a, a, a company, every entity.

We need to understand that they have two modes of existence. There's a superficial mode and an ultimate nature. So every entity has two nature. Those are the two truths. Superficial is synonymous with conventional on the last slide. I said ultimate and conventional. Remember conventional is kinda like false truths.

Dai Lama is prolifically calling it superficial a superficial nature. Okay. So every everything that exists has these two truths question for you, sir? Yes, sir. If I can fire two questions at your rapid fire here. So we're talking about two truths, so. In our Buddhist experience as a whole, are we gonna pursue knowledge about these two truths and about ways of living in these two, or are we going to ignore conventional and only focus on ultimate you've said absolutely to both.

So, absolutely. And you said suffering arises from ignorance and this is a statement that you dropped on Wednesday too. And I told you I was gonna hang back on any commentary on that. I was good to my word, but now, now it's Saturday. So you say suffering arises from ignorance is another way of phrasing that that DKA arises from ignorance question mark.

Yes, sir. Okay. Absolutely. Yep. Duka meaning some SOIC dissatisfaction. Okay. Absolutely. Yeah. And, and Duka, you may or may not know this in the time of the Buddha, they had wagon wheels. and DKA actually literally comes from the way that that word originated I learned is in a, in a wagon wheel, you have these spokes and each spoke goes into a hole, right in the, in the outside of the wheel.

DKA is when one of those spokes gets dislodged. And then when you're riding in a wagon like this, you're just getting thrown around. It's just, it's miserable. So Duka is this reality that everything we do, especially when we're focused on desire and you know, a selfish desire and selfish aversion, or hatred or anger when you're so locked into these two things, it's like riding in a wagon.

That's just throwing you all over the place. There's nowhere to find any piece. So do you feel it would be accurate to say that DKA is a description of what the problem is? And ignorance is why DKA occurs? Yes, sir. Okay. Spoken like a. Highly intelligent individual. Oh, shocks you're too sweet. any other questions?

Did I answer? 'em good. All good. Cool. Anybody else? Any questions do not be quiet. Do not be shy. If you have questions, just shout 'em out. Shout amount. Why is it important to know conventional truth? Its fake truth. Yeah. Great question. So we live in the conventional world, Jason, so it, you know, as we study this stuff, it's really important.

And let let's say each of us goes and you know, we're good little boys and girls and we go and we, we spend an hour a day meditating on this cause I'm sure everybody will. But kidding aside, let's say we really focus on this, right. We really focus on emptiness. If you really meditate on emptiness again and again, you enter the view.

It's emptiness is called the view. If you, if you enter it again and again, you're going to start to understand that conventional truth is completely false deceptive and unrealistic, right? But all of our compatriots, all the other humans that we're around are still living in conventional truth and we are living in a conventional world.

So there's multiple reasons that we must understand conventional truth. First of all, we have to understand the, the problem we have to understand what causes our suffering. And it is the conventional truth that causes our suffering. It's believing things exist, independent of causes and conditions, parts, and the mind that conceives and labels them.

That's the cause of conventional truth. Don't I'm gonna, there's a slide dedicated to just that. But it's very important to understand these two truths. Because if you don't understand the problem, you can't fix it. The other thing is answering your question, Jason, we, we are not learning in a tradition that says nothing exists.

If there weren't, if there was no conventional truth, then there would just be neoism. So conventional truth is very important to understand because things do exist. Things can hurt us or help us, but they just do not exist the way they appear. So did that help, Jason? Yes. Thanks. Great question reminds me of take the blue pill or the red.

There's a little, little bit of matrixy we're starting to get into the matrix. It's funny, cuz I watched that movie when I was really young and I was not into Dharma yet. And it was like what? I didn't understand any of it. And then I watched it again like a year ago and I was like, oh my goodness, this is so DMIC.

Yeah. Blue, blue, blue pillar, the red pill. I love it. So now we're getting into the definition of za DEPA, which I mentioned earlier. So za DEPA or the conventional truth, any phenomenon, a conventional truth or an ultimate truth has both an ultimate nature and a conventional nature. So everything we interact with has two natures.

One is reality. The other one is apparent reality. Okay. So conventional truth or, or conventional nature is the way things exist. They, they exist. In a very deceptive way based upon concepts. Okay. And then ultimate truth is actually how they are, but everything has both of those nature. So you could look at a table and you could say, the table looks like it it's actually a table from, from right there.

I can look at it and say, that's a table. That's con that's conventional truth. Ultimate truth is where you look at the table and you understand it's a result of a thousand different factors that all came together just right. Okay. So I'll get more into that, but, but first I really wanna latest framework for conventional truth.

It's conventional nature is that it exists conventionally by mere name. It's a concept. It's a word. So the, so the objects conventional nature is that it exists conventionally by mere name. It's ultimate nature is that it is empty of self existence. Okay. So we're gonna get more into this stuff. Each slide kind of builds on the previous.

Okay. False truth. Again, when you hear conventional, conventional truth, it's, it's okay to think of it as false truth. So Koon means all and has the connotation of a variety and of many all means false or concealing, by the way, I rarely get into non-English words, but in this particular case, most of the stuff you guys

read from time to time, if you start reading up on emptiness, you're gonna hear everything called conventional truth.

And I don't love that. I really don't love that translation cuz it's not, it's not very. It doesn't express the real meaning of conventional truth, which is really false truth. Okay. The reason that conventional truths are regarded as false is because their way of appearing and their way of existing are totally discording.

They're not harmonies. Okay. They appear one way, but they exist completely opposite. Okay. Everything, we see, everything we interact within our lives is an illusion. It's a facade. And you, and I'm gonna explain how that is now DPA means truth. And in the case of conventional truth, it means it's true from the perspective of the true grasping mind or true.

As far as the true grasping mind is concerned. True. Grasping is, is ignorance. It's grasping something to exist from its own side, which you'll understand more as we go on. In fact, nothing exists at a, as it appears. To the true grasping mind. So there is nothing that is truly existent, truly existing, meaning existing independently.

Okay. Even though from the perspective of the true grasping mind, they are true. So the way we see things is not the highest reality, and that's why we suffer because we see, you know, just as an example, we see our coworker, this is a good one for me, somebody I work with, we see them, they do something, they say something.

And literally, I, I sometimes tend to instantly kind of, kind of go from calm and patient to this. And this is not good by the way, this is Marine anger. you know, so, so my ignorance of reality allows me to get mad or jealous or sad or whatever, all of the negative emotions that we each experience. Is a direct result to ignorance it's because we don't understand reality.

Okay. So things don't exist the same way. They, they, they don't exist the same way they appear. Okay.

Now I'm kind of going through multiple definitions of the two truths because the two truths are kind of like the foundation. Once again, it's very important that we don't misunderstand emptiness. Emptiness is not nothingness. It's not hollowness. It's not, Hey, nothing exists. That's not what it is. It's that things do exist, but they exist differently than they appear.

There's two different ways to see reality. There's the correct way, which is actually seeing reality itself. And then there's a imagined reality. A synthetic imagined reality. It's like imagination. So the ultimate truth is the, is the actual truth. And because the events that make up this world are dependent upon conditions.

