

Lojong Class 8

This week is gonna be action packed, ladies and gentlemen. There's a lot of cool stuff. In fact, I'm not gonna, I'm not gonna lie. This is the stuff that I love the most because all the Buddhist teachings are about getting at this nature of mind.

That's really what they are. And there's different ways to think about wisdom. The most you could argue the most direct way to think about wisdom is looking at this mind and understanding what is my true nature. What is the true nature of my mind and my awareness. And that's a big part of what today will be.

So it's really, it's kind of cool. So always cultivate pure motivation of love. May all beings benefit from our Dharma practice. Just a note, when we say may all beings benefit from our Dharma practice. Maybe some people think of humans, right? But we're talking about all living beings. We're talking about the tiniest microscopic insect those living beings, as far as I'm concerned are just as important as humans.

All living beings are very important, right? So we're wishing every single living being as boundless space to, to benefit from our practice and the re the beneficial results for us as practitioners are commensurate with the, with the, with the expanse or the, the number of beings that we wish well to. So there's this saying, if you have, if you wish the infinite number of sentient beings to be happy, then you're actually going to get infinite benefits from that.

So that's just something to think about as you practice. So we're on 0.2, train in the awakening mind. , the main practice, and then these are the subpoints.

So today we're gonna get onto this thing called the remedy two is freed in its own place, but before we do that, let's just sort of do a very quick and brief recap. Now now what is trained to view all phenomena as dream like and how can this benefit in our daily lives? Bottom line is everything that we see is completely IM permanent.

Okay. It doesn't appear that way. Keep in mind the way things appear to us, the way they seem. Is opposite of their reality. Okay. So they, they are, I permanent dependent and completely empty of inherent existence yet. Like dreams. They seem permanent and independent, so they seem permanent and independent, but they're not, that's not how they are.

Right. So we need to learn to view everything as empty and IM permanent. And this will reduce desire and aversion and remember desire and aversion are the things that really cause us all of our suffering. It's our mental grasping. It's our obsessive grasping at phenomena as, oh, I gotta have this or I gotta have him or I gotta have her, or I gotta, I gotta get this promotion, whatever it is.

Right. It's this obsession. It's this, it's this drive to, to accomplish or achieve or get that's what causes our suffering. It's not, there's no intrinsic. Goodness in the things that come. So as I was sick for the last couple of weeks, there were, there were periods where I was going through excruciating pain.

Right. And when I was experiencing that excruciating pain, I tried my best to remember this, when it comes, it seems like it's gonna last forever. And you just, your innate reaction is get this away from me, but it doesn't last forever. It's, it's kind of like, does everybody remember when you were kids and you were like going on a trip, like a family trip you're you're like a little kid sitting in the back seat and you're and your mom or dad's driving and it's like a six hour trip and you're like, are we there yet?

And it really seemed like that car ride was gonna last literally forever. I mean, somebody remembers something like that. Right. And, and what happened? You got there, right? And then when you got there, did anybody reflect like, wow, I'm here. Right. So there, we all have almost infinite examples of this in our own lives.

Like for me, I rremember remember when I was in Marine bootcamp. It's like 13 weeks. It seemed like it was never gonna end cuz it's not the, it's not a very easy recreational thing to do. Like the Marines are a little bit intense. Let's just say that. And I remember being in that 13 week boot camp and you're 18 years old, you're two weeks outta high school and you're like, what have I done?

like, like a few, a few weeks ago I was in the warm confines of my bed. I could do anything I want. My parents took care of me and life was life was perfect. And now here I am and I got these quasi human screaming in my face and spitting in my face. And I mean, not, they didn't spit in my face, but they screamed so loud.

The spit comes into your face. And I remember that feeling of like, is this, this is never gonna end. This is gonna last forever. And when you're in it, you think that right? And then sure enough, you graduate. Right? And then you're like, wow, that almost seemed like it went by like a finger snap. So everything's IM permanent.

And I can almost guarantee you guys, if you can refine the skill when difficult things happen, just remember and contemplate it in permanence, it you're almost going to be completely immune to suffering. If you can hold that thought like this isn't permanent. It seems, it seems permanent. Right. But it's I permanent.

So it's like a dream because it doesn't exist the way it seems. Right. Dreams. When you're in a dream, it seems like you're dealing with physical material objects, but we all know that's not what you're dealing with. You're dealing with a mental projection. Right? So in real life it seems like everything's permanent and independent, but that's not how it, that's not how this stuff exists.

Okay. So that's a train of you. All phenomena is dream. Like I condensed it into a five minute talking point, but it's a pretty deep subject, but does anybody have questions or comments about it? Anything I can clarify.

Julio now examine the nature of unborn awareness. What this was was we were looking at our awareness and we were, and we were trying to analyze what is this awareness, right? And most people haven't have really never done this. Okay. And so you look directly at your awareness, this awareness, by the way is called Budha nature.

Okay. The bud, we do believe the Buddha is within the Buddha is nowhere outside. You can't go down to Walmart and say, is, I'd like to pick up a, the Buddha and put it and inject it. Can I get the Buddha shot? Like is there's no vaccine for Buddhahood. You get it? So, so, so the Buddha is this naked awareness and it's always been inside of us.

Problem is we don't recognize it. We never see it. We never remember it. We never think about it. We never, we never develop a closeness with it. And that's actually the, that's why we suffer. Okay. So today we're actually gonna get really deep into this. And so, so this unborn awareness is called the bud of nature.

It's naturally unobstructed like the sky, but it effortlessly knows everything. Just let that sink in for just a second. Literally are, are five senses operate with, with no effort. Now, normally we don't, we don't appreciate that or really give that a lot of credit. Just think about that for a second. How profound that is.

Our, I mean, you, you, we can see anything here, taste, smell, touch and, and, and feel tactile sensations and think and Cognis about things. All of that happens with no effort. That's, that's pretty amazing. So, and that's our

awareness. Our awareness is the one, our awareness is the ground of our existence. In fact, the, some of the masters say all of Nirvana and Samara exists nowhere other than the awareness.

So you could say there's five of us on this zoom meeting, and there's five universes within this zoom meeting because each one of us, our awareness contains the whole universe. So it's kind of an interesting way to think about it. There's five different, completely different views on the whole of existence within each of our awareness.

So that's the UN analyzing unborn nature of awareness. One thing you'll notice is it says unborn. Okay. So one other point here is if you go back moment by moment, week by week, month by month, year by year, decade by decade, you go back to the moment of your conception here. It was preceded by the last moment of your conception or the last moment of your awareness in the womb, right?

So your first moment of awareness as a baby outside of your mother was preceded by or came after the last moment of your awareness within the womb, right within your mom. And then if you go back all the way and you start to say, well, well, when did this awareness begin? You can't really fight a moment.

And, and, and therefore the, the Buddhist believe that it didn't begin. Literally the Buddhist believe this awareness is, has been here since time and Memorial, kind of a big thing to contemplate, but it is what it is. That's what, that's, what we're taught. That's what we believe. And that's one of the ways that you contemplate reincarnation is you keep going back and, and remember this moment of awareness is a dependent arising coming from the previous moment.

Okay. So that is just a, a, again, a very brief recap of the unborn analyze the onboard nature of awareness. Okay. Now we're coming to this point called the remedy two is freed in its own place. Okay. So now what is the remedy? The remedy is emptiness. Emptiness is, is the destroyer of our mental distortions, right?

For example.

Yeah. Should I do that? Might, it might get a little bit controversial. Okay. Does anybody here prefer a certain political party? I'm just being honest. Yes. I have a preference. Does anybody here have a preference? Raise your hand if you have a preference. So, so one person here doesn't have a political preference or we all have a political preference.

We all do, you know, no preference. You just think they're all lying. Cheating, thieves. yeah, pretty much. all. So, so those of us, those of us who have a preference, right. I'll just tell you, like, it's kind of nice to turn on the news and, and not have. Well, actually, let me, let me totally rephrase that. It's not nice to turn on the news.

I do it cuz it's sort of, sort of helpful to understand what's going on. You know, there's a, there's a master called Chen Che and it's funny cuz I, I kind of cut the news out a long time ago and I was at a retreat in 2018 in Ohio and he said, you really should watch the news. And he was saying this to the group, he said, and he's, by the way, he's a world sort of world renowned.

He's a, he's a to trick master. And so there's like a hundred people at this, this temple in Ohio. And he says you really should watch the news because you want to develop compassion for all these suffering beings. And I tell you what you turn on the news. There's a lot of distorted individuals. And anyway, I, I was just gonna say, it's been nice to turn on the news and not have the news airwaves controlled by a madman.

I'm not, I'm not gonna say any specific names. But it's kind of cool. It's kind of cool because I'll be honest when we, when we turn this political corner, I, I teared up because I felt like a lot of Americans had PTSD from the last four years. So anyway, that now that's my political, you, you kind of know where I am, but here's the thing that is all coming from within each of us.

Right? So you could look at a person that believes different politically than you, and you could really believe they're inherently bad. Right? You could really believe that, but that's BS and it's not realistic. So we have to remember all of these preferences and ideas and feelings and things that we want.

Right. I like people that I like that guy swagger. I like people that do this. I like people that dress this way. I like people that blah, blah, blah. It's an internal movie that we've created. There's no innate inherent reality to that. Right. But we think there is. And therefore we suffer. We think that man, I did so much for that person, you know, I did.

So I worked so hard to help them with their such and such. And, and then they do this to me, you know, what are they doing? They slap me right in the face. There's a, there's a never ending line of these thoughts that we have. And it's not reality. And that's what we wanna understand, but here's the deal.

Emptiness is empty. So here's the thing. Some people learn emptiness and they get super addicted to it. And they're like, oh, emptiness, don't get me wrong. Emptiness is beautiful and powerful because it penetrates the ignorance that we have. And that ignorance is what causes us to suffer. And that emptiness shatters it.

