

Tibetan Lojong Class 13

folks. We are probably on the last class today. So Given you guys, a round of applause for enduring and having the patience to see yourself all the way to the end. It really does mark a pretty compelling accomplishment, because I, I realize that some of the topics that we're going through here are not necessarily second nature for us Westerners.

So I just want to give you guys a round of applause for you know, for investing in in your, your own Darma knowledge. It's really quite wonderful. So you guys are doing great, keep it up. So as normal cultivate, you know, the pure motivation of love and compassion and, and really if you, if you take nothing else away from this that should always be the motivation.

The motivation should always be, as I engage in this may have benefit all beings and this could be whatever you're doing. Hey, it's Saturday morning, I'm chilling in my bed, watching DMA, watching Jason TV and, and may my watching this DMA and learning, listening, reflecting may this benefit all beings, right?

And we can do that with everything as I'm emailing my boss, as I'm emailing my coworkers as I'm teaching a class, and there's a guy who has bad internet as I'm, whatever it is I'm doing right, may have benefit all needs. And, and we have to be really careful because when we start practicing this stuff, you might start to notice a little bit of relief from the mental afflictions, the negative emotions, the anger, the anxiety.

You might start to notice a relief and you could get a little bit caught up on doing this just for yourself. And that's not really what this is meant to be. This is meant to be th this is the Mahayana vehicle of Buddhism, which is. Maha means great Yana means vehicle. So this means great vehicle. And the reason it's called the great vehicle is because of great compassion is the center.

So it's this, it's this really beautiful aspiration of I'm gonna do this, but, but I'm doing it for the benefit of all beings. And that's why the very first thing we do is we say until enlightenment, I take refuge in the Buddha Darman Songa, and from the merit created in this practice, may I become a Buddha in order to benefit all beings?

So everything we really do in this tradition is about compassion. So just be careful that you don't start practicing selfishly, try to always create this pure

motivation that I have on the first slide. You guys are well aware of all the different classes on Sundays. So please Enjoy the Dharma buffet.

When you like we're going to start on 0.6 and seven, essentially 0.6 and seven are kind of like these commitments and rules. Think of, you know, 0.1 through think of 0.1 through four, as like a teaching on how to practice seven points and then 0.6 and seven are like, do these specific things to uphold 0.1 through four.

So it's kind of like the rules that will enable you or empower you to effectively practice the other four, the first four points. So these are all of the the points of 0.6 and we'll go through 'em together. So one of the things. As I, as I read this, I, I have to confess, I've probably spent more time focusing, concentrating, and meditating on the first few points, because that's really where the, like the meat of the practice is.

But as I read 0.6 and seven, I kind of, I'm kind of impressed because they're, they put these things in there where they're like, look, I'm giving you lightning in a bottle, cuz that's kind of what mind training is. It's like this really profound teaching and there's some things in here where they're like, don't go and do crazy things that are, that are gonna injure you because you're immune to it because you have mind training.

So I can just see somebody in like 15th century Tibet, like just had their mind training. Maybe it's a, you know, a young person and they're. I can climb this tree. I'm totally good. So there's like a lot of stuff in here for the protection of the practitioner that may or may not apply to us. But the first one is your mind training should not convene your con contravene or conflict with your pledges.

So don't ignore commitments, right? So like in Buddhism, if you guys hang around for a while, you're gonna have the opportunity to take refuge. And, and, and, and really what I'm talking about is refuge vows, refuge, vows are kind of like becoming a lay Buddhist. That's really what refuge vows are. So you should not ignore your, your vows, whatever vows you've taken, you should not ignore them and say, I don't have to pay attention to those because now I'm doing mind training.

Okay. Also your mind training should not become ostentatious. So it should not become something. A lot of the following points are about. Don't try to show off with your teachings. It's really about transforming your own mind. So here you can see don't engage in risky, dangerous behavior thinking I'm totally immune because I have a low John again.

You have to think about when these originated, you know, 15, third, yeah, 12th century Tibet. I, I lose track of when this stuff originated, but it was, it was like a thousand years ago. And a lot of these guys would learn a lot of the people that learned this were monks and nuns. And they would first before doing this, they would do what's called Lari, which is the graduated path.

And then once they had LA room teachings, then they could do LoJo and you know, LoJo is very powerful. So they have to tell people like, look, yeah, this is powerful, but it doesn't mean you're like 10 foot, 10 foot tall and Bulletproof. So. Another thing is it, should your mind training should not be biased?