Remember karma, we studied karma, everything has cause and effect. It's just cause and effect. The effect is dependent upon the cause. Right? If I hold up this mug and then I drop it, it's gonna fall and it's gonna spill my MAA everywhere. It's gonna. So, so there's a cause a cause would be me letting it go.

It doesn't just, if I let go of this, it doesn't sit here in the air and float, right? Because everything is a result of causes causality. There's nothing in this world that doesn't have a cause with the exclusion of maybe empty space. Okay. The Buddhist do believe empty space is basically a permanent phenomena.

So ultimate truth is that because the events that make up this world are dependent upon conditions, causes and conditions. They lack an independent self. That absence of an independent self nature is the essential mode of existence of entities. So ultimate truth is that phenomena empty of independent existence because they arise based upon causes.

Everything has a cause. Okay. So the mind that apprehends the ultimate nature, which appears in accordance with its reality cogs reality as it is that reality is empty because it is devoid of the Mo mode existence. That is to be refuted. And for that very reason it's called empty is by the way, I love the wisdom that comes outta this book.

I don't love the words because they . I mean, they're, the, the words are very powerful, but they're highly academic. And when you start looking at this, you're like, ah, it's like, what? So bottom line, ultimate truth is seeing things. the way they are conventional truth is being locked up in the illusion of things and not knowing that you're locked up in an illusion.

Okay. So conventional, therefore phenomena exists by the power of consensus, not by their own intrinsic reality. The table, the, the computer or the phone that you're looking at right now is called a computer or a phone because some smart people got together a couple hundred years ago and created the English language.

So it is so we literally just label things and then they exist as those things. That's a part of it. So we're saying conventional truths, things exist by the power of

consensus. Okay. Any questions so far, I lose anybody yet. Thus when something appears either good or bad, it seems to have that goodness or badness as an essential trait.

But if you inspect matters more closely, we see that it is fundamentally subject to change. So everything is IM permanent. Those entities have two natures, one essential, and the other superficial. So once again, main thing we all need to understand is everything has a conventional and an ultimate nature.

By the way, this will make more sense in a few slides. And I kind of thought about doing this, the true truths afterwards, because it will make a lot more sense, but it's kind of the foundation and it's taught in this order. So I'm teaching it in the order that it's taught. Now why should we study empt?

Because it's the Supreme wisdom that acts as the antidote for the fundamental cause of Cy cycle of existence, namely grasping onto true existence. And the instincts for such grasping, which are cognitive OB OBS aspirations. Let me simplify this highly academic talk. Emptiness will kill your suffering.

Emptiness will obliterate your suffering any afflictive emotions that we have, anxiety, depression, fear addiction, obsession, whatever it is. Pick a afflictive emotion. Emptiness has the ability to eradicate it because those emotions, the sadness, the depression, the anxiety, the suffering, the stress there, a result of our misunderstanding of reality.

So what emptiness does is it teaches us how the world really exists. Okay. So why study emptiness? Because it will make you happy and it will completely change your.

Now emptiness powerfully purifies, negative karma. This is pretty amazing stuff here. So there's a suture called the diamond cutter suture. A suture is just a Buddhist scripture. Okay. The diamond cutter suture, the B the Buddha is teaching about emptiness and he says the there's a river in, in India called the gojis or the GGA.

It it's spelled G a N G E S. So you would think it's called the gojis. It's actually called the GGA. But anyway, the, the goji Buddhas says, if you took every grain of sand in, in the bottom of this river, and every one of those grains of sand was a world. so just, you know, just pretend you guys have all been to the beach, right?

At some point when you go to the beach, there's like infinite trillion grains of sand, or I don't know how many multi infinite grains of sand are on a beach a lot. Right? If every one of those grains of sand on the beach was a full world like this earth. Okay. So the Buddhas saying, if you went and you filled the whole entire, basically just let's just say 1 trillion earths, you, you went and, and you filled 1 trillion earths with offerings to the Buddhas and the Bodhi sofas and the masters and all the beings that we consider to be full of love, compassion, and wisdom.

So in, in, in Buddhism, you make offerings to show respect, admiration, and, and to understand what is worthy of following. Okay. So that's a, when you make an offering, it creates positive karma and. Buddha literally is saying, here you go. And you fill in infinite, 1 trillion earths with, with offerings. The whole earth is filled with offerings, gold, silver platinum, precious metals, diamonds.

You, you offer these to the Buddhas, but de Sava that will create infinite. Merit is what he's saying, but reflecting on emptiness for even a little while. Wait, wait, wait. I'm I'm losing my place. The offerings would be immeasurable. Okay. So the merit created from those offerings would be a immeasurable.

The Buddhist says the merit of reflecting on the meaning of emptiness would be even greater. So that's a big deal. So when we start to contemplate emptiness, it demolishes the ignorance that keeps us suffering. It's the bottom line. So that's the reason that it's a worthy use of our time. There's another Sutra called the Toga's treasury Sutra.

It says if one has done all 10 destructive karmas and he engage and he, or she engages in the meaning of selflessness, by the way, selflessness is emptiness which is ultimate true. Okay. They have faith in and admiration for the primordial purity of all phenomena. He or she will not be born in unfortunate realms.

These 10 destructive emotions. I kind of covered these previously murder sexual sexual misconduct. What was the third body? Anyway, basically the 10 worst things you could do. They're in a previous slide. Those things can be purified by, by focusing on emptiness. So emptiness is very powerful because it can purify our mind streams and help us stop suffering and, and, and, and quite honestly stop hurting others.

By the way, these are killing, stealing sexual misconduct, lying, divisive, speech, harsh speech, idle talk. All of these negative karmas that we've created

can be purified by studying contemplating and meditating on emptiness. That's why it's so powerful now, how does it fix negative karma?

The way it purifies negative karma. So the objects of ignorance grasping true existence, true grasping mistakenly appear to be truly existent. Again, truly existent means independently existent, which I'll be showing you guys a slide in just a couple more slides that clarifies all this stuff that you're probably confused about already.

So objects appear and they seem like they exist independently from their own side. What happens is because we think these things are real, then we, then we create negative karma with anger, attachment, delusion, jealousy, pride, all these things. Okay. So we, so we, the reason we're doing these things is because we misunderstand how things are.

So we, we accumulate the 10 non virtues based on the assumption that the objects are truly existent. If we were to think that these objects are not truly existent, we would not harm them, we would, we would harm the grasping. So what we do is when we study emptiness, we're literally attacking the root cause of our suffering.

That's the simple answer. So if we harm the view that we misunderstand reality, then what happens is you're going to slowly start to burn away the suffering. Okay. So self grasping being ignorance, the afflictions and the destructive karmas are all harmed. It's there's a great analogy. If you remove the canvas that you're painting on, you can't paint anymore.

If you take a table and you remove the table that a bowl of fruit is sitting on the bowl of fruit, can't be on that table anymore. So that's what the study of emptiness does. It removes the canvas that our suffering is painted on.

Now we're starting to get somewhere by the way, total side note. I'm sitting here teaching this class and I get a text from some random Buddhist friend that, that, that it's a group text I'm on. And he says, remember guys, things are not what they seem by the way. He's not in this class. So don't ask me how or why he thought to do this, but very strange.

Okay. Now we start to get into now, things are gonna make sense for you. I've done a great job of confusing the heck out of all of you. You're welcome. Now, I'll clarify what we've been talking about. Once, once we get through this class, everything will make more sense. So how do things exist? All phenomena exists independently.