Right? It's like a sword that just slices all of our suffering in half, but emptiness too is emptiness. So the problem is sometimes people start to think and emptiness is real. And emptiness is also a concept. So the remedy emptiness is also freed in its own place. So thoughts are IM permanent and we should therefore bear in mind that any thought or antidote, even the thought of emptiness itself is itself by nature empty without substantial existence.

Okay. So guess what? The Buddha is empty. Buddhahood is empty sentient being hood. That's not really a word, but sentient beings and Buddhas are equally empty. They're concepts. They're labels that we slap on everything. So it's important to remember that the remedy emptiness is free within its own, right?

And so sometimes people get to investigating the unborn awareness or they get to investigate investigating phenomena and they believe that Things don't matter. It's all empty. So what, why does it, why do I care? Right. And, and that's really a wrong view because the, the reason we care, you know, is once we learn what emptiness is, all the other beings out there, 99.9, 9% of them don't understand what emptiness is.

There's still suffering in the fire of some. Sorry. So what we're trying to do here is make sure we don't veer off path and get into nihilism, which is thinking, oh, nothing matters. I'm gonna go out and play in traffic and I'm gonna go meditate in traffic on, on the busy road. That's not what we're going towards, but then at the same time, we're not going towards thinking that emptiness exists from its own side.

It's empty of inherent existence. It's a, it's a dependent arising. It's a conceptual, it's a conceptual paradigm. That's what emptiness is. Okay. So everything is empty. And the concept of emptiness is not an exclusion to that. Okay. Starts to feel like you're in that movie inception with Leonardo DiCaprio, a dream within a dream, within a dream so any questions?

There's some, I, I like to, by the way, you may, you may have noticed, I like to use different masters and different authors because each of us, sometimes we learn differently. You hear, you hear a teaching from one person and it's like,

that sounds like Korean. I don't get that. And then somebody else says it and you're like, wow.

And then the, then the light bulb goes off. So that's why I like to use different masters. So this is Bardo Toku, and he says, beliefs are, are concepts. Concepts only exist within thoughts. We may have a continuing or persistent belief such as my mind is empty and therefore nothing matters. But that belief is only present at the moment in which we are thinking about it now, just.

for one, one moment. Think about this for a second. You know, when we ruminate and obsess about certain thoughts, things we don't like or things we like, we are bringing those things into existence at that moment. So if we're, if we're mad about something at work or what somebody did that suffering exists at the moment that we're thinking it, but we're bringing it into existence.

Okay. So it's the same here. When if you start thinking, oh, nothing matters because my mind's empty. That's just a thought it's very important to understand. It's only a thought. Okay. And then he also said beliefs are like moods and they're carried in packages of thoughts, by the way. I thought that was kind of cool when I first heard this packages of thoughts.

So the remedy to the remedy is not to try to disprove the mind's nothingness, but to look at the nature of the thought, my mind is empty or things are unreal, or my mind is unreal. So. Now, this is very, very profound. So if you're, if you're, if you miss everything else in this teaching pay attention, because he's telling us to look at a thought.

So, so you come up with this thought my mind's empty. So nothing matters, right? He's saying, look at this thought itself, and this is universally applicable by the way, look at any thought. So let me ask a question. Does anybody have plans today? Anybody? Yeah. Okay. Is anybody gonna do something today after this?

Whether it's pee, eat Netflix, jump rope, maybe do some recreational skateboarding with the opposite foot. That's not your dominant foot. I don't know. Is everybody gonna do something today? Right. Okay. I want you to think about that for a moment. I want you to just think, just, just think about what you're gonna do later.

Okay. I'm gonna do it too. Okay. Is everybody thinking about it? Yeah. Everybody got that thought in their mind about what they're gonna do later. All right. Look directly at the thought.

Don't think the thought look directly at the thought. So you're thinking about what you're gonna do later right now. When you, when you think that, what happens, do you get an image? Most of you, is that what happens? So when you think about what you're gonna do later, it's like an image, right? For me, I, when I think about what I'm gonna do later, I'm in my basement, by the way.

So I think about what I'm gonna do later and I kind of see upstairs, I kind of see chilling on the couch. Right? Something like that. And, and all of you have a different version of what you're gonna do later. So bring that back into your mind. Just, just think for a second about what you're gonna do later.

Once that comes up, look directly at it. See if you can look directly at the thought itself.

now

what happened when you looked directly at the thought

for me, it disappeared. Anybody else?

What happened for you Kyra? It just broke into words instead of an image, which I don't know if, what was supposed to happen, but. okay. Now look at those words for a second look directly at 'em.

What happens when you look right at the words

they disappear? What about you, Jason Del? I kind of fixated on the thought, but, but it, but yeah, so I didn't, it didn't disappear for me. Interesting. And Francis

I kind of focused on, I guess the thought disappear now is kind of more focused on the feelings associated with the thought. Isn't that interesting. We are. Each one of us are.

Subordinate. I was looking for a politically a correct, correct word. Each one of us are subordinate to our thoughts. Okay. What that means is we are dominated by our own thinking. Does anybody disagree with that? By the way, is anybody here liberated from their own thinking? If, if anybody says that I'm gonna call BS like quick because I know definitively I am completely dominated by my thoughts and have been my whole life.

Okay. So here's the deal. Do you, do you guys find it slightly odd that we're dominated by our thoughts? And yet the second we look at 'em they disappear and run like a, like a scared kitty, like a scared neighborhood kitty that you're trying to call over that won't that runs away. Cuz cats are shy and scared.

right.

does anybody find that interesting? Is that, is that intriguing for you think about this for a second, right. Just, just look into this for one moment. Our whole lives, every anxiety we've had, every fear we've had every bout of depression or sadness or feeling like we're not loved or feeling like we're not good enough or feeling like I'm not handsome enough or I'm not strong enough or I'm not smart enough.

I didn't do good enough on my test. My parents don't accept me. They don't know how hard I work from this story keeps going. There's this story? This storyline it's never, it never stops. Does anybody find it interesting that that whole storyline is made up of thoughts? And yet the second we look at a thought, what happens?

It dissolves. This, this is just madness. It really is madness. But see, that's what that's ignorance. That is what ignorance is. Okay. Does this make sense? Does this, does this give anybody a little bit of a light bulb? The first time I discovered it, I was blown away. It was like, because I didn't realize that I was dominated by my thoughts my whole life, but yet these thoughts are like missed in the missed in the sky. That's all it is. So, and that's, and the reason I bring this up is he's saying what Bardo or Tuku is saying is look directly at that thought that everything's empty.

So it doesn't exist. And what I'm saying is that's a great. Narrative for this point, the remedies freed in its own place. Meaning emptiness is empty. Let it go. But I'm taking it a step further and saying everything that exists are these thoughts that arise. But yet the second we look at 'em and investigate 'em they dissolve they're nothing.

So, so what does that tell each of you about our own suffering?

Unmute? Talk to me

the fact that when we look at a thought it dissolves, what does that tell you about your own suffering?

That it's fueled by like us continu, well, continuously like, like swimming in those thoughts instead of like stepping outside of them. Boom.

right. So, so we actually, let me ask you guys, this does suffering exist anywhere outside of our thoughts.

So when we look at a thought it just dissolves, right. It's kind of weird because it's like, you kind of see it, but you kind of don't right. And then it's just gone. So, so all of this concrete, all these concrete, mental hangups that we have are faulty, they're like a magician's trick. They're like a hologram.

It's very, very interesting. And curious, and guess what else? It's very liberating. We're already free. We're just caught up thinking that this movie of our life is real. We're free. The next time a thought comes up. That bothers you. You can do what we just did. You can look right at it. You get mad at your boss, look right at it, penetrate that thing.

And then he, and then it runs away like a scared kitty cat, how amazing Emma Hall Maha means like wow. In Tibetan Maha, how amazing it is. Absolutely amazing.

I have an application question. Because I have a feeling once I get to that moment where I'm feeling something negative. And I look at the thought and I don't doubt that it will disappear in that moment, but I have a feeling unlike the activities that I'm gonna do today, that I was imagining, I feel like that negative thought is gonna return much quicker.

So in, is it your interpretation that they will disappear more slowly or that they are more persistent? And if so, Dr. Jason, how long does one need to look at a negative thought before it stops persisting? I prefer Jason, the janitor. I like, I like to clean up. I like to clean up my own ignorance. So I'm Jason, the janitor.

Hey we're I don't know about that. We're here learning life skills here. so you're you're a hundred percent correct. Yeah, you're totally right. So, so a subtle thought is like, you know, a subtle means kind of like, eh, kind of lightweight, right? Like what am I gonna do later? That's it's sort of neutral right now.

If you're going to see somebody that is gorgeous. I mean, I mean, somebody that when you see them, everything inside you becomes magic. Ha right. Anybody ever felt. You know, like when you first meet somebody you're like, and then everything becomes color, right. When you, like, when you first fall in

love with somebody or, or, or maybe just a great friend and you're like, man, that guy is so cool.

We got everything in common. He's like my brother or, or girl that girl's, oh my God. We're like soulmates, whatever it is, you know, like that feeling when you first meet somebody, if you're doing that later, then it's not neutral. It's like, you're like sunken into that attachment deal. Right. And, and then you're completely imprisoned, but subtle thoughts are like, oh, I might, I might need a cliff bar later.

I like, I love chocolate peanut butter, cliff bars. I might eat one of those. Right. Or I might, I might have another cup of MAA later. Okay. Whatever, not real exciting. But also not, I'm not, I don't have desire or aversion. So those are subtle David. Those are kind of subtle, heavy stuff, right. Is like, You know, a lot of us carry baggage around about our parents, about what they did or didn't do for us or what they did or didn't do to us.