We should not have like love and compassion and patience for people that we care about and then totally disregard those that maybe we don't like, cause that's not what this is about. So the O the, the hypothetical orange dude that used to be in the big white house in Washington, DC, hypothetical, not real.

This is not really how I feel, but that hypothetical orange bronze guy that used to be in the white house. It might be hard for you to have compassion for him, or it might be hard for you to have compassion for, for the police officer that brutally killed George Floyd. It's hard for me to have compassion for him, but we have to have compassion for all living beings, because if we start to have bias, then it's not pure compassion.

It's compassion. That's like. Oh, this is convenient. It's easy for me to love the, the victim. It's easy for me to have compassion for the child. That's starving, but I'm not gonna have compassion for people that cause harm. And the problem with that is it's, it's really not pure. It's like it's like compassion laced with poison.

If you wanna know the truth. So we really have, we have to keep that aspiration to have compassion for all living beings, no biases, and it's not easy. But really we should, that's an aspiration. We really must try cuz otherwise it's not, it's not genuine. While practicing mind training maintain your previous outer appearance.

So this is about like not becoming there, there you will, you will come across people that study Dharma that be that, do it for. Status and to kind of come across a certain way. And I really believe that that's not what any of this is about. This is not like there was this teacher called Cho Trump back in the sixties and he, he quoted this term called spiritual materialism.

And Dharma's not really about that. Dharma's not about showing off and looking a certain way. So this is really the way I see this. Some of this is really about making sure that our hearts are pure and we're doing this for the benefit of others. We're certainly not doing this to look like, oh, that guy's really a real, a true Dharma practitioner or she's really, she's a real Dharma practitioner.

That's not, we're not trying to show off here. We're trying to transform our minds to benefit all Senti beings. Do not speak of the defects of others. This is pretty much self-explanatory. A lot of these are just good things that probably our parents might have taught us. Remember, your mom would say, if you don't have anything nice to say, then don't say anything at all.

I know my mom said that a lot, which tells you something about how I was as a kid, but some of this stuff is stuff we've already heard. I really like this next one do not reflect on the shortcomings of others. It's a hard one, right? Because when you're, when you interact with people that are don't behave the way you think they should it's easy to just kind of get fixated on the things that they're doing, but it, if you really think about it, who does that benefit?

It's like, how do I benefit from, from ruminating and obsessing on the negative behaviors of somebody else? I've seen myself do this a lot with work. And it's like, all, all it does is make me miserable. And then I probably most likely it becomes fuel for me to lash out at other people. It's really, really a negative thing to do discard all expectations of reward.

So don't, you know, don't practice Dharma thinking, may I, may I help myself? May I lower my anxiety? Look, most of us found the path because we wanted that. But actually, if you, if you just think about benefiting others that will automatically reduce your anxiety, reduce your anger, reduce your self-consciousness and make you more peaceful.

So actually just for getting this so called, I is the real path to happiness. Ironically, that's not obvious at first, at first you don't see it that way. You think, well, I'm gonna be happy if I get this right. If I get this promotion, if I get a bigger house, I really want that car. I want that. What is that?

I want that blue Volkswagen, electric vehicle, they keep advertising on TV. I wanna get one of those, right? It's like, we think that if you, if I could just, and then you fill in the blank, then I'd be good. Then I'd be content. That's not how it works. Cause once you get whatever it is that you want, then, then you're gonna become complacent with that.

And then you're gonna want more. Right?

So definitely don't practice Dharma just on pure selfishness. Discard poisonous food is a little bit, it's not very clear. It's kind of esoteric. So you have to see the, the explanation here. So poisonous food is self interest Harvard in the depths of your heart. So this whole path is about destroying self grasping and self cherishing.

Self grasping is thinking there's, there's an independent self, but if you take every part of your body. And you analyze it and, and you, and you just kind of pretend like you're taking all your bones and putting them in a pile. You're taking your flesh and putting it in a pile. You're putting all the liquids in your body into a, a big VA and you look everywhere for in every square inch of your body.

You look for the self, you can't find it. It's just a mere collection of parts. So we must destroy this idea that there's an eye and the way that, the way, you know, what the self grasping eye is, is it's, it's that feeling when, you know, when somebody accuses you of something you haven't done, like somebody makes an accusation to you that you're really, it has like a, like a strong, emotional feeling for you and your, your heart starts beating anybody ever get mad and actually notice your heart beating fast.