So Lama song kapa is the, like the head patriarch kind of like, sort of, kind of like. A second Buddha that created the tradition that we're a part of our, our temple is a gay Luke temp temple, G E L U G. It's just one of the four schools of Tibetan Buddhism, Luma son kapa talked a lot about how the Buddha was brilliant for teaching emptiness as dependent arising, because it simplifies everything.

Okay. So how do things exist? They exist independently and dependent. Origination is the king of all reasoning. Now we're gonna get into how things actually exist. So the main thing that we all need to learn is something called CPM. It's an acronym. Okay. CPM. The C is that this is how things exist. So now this is gonna start to make more sense.

Things exist in dependence upon three things which are CPM C is causes and conditions. Okay. So.

Nothing just arises with no cause right. I'll give you guys clear. Well, defined examples on the upcoming slides. Nothing exists with no cause. So phenomena exists, independence upon causes and conditions. For example, every one of us is a human. We have a human body. That means a, a mother and a father came together in a sperm and egg met.

And then, you know, that started our human bodies' development. Okay. We did not just poof in our, and, and suddenly we were here. Right. That's not how we got here. So causes and conditions, parts. Okay. Are when you look at a human or what's labeled as a human. Okay. When you look at a human, it has what head, eyes, nose, mouth, ears, a neck shoulders.

Chest torso, legs, feet. Those are parts. If, if something existed and it didn't have any parts, there would be no attributes or characteristics for you to say, oh, that's Jason, right? If I was just a blob with no distinguishable parts, you wouldn't be able to be like, Hey Jason, so things exist independence upon their parts.

So you got causes and conditions. You got parts and you got the mind that conceives and labels it. So

If there's no mind to see Jason and say, oh, that's Jason right then, or even better. If I was born 42 years ago and my parents were like, we're not gonna name him. Right. So if I was nameless, if I was never given a name, you guys wouldn't be like, Hey Jason, you'd be like, Hey dude, Hey guy. Right? So phenomena exists, independence upon conceptual labels, words.

We, I, we impute a word onto a item and that brings it into existence as that item. Does that make sense? So this is the most important thing that we all have to. So, so really you guys, if you really wanna learn emptiness and study it, this is the most important slide you have to memorize CPM. If you don't memorize CPM, this is all worthless information and you're gonna see it and it's not gonna register.

It's not gonna, you're not gonna, it's not gonna logically make sense to you. The only way to really learn emptiness is you have to learn this and then you can start to meditate and apply it. You can go around applying it to everything you. Okay, but without this, you're gonna be lost at C for lack of better words.

Okay. By the way, what what time is it? Let me see.

10 58. You know what I think I'm gonna do like one or two more slides and then we'll take a restroom break. Is that cool with everybody? I know everybody's mind is mush, but a couple more slides since one. So again, all phenomena exists independently. Nothing is inde, nothing exists independently. So that's, and, and, and the things that it depends upon are CPM causes and conditions, parts in the mind.

And if you need a acronym, , I don't know why I came up with this, but I came up with AC with an acronym. That's very hip hop can't phase me. Okay, very hip hopish. You can't phase me CPM. Now I know that's totally goofy, but guess what? You guys are gonna remember it now. You're gonna be like that. Dork made this thing stick, and then you can actually contemplate it.

CPM can't phase me, but you gotta, you gotta memorize causes and conditions, parts, and the mind that conceives and labels them. That's how everything that exists. It actually exists. Okay. Now

things exist and appear discord. So I've been talking about this the way they exist and the way they appear is different. Totally different. The way they exist is the ultimate truth. The way they appear or seem is conventional truth. So now that I've explained this better CPM, now you start to see C CPM is the left column.

So things exist, independence upon causes and conditions. That's the. The way they seem to exist is they seem like they're independent of causes and conditions. So when I, when I just showed up on the zoom, when you first got here, you were like, oh, Jason, your mind was like, that's Jason, your mind. Wasn't like, oh, he's in, he's a dependent origination.

His parents had sex. And then he came, you don't, you don't, we don't understand reality. We just think, oh, that's Jason. And then guess what happens when you, when you're interacting with people, you label somebody as a jerk. And then when you see him, your chest burns, cuz he's such a jerk. He's so selfish that guy's so selfish.

I do so much for that guy. Hey, why doesn't he understand what I do for him? This is not cool, man. I'm doing so much for that guy. And then guess what? Every time you see that guy, you feel anger, hatred and rage in your heart because you believe. That he is a jerk. You believe he's fundamentally a jerk.

That's why this stuff matters is because all of our destructive habits and emotions are based on the ignorance and the right column, because we think he's independently a jerk. We just think the guy's a jerk. So that's why we have to learn this stuff. So the, the way things exist is they're dependent upon causes and conditions.

Guess what, if you really think somebody that, that, that you know is a jerk. I want you to tell me where on their body is their jerkiness. Is it their elbow, man? That guy's elbow. That's where his that's, where he keeps his jerkiness. Where's it at? Is it his kneecap? Of course, it's nowhere. You can't find it right.

You can look all everywhere in this guy's body and you're not gonna find a jerk guess where the jerk comes from right here. You're imputing a label. So, what we do is we create our own problems and then we get mad at 'em as though they're coming from out there. I'm so mad but, but we're Purdue, we're creating it.

We're so crazy. And we just don't understand it. So again, I digres with my great add D things appear and exist differently. Two different ways. They're at odds. We've been snookered. We've been bamboozled with that, right? Cause column now CPM causes and conditions. Things exist in dependence, upon causes and conditions, parts, and the mind that conceives and labels 'em.

So they depend on parts. So the only reason you can say I'm a human is because I have a head neck, shoulders back, stomach, chest, blah, blah, blah. I got all my body parts. If I didn't have all these parts, I wouldn't be a human. Right. You wouldn't be like, oh, that's a person. Right? So we exist the car. You look at a.

If it didn't have wheels, tires, steering wheel windows, doors, you wouldn't be, wouldn't be a car. It would be something else. It de it exists in dependence upon its parts. Without those parts, it doesn't exist. Okay. So, so, but when we see the

car, we don't think, oh, that's a car that exists independence upon a tires, wheels, doors, windows, seats.

You're not, we don't think like that. We just think it's a car. We think it exists out there. Okay. And then lastly, it phenomena exists independence upon the mine that conceives and labels them. Now we think things exist the way they seem to exist is independent of our own labels. So that is the biggest issue is that we don't realize we're creating all the suffering inside of our minds.

We're creating it because of ignorance because we're ignorant of that left column. So, how do we eradicate the ignorance? We eradicate it by again and again, becoming familiar with reality, which is the left column, which is the ultimate truth. Okay. I think this is a good stopping point because

everybody's brain is probably destroyed. Let's pause for Q and a. Before we take a P knee tea break.

Did I totally confuse everybody? Honestly, be honest, not much. I do have a quote that I'd like to bring up when you told, when you were mentioning about calling others jerk. Yeah. So it says I am not what you think I am. You are what you think I am. Oh, I like that. Can you say that one more time?

It's like the matrix. Yeah. I am not what you think I am. You are what you think I am. Hmm, brilliant.