We carry a ton of baggage around about that, right? We carry a lot of baggage around, about being falling short of, of our best self, of what we think we should have achieved or whatever. So those thoughts and thoughts that are kind of wrapped up in addiction, they will keep coming for sure they will keep on coming.

And so the, the next point, which is resting in the, in the naked awareness is a beautiful and profound teaching about how to deal with these thoughts. And so we're actually gonna dig into the tactics and the way that we can deal with this. Okay. So short answer. You're totally right. But there are ways that we can sustain.

Awareness of our awareness. Cause see if we have awareness of our awareness, then we won't get hijacked by these thoughts and emotions. Okay. But they will absolutely keep coming. And that's just because we habituated them.

So he says, when you look at the nature of the thought, you'll discover that that thought isn't anywhere. It's undirected, it's UN dwelling it's without location. When you see through that thought, then the fixation contained within that thought is self lid. It doesn't need to be disprove. It just dissolves.

Now. Isn't it funny that I had us all look at thoughts before I put this up. And then each one of you told me the thought goes away. Didn't you? So tell me that's not the Budha within. what you just said. So I think David, you were the first one to answer. You're like it goes away, right? Or what disappears?

I don't, I don't know the words you used. That's literally the deepest wisdom that you could come up with. That's the highest level of wisdom is that when I look at a thought, it disappears on its own. And then this is what he's saying. so every one of us has what's called the guru within the master, within the Buddha within.

And it's that innate it's it's, it's called innate wisdom. And that's what this is. So any questions that's the that's called the remedy two is freed in its own place. So once again, emptiness is E empty emptiness is a concept. It's important to remember that. Okay. So now we're going on to this thing called place your mind on the basis of all the actual path, the basis of all is this naked awareness.

it's this simple ordinary awareness here right now that is allowing you to, to see, hear, smell, feel, think, taste. It's the, that's what this basis of all is. So if there were a corpse on this zoom call and somebody had taken a corpse and kind of propped it up and put the camera on the corpse and I was like, corpse, do you have any questions?

What would corpse say? Would you have any questions? No, it's a rhetorical madman question. It's dumb. I'm asking it the dumbest question. Of course. He's not gonna have a question. The dude checked out he's somewhere else. He's not there. His awareness is completely gone, right? He's no longer walking around listening to his favorite music doing pushups and.

Occasionally riding Corvets or what? I don't know, whatever, whatever people do pick a, one of the myriad infinite things that we do. He's not doing those things cuz he is a corpse. So the basis of all is this awareness, nothing exists without this awareness. In fact, not a single one of you can prove to me that anything exists outside of your own awareness.

None of you can prove to me that I'm aware, in fact, because you can't leave your own awareness. So it's for all intents and purposes, awareness is the basis of our existence. It's the ground. It's the fundamental ground of everything we've ever experienced because without it, nothing would've ever happened.

So now we're gonna delve into this. So this is called place your mind on the basis of all, which is kind of like rest in your awareness, just rest. take a vacation from the up obsessions. Okay. So identify the ordinary mind and place it in a state free of negation and affirmation. Since all seven consciousnesses are conceptual relinquish them.

We're talking about the, the five senses, right? Seeing, hearing, tasting, smelling, tactile sensations and thoughts. And I forget what the seventh one is, but they're conceptual. So you just let, 'em go. You and you rest in the naked awareness. The essential point is to avoid being tainted by the conception of subject object, duality, self, and other that's subject object duality, right?

Me versus them, the Democrats versus the Republicans, right? The Americans versus the pick a country, the Americans versus the Russians, huh? Subject object duality. Good. Versus. Ugly versus beautiful fat versus thin that's subject object. I'm the subject. Me versus him. I don't like him. He's the object. Okay.

So you're letting go of all your concepts when you rest and naked awareness. Okay. It's very simple. You don't do anything. You just, you just rest, but it's not easy to do because most of us are a ADHD to some level because of modern day, pace of life, the devices, all these devices, they never stop. Does anybody go through more than three or four hours without checking their devices?

I don't think so. I don't think so. And guess what? We're running a, we're running around. With, with mental capabilities, just north of a Neanderthal, just barely north. When you look at the whole evolution, right? You go back hundreds of thousands of years, and you look at our evolutionary process. We got old school DNA, we got DNA of climbing up trees and chasing our food and chasing our mate.

I mean, it's crave, we're, we're cave people, right. For the most part. And I, and I, I don't say that to be offensive. I'm not telling you guys that you look like Neanderthals. I'm just saying that. I mean, I do a little bit, but that's, I'm cool with that, but I'm, but I'm saying that we got this inherent fight or flight built into us.

And we're running around in this so-called sophisticated world. Oh, I'm gonna go to my cubicle and I'm gonna get my TPS reports to my boss. And then I'm gonna build some really cool workflow automation in my HubSpot. And then I'm gonna, you know, freak out when he says the word, ah, then he and withal comes up.

Ah, the Neanderthal comes out. Right. So I totally digress. But I guess what I'm trying, what I'm trying to say is that these are a bunch, all of this stuff's fueled by concepts and wrapped up in, in packages of thoughts. Okay. So we're trying to let go of the duality and just let, let it be, let things be as they are.

And that's a very, very simple yet profound instruction. Okay. So whenever concepts arise by observing awareness with awareness, let them rest free. Within reality itself. So all you need to do is what we did earlier. Remember that experiment we did. What are you gonna do later? You looked at it, right? You let it come into your focus inside of your mind.

The minute you looked at it, you penetrated it and it dissolved right by the way, where did it go?

Has, has anybody had any thoughts this morning since they woke up? What's your first thought when you get up right. Gotta pee. Isn't that it for the most part or what? Depends on your age. Jason I've well, I've been having that since I was born. I don't think anybody wakes up without having to pee do that.

I think everybody does. Do you wake up and not pee David? I mean, I like wait hours to pee. Don't tell me that. Firstly, you and I are approximately the same age. So I'm not saying our situations aren't the same, but I'm just saying when I was a younger man, I don't know if that was always my first thought, just saying, I mean, I think I've always, since I was born, woke up and just had to pee.

I mean, I don't know when I was real young, but this is a weird tangential conversation piece, but now I'm thinking about it now. I got a pee, to be honest. Now I got, now I got some problems. Hey, just FYI. I love you guys. I just want you to know that. Okay. You guys are great.

All right. So peeing aside, how did I get on that? I don't know, but anyway, whatever the point. Oh, I know. Okay. I was saying, have we had any thoughts today? Right? Of course. We've had thoughts with literally each one of us had have had, I, I don't even know how many thoughts we've had since we woke up. I really don't know.

It's it's probably in. Tens of thousands because remember our minds are broken down into of course seconds. But I think the, I think the Buddhist masters say there's 76 subseconds in a second or some crazy number. So we, we got, we reality is such that we're thinking even when we don't know, we're thinking our subconscious is thinking, even when we don't know, we're thinking, so whenever concepts arise by observing awareness with awareness, let them rest free within reality itself.

So what you guys learned today may have seemed kind of simple. I had you look at what you're gonna do later. It probably seemed kind of simple to you. It

wasn't, it was incredibly profound because each one of you discovered from your own innate awareness that when you look directly at a thought, it runs away and it disappears and nobody knows where it went.

So, so I, I ask again, All of the myriad thoughts that each of us have had since we woke up, starting with I have to pee and then going anybody ever keep hitting snooze on their iPhone, like me, cuz you don't wanna get up. Right. And then that does that alarm play in your mind a little bit. So, so like lately I've been, and by the way, the more you build up your awareness, it's not always good because then you start to recognize everything that you didn't see before.

So for me, when I wake up that song do do that's my alarm thing. It keeps playing and I'm just like, okay, this is normal. I had an alarm thing playing and then I start singing it. You know, you know, like when a song gets stuck in your head, then you, I start the alarm song gets stuck in my head. My point is those thoughts are gone.

Where did they go? Cuz because if thoughts are real, they would be somewhere wouldn't. Wouldn't they be like on your desk or maybe in your pocket, where did they go? You can't, we can't find them. Each one of us has had infinite number of thoughts since we were born, but we have no idea where they are now.

They've vanished without writing a letter. Right. So this is very important because it's, we're talking about nature of mind. So again, just kind of reiterating this point is about resting and non-conceptual awareness. Okay. Any questions so far?

Okay. So Rinpoche says for beginning practitioners, thoughts will appear. Then there's an awareness that recognizes these thoughts. You must recognize this awareness that recognizes all the thoughts. When a thought appears you recognize it, and then you hold onto the awareness that recognize the thought.

Okay. Now in the beginning, I'll be honest. When back in oh 18, I started to actively try to maybe 17, 18. I started to act to, I started to actively try to sit down and meditate and see my thoughts arise. When I first started trying to do this, I thought it was impossible. And when I say, see my, see my thoughts arise, I'm talking about literally clearly and vividly see it come up.

When I first tried to do that, I was like, I don't know if this is possible. All these masters say you can do this. I don't know if it's possible. So I sat down and I tried and all of a sudden the magic happened. I saw a thought. From it, it came

from like nothing from like a space. And all of a sudden it came up and I saw that thought arise.

And I said, wow, this is something that we can harness and become a central component of our lives. So what Chen is saying is that if you see the thoughts arise, and then you look at the awareness that sees the thoughts, that's basically what we need to sustain. If you're capable of sustaining this, you can literally become liberated in one lifetime.

You can become a Buddha in one lifetime. I'm talking about beyond our wildest comprehension of being free from anything that's ever bothered us, because what will happen is you'll come to the conclusion. The thoughts are like these bursts of energy that just appear and they're gone faster than they appear and they don't abide anywhere and they're nothing, but, but yeah, we've, we've been tortured our whole lives by these things.

So this is the most profound thing that these teachers could give us, by the way, Chen REPA Chase spent 20 years in a Chinese prison and it was, you know, it was horrific and he came out of it and now he's got this center in Arizona and he spreads this beautiful Dharma with us to help us from all of our suffering.