That's something that I notice a lot at work for some reason at work I'm I'm, especially Marine. I'm just the Marine inside me that just, you know, when stuff doesn't go. Right. And, and it's, and we're doing that because there's this picture in our mind of self. And we think, I can't believe this guy just said this to me.

I work so hard. And then you start, your heart starts beating and that anger comes up. Right? It's that is a result of thinking. There's a me, but like I said, if you, if you search your whole entire body, you will not find a me. So imagine instead of my face on this zoom, imagine if there was like a picture of my left pinky toe, is that my, is that Jason, would you be like, Hey Jason, no, if it was my, if it were, there was a pile of bones on this zoom, would you be like, Hey Jason, no, you'd be like, what the heck is that?

Every single part of your body, if there was a brain sitting here on like a. A stool, you know, like just a brain, would you be like what's up Ja? No, you wouldn't. There's no part of your body. That, that is a self. What the self is, is it's a dependent origination. The way the self exists is there's a collection of parts.

And when they come together just right at a very specific point in time, then you see that that so-called item or self or me or Jason, or, you know, pick a name and that's when you put that label on it, it's it. But it, but it is nowhere there in inherently independently or fundamentally. So there's no eye inside here.

The, the eye is just a word, but that's not how we see it. Okay. So this whole path is about slashing that, so what that means is we have to create wisdom of emptiness, which is what I'm talking about now. And then we have to cultivate love and compassion, which reduces our selfishness. So like love and compassion reduces the selfishness of us wanting to get all these things and then wisdom of emptiness, which is wisdom that there's not an independent eye reduces the confusion, the distorted view that makes us think there is.

But if you sit down in a quiet room and you just analyze your mind, your body, every single organ in your body, all of the, the, the entire material, makeup of your body, you won't find a self. And then if you, if you analyze all of your mental functioning, whether it's thoughts, arising, or physical sensations or perceptions like, oh, that's a tree.

None of these things are the. And then once you keep searching and you come to the conclusion, I is empty, it's empty, I'm inherent existence. Okay. So this whole path is about that. So that should be the goal and the continuous aspiration that we have as we do these practices do not maintain in inappropriate loyalty.

This is something that I feel strongly about, you know, right now in America, there's, there's these two political parties, a lot of people just blindly follow the party. And I'm really not, I'm not cool with that. I tend to be pretty liberal, but there's some things that I see in, in the, in the democratic party.

And I'm like, yeah, no, we're not gonna get rid of the police. Okay. And by the way, this is just my opinion. It doesn't mean I'm right. It's totally okay if you guys see it differently. But my point is, I'm not blindly following a political party out of a blind sense of loyalty. And I really believe that each of us should.

Establish our feeling and our perception about certain situations and, and not have blind loyalty. Right. And, and I would say the same thing to anybody that follows any party, because it's important not to just say, well, I belong to this group. So therefore, what, what the group's doing is totally cool.

And that's, that's like completely, that's a contradiction. So do not torment with malicious banter. This is basically like if somebody does something wrong or somebody has deficiencies, it is not an excuse to insult them and to speak harshly. And, and this is one that's like, just be nice, you know, just be nice to not lie in ambush.

Basically. When somebody does something wrong to you, don't store it away in your heart, mental hard drive and like try to get 'em back a year later.

Remember when you did this, I mean, most of us kind of are, are, are sort of that way because we grew up in a transactional society. America is very much a capitalistic transactional society, right?

We go to work and we get a paycheck. We do this. Then we get that. We do this, I do this for you. You do this for me. In fact, there's even a word quid pro quo, right? It's you scratch my back. I scratch your back. But what this is saying is stop. Don't do it. If you have, if you have unconditional love and compassion for all living beings, and it's very, very pure, then you're not gonna engage in this transactional thing.

You're just gonna do it. You're gonna do it. And you're not gonna have any expectations of them repaying you and, and, and similarly, when they, when they harm you. Instead of storing it away as something to be re, to be revengeful about when they harm you. You say this is beautiful because it's reducing, they are a part of my army.

That's destroying the self cause the self, the thought of the self, not, not actually destroying your body, but destroying the, the selfish idea of me. Let me recruit all of the armies in the world to, to assassinate the thought of I, because it is that thought that causes all of our suffering

don't strike at the heart. This means don't expose people's weaknesses, especially in a public thing, like a public gathering or something. Oh, Jimmy, it looked like you're gained 20 pounds. Eh, you've been eating pizza, like yeah, don't do it. Right. Don't criticize people, especially in the company of others.