Because because when I'm calling somebody a jerk, where's that jerk coming from, it's coming from within me. I'm seeing that person and I'm judging them and then I'm calling them a jerk. So I am the jerk. Not them. I'm the jerk, the jerk, the idea of them being a jerk is coming out of me. Right. That's I love that quote.

That's beautiful. Yes. Thank you. That's really, that's really wonderful and appropriate to this teaching. Anything else guys, before we take a break, any questions? Does this kind of make sense to, to you guys? Little

little bit emptiness is not easy. Doug, what do you think? Doug say something

yeah, no, it's it, it, it's something that you have to hear and you have to think about it for a long, long time and, you know, and, and you have to have those little arguments with yourself. Right. You have to say, well, this doesn't make sense, you know, and, and you think about it and you think about it and you sort

of, you know, resolve one item and, and then, but, but then you're like, okay, I'm okay with that.

But then this other thing and you, you just have to do that for years on this. Yeah. And the reason it's so complicated is, you know, first of all, there's a lot of info to, to, to go through. Second of all, it is discordant to how we view the. I mean, every one of us, we were taught from a very young age.

I'm guessing most of your most of your parents were not, you know, Buddhist. So we're taught, you know, that things are what they seem, you know, and then we go through life and when we don't get what we want and life doesn't go our way, we're totally broken and sad and depressed. And, and if only we were taught the highest reality things would've been a lot different, but now we've been given it.

So we're very lucky. So that's great. All right. T knee P break. Does that sound good? It's 1106, maybe come back at 11, 16, 10 minutes. That sound good. Cool. I'm gonna pause the recording here, right? Like I did on Thursday. Absolutely not. Yes, of course. I was doing the math in my head. If there were any double negatives, you were just pulling my leg there.

you're so silly. And thank you. Thank you for allowing me just for anybody that's interested. I always find it very beneficial when I'm learning something new to talk to other people that are early in their journey in whatever that thing is. So if anybody feels like they're early in their Buddhist journey and would like to get together and talk about where they're at currently, I've got a few people that are interested and I'm thinking we're probably gonna put together a little zoom meeting just to chat about what our experiences are.

Nothing, nothing led and nothing with any of maybe some of the. Super smart people there to judge us. Give us just a chance to talk about what we've experienced so far and what works for us, what we like, what we don't like, and maybe learn a little bit from each other. We can talk about how great Jason is at doing this, things like that there.

see. I'm being nice to you now. So if anybody's interested, let me know, shoot me a message on slack or in zoom. And I will totally put you in the loop when we put that little meeting together. Thank you, Jason. Yeah. Thank, thanks again for doing that, David. I think it's awesome. And we really should look for opportunities to do this kind of stuff where we get together and, and talk and analyze like, Hey, we're learning these things.

What do we think? So I, I just think it's such a great it's a great chance to build some community, especially now where a lot of us are more isolated than we wish we were. So. Cool. So as we kind of get back into the class, does anybody have questions now that you've had a sec to digest some of the onslaught of data I threw at you?

Does anybody have questions about anything?

I know somebody has questions and they're just like, eh, I don't really wanna, yeah. Dave, do what I keep talking. I follow your track of emptiness will destroy ignorance. Ignorance is going destroying ignorance will lead to better karma. I follow that. I follow the two truths. I'm not connecting the two topics together though.

I'm not connecting emptiness to the two truths. What am I missing here? Yep. Great question. So I'm gonna get into like in a couple slides. I'm gonna be, we're actually gonna start looking at it's one thing to say, Hey look. The way things exist is independence upon causes and conditions, parts in the mind.

That's one thing to just say that, but then you, you really have to take that and you have to start applying it to things in, in the world. And to, to directly answer your question, the ultimate truth is that all phenomena exist with no independent inherent intrinsic nature. That is emptiness. So, so EV so when we, when we talk about emptiness, things are E empty of an independent self existence.

So what things are empty of actually going back to the slide that we're on, this is a perfect segue. What things are empty of I'll show you guys.

Okay.

Okay, there we go. All right. So the left the left column,

the left column is ultimate truth. And so, so when we say the way phenomena exists is independent upon CPM. Remember can't phase me causes and conditions is the C P is the parts M is the mind. So everything that exists, exists that way. So what it's empty of is its opposite. So when we say something exists, independence upon causes and conditions, it's empty of existing independently.

Of causes and conditions. So empty just means it's it's lacking that particular attribute. Right. Does that make sense? It does. Yeah. I failed to connect those

dots like that. No, no, it's cool, man. It's a great question. I'm sure. I'm sure. Like six others had the question and they're like, I don't wanna ask this.

So thank you for asking and anybody else, does anybody else have questions and please do not be quiet. If you have a question it's really important. This is a topic where you could misconstrue misunderstand it. And so I really want you guys to feel free to ask questions, Julio. All right. So we're pretty much done with this slide.

And again, the way things exist are on the left. We call that ultimate truth and then the conventional truth re remember conventional truth is false, false truth. conventional truth is I'll give you an example. You're driving on the highway and somebody cuts you off and makes you think you're about to get in an accident.

Anybody ever had that happen.

So when that happens, don't you get that? You get really irritated because it's like, you almost just made me get in a car accident and we almost all died because of you because you needed to cut me off and get into my lane. So I think even reasonable people, when that happens, we get there's an emotional feeling inside of us, but what happens next?

it's what happens next is where we believe that that guy is a jerk and we don't believe so. What we do is we call him a jerk and then we, literally, what we see is this guy is horrible. And some people. All right. I'm gonna tell you a quick story. I don't wanna digress too far, but this is kind of funny a couple years ago.

I think I got told you guys a couple years ago. No, I don't think I told this 2018 new year's going into 2018. I was in Chicago. I'm meditating. I'm doing Tonglen, which you guys will learn. And some of you may already know, but I'll be teaching it in the coming week. So I'm doing Tonglen, which is where you, you breathe out, love, you breathe out white light, and then you, you kind of visualize it.

You're extracting, people's suffering and you take it into your heart. So I was doing Tonglen and whenever I do Tong for animals, I just start crying because they're especially the animals in these facilities where they're being farmed is this horrible existences. So I'm sitting there crying and and then I'm, and then, you know, so I had this great meditation and I felt pure compassion.

And then later. Where me and my family I'm, I'm driving us from Chicago back to Indy and this guy cuts me off and he did it in a way that was da it was very dangerous. And he almost caused me to get into, to, he almost caused me to hit him and the cars were real tight at that particular time on the what's that road from Chicago to here, I it's a two Laneer, right?

Whatever that road is, I forget what it is. So the, the cars were real tight, you know, and cuz they get kind of backed up and then everybody's on each other's bumper. This dude cuts in and something happened and the old Marine came back. Even though I did compassion meditation that morning and I was crying and I just saw.

And I basically wanted to do certain things to him that I'm not gonna share with anybody because it doesn't help to talk about bad, negative, violent actions. But that was what I was feeling. So that moment I'm seeing this guy. There's a reason that I'm sharing this for, for two reasons. Number one, as we progress on the path, you're still gonna have instances of negative emotions.

They're gonna come up. This is not a linear path. You're not going from like, I start here and then I go up, I go up, I go up in my experience. It's like a circle, right? It's like, like the, you, you start in the middle and you're when you first start circling you experience those negative emotions. Often they repeat, they repeat the bigger, the circle gets the less frequently you experience negative emotions.