So we're being given something that is we may not deserve this. We, we, we may be the gravity of what we're being given. Most of us can't really appreciate this, but this is, you know, this is a game changer or what we're being given. Okay. Any questions.

Making does it make sense generally? Yeah.

all right. Cool. All right. So again, thoughts arise. Look at the awareness that knows the thought. If you can do that, when, when some, when stuff comes up, if you can start trying to do this all day long, it will change everything. Okay.

Does anybody need a pee break or do we wanna go a few more minutes

already peed first thing this morning, as soon as I got up Jason, I'm good to go.

No more. PE talk. It's weird. Done. It's totally natural brother. You wanna talk about poop? No. Good. God. Is there another Buddhist center in Indiana? P and poop are totally natural. It's only because we have these concepts in our mind of what's good and bad, and what's dirty and clean. In fact, in tantric practices, there's something where you say consuming feces.

And I know it sounds crazy, but it's because we have these hangups. We have these conceptual hangups and they, and the masters actually say, once you reach a certain level, feces and gold are ex extremely are completely the same. And, and there's no different differentiation between all these things. So it's actually very good to reflect on the naturalness.

Of popping out a great fart that offends everybody. It's very natural to, to, to talk about this. And, and of course it makes us all embarrassed, but the reason is because we we've conceptualized it. Right. I'm not gonna be achieving Buddhahood in this lifetime. I'm sorry, Jason. Well then maybe you can fart a little bit, all I'll stop talking about bodily functions.

If it makes you uncomfortable. It does a little bit, just a little bit,

so, no, sorry. Rest in the gap between thoughts. Okay. While the previous thought has ceased, right? And the next one has not yet arisen in that mind of nowness when the mind of conceptual thought ceases and the intrinsic awareness is free of the three parts out of four, you abide in fresh. Totally.

Non-conceptual pristine wisdom, wakeful, vibrant, immaculate openness. So how do we unpack this? it's kind of, it is kind of serious. It's actually very simple in the space between thoughts. That is our innate wisdom. That's our Buddha nature. That's the guru within that's the Buddha within. So you have a thought that comes up, right?

Like, oh man, I gotta pee. Right. And then that thought goes, I'm sorry. I'm sorry. Oh, I'm hungry. Okay. so now I'm gonna be giving David a hard time for, for for the rest of our lives. So this thought comes up that you want that cliff bar, right. And then it's there for a second and then it's gone. The second that a thought goes.

There's this, there's this openness. Right. And it's kind of like the space, everybody. I want you to look around the space in the room that you're in. Don't look at the things that are touching the space. Just look at the space itself. Okay. So do you see the space itself?

Okay. That's our mind, our mind is that space. The moment you understand that your mind is identical in that space. And what I mean by that is it's it's, it's just this open, vast unobstructed. Space that, and, and, and they call that emptiness. Now this is not to be confused with the emptiness that I've taught you, which is like dependent origination.

We're talking about emptiness, like a, like the space in this room is empty. The space in this room is what do you call it? Vast or, or uninhibited. Right? It's uninhibited it's I can do this. Right. I can do that. I can do some real goofy stuff. I can move because I'm unobstructed. Right? So that space is our mind is like that space.

But then our mind also has this knowing, right. Anybody ever go somewhere and, well, my wife bought this so I can put my hand under the auto soap and then the soap comes out. Right. And I wash my hands. You guys know what I'm talking about? Right? In the restroom. You put your, oh man. Now I'm in the restroom again.

Oh, I didn't mean to David. I didn't mean to, but you put your hand under the. After you pee, you put your hand under the thing and you wash your hands, right. That thing has a sensor. Right. And it knows like it has some kind of digital sensor. And when, and when you put your hand under it, the soap comes out, right.

Our minds have that our minds are a sensor, right? So on one hand, our minds are like space because they're completely, the natural state of our mind is completely free. I, and I mean, perfect. I mean, perfect. Right. And then it also has the ability to know, so it, they call it emptiness plus clarity. The clarity is like, that is like that soap dispenser that knows the minute you put your hand under, under it and put soap in your hand, that's what our minds are.

Our minds are this clarity. So there's emptiness and there's knowing. So what this guy's talking about is if we must understand the nature of our minds, And the nature of our minds is the true nature is not all of this thought, right? The true nature of our minds is not all is not all of this. Am I good enough?

You know, am I strong enough? Am I smart enough? Have I accomplished enough? What is my, is my life where I wanted it to be, oh, I should be married by now. Oh, how am I gonna, oh, blah, blah, blah, blah. It never stops. Right? That is not the nature of our mind. That's that's that's called air pollution. Our minds have a, a radioactive leak.

Ofri con conceptual fabrication. Okay. But if I tell you to picture an elephant right now, so I want everybody to do this experiment. Take a moment and picture an elephant. Okay. You can open your eyes. You can close. 'em. Probably better if you leave them open. So picture an elephant

and then once you see the elephant, watch it go away. Okay. Everybody ready?
So picture an elephant.

Actually, here's an easier one. Picture number five. That's really simple, right?
We, because we, we, we deal, most of us don't typically have elephant pets.
That would be an interesting one, but we don't have them. Right. So, but, but
most of us have written the number five before. Right. So picture number five in
your head, in your mind

and then let it, and then let it dissolve.

Bring it up again, bring it up this time, make it a red number five. Okay. You're
picturing a red number five in your. does everybody see it?

I don't even have to tell you to let it dissolve cuz you can't keep it right. It just
goes away. Doesn't it. You just see it for a flicker and then it goes away. So now
bring that red number five into your mind and watch as closely as you can to
when it goes away and just let it go away. Don't keep trying to hold it.

Okay. Everybody ready? Okay. So you're bringing a red number five into your
mind.

Once it goes away, just look directly into your awareness.

Okay. Did everybody experience that fresh space?

No. Yes no. Yes.

Is that a yes. Is that a no?

Jason? What'd you David? What'd you experience? I mean, it's kind of, it's kind
of abstract. What do you mean by fresh base? I, I acknowledge that there was,
there is, there was sort of emptiness where there was something previously.
That's exactly what I'm talking about. Fair enough. Okay. So if you say David,
in your mind, I was having you guys visualize something.

If you're like me, I'm, I'm very auditory, right? Cause I've been doing phone
sales for 20. I'm not gonna tell you how long cuz then you're gonna tell me I'm
old. I just started I'm brand new in the field. climb that letter. Climb that letter.
Boy, I just graduated college 20 years ago I just graduated grad school.

All right. So what was I saying? Oh, okay. So here's what you do, right? Just say in your mind, just, just verbally silently, say boom. Okay. And then, and watch the, the word, boom. It, the second you finish saying, boom, silently in your mind, there's a gap right there. And that gap is is the naked awareness. It's the innate nature of our mind.

Okay. And then another thought's gonna come up right. At some point. It's that? It's that space between when you say boom, and then another thought. So just take a moment and silently in your mind, say, boom. And then, and then, so what happens is it'll come up, right? So you'll say, boom, and then it's gone the second Y the second it's gone, there's just silence.

There's inherent innate silence. Right. And then watch that silence and wait until another thought comes. If you can. Okay. Everybody ready and

keep doing it. Keep saying boom, in your head and, and watch the minute that you decide. You're gonna say, boom, it's gonna come up. So watch, before it comes up and watch be, and, and watch after it comes up, try to be really try to watch it really clearly. Okay.

Okay. My experience I'll, I'll give you guys, I'll tell you what I experienced. It was like, there was nothing. And then, you know, how an octopus go or those fish, they go, they kind of go like up, like when they, when they, what are they jellyfish or Blowfish, they go up when they swim, they go up and down.

Cuz they're like doing something they're blowing and sucking. I don't know. Anyway, that's what mine was like. It was like, it came up and then it, and then it was gone. And if you watch really, really carefully when it comes up and it goes, that's what this slide is talking about. Is this space between thoughts, they call it the three points without four or the four points without three.

and I'll explain what that is in a second, but I would, I would like to hear Jason, David Kira Francis, what did you experience Francis? What did, what did you experience when you did boom? So, so once the, the boom kind of dissolved, it was just kind of like relaxing that's, that's what I felt like. Yep.

How would you describe it? What the, the, the space in the mind, how would you describe it the minute? So, so actually, how do you describe when it comes up and then it goes, like, what would you, how would you describe it? To, to me, it, I, I kind of think of like a muscle tensing up and then relaxing. Oh yeah, yeah, yeah.

Okay. What about you, David? David Bergen, Bergen or Bergen? It's a hard G Bergen. Bergen. Okay. You are.

You know, to conversationally do with that.

Boom. Sorry. I just appreciate you not making us think of a number two earlier, rather than a number five kind of thought. You'd have us think of a number two, just to keep the joke rolling. I don't know if I have a good analogy for, for how the boom pulses. It's just a, yeah, it's just a boom. Just a flash.

Did, were you able to see the space before and after and as a contrast to the boom? I don't, I don't know cuz I. I feel like the space is full. For instance, I've got a fan on right now. So the fan I'm constantly bombarded with the sound of the fan. So it's tough for me to say that there is a void before and after, but as much as I could connect there to be a nothingness before and after.

Yeah. It would help if there was no fan, if I didn't have, you know, tinnitus in the ear, permanent ringing and the such, but yeah, as much as there is a void before and after. Sure. Yeah. Jason dolo, the man, the myth legend. I I experienced tension and then relaxation. Ah, did anybody hear the boom in your head,

right? Yeah. right. Yeah. Boom. And then it's gone, right? It's like this energy, it's like a pulse of energy. Isn't it.