Don't place a load of a DOE onto an ox. This means, again, this is a little bit esoteric. It means don't try to shift your own work and your own responsibilities onto other people. You know, if, if you make a mistake, don't try to point the finger and say, it's somebody else's fault. If you, if you have work to do and it doesn't get done, don't point the finger and try to blame somebody else, basically be accountable again.

These, you know, when you really look at these things, they're, these are not religious things. They're just sort of like a, a doctrine of how to be a good person, right? Don't sprint to win a race. Again, this is a little bit esoteric. So it requires an explanation. It basically means, and this was especially something that applied to monks and nuns.

Don't try to take like public property and somehow transfer to your own ownership. And to me, I just kind of see this as like a general sense of ambition. So like, and I, in fact, I think it talks later about when a family member dies, don't, don't all fight each other to try to get their belongings, which by the way, I've seen that happen.

And it's just like, somebody's mom just died and all the, all the siblings are fighting. Like, I can't, it's like what? So, and another thing they say is like, remember every one of us is gonna die. So for some reason, lately when I've been doing my morning meditations I I've, I've been really focusing on emptiness of the, of the self.

And so what I do is I, I do this visualization, right. I just visualize every single part of the body and I visualize putting it in these glass jars. Right. It's like, okay, put all the, the flesh in the glass jar. That's not, that's not the cell. And then, and as I go through this, I start to spontaneously see myself as a skeleton.

And, and, and it's kind of funny because. Underneath this suit that we're wearing is a skeleton. Every one of us is actually a skeleton. We just don't realize that. So it's really important to, to understand that death is imminent. There is, there is nothing at all that any of us can do to avoid death. It's just going to happen.

And unfortunately, we don't know when it's gonna happen. I could be sitting here teaching and fall over. You guys would be like, Jason, Jason he's dead. That could happen. Okay. So we, we, we have to understand that we need to, we need to practice Dharma seriously now because we could die time. And, and when you, when you die, the only thing that can really make that death, a peaceful process is Dharma.

So what, what he's saying here is don't be in a state of craving when you die. Just let go of a sense of ease. So again, don't be ambitious and don't cling to material property. Don't abuse this practice as a right. So don't, don't just, as I mentioned earlier, don't just practice this for your own wellbeing and, and really avoid trying to practice Dharma for any other reason, for any other reason than to reduce self-centeredness self cherishing, self grasping.

So when we sit down and meditate, when we practice Dharma, we should be thinking, I want to practice DMA in order to eliminate my distorted view of a self, because think about it for a moment, right? Selfishness causes all of the suffering in the world. There there's, there's never a war that doesn't arise as a result of two president or two leaders, selfishly disagreeing and not being willing.

To compromise. Right? So everything we do this whole Dharma path is about reducing the selfish thought of I and increasing our unconditional love and compassion for all living beings to be called Dharma practice, mind training must become an antidote to afflictions and false conceptualizations and all of those afflictions and false conceptualizations sort of arise as a result of thinking there's a me

do not turn gods into demons. What this means is it's kind of a big thing to unpack. So one of the things that you might see over time is people with, with a sense of superiority. In fact, you might even meet people that practice Buddhism and Dharma that bad mouth, other religions. A lot of people grew up Christian, and then they came to Buddhism and they have negative feelings about Christianity or Catholicism or wherever they came from.

And I I've been listening to a Dai Lama audio book called the good heart and the, in the early 1990s, the Dai Lama went to a Christian meditation retreat and he, and he did meditation with the Christians. So the first sentence here avoid becoming inflated by its practice and generating conceding thoughts such as I am an excellent practitioner of mind training others, lack this spiritual practice, avoid ridiculing and insulting others out of a sense of superiority.

So it's very important. Number one. Not to look around at other religions and judge them, or think of ourselves as superior, that's completely wrong. And you're going to see fellow Buddhists do this. You absolutely will see it because a lot of people came to the Dharma as a result of being in another religion and they, and they have sort of like religious baggage or they have these negative views on against other religions.

And it's, it's really a, a negative thing. Now we don't have to follow another religion. I don't know if you can see it. I have a, can you, there's a Jesus on my on my mantle or whatever that thing's called. So my opinion is, and I'm not a Christian. I mean, I don't, I don't really practice. I don't know a lot about Christianity.