Right? And then eventually you get to a point where it's like, you just don't experience negative emotions anyway. So, so the, the two reasons I'm sharing this story, number one, As, as you continue, especially if you're new, as you continue to study meditate and build love and compassion, it doesn't mean you're just suddenly not never gonna be mad at somebody again.

Right. It's just, that's not realistic. So that's the first thing. And don't think that there's something wrong when that stuff comes up. It's just natural. It needs, we need to keep purifying. But the second thing is when that happened to me and everyone here is, has anybody here never been mad? Can you raise your hand?

If you've never been mad? Everybody's been mad, right? When you get mad, you're not like, Hey, I'm adding I'm. So that guy that was on the, on the road, right? He, I, I really believed he was a jerk. I thought he was the worst human being ever born on any planet in any universe ever to exist at that moment. I that's what I thought.

And I thought he was a jerk from out there. I didn't think I was adding anything to that, but now if you look at that, How many times has somebody cut in and you're like, sure, go ahead, sir. Please. By all means, right. We've done that before too. And why, so then why is for this particular guy he cut in and then I lose it in my mind.

It's because I'm creating the whole thing. That's 0.3 down here, dependent upon the mind that conceives and labels. I, my mind saw this and for whatever reason I felt so the way he, I don't wanna get too far into what he did, but he, but I, I was, justifi justifiably upset, but it's a choice. So the mind that conceives and labels, something, we are creating all day long, we're creating the situation.

We're projecting our whole world right now. That doesn't mean we're creating a table by looking at that thing. That's that's to be labeled a table. That's not what it means. We're not producing physical material. We are definitely producing. Oh, he's good. He's nice to me. She's horrible. I do so much for her.

She just doesn't understand it. Oh, this guy, I don't care about him. We're CR we're creating that. Okay. And that's what this emptiness is, is we need to learn the true nature of reality so that we can see what we're doing and then cut it and stop it. Because once we cut that, we're gonna be completely peaceful and blissful because we're not gonna be running around creating stories about how that guy was a jerk for cutting me off.

So, all right, now we're getting into something called the object of reputation. So the object of reputation is the independently existing phenomena in that last slide. It's the right column. It's just the opposite of CPM. That's all it is. It's the opposite of CPM. So the object of reputation are objects, which seem to be truly existent phenomena, existing independently of CPM causes and conditions, parts in the mind that conceives and labels them.

Those are the objects of reputation. Okay. By the way, this whole emptiness thing applies to the self and to phenomena. So usually the way that the masters teach is first, you start contemplating the emptiness of yourself, of, of the me, the eye. Then you start contemplating the emptiness of all phenomena, but the equation is identical.

It's identical. Everything. There is nothing that doesn't exist in dependence upon other things. Okay. CPM, everything exists and dependence upon CPM. So what we're trying to refute is you have to get really, really familiar. And this kind of goes back to what Jason asked earlier. Why should we study conventional.

because you need to know what, what you need. You need to know what you're supposed to be fixing, right? It's like, you gotta know, you gotta admit you have a problem before you fix it. Right? All self-help groups, you start by admitting you have a problem. Now,

when we investigate,

we need to analyze how these things appear to us. Because the, especially when this is new, kind of like Doug said, this is something you can do for years and years. And, and still, it's not like you, you know, we all have different karma and we have different understandings of this stuff. But, but this is something you have to familiarize when you familiarize this into your mind and you, and you do it so much that it becomes a part of you.

Your whole view is gonna change. And you're not gonna get mad at that guy when he, when he cuts you off, because you're gonna say, oh, I'm creating that. I'm, I'm, I'm calling him that thing, but it's coming from inside of me. It's coming from my mind. Okay. So we need to deeply analyze and investigate how things appear to us.

Then investigate how they actually exist. And we need to understand the contradiction. This analysis must be done again and again, to loosen the hold that ignorance has on our perception of reality. Once again, emptiness is not non-existence non-existence would be called neoism. And the reason that it's really important that we don't.

Start thinking this is non-existence is because if you think something's non-existence you start thinking, oh, it doesn't matter. I'm just gonna go out in the road and play in traffic. I'm gonna go jump rope in traffic. Like, no, that's not things we are not, this is not about life. Doesn't matter, nothing matters.

This is also not an excuse to go out there and lie, cheat and steal and do everything you want because it's just empty that it's not that at all. In fact, this is a beautiful point. One of the, one of the ways that, you know, if you really are beginning to realize emptiness is your compassion starts to grow.

I mean, your, your compassion really grows. And that is a sign that's known to be a sign of having realized emptiness. And the reason for that is because you start to see the truth and you feel an inordinate amount of sadness about all the avoidable suffering that happens every day. It's all avoidable.

Okay. So, so what DLA is saying here is that things are not nonexistent. And we know that because they can help us, they can hurt us. You know, if you, if you run into a wall that's gonna hurt. It's not like, Hey, the wall's empty doing, that's not, that's not what this is at. All. Things still exist.

Conventionally. They still, they still perform a function. A wall is holding up a building. And if you run into that wall, it's hard and it's gonna hurt. So that's not what emptiness is. Emptiness just means there's two different ways to view reality. And we cause all of our suffering by seeing things incorrectly.

Okay. So just again, making really sure that we all understand emptiness is not non-existence. And once again Dolly Lama's paraphrasing Nagara. And he's saying, if you just reflect on the fact that the premise upon which I argue for emptiness is dependent origination. That alone reveals it by emptiness.

I do not mean nothingness. Emptiness is not to be equated with me or nothingness. It is simply the absence of inherent independent existence. So the fact that emptiness is dependent origination or dependent existence, it's obvious that it doesn't mean nothingness because we're saying that things exist as a result of a cause.

Right. We're saying everything that exists has causes and they're the result of causes. Right? So again, just making sure we don't go off and start thinking, oh, nothing matters. I'm gonna go down and Rob the liquor store because Jason said it's empty. That's not it. That is not it at all. Emptiness just means CPM.

Causes and conditions, parts, and the mind that conceives and labels, that's how things exist. Now. One of the really beautiful quotes that I like is Shanti Davis says that emptiness is like the mother of spiritual awakening. When you, when you hear things like this, you really should pay attention.

Like, oh, this, this great master is saying, this is the mother of spiritual awakening. That means it's the literally, it's the end all be all of spiritual awakening. So emptiness is so important and so powerful. It's not easy as you guys have seen your heads have been all discombobulated for the last hour, because it's not easy to learn, but it's, it's like.

A nuclear bomb to eradicate suffering. That's really what it is. And this slide really tells a story. The Buddha taught 84,000 teachings because there are 84,000 mental afflictions and those 84,000 can be condensed into six or five anger, attachment, delusion, jealousy, and pride. That's the five poisons anger, attachment, delusion, jealousy, pride.

I have it listed differently, but those five are then condensed down into one self grasping ignorance. That's the mind that sees things as the opposite of CPM. It's the mind that sees the guy that cuts you off and thinks he's a jerk from out there and that you didn't put any jerk this onto him. Okay. So that's, this is why.