Now Kyra might be working Kyra. Are you working or

what did you get to do? Did you get to do the boom or no? I got distracted for a bit just because, oh, good. Your boss. My, yeah. Yeah. Did you get written up? No, I'm just, I'm just kidding. I'm just trying no, it's not really funny. I don't know why I said that now, but sorry. Yeah, so everybody, I have a question, right?

So when we see, and, and, and this is apply this to everything we've done, right? When, when these things come up, how is

are thoughts? Do they have any fundamental existence?

so boom is like, like when you do it, the way that I'm suggesting, right. You're, you're looking at the nature of this thought, right? You're not thinking it. Right. So, you know, when you think the thought like anybody here ever had anxiety before in their life ever, so

anxiety is a

it's it's the, you know, a car operates based on fuel, right? Yeah. Anxiety is the car that's operated by the fuel of thinking this obsessive thinking. Right? So could this potentially free us from all sorts of emotional and mental issues by understanding that when boom comes up, it's no different than I'm not good enough or, or.

Why don't they appreciate me, or I need to lose 3% body fat or blah, blah, blah, blah, blah. The, the committee that's playing the new Orleans music all day, all night, right? It's the mental committee that keeps playing that good old, new Orleans jazz all day in all night. And I'm just talking about noisiness.

So does anybody see how potentially freedom from freedom from reifying, these thoughts? Meaning making them more than they are. The boom becomes no different than who, who I am as a person or whatever thinking we have. Do you guys understand that

little bit?

what, what do you mean by the the thoughts are no different than the person. I guess what I'm trying to say is all thoughts are equally meaningless. Okay. Because they, their nature is that they don't have any meaning. Right. So when you bring that word boom, into your head and you just say it a few times, it's not the, we should come to the conclusion that the word or the thought is, is it's like a dust mote floating in the room when the sun comes in, you can see it.

Right. That's that's the that's how much substantiality our thoughts have we don't realize that. Right. Because we're trapped underneath them. Right. Anybody ever, when you were a kid, you know, you play on the playground and then everybody like piles on each other. You ever been at the bottom of a. And kind of like, ah, get off mate.

Maybe. I don't know. It happened to me. Maybe not to you guys, but like, you know, you're like, get off me. You can't see anything cuz everybody piles on you. That's what we are underneath our thoughts. We're just trapped. There's no air down there. But the reason for that is because we think our thoughts are something that they're not.

We think when the thought I don't know what something most of us probably understand when the thought of like, am I doing a good job at work? You know, when that thought comes into our mind or pick a thought, what pick a thought

that bothers you, right? Or pick a topic that bothers you, that topic. Is only real because we're, we're, we're, we're charging it.

We're taking these thoughts and we're plugging them in. Like we do our cell phone. When we go to sleep, everybody charges their cell phone when they sleep for the most part. Right. Or no, no, I charge mine. That is what our thoughts are. We , we charge our thoughts up and we make them something that they're not, our thoughts are, are like a dust moat floating through the sky.

Meaningless completely meaningless. Does that make sense for everybody or no? Mm-hmm

right. So all the suffering we've ever experienced, we charged it, we plugged it in the wall and created it. It didn't come from outside of us. And by the way, I'm not, if anybody please understand, I'm not diminishing anybody's story. If anybody had difficult situations, I'm not diminishing it. Okay. I grew up in an alcoholic household.

I'm not saying, Hey, I'm not trying to take away the suffering I experienced as a kid. And then I started drinking when I was 12, because I figured if you can't beat him, you join him. Right. And I took a six pack upstairs and killed it. The first time I drank as a 12 year old. I'm not saying that that doesn't have some significance, but I'm also saying the only reason it has significance is cuz I created it.

I didn't create that. I grew up that way. But, but all of those thoughts, if I would've known all of this stuff back then, I would've, I would've had a, a modicum of freedom because I would've understood. I'm projecting, I'm projecting a whole entire world and I'm projecting meaning on all this stuff.

Whereas the truth is I'm free that space between the boom and the next. It's immaculate perfection. It's perfect. There's, there's no potentiality for bad there, but then when the next thought comes up, right. That's where the problem is because that thought comes up and we don't see it. And then it grabs us and starts manhandling us and shaking us around like a, like a mean bank robber, and punching us and beating us.

That's what we are actually doing. Does this make sense for anybody or am I confusing everybody? It makes sense. You're confusing us.

all right. 11, 19. How about five minute pee break? Is that cool? All right. Yeah. Okay. Sounds good. All right, I'll pause the recording for a sec.

All right. So wait a second. How do I, there

we go.

So again, the, we, we want to discover what it, what this thing is between thoughts, what this naked awareness is, this clarity, this space, this, and it's bright and it's completely lacking anything else. We wanna understand what that is, cuz that's the true nature of our mind.

Okay. So it's very important to understand that. So they, they call that the four parts without three. What the four parts without three are.

So it's called free of the three parts out of four. I'm sorry. Three parts out of four free of the three parts out of four is past future and present, which are the three times of conceptual thinking. Okay. So it's basically past conceptual thoughts, future conceptual thoughts and present conceptual thoughts.

We want to be three of those three out of four. The fourth is that freshness between thoughts. It's that naked unimpeded non-conceptual knowing. Okay. So that's what free of the three parts out of four means. So these four times it is the totally non-conceptual time that is free of the three conceptual times that is known as free of three parts outta four.

It is the perspective of Dharma beyond intellect. Dharma is the wisdom of a Buddha it's the Buddha mind and the masters say, Chen Chen Ramche says, Dharma, is this momentary knowing it's this naked awareness right now, that's allowing you guys to listen to me. Go on and on it's it's that awareness of your day to day activities.

That's Dharma Mackay. That's the Buddha. Okay. So he's Al we've Al we've always had the Buddha within us. The reason we suffer is cuz we forget that. We forget about that, that space between thoughts, which is completely free, completely liberated.

So in the old days. So it says in this book, I'm reading ships would go out to sea and they would tether a, before they went to sea, they would tether the foot of a Crow to the ship. And so the Crow could fly like a little bit, but they were, they were tied to the ship. So they couldn't go anywhere. Once they got out to sea, they would let the Crow fly around.

Apparently they were looking for large sea animals that could potentially harm the ship. So there's this analogy about the Crow it's it's and it's directly

applicable to our thoughts. So they say like a Crow that takes off from a ship circling, circling, again, it lands on board. So what the Crow does is it goes up it's.

So imagine a ship in the middle of the sea, right? The Crow, the ship is way out in the middle to see there's no body of land anywhere close to it. Right. They let the, they let the Crow go. The Crow goes around, flying in circles. There's nothing but empty open space in the sky. And then down below, there's nothing but water.

So the Crow can't go anywhere. If it wants to stay alive, it has to go back to the ship. Right. Make sense. So there's this comparison between that and our mind. So it is fine. If a thought emanates, it is empty. That's like the Crow can go up because there's nowhere to go. So it's fine. If a thought emanates it's empty, it's fine.

If it does not emanate, it's empty. It's fine. If it abides fine, if it moves, it does not get beyond empty, whatever arises. It will fall back on itself. Like the Crow falling back on the, on the ship. So just think about this for a second, right? Whatever fear we have, whatever anxiety we have, whatever depression, loneliness, just pick a jealousy, anger with all of this stuff.

It arises and it can go nowhere, but, but dissolve, it can, it can do nothing but dissolve on its own. Right? Because remember, thoughts are IM permanent. So when a thought comes up, whether it's a good thought or a bad thought, it's imper, it's like an ice block sitting in the sun. Right? If you put an ice block out in the sun, even if it's cool out what happens, it melts, right?

So the Crow goes up off the ship in the middle of the ocean and it has nowhere to go. So it just goes back to the ship. The thought comes up in the minds. It has nowhere to go. So it just dissolves now, what do we do with thoughts?

Normally,

normally a thought comes up, right? Like anybody ever have, maybe this, you guys haven't experienced this yet, but as you guys have started your meditating practice, you ever have a song just pop up into your head randomly. Yeah.

Or a memory. What did you say? Have what pop up in her head? Like a song like Billy, like a Billy Joel song. Yeah. You have while you're meditating. Mm-hmm so normally what happens in our mind is a thought comes up. So like, okay, here's this song that I like. And then what happens next? All of a sudden there's a relational thought that comes as a result of that first.

and then all of a sudden there's another relational thought and it's it. This is called the chain of delusion. It's like a chain thought, thought, thought, thought, thought. So one thought comes up and it's this song. And then all of a sudden it reminds me of my mom because it was like, she liked that thought.

And then all of a sudden I'm emotional cuz my mom passed. And then all of a sudden I think about how my sister's sad cuz she lost her. She lost her SI or my, my aunt sad cuz she lost her mom. And then it's like, oh grandma, oh green grass. Oh it's like, we're, we're mad. It's madness. This is the chain of delusional thoughts now how do we stop this?

The way we stop. This is by investigating our thoughts because see our thoughts are not what we think they are. We've always, we really haven't thought about our thoughts ever. Right? For the most part. I mean they control us and manhandle us, but. I would guess that most of us are here on some level because we had, we were dissatisfied with life in general.

Is that wrong? Or we were dissatisfied with some aspect of life, maybe not all of life, but maybe we had anxiety. Maybe we wanted sharper clarity in our minds. I don't know. I mean, there's some reason each of us came here for me. Definitely what drove me to DMA originally was anxiety. It was, I was burnt out.

I had helped build this tech startup company. And for 10 years I was working, I don't know, 60 hour, weeks, or some crazy thing. And and I just burnt myself out and then I found meditation and I was like, oh my gosh, this is like a wonder drug. So all of that anxiety that had been arising was it was make believe.

I'm not trying to diminish anybody's issues, right? If anybody here has anxiety or depression or loneliness, I'm not telling you that I don't care that you have, that I'm trying to help you see the true nature of it. It's a production of your own thinking. You've, we've created it. And the way that we get to this, the way we familiarize ourself is we look, you know, whenever you have a spare moment, here's the best way to do this.