I don't practice it, but I, I have a, a deep belief and actually I have some Hindu you can't see it from here, but I have some Hindu statues up there. I believe that it's very important not to it's it's subtle, but our minds can start to have this thought of like, oh my gosh, they're so non-spiritual.

And I used to do this. When I first started practicing, I would look at other people and I'd be like, you're so non mindful. You're just slamming all the cupboards and you're dropping things everywhere and you're not paying attention. And that's really the antithesis of the purpose of DMA. DMA is to have unconditional love and compassion for all living beings.

How can we do that if we're like criticizing all these other religions? Right. So, and how can we do that? If we're looking around at our fellow practitioners and criticizing them and thinking he supposedly he's a Dharma practitioner, but he does this, this and this. So it's, it's kind of natural to do this.

When you start seeing people they're behaving in a certain way. But you really have to try to watch that and make sure your mind doesn't use this practice to try to create a sense of superiority, cuz that's the opposite of what this is about. Okay.

So it says here, if you strengthen your practice, if you strengthen your, your grasping at the self existence of phenomena like me, like me and you self and other then your practice becomes an endeavor of the enemy. It becomes the act of allowing a thief to escape into the forest while tracking his footprints on a Rocky mountain that I don't, I don't really know what that one means, to be honest, but the Tibetans have a lot of these really interesting analogies that I don't think make sense to us.

We probably would need Gehi lot to explain that. But and then, and then he says avoid all such conduct and by defaming self grasp. Ensure that the medicine is applied, right? Where the illnesses comport yourself as the lowest of the low, among the servants of all beings. So you guys might remember early on in this class, I, I shared this this slide, which is may I view all sentient beings as superior and at all times view myself as inferior to all beings.

And I remember looking at your faces when I was sharing that and everybody had this kind of look like, what? No, I'm not gonna do that. Well, that's actually a very positive suggestion to the degree. We, we can view ourselves as lower, humble, respectful, and view others as higher me, meaning this doesn't mean like you should become self-conscious.

It doesn't mean you should have like self-loathing and think, oh, I'm horrible. It's not that it's it's admiration, respect, compassion for all living being. Viewing them all as higher than, than whoever it is that you have the most respect for. So whoever it is that, you know, in the world, that you have a great deal of respect for should try to view every living being as, as way superior to that person.

And then just view yourself as humble. Right?

So definitely don't turn God's into demons, meaning don't ruin this precious, pure DMA practice and allow it to become this thing of I'm better than that person. I'm better than that religion. That religion's so horrible. They don't have, they're not logical like that is not who we wanna become.

Don't draw a personal gratification from others' miseries. This is kind of obvious. There, like I said before, there are people that, like, I've seen it with my own eyes in a wealthy family where the GRA the grand, the grand, well, the mom, the mom died, she was in her nineties. And then the siblings all started bickering about who was getting what?

And I was just like, is this real? Who does this? And I don't, I shouldn't be judgemental that's I don't wanna be judgemental. But my point is we definitely should not be having these kind of selfish thoughts. And, and if we have 'em, we should see 'em and, and just let 'em dissolve, because this is completely antithetical to Dar.

So now we're in 0.7, the precepts of mind training it's it's a lot like 0.6. But 0.6 is more about like, don't do all this dumb stuff. Like don't do all these, you know, don't do all this stuff. That's like, just like, you know, doesn't make sense. This is kind of mixed. Some of this is don't do this, but a lot of it is like, do this.

So rather than negations, which 6.6 was negations, don't do these things. Point seven is more like, do do these certain things. So accomplish all yogas through a single means. So whatever you're doing, do it with the wish may I benefit all Centine beans.

So in fact, if all of this stuff that we've been going through is a little overwhelming because it's like a million things, right? I mean, this is class 13, which means that we've spent

26 hours together and. Maybe more because sometimes we went over by a few minutes and within those 26 hours, there was a ton of information that was, that was transferred to you. Right? So of course, most of you probably have not

memorized all of these, you know, specific things. If you want one thing that you can practice all the time, it's whatever I'm doing.

May I do it with the wish to benefit others? And I've, you guys have heard me say this a few times, right? If you're washing your hands, you're washing your hands. You could, you could turn it into kind of like a game where it's like, I'm washing off the suffering of every living being, and that might seem silly to you, but it's, it's a habit.