Emptiness is a highly worthwhile way to practice. Okay. Now the good stuff. Now we start doing examples so that this can kind of make more sense for us. So how does a tree exist now? The, when you see it, it's just like, oh, that's beautiful. Look at that beautiful tree. Right? That's just what we think. But the way it actually exists and the way it appears are two different things, right?

It appears one way, but it exists in a different way. So now we're gonna go through some examples of how things exist and I encourage everybody to spend time. After this class, spend time sitting in meditation and, and sorting this out, reflecting. And the it's so easy to reflect on this, cuz you can look at your own life.

Look at myself, look at the PLA the house I live in. Look at the job. I have look at my family, husband, wife, brothers, and sisters, everything that you interact with TV. When you're watching movies, you can use this stuff. You have to apply it. If you just leave this on the slide, you will not get anything out of it, literally nothing.

But if you start applying it, you'll notice a perceivable difference. So the tree depend, the tree exists in dependence, upon causes and conditions. What are the causes and conditions that cause the tree to arrive? See the seed, there was a seed that was planted in soil, right? We all know this. This is how trees and plants grow seed there's water.

There had to be enough water and moisture for the tree sunlight. The soil had to be the right mix or chemical properties in order for a tree to grow and temperature. There's probably more, by the way, I'm not very good at science, but this is the gist of it. Right now. That's the sea of causes and conditions.

And you can apply this to anything. You can apply this to your phone or computer that you're looking at right now. What were the causes and conditions of that phone or computer? There was an assembly line. There were a bunch of people designing it. There was a whole company thinking about how to produce this thing.

They had to go and get the natural resources, the metal and the glass and all this, all this stuff comes together. Everything has causes and conditions. Right?

Make sense so far, does. E everybody with me. Any questions about the causes and conditions for the tree?

The parts pretty simple. The parts of the tree are the roots under the ground. You got the roots, the trunk, the leaves, the flour, the fruit, the seeds that they drop. All of this is the parts of a tree. Now the, the tree exists independence upon its parts because we would not call it a tree. If it looked like a big giant 100 foot block of ice, then you would call it a giant block of ice.

You wouldn't say that. Look at that tree, your friends would be like, I'm taking her to the doctor, right? They would say, I mean, that, that's how it works. You look at the parts, you look at the characteristics and those characteristic. Are the cause for it to be considered a tree, it exists independence upon those parts.

Right. It's pretty, pretty simple, right? No, I'm seeing some, some confused faces. Does anybody have questions about the parts? No. Okay. okay. Now the mind that conceives and labels them, this is your mind becomes aware of the basis of designation, by the way, if we really wanna be technical, that is not a tree that is the basis for designation tree.

There's something there, but it's not a tree until I say tree, right? You have to see this thing, which is called the basis of designation. You could also call it the base to be labeled. There's a teacher named Lama Zopa Che. And he, you know, I really love some of his books about emptiness, cuz he says. Go around and just look at everything and say, that's not the wall.

That's the base to be labeled wall. That's the base to be labeled Tonka. That's the base to be labeled a Buddha, by the way, Buddhas are empty. You know, like most religions would be like, now are the Buddha's not empty? Everything else, fine. Not the Buddha. That's not how we roll the Buddha's empty. Guess what?

Emptiness is empty, everything's empty. So the tree is existing in dependence, upon causes and conditions, parts, and the mind that conceives and labels it. When you look at it, this stuff is not obvious, right? We're not like, oh, that that's a basis for designation tree that I'm imputing the label tree onto.

That's not how we're thinking about. Right. And remember the guy that cut me off, I wasn't like, I'm gonna, I'm gonna impute the label jerk on you. If you're not careful, that's not how you think. You're like, you're like instantly enraged. You're not thinking or, or sad or lonely or whatever. Pick a mental affliction.

They, they, they don't come up because we realize the mechanics of how they come up. They come up because we're ignorant of those mechanics. Does everybody understand this now that we're going through some real life examples,

any questions?

Okay. Now,

so we just went over how the tree actually exists. How does it appear to exist? Cause this is the object of reputation. The object of reputation is the false view we have to, we have to repudiate or refute the, the false view that is really driven by our ignorance, by our not understanding the reality. So here's how it seems to exist.

First of all, when we look at something, they seem to be independent of causes and conditions. We look out there and it looks like that thing that you would label a tree is out there just existing on its own. It looks pretty sturdy if you push it, it won't fall over. Seems like it's independent to me, but that's not how it is.

Right? Cause we just went through the example, the seed, the water, the moisture, the soil, all that stuff is what AR what caused this and allowed this tree to arise. Right. But it doesn't seem that way. It doesn't appear that way. So remember this point that we're on in the seven point, mind training, trained to view all phenomena as dreamlike.

Okay. When you're in a dream, it seems like everything is physical. It seems like you're in real life, but then you wake up and it's like, oh, that was just a dream. Right? Same thing here. The tree elusively appears as though it's independent, but it's not independent. Okay. Parts. Although we see the parts of phenomena, they don't, we don't consciously think that the entity exists independence upon its parts.

We just see it and think tree that's all it is. We just see it. And we think it's a tree, but in reality, What makes a tree, a tree it's the, the, the branches, the trunk, the leaves, the whole thing, all of those characteristics make it a tree. That's why, when you see that tree, you're not like, Hey, Jason, you're not calling the tree, Jason, because we have totally different parts.

Right? Pretty simple, I think. And then lastly, the mind that conceives and labels them, we don't understand there's a typo there we're we don't understand that

entities exist independence upon our conceptual labels. We think they exist independently out there at finger point as self existing self sustaining entities.

So essentially the tree is empty of independent existence. It is not independent. It, it, all of these things come together in order for it to be a tree it's a conventional designation. It, it, it, it exists independence upon CPM. Okay. But it doesn't seem to exist that way. That's the problem.

All right. Now let's get into some people.

How does a person exist? First of all, causes and conditions, sperm and egg come together. I think we all know that we learn that fairly young. The mommy cares for the child. Dad, daddy does too. No offense to the dads and dad care for the child. The baby needs food, water, shelter, clothing, everybody kind of knows how this thing works.

Right. So that's how the, that's how a human comes into existence. When I got mad at that guy on the road, I wasn't like I'm mad at whatever that is. That's a result of a sperm and an egg and a mom and a getting fed by the baby bottle. I wasn't thinking that way. I wasn't like this is a optical illusion that I'm looking at.

I was like, you're a jerk that. And so that's why the ignorance is, is it operates because we can't, or the, the suffering, the anger, the, the attachment, the, the delusion, the jealousy, the pride, this stuff all operates because we don't realize the truth. Right. So humans, this is how a person exists. The parts, head, arms, torso, legs, feet, toes, nails, skin, hair teeth, blood, urine, feces, semen, oil, fat, there's all kinds of stuff inside this body.

These are all the parts that make up a human. When you see somebody you're not like, oh, that person has feces inside of them. that? I mean, I did I say that out loud? I wish I did it, but that's reality. Right? It's just nature. But we don't see that way. Especially when we're looking at somebody, a, a guy or a girl he thinks attractive.

Oh, I bet you, you're not thinking that way. Right? You're not thinking about the reality of the body and the book That the Shanti David book where the Dali Lama, the Dali Lama book, I was showing you guys, he talks about how the human body ISPU, but we look at it and we think it's pure, we're intoxicated by it.