When you have a break between meetings or you have a break between, Hey, when you go and you pee, right? You're peeing in the restroom. Take a moment and look at the mind. No, really this is Chen. MJ actually said this. He said the best time to meditate is when you pee, you go to the restroom and you pee.

Just take a second and look right at the mind because see the thing is, is if you look right at that mind, there's nothing there. There's nothing to see. And then

you can start to learn the difference between the open space of the mind and the thoughts that keep coming up all the time. Right? Like a, like a musical, it's just, they just keep going and going.

So does everybody understand this, this idea that mind is pure, clear and open, and then the thoughts are elusive illusion, like, and they lack any real fundamental existence. Does everybody understand this? Does every, anybody have any potential pushback? David? I mean group

my intellectual naysayer. What do you think David? I've been holding onto most of my naysay today. Thank you very much. I'm being a good boy. No, man. I like the, I like the, you know, the Buddhist said don't don't have blind faith in this stuff, right? so everyone here, if you're hearing stuff and it's like, I don't know.

It's totally cool. Push back, analyze it, push it to the right. Push it to the left, shake it, look at it from every angle. Right. And just try to see does this stuff, does it add up? Right.

So that's that's my, my main question is does everybody understand this concept of the mind being free and open like space? And then our thoughts are kind of like clouds or dust moats that float up and then they're gone. Does everybody agree? Or does anybody have any, does anybody think our thoughts are substantial or have some kind of existence,

some kind of concrete, permanent existence, or they actually have meaning from their own side?

No, but I think I might claim, oh, sorry. Okay. I do have a question. So I do understand the concept of our mind being an open space and I guess in order to, but it's just experiencing that if that's the right way to say it. So through meditation, are there other exercises, like, could we do the whole boom exercise to kind of strengthen that idea?

I don't know if that's, if I'm putting like wording that correctly, but yeah. So this this point that we're on. Thank you for the question. It's a really important question. This point we're on basically says sit down and rest in the nature of mind. Right? So now what that really means is just sit down and relax.

that is easier said than done. So what you could do is you could say. Now when, when we do breath meditation, I always encourage people try to build up, you

know, get to 30 minutes if you can get to 60 minutes and that doesn't happen overnight, but try to build up your capacity to sit and watch the breath.

This is different. this is the kind of thing where you just take five minutes and sit and just watch, try to see if you can tether your awareness on your awareness. Okay. And what what's gonna happen is a mad man or mad woman is gonna show up to the party. And then, so normally we are plagued by our thoughts, right?

You ever just wish, like I can't make this thing stop. Have anybody ever feel that kind of desperately? I just want this thing to stop. I just, and it it's almost like sometimes it can torture you, right. This, if we learn how to do this technique, then it will just start to look like a river going by. right.

So the way that we do this is there's a lot of different ways to do it, but I would suggest throughout your day, try to look back at the mind. I mean, you can do this anywhere. Anytime. Just take a, it only takes a second or two look straight at that mind and see if you can sustain it for 30 seconds. Okay.

And then once you can sustain it for 30 seconds and by the way, thoughts are totally okay. Even if a thought comes up, I wish I could tackle my boss to the ground. Even if that thought comes up. Right. It's totally okay. Because it's empty and meaningless. So our thoughts don't have to plague us anymore.

Once we learn what their true nature is, they're like an, they're like a, they're like an imaginary movie that just pops up, but it doesn't have any real existence. Right. So you could start with 30 seconds just at any time. And then, and then see if you can do it for a minute. And if you can do this 10 times throughout the day, it's really helpful because you, you have to build some capacity.

Cuz if you try to sit down and do this for any period of time, it will be difficult because what will happen is you'll try to sit down and just kind of look at the clarity of the mind and then your thoughts will start going like a hamster on hamster wheel and it might be jarring and it might feel a little bit overwhelming.

So that's why if you start with these really small glimpses, it can be very powerful and you could do, you could sit down and just look directly at the mind for a moment and wait for the next thought to come and see if you can see it arise or you could sit and you could say, boom, or you could say, blah, something kind of neutral.

You know what I mean? And, and silently in your mind, you could say that. And what you really wanna see is you wanna look at the space of the mind for a moment and then the word boom comes up and you're making a come up, right? Boom comes up. And then it's gone. So you wanna be able to see the, the contrast between the space, the thought that comes up and then the space after the thought, that's really what you wanna study.

So you wanna watch it super closely. And if you can do this multiple times throughout the day, you'll start to develop a relationship with the utter perfection. That's always been here with us that we just didn't realize.

David, I think you had a question I'm sure. Invariably, I made you forget it with my diet tribe. No, I, I remember it, but I'm gonna retract it. I'm not it. I'm good.

So back to this idea of the Crow, the Crow on the ship in the middle of the sea, really? It can, it can pop up, but it can't go anywhere. Okay. Our thoughts are identical. Our thoughts can pop up. They're but they, they can't do anything but fall back down on themselves, like the Crow on the ship, because guess what?

They're nothing. They're, they're like, I mean, they're not nothing, but they're, they're not, they don't have power over us. We, but we give them power. Okay. So we have to start to learn what these thoughts actually are. And the truth is they're like modes of dust. Anybody ever see when the sh the sun shines in the window and then you're, and then you see a bunch of dust and you're like, whoa, there's all this dust in the, in the room.

And I never notice you can't see the dust with the naked eye, but when the sun shines in, then you can see the dust. Right. Anybody ever seen that? That's what we're trying to see here. We're trying to shine the light of awareness on our own thoughts, which normally wreak havoc on us. Okay.

Okay. So Gache says ordinary people, if you work really, really hard, like let's like anybody ever done hard physical labor of one type or another could be yard work. It could be maybe moving anybody ever move from one, one apartment to another moving heavy furniture and stuff like that. When you do hard work physically and then, or, or anybody ever like CRA for an exam or work really hard at work.

And then, and then finally, like you can sit down and you're like so tired and you're just like, kind of blitzed out. You know what I mean? Che says that is Budha nature. That's a, you can look right at that. And that's actually Budda nature, but most people don't realize that. And you feel really peaceful cuz

you're super tired and relaxed and you're just kind of chilling your, your mind at that time.

Anybody notice your mind's not doing that obsessive thing. Right? Because you put all your energy into, maybe it was a good workout. Maybe you were working for long hours. Does everybody know what I'm talking about?

That feeling of like, I'm so tired right at that moment. There's not a lot of obsession. There's just that if you, next time you guys feel that way, look right at that mind and see, and you'll, you'll see that it's kind of like, it's just this self-sustaining space. So CHES saying that that is, that is Budd in nature.

That is naked awareness, but most of us just have never been taught to look at it. We've never been taught what it is. We've never been taught how perfect and profound and pristine it is. Okay. So the intrinsic silence is what he was calling it. He refers to the ordinary naked consciousness. It's recognized, for example, in a very ordinary sense when you work hard and then you're very exhausted and you rest for a bit.

And that moment of resting. There's not a single thought in your mind. You're actually resting. And the nature, the natural state of mind, that actually is the great blissful D Makaya again, D Mackay is the wisdom, mind of a Buddha. The natural state of the mind is actually blissful like space, this space like nature.

Okay. So just, I just wanna give you guys a side note. The, there are ways to recognize the nature of mind. I gave you guys what's called like a glimpse, or it's called a pointing out instruction where you look at your mind, you see a thought arise, and then you see, so you see your mind, you see the thought come up and then you see your mind after the thought, right?

Let's call the pointing out instruction. There are some times where you can naturally see the nature of your mind the next time you sneeze. Instead of being completely wrapped up in the sneeze, the sensations of the sneeze look right at the mind when you sneeze. What you will see is the Buddha nature of our mind.

The next time you orgasm, you look directly at the mind during orgasm and that's the, that's our it's called our Buddha nature. And then, so those are two of the times when you can see the, the, the true nature of our mind. The third time is in a very deep sleep. Most of us are not gonna have the capacity to see that, but those three times, if you look right at the mind, you will in fact, see the Buddha nature.

That's our innate, it's called our Dacia, our Buddha nature. Our NA it's called our natural state. There's actually like a hundred names for it. The NA the natural state, Buddha nature toda, Garba perfection of wisdom Maha moodra Z Chen. There's a long line of names of what this is, but. And then of course, if you just look at it, like I, like, I taught you earlier, you can see it, but you know, next time you sneeze just try to look straight at it.

Right. So, and, and these are the teachings guys. I know some of the stuff I'm saying might sound a little like, whoa, what's Jason doing? These are the, these come from the Tibetan masters. Okay. I, I'm not making this stuff up. So any questions. So basically when you're really exhausted, you can look right at your mind.

And, and that is the natural state of mind. That's our natural naked awareness, our Budda nature, et cetera. Okay. He also gives some very helpful instructions about how to do this. So wait, this is the same repeat

what is going on. Okay. All right. So when the perceiving mind it's object, the perceived and the remedy all disappear, your mind is no longer engaged with duality, self other me, them Democrat, Republican, right? You're you're no longer locked into this conceptual duality free of concepts. Your mind is boundless.

You can simply meditate rest with this unobstructed UN unborn mind. Like I said before, take, try to do 60 minute increments all day long of just sitting and resting and looking at the mind, not when you do this, you don't have to meditate on the breath. I still suggest strongly keep your breath meditation, cuz it's very powerful.

That's gonna build awareness capacity. Okay. That will, that will support this other thing. But just all you do is just rest.

It will happen that a thought will flash suddenly across the mind, like, like earlier, boom, you know, you make your own thought, but sometimes they just come up on their own and then another and another, this will interrupt the meditative state. Okay. By the way, one thing that you'll come to the you'll come to learn that you may not have known before is that we don't think our own thoughts.