Cause you have to remember the reason we're selfish is because it's we've habituated selfishness, the Buddhists say the Buddha taught that we've been, we've had beginningless lifetime. We've been reborn beginningless times and. Throughout this infinite existence of ours, we've continued to seek happiness by grasping itself and cherishing itself.

And yet here we are, we're not any happier for it, right? So the more we can just condense everything we do into the wish. May I benefit all beings, even if you're just washing your hands. If you're waking up in the morning and putting on your clothes, you could think as a result of me putting these clothes on, may every living being have nice warm clothes to put on.

So it's basically any happiness I experience. May I may, I wish to give it to all beings. If you guys order some good food today, let's say you order a pizza or you order some good food or you cook some good food and you're like, oh, this is so good. Instead of getting crazy and like gobbling it down the way we normally would.

Oh my God. That's so good. And you like, you lose all sense of the world and you start eating Try to be mindful and think may every living being, have nourishing healthy food that gives them strength so they can practice this DMA, like, like I'm practicing. So literally everything that you experience, if it's good, you can wish that other beings experience it.

If it's bad, you can wish that, that the suffering you're experiencing right now is a magnet that pulls all the suffering for all living beings and that's Tomlin. Right? So if you're, if you're, if you have the flu, if you're sick, if you're, you know, you hurt yourself working out you, your knee hurts or your shoulder hurts, whatever you're experiencing, that is negative, right.

That you would call bad or negative or unpleasant, try to remember wish, you know, I have the flu may this may, this flu bug. Take on the suffering of all living beings. And, and when it comes in, may I just completely annihilate my

self cherishing minds and, or, or, or annihilate the thought of I, so this, this is the heart of seven point mind training.

It's LoJo, it's wishing to take the suffering away from others and wishing to give all of your body, your wealth, your good karma away to all living beings. Okay. So if you don't remember anything else, just remember this wish, whatever I do may have benefit beings. So do all obstacles by one method, which is whatever difficulty you encounter, practice toing.

Well, That's literally what I just talked about for five minutes. So Tonglen is breathing out all of your love, compassion, your positive karma, your money, all of your wealth, all of your your physical body. You you're breathing out your body to be an attendant or an Abe to somebody. So literally it's just giving all of the goodness away, every happy moment you've ever had.

You can breathe it out to others, and then anything you've ever, anything bad you've ever experienced, you can breathe in the same thing that hundreds of millions of other people have experienced. The worst thing that any one of us has ever experienced, probably billions of people over the course of time have experienced the same thing.

We're not unique. We think we are, oh my God. I could up in an alcoholic home. I did by the way. And then, you know, I could easily get off on this tangent. Oh, things are so rough. Oh, I had so rough. Oh, It's been hard being me, you know, I could, you could really get off on a tangent, but guess what? Billions of people have had the same experience, right?

So we are not alone, no matter how alone we might feel, we're not alone. So if, if we're experiencing those negative unpleasant things, may I take all the suffering of every living being right on top of this. Okay. That's what the heart of this practice is about through my problem. May I relieve the obstacles of all Senti of beings?

May I take their problems into myself so that they may be happy and obstacle free?

Any questions guys?

I'm moving kind of quick. So any questions or comments.

Two actions to, to perform one at the beginning. One at the end, first thing in the morning, think I will seriously practice mind training this whole day. And

then at night, when you fall asleep, think as I sleep, made my mind abide in this practice. Another thing you can do, that's really, really powerful is as you're going to sleep, do Tolin breathe out white light, by the way, if you like.

One of, one of the things I kinda like with with Tonglen is you can actually imagine as you breathe out that that white rain is falling on everybody and purifying every inch of their body and completely making them full of bliss. So you could, you could, you know, breathe out Tong land and then breathe in their suffering as you fall asleep.

And then it is, it is taught that if you do this, all of your sleep becomes Dharma. So instead of being kind of meaningless sleep, it all becomes meaningful Dharma and a chance to accumulate merit positive Carmen and reduce our, our afflictions and purify our, our self cherish be patient with whichever the two arises, meaning good and bad things.

So when you're happy and comfortable be patient and don't over indulge this is really about that balance being in the middle, right? Not being too crazy when you're, when you get happy don't let yourself get really, really high and excited about it. And, and, and this isn't like Buddhism. Isn't telling us to be miserable.

It's, that's, it's not that it's just the more balanced you are. The more centered you are, the less likely you are to be thrown around on the waves of life. Right? So if you get really high and really excited about