And then he even talks about how you know, you put cologne or perfume on that body, and then you're thinking, oh, that's so attractive. Literally, it's two different things. You've got cologne. And then you've got the body. If somebody doesn't shower for two or three days, how's that gonna be? You, you know, like, so it's, it is an, it's an illusion, the whole, thing's an illusion and it's driven by ignorance and desire and aversion and all that.

Okay. So causes and conditions for the human, the sperm and the egg, mommy and daddy come together. That's the causes and conditions. The parts are just head, arms, legs, torso, right? And then the mind that conceives and labels, the person is you see a basis for designation. On the ultimate level. You can't say that this is Jason.

This is the basis for designation that you put from your mind on here, you guys see this, whatever this is, you see it. And you say, Jason, right? Or Doug or David or Jason or Kaia or Thomas, or blah, blah, blah, blah, blah. It's the same with all of us. You see the basis for designation and you impute the label and you, but you think that that's Jason out there.

You think that's really independently, Jason. Right? Any questions?

This last one feels like the toughest one. The idea that for something to exist in the ultimate truth, there must be some sort of acknowledgement from a third party. That's what it sounds like. . Yep. And so you have to look at the situation and there's a difference between existing independence upon and producing.

So we're not producing with our labels. Right. But if let's just say, theoretically, the name Jason didn't exist, would you be calling me Jason or let's, let's say theoretically, you couldn't see. And you couldn't hear because you had, you know, issues with that. If you, if you can't see in UK here and then I, and then I'm standing here, would you be like, Hey, that's Jason, you can't really label me Jason, because there's no awareness of that, Jason.

So it's, it's almost like, it's so simple that it seems complicated. So nothing are, I mean, think of it this way. Right?

Let let's just say, theoretically, hypothetically there was a corpse and, and I was, instead of like this pretty Buddhist stuff back here, there was a table, there was a steel table and we were in a mortuary, a Mor. And there was a corpse right here. Okay. Just, can you guys all kind of visualize that? Okay. If I were to ask you, what do you think this corpse's favorite song is?

What would you say? Does he like Sinatra, maybe a little hip hop, rock and roll classic rock. What do you think the corpse's favorite song is? Anybody? It's a little bit of a trick question. Stairway to heaven, stairway to heaven. Great song. Oh, I'm just guessing. Great song. So no pun intended. So the corpse's favorite song is not stairway to heaven it as great as that suggestion is only because the corpse has no awareness.

The corpse doesn't have a favorite food, a favorite song. The corpse cannot call me, Jason, can't call you David. It can't call any of us. It can't study. Now the mind that left the corpse is doing something out there in the next, in the next life, but the corpse is not able to perceive and label. So if that corpse can't perceive and label then, then how can I be Jason?

When it's sitting there in the same room as me, the only way I can be Jason is if. Somebody comes up with the words, J a S O N in, in the alphabet, the alphabet gets created by humans, by the way, somewhat arbitrarily, Hey, let's create a code. Let's create a secret code that allows us to communicate so that we can get things done faster.

All languages is a older version of computer programming. That's all it is. It's a, it's a, it's a symbolism. It's like a special key to it's a special key to speed up our ability to interact with, with each other as humans. Right? So the problem is you, when you see me, you fuse the basis for designation, which is this thing.

Let's just say the nameless thing right here. You fuse this with Jason, right? That's the issue is you're fusing the label and the basis to be labeled into one, not understanding that the label's coming from you. Does that help or no, kind of, I've got a, I think I've got a lot of a lot of studying on that one.

The idea that part of your existence is based off of us around you, that it is dependent on us. That's I'm gonna have to think about that one for a minute. Yeah. It's a, it's a, it's a little bit deep. , it's the very nature of reality that we're talking about. Yeah. Well, it's also similar to everything is relative to everything else. Exactly. Yep. Yep. It's it's similar to that. Yeah. We, we call that mutual dependence, right? So without fat there can't really be skinny, right? without tall, there can't be really be short. If there was no fat, you wouldn't even know what skinny is because you wouldn't have a, you wouldn't have a frame of reference.

Right. And now, but what we're talking about here is the mind that labels it and everything is, is that way. When I first started studying emptiness, what I would

do is I would, I would meditate on the breath for five or 10 minutes and get myself calm. And then I would say, what am I, what am I, what is this, Jason?

And then I would look at the words, J a S O N. And I would analyze them. And I would say, what, what is, what is this, Jason? What is this? Well, it's, it's five letters. I think Ja it's five letters. Each one of those letters came from the alphabet that some dude or dudes created in like 1800 or 1700, whenever it was created, it just it's manmade.

It's synthetic it's like, if I was to say Hey, your name is you're the, you're the pink gummy bear king. And I just come up with that cuz I'm creative. You're you're you're now the pink gummy bear king. Well, okay. That's interesting. But what's the basis of that. So the point is you have this thing called language, right.

And it has has letters. And then if you start picking those letters apart, it's like, well, okay, that, that, I guess my name is can, you can easily separate it. And then the letters themselves, how do they exist? Well, if you look at the screen, you know, the word mind becomes aware. The only reason you can see those words.

Is because there's a contrast, there's a blue background in white letters. So if you start thinking about all this, and then you think about the spoken version of your name. So then the question is, okay, so, so are you the written version of your name or are you the spoken version of your name and are those two things the same?

So you, you can analyze this stuff without a teacher. All you need is a quiet room to sit in and, and you have to be very curious. What is all this, how does this, how does this all exist? Right? That's that's what I used to do. So the, the, the, your name, the, the letters of your name, the spoken word of your name, and then what about the thought, the thought of your name?

What does that even look. Can you take a picture of that thought, this is how you break it down and you start analyzing and it's that CPM that you that's the framework. You wanna look at the CPM and then you wanna compare how things appear versus how they actually exist. I know that's a lot to swallow.

Any questions?

Everybody's good.

This is slide number 29. So we made pretty good progress. I'll show one more slide before we, before we stop, cuz this is, this was me in the car.

this was me. When that guy cut me off. The morning during the morning, I was crying for all living beings, crying for their suffering, wanting to save all their suffering. And then the afternoon I wanted to hurt this guy, cuz he cut me off. it's just, it is what it is now. How does anger exist? Because remember everything is empty.

That means everything exists differently than, than we think it does. Everything exists differently than it seems to exist. Right? So how does anger exist, causes and conditions by the way you guys can use this framework for everything, everything you've ever known, you can plug it through this framework and you need to analyze, does it, does it make sense?

Do not take my word for it. You, you really have to analyze so anger, the causes and conditions are external stimuli. By the way, all external sense stimuli are sight, sound, smell, taste, bodily, tactile sensations and thoughts. That's all there is our whole existence is those six things, which by the way, as a side note, that's kind of funny.

I find that funny, everything we've ever known seems so real, but it's just sight sound, smell, taste, touch, and thoughts. Crazy. Okay. Now the external stimuli comes in. It's a, it's a sight, a sound, a smell taste, or, or a thought, a touch or a thought. And then it leads to an unpleasant feeling. Okay. So a feeling I Buddhism a feeling is something that's pleasant, unpleasant or neutral.

It's not like a how, oh, I'm feeling mad or I'm feeling sad. A feeling is just a categorization, pleasant, unpleasant, neutral. Okay. So a feeling comes in based upon this stimuli. It's the guy that cuts you off, right? Cuts you off on the highway. An unpleasant feeling arises by the way, this is happening in fractions of a second, right?

Unpleasant feeling. And then the unpleasant feeling arises. And then we are actually, we don't realize this. We are a verse to our own feeling. We're not even really reacting to the outside world. We're reacting because we're mad that we were just feeling scared that we got cut off this, this should make you laugh because we are so ignorant.

We're confused. We think we're mad at the guy, but we're mad at the feeling we're feeling inside, you know, so we're really mad at ourselves. So the cause

comes in and then what are the parts of anger? The parts is just this collection of sensations. It's maybe your chest is hot, your heart's pounding.

Right? Adrenaline's going, you wanna, you wanna go and do something? What the biologists call it. Fight or flight, right? Fight or flight. There's another one fight flight or freeze. I think now they added freeze. The three Fs. So you have all of these things happening, and these are the characteristic parts.

You could do the same thing with anxiety, fear, desire, addiction. You could analyze your addictions, whatever we know, everything we know we can analyze using CPM. There's nothing off limits. Okay. And then the mind that conceives and labels it. So we become aware of this basis of designation to be labeled anger.

Remember, it's not anger, it's a, it's a basis to be imputed anger. We put the word anger on top of this. What are all these things on the parks? Right? And this happens based on the mind, seeing the characteristics. And then we fast. A conceptual label called anger onto all of these sensations. Like the, the aversion, the, the resistance, the, you know, the heart's beating too fast.

We're really tight. All your muscles get tight. Blood starts pumping into your, all your limbs, your legs and arms, because you're ready to fight that. And then we, and then we call that anger

questions.

No. Does this stuff make sense or is it like totally like a foreign language?

What do you think Andrew? Oh, I, I was on a call. I missed the last couple last, probably 15 minutes of that. I'll to go back. So what about before the 15 minutes? I mean, this is it makes a lot of sense. You know, it's stuff that I've been working on and you know, that we've talked a little bit about during the morning meditation and stuff, and I mean, it, it definitely, it can be frustrating initially to kind of try to look at things with the reality that like the way we're interpreting it is our projection, because then it forces us to take a little bit more responsibility for ourselves.

But like I've found it the more I kind of, the more I commit to it, it it's, you know, while it was initially a little bit frustrating, it's been relieving. The more I commit to it, the more I kind of let let go of my perception of things and just kind of realize that that's bullshit and try to see things for how they actually are or just to let go of it all together.

If I'm kind of feel like that's that part, you know, it's a little too much just to kind of put it outta my mind for now. It, it just, you know, it's relieving. Cause I don't sit and stew on it all day. I get, I get more stuff done. I'm not upset about stuff that I shouldn't be upset about. So I mean it's the practice has really helped me out a lot, so I love it.

Thanks for sharing bro. That's great. Anybody.

Hey, could, could I add something, Jason? Of course you can. So what on, on that great slide you had, we know with, with the, with the really cool tree, you know, and, and I think the slide was how the tree actually exists. There, there, there's a really great mental exercise we can do there because, you know, we were talking about the three three ways to look at it.

And, and so there, there was something we all used to do when we were four years old, you know, it's like you know, or you're having a conversation with a four year old and, and you say there there's a tree there, you know? And, and what did they say? Why, you know, and oh, why, and and, and you say, well, there there's a tree there because of causes and conditions, you know, there was a seed and water and sunlight and, you know, and they're like, sunlight, why, well, the sunlight's there because they're there, there's the sun, you know, why, you know, well, the sun's there because of formed over billions of years, you know, why, you know, and well, there's a supernova why, you know, and, and, you know, keep, keep doing that, you know you know, and keep progressing that down until you can't go any further and see what's there.

See see what you have mentally there when you can't go any further. And, and, and you can do that with all, all of those, right. Have a really good mental exercise and, and, and actually, you know, it's boiler alert. What you'll find is you get to a belief, you know, just an opinion. It's like, you can't prove the next step, you know, when you ask why at some point you're sty

and yeah, really good exercise to do. And, and, and, and by the way, you know, it's like we had, at some point we stop asking why, because it, it, it's inefficient. . And, and so we, we sort of learn how to effectively function in the conventional world, you know, and we stop asking why. So go back and do that again.

One of the things I I've done when I, when I do emptiness meditation, is start looking at all the causes and conditions that caused the origination of me my life. Right. And we can, each of us can do this and you start thinking, okay,

each of us have two parents, right. They have two parents. So that's four, all four of them have two parents.

That's eight. How far back do you go? Just think about this. Each one of us has thousands. No trillions of ancestors. And then how far back do you go to that? You go back to an ameba and then a bacteria. It is amazing. I mean, I mean, I don't know about you, Doug, but when I've done that you, you end up becoming very disoriented and that's a very positive thing because all of the things we grasp.

That we're comfortable with, that are familiar in this current, you know, world that we're living in start to slowly dissolve. And you're like, oh, things are not what I think they are.

So everything is sort of a holograph, you know, of the, it's like a holograph when you, and this is one of my slides. I know we're late. I'll, I'll quit in a set. One of my slides is a holographic elephant. So when you look at this, in fact, it's the next slide. When you look at this elephant, you look at it and it's like, oh, that's, that's, it's an elephant.

But the thing is, is this elephant is made of light. It's a, it's a reflection, right? And that's actually how all of these things around us are the reflections of the causes that, you know, that, that contributed to their a. And those causes that caused the, this body to arise. They were the reflection of causes and those co and then you go back and if you keep asking why you get to a point where you're like, it's okay.

I, I let go I surrender it's way too complicated to get it. And, and before I was focused on this selfish me and all of a sudden, I'm like, I'm a speck of dust. And in, in, in the realm of infinity, basically. Right. So beautiful. Any other questions, concerns, ideas, thoughts, feelings, or jokes. Jokes are cool too.

Anybody? No. Can we take a field trip and visit that tree? I think it's in Japan, but I really don't know that thing is beautiful. That thing's beautiful. I'm in after vaccinations. All right, let me get the prayer pulled up and then we will dedicate the merit. Remember just kind of FYI when we finish any positive action, whether it's practicing Dharma or meditation or just making coffee for your loved one or feeding the birds or whatever, whatever good thing you do dedicated, dedicated to the good of all beings, cuz then it actually grows, made the Supreme boot or made the Supreme jewel Bodhi Cheeta that has not arisen a rise and grew and made that which has a arisen not diminish, but increase more and more in the land and circle by snow white mountains.

The source of all happiness and benefit flows in your person. Chin SIG tendon GSU, please remain until some sor ends just as the bohi Saman Jewish and of ODI sat for Mondu. Attain nominations and Samba two. So now do I dedicate these merits to train and follow in their footsteps as all the Victor's buds of the past present and future praise, dedication as Supreme.

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

well, sorry. We're 10 minutes late, but it was a great session. Any questions before we convene?

All right, guys. Well, thank you everybody for joining. Appreciate it. Thank you everybody. Be safe and have a wonderful weekend. Sorry we didn't meditate, but there was so much ground to cover. I'll make sure we meditate next week. So, all right guys. Thank you so much, everybody be safe. Take care. Thank you.

Very good. Thanks guys.