Our thoughts think us, this is something that you might not realize right now when you sit and you don't even have a meditation object, thoughts just come on their own. And sometimes it's kind of freaky and you're almost like, look,

you're looking around like, who is this? This is the mine doing its thing at this point, rather than focusing on the thoughts as disruptive study their innate nature.

So even if you're doing breath meditation, if you're distracted by thoughts, You can take your thoughts as your meditation object. So the beautiful thing about all this is once we start studying the nature of the mind, you can just investigate your thoughts as they come. The hard thing is until you build capacity, you're not, you you're usually gonna, they're gonna come and you're gonna miss 'em.

Okay. Because we don't have that. Our minds aren't strong enough yet to see them coming. But that's why you have to do those all day long. Try to do short sessions where you're checking in and you're looking at the mind. Okay.

So when you sit and these thoughts just come up, look right at 'em and investigate the nature of the thought. So, so don't let it, don't get don't chase the thought, right? Cause normally what we do is we chase the thought and then we end up in a simulated reality where we're thinking about. For example, the thought of work Monday might come into your mind.

Right? And then all of a sudden you're, you're visualizing your, your projects and you're there. You're, you're like an assimilated version of Monday. But what we wanna do is we wanna learn how to see the thought itself and, and analyze it and look at it. Don't think about it, but look right at it and then guess what?

Poof, it's gone. Another one will come, poof, it's gone. And this is called letting thoughts, self liberate on their own. Nobody needs to do anything about anything because if the thoughts come, you can just let himself liberate. It is the ultimate freedom.

This process will become effortless. And eventually every passing thought will blend seamlessly into the unborn nature of mine and Susan, as soon as it arises, imagine getting to that point where instead of being plagued by negative thoughts, they come and they just dissolve on their own, guess what they will, if you don't go and try to punch em a, you know, it's like, well, yeah, you're gonna disturb yourself.

Hey, I'm mad at this thought, well, you're gonna disturb yourself. Right. We're creating the madness. We just don't understand that yet. Okay.

Wait for it. Boom. In this profound non-dualistic state, each thought instead of being experienced as an interruption or a distraction will be experienced as a

spontaneous manifestation of innate wisdom. Okay. So. In, in all actuality in the Dzogchen and Mahamudra traditions of Tibetan Buddhism, thoughts are known to be the pristine manifestation of the Buddha mind.

They're not actually negative. It's just that we chase them. And we in, we engage with them all day long. We get trapped underneath them. So we have to learn how to have enough pure awareness so that we can see these mental things, arising, thoughts, emotions, you know, anger, attachment, delusion, jealousy, pride greed, all these things.

We need to learn how to see them. And then just look, all you have to do is look right at and you'll penetrate its faulty appearance. Bardo Tuku says this line rest in the nature of the old basis. In a single line explains the manner of actual meditation on absolute Bodi Chita. Remember Loong, which is what we're studying has.

It's like, it's like two wings. The first wing is love and compassion. The second wing is wisdom emptiness, and we're really deep into this wisdom of emptiness right now. Okay. So this is sitting with no concepts and no object is, is called meditation on actual absolute Bodi Chita. Okay. The mental consciousness is diluted because it thinks about things.

It doesn't experience things. So this is very important for us to understand we're not experiencing life most of the time, because why I'll give you a great example. When Jason starts talking about poop, you go, oh, that's disgusting because you're trapped under your concepts. Okay. We're diluted. We're ignorant.

We're trapped by the way. I am too. My mother-in-law cooks with onions and seafood and I, I get really, I have to manage myself. I have to look at it because what happens to me is I have a really sensitive nose. For some reason I was born that way. I'm like a, I'm like a human beagle, unfortunately. And so what smells overwhelm me, right?

And I have to learn how to remember that. It's me creating the, the, the bad smell. There's no bad smell out there. Bad smell is a concept. I'm not refuting that there is something there don't get me wrong. There's something there that's knowable, but the whole good or bad, Ooh, poop is gross. The truth is that's a conceptual fabrication.

There's no reality to that, right? Poop is no different than a piece of wood sitting there. It's it's just, it's just phenomenal. All phenomena are nothing, but

only once we start labeling and conceptualizing, do they have any reality? But without our, without our dissecting and dual do a dualistic fixation on me, them fat, skinny, tall, short, pretty ugly. Oh, that he grew up in a good family. Oh, he's from a bad family. All of this splitting apart, we're creating, we're creating a world that is plagued with suffering straight up.

That's where our suffering comes from. The suffering doesn't come from. The poop. Poop is just there. He's totally happy on his own. Just there . So. It's the thinking that causes all of our suffering. So the manner of resting here is to relax so that the operations of the seven consciousnesses, right? Seeing, hearing, smelling, tasting tactile sensations and thoughts, these will just dissolve on their own.

And we can rest in, in the true nature of the mind and they do go away on their own. You don't have to call the police or the fire department about our, about our madness. It just dissipates on its own. If we let it right. It's called SOTA. Gar. That means Buddha nature. Okay. Resting in the natural mind is tricky because obviously the way your mind rests can change, but what you're resting in doesn't change, right?

So you sit down and rest for a few moments. This awareness never changes. Key point when you're sleeping. If I come and go, what's gonna happen, you're gonna wake up right. Ah, you're gonna be freaked out. You're gonna wake up and think somebody's attacking you. Right. That awareness it's effortless. It doesn't go anywhere.

It never goes away. Even somebody who's dying. That awareness is still there. Okay. I mean, not after they've left the body or the awareness is left the body, but the awareness is like the sky, right? Clouds. They come thunders showers come, but the it's not like, oh man, that, that storm destroyed the sky. The sky's gotta get repair.

We gotta call the sky repair unit. No, nobody has a repair of the sky. It's just, it is, it's just natural. Right? That's how our mind is. So all the Carmex stuff we've had so far, it doesn't have to plague us because there is an innate perfection inside of us. It's this naked awareness. Budh nature. Doesn't change.

What does this mean? You rest in non-conceptual cognitive lucidity, you know, clear clarity, right? Because the all basis is lucid. It is awareness, but it doesn't think. And it's therefore beyond all embellishments and elaboration because embellishments consist of thoughts. So you're resting in a nature that is nothing

whatsoever with a mind that that does not grasp that, grasp that as anything whatsoever.

So this idea of trying to build a relationship and an, a direct experience of the naked awareness, we, we, we need to learn what it is, because if we really know what it is, we, we can't suffer because guess what? Your naked awareness, it doesn't suffer. What suffers is. Oh my back. Last Friday before this meeting, when I canceled, I have this old injury from the Marines, it's my lower left back.

And it hasn't flared up for that. I don't know, like eight years, but for some reason, even though I haven't been lifting, it came and then I couldn't even walk. So I walked, I, I walked to try to use and try to pee. And the pain was so bad that I was like dizzy and about to pass out. And I was like, okay, I gotta stop this as I can, as I was suffering with that, with that, my back was really bad.

And I was like, man, I need, I think I need to take a pain pill. Right. And then I, then I stopped for a moment and I, and I accepted it. I radically accepted the pain and I looked right at my mind. And then, and then the pain went away. It was the strangest thing. I can't, I almost can't even explain it to you.

But then I was like, I don't need a pill. I'm totally happy. And then I was smiling in bed and now one part of me was in excruciating pain. The other part of me was. Chilling because that mind that our NA our natural mind it's, inexpressibly perfect. It doesn't have any suffering. The suffering is a creation.

It's a fabrication. It's synthetic all of our suffering and our thinking is synthetic. We're creating it all all the time. This is good. That's bad. I like him. I hate her dadda, dadda. I'm crazy. All day long. We're crazy. We're making this stuff up. Right. And we've been doing it forever. In in fact, the Buddhist say we've been doing this for infinite number of life, so it's not easy to cut.

Right. It takes effort. It takes knowledge. But the thing that you can rest in is it doesn't move. It's, imovable like a mountain. It's like a mountain that just, you can throw a rocket, a mountain, and it's like, whoa. You're so cute, right? The mountain doesn't oh, the mountain doesn't get scared when you throw a rock at it.

It's like, yeah. Right. So that's what this mind actually is, but we just don't realize it. Questions.

Did I confuse everybody? It's it's kind of a lot to take in, right? Or does it make sense for everybody

feels easier than emptiness.

Yeah. Cuz the, the philosophical study of emptiness is a very complicated conceptual judo in a way. Right? I mean, it is, it is reality. So it's kind of crazy that we don't understand it. It's it's conceptual. Where is this? This is pure silence, right? It's pure. I mean, it's really, to be honest, I'm, we're trying to teach all this, but it's funny, there's this there's this teaching called the gojis Maha moodra and it's this, this is about a thousand years ago in India.

It was this, this teacher named TPA was teaching this student named Naropa and TPA said, Naropa, Maha moodra cannot be taught this. So what, what we're talking about here, the nature of the mind it's called Maha moodra or Chen, or the Budha or Dar Maka. This actually cannot be taught so nobody can actually teach you this.

Right. But you can try to understand that using words, but the truth is. You need, you need to experience it. You need to, you need to, you need to sit and rest in the open, vast expanse of the minds and taste it slowly but surely experience it. And then you can experience it for yourself and start to gain confidence.

And at some point you'll be like, dude, I'm empowered. See that's what happened to me was when I went to this, I already kind of, I had read and studied a lot of this stuff and it, and I really believed it. But then once I went to this retreat in Ohio in oh 18 and Che started talking about all this, I was like, oh my God, this is all I need for the rest of my life.

I'm I am completely empowered with this, with this wisdom because I'm already free. It's just that. I keep spiking the punch bowl. You know what I mean? For, for lack of better words, I'm spiking my own punch bowl. And then I'm saying, why am I you spike the punch? You idiot. Jason, of course you're drunk. We are spiking our own punch bowl.

Nobody is slipping something into our drink. Right? Bad, bad analogy for buddhis who don't drink or don't believe in intoxicants, but well, actually the, to trick Buddhists do, but anyway, questions, stop Jason, stop talking, please. Francis's laughing. She's like, he's not right.

You talk about in book club all the time. oh, as you should. My dear, as you should. So the application, cuz David is all about application. We don't necessarily wanna apply this to every thought. Right? We wanna apply this to thoughts that. Should be questioned, but there are some thoughts that feel like

they're good that they come up and they're good that we have whatever association that we have with them, like stress on the body.

If you go, oh, I'm, I'm about to break a finger doing this. And there's the thought and the feeling, but I'm glad that I have that association with that. So that's not a thought that I really wanna challenge and try to disassociate from the real world. I'd like to keep that, that reflexive attitude. So we only wanna apply this to things that

we only wanna apply this to certain thoughts, right? Yes and no. I, I came to the conclusion many years ago that there's no cherry picking. And, and what I mean by that is there is all thoughts are empty in, in in fact. Okay. So. It's not that, oh, if I'm, I might break my finger, if I push it too far, right. It, it, it's not that you lift weights, right, David?

I do. Okay. So, so it's not like, here's what I would hope you wouldn't do. Right? What I would hope you wouldn't do is today you're like, oh, chest day, baby chest day stretch.

And I hope you wouldn't do this. Jason said, all thoughts are empty. I'm four plates on each side, put the put fours on the other side, put the help's

not what I would want you or anybody to do. And the reason that I bring that up is there there's sometimes where people that say, Hey dude, what if, what if somebody's in a domestic abuse situation or somebody's getting hurt? Are they supposed to just say it's empty? And it's like, that's not what this all means.

Right? Like mm-hmm, . Common sense should always be used in every situation. And I hope if you guys know nothing else, I care about all of you a lot. That's why I share this stuff. You know, like I would rather just be chilling on a Saturday because I work full time and don't really have a, a ton of over extra time.

But the reason I bring this stuff is because I really believe that the world needs it. Right. So I don't want anybody to ever get hurt. I don't want anybody to be hurt by another person. So when I, when, when we start to get into some of this, it's really important that we understand that every thought that comes up is equally empty.

It's like a piece of dust floating through the. But conventionally that's ultimate. That's the ultimate truth, but conventionally, we live in a conventional world and if somebody attacks you, you should not just be like it's empty, right. If

somebody is abusive, you know, it would be really good to get out of there into a safe place.

If you're lifting something and your, you think your finger's gonna snap, you, you, you take the appropriate action, but it doesn't change. Reality. Reality is that thoughts are, are like mental cartoons that have no reality whatsoever other than they just keep popping up. And then they dissolve. Right.

Does that make sense? I know it's a long answer, but I think it is important that people realize that always use your best discretion on safety and that kind of stuff. So we can understand an ultimate truth, but then we will need to make conventional decisions with what we do with what we have discovered.

Yeah. We live in the conventional world, right? So you have a job. I have a job. I think many of us have jobs. So while you're working, right, if your boss comes and has a conversation and you're like, dude, you're empty. Probably not gonna go very well. Right? Like, like we have to, you know, we have to survive in this world, this conventional world, we need food.

We need to keep a over our heads. So it's important that we, I guess, for lack of better words, kind of play by the rules, but internally we can know the truth. I mean, we, we could theoretically get to a point where we know the truth at all times, or at least more often than being duped by ignorance. So as often as we can.

Fir, first of all, nobody on this call is gonna be able to sustain awareness of the mind at all times. It's a, it's a developed, it's a highly developed capacity. You really have to work at it very hard for years and years. And then you might get to a point where you're you're mindfulness of the mind lasts all the time, but that takes a lot of practice.

So there's really not much risk. I wish there was more risk of this actually happening, but yeah, we're not gonna be so lucky. It's more like we're gonna, we're gonna start working on it and come to the conclusion that it's, it's simple, but unfortunately simple and easy are not the same thing. Right. Does that make sense?

So basically do it as often as you can and try to build up capacity and Soon enough, we, we come to this point where we will start to get a little bit of freedom and then you start to get a lot of freedom. And then before you know, it, you come to this place where there's actually no more suffering.

Does that make sense?

Yes. You, you better not be in the bathroom. Jason, if you're gonna make some final joke here, I had to get I had to get my charging block. Okay. My MacBook died. Okay. Does that, does that make sense in terms of the application? I think so enough for now enough to continue, continue the mental journey.

So, so again, do it as often as you can, and try to build an awareness of your awareness because the more you do this. the more the closer we get to freedom, right. And we, and we get to a point where

there's, there's really only one there's really only one problem. And that problem is, is all of these myriad of thoughts that we have. So we, so we have this myriad of thoughts that won't stop and we, and we invest them with reality, even though they're not real, that that's our only problem. So the faster you can develop confidence in that.

And you may not have confidence in this yet, cuz I'm just saying, I'm sharing it with you guys for the first time. And you're like, how could this be real? Like how could is this real, like, are, are thoughts really empty? And, and do I really have the power to completely let go of all thoughts? I mean, you might be thinking that right.

And you may have to taste. The experience of that and prove it to yourself. That that's actually how it works.

Anything else, guys?

No,

you guys still hear me. Okay. No other questions or anything like that

now there's just some stuff I gotta take home and think about for a while. Yeah. It's not like simple recreational stuff. It's it's a little bit deep, right? A little bit. I mean, really, you know what it, you know, what it, what it really is. I can sum it up in one sentence. How do I sit you down and tell you everything you ever knew was a lie?

How do I do that? You know, this is like, there's no easy way to do that. How, how do I sit you down and tell you that everything you ever knew was a lie. Everything you ever thought was a lie and not a lie per se, but, but you know,

unreal, right. It's kind of hard for people to digest. And some people are kind of defensive when you start to teach this stuff, cuz they're like,

well, wow. so, because, because it kind of cuts to the root of our self, our self cherishing, our selfishness, our preferences, our self identity, you know, cause your self identity is actually just a, a space like thought and then you're like, well, Well, what, what are the implications of all this? the implica I'll just cut to the, to the fast forward.

And by the way, I haven't realized this yet, but the implications are that we, we become free of suffering. We, we get to a point, you know, the, the whole idea of this path is that you get to a point where they said this about the Buddha. The Buddha was, if somebody put you know, like lotion or perfume on his left shoulder, and then they stabbed his right shoulder, he was equally open to both of those things.

Right. So that's what we're trying to accomplish. And, you know, you might hear that and think that's not real, but I would say, you know, if, if, if you don't believe me that that's real go and read or, or watch the movie about Gand. he's a living example of somebody that fasted for he, he was ready to die for India and his amazing compassion saved that country from a lot of violence because he had the ability to let go of suffering for sentient beings, you know?

And there have been a lot of people that have done this kind of thing before. So if we don't believe this is possible, we can actually look to real life examples, which is cool. Imagine fasting for 40 days. Right. For, for a cause I don't think I could do it.

I would be two days in and I'd be like, honey, get the vegan cheese puffs, please. Can you bring those over? That's 40 days of fasting or I don't know how long he fasted, but I know it was long periods. I mean, he was probably close to dying. I mean, can you actually imagine like, like, like picture yourself doing that, taking it all the way to the edge, almost, almost dying there.

So that's what you call a great being, right. A Bodhi sofa. And he wasn't Buddhist by the way, but was a Bodhi sofa. So makes sense.

Yeah.

maybe. All right, guys. Well, thank you. Any other questions? Any, anything at all before we do the dedication prayers,

make him stop. Okay. Sorry. please make him stop. All right, let's get this. Let's get our dedication on. Remember dedication is. We're doing this dedication because we want to we've just done something very, very profound. And when we dedicate the merit of this good action, we're saying, I'm not selfish.

I'm not gonna hold this. I'm not gonna keep this right. I'm gonna give it away. It's so it's a, it's a beautiful act of generosity and love. Okay. May the Supreme jewel Bodi Chita that is not arisen arise and grow and may that, which has arisen not diminish, but increase more and more. And the land and circle by snow white mountains, the source of all happiness and benefits flows in your person.

Chan SIG 10 and Gaza remain until Samara ends just as the bohi sat. Mondu attain, do mission and Samba two. So now do I dedicate these merits to train and follow in their footsteps is all the Victor's Buddhi of the past present and future praise, dedication as Supreme. So now I too dedicate these sources of my merits for all beings to perfect good actions.

Even the people that you don't like, especially the people that you don't like, give it to all those people give, give the any goodness we have give it to all those people. And this is gonna come up when we start doing Tonglen. Cuz what you do when you do Tonglen is you breathe in the suffering of all living beings and you take it right into your heart and then you give them all of your body, your wealth, all the happiness, you have all the positive marriage.

You have, you give it away to them. So then you start thinking like people that you have a vendetta or like, you know, people that you have a grudge against visualize that taking all their suffering into your chest, into your heart. A lot of people freak. I can't do that. I can't do it. I just can't. Well it's okay.

So sometimes you start, you have to start by taking your own suffering. So you take your suffering from the morning, kind of visualize yourself, standing in front of you, take your suffering for the morning, the evening, take your suffering for tomorrow, take your suffering for the next day. Cuz some people can't do it with other people until they build capacity.

But yeah, that's Tomlin. So it's very beautiful because it's like the it's radical compassion. It's a radical type of compassion. So that's point two B or not to be that's cheesy. Jace. Come on. You're better than that. you're not better than that is the sad thing. Sorry. I'm I shouldn't poke. It's all.

It's all in love. I say it. I say it with love so yeah. Great. Great session guys. I, I appreciate you all doing Dharma with me on Saturday. There's no better way to send us, spend a Saturday morning. So any, anything else? Any other questions or comments? Any, any point of the teaching that was fuzzy or that could be clarified for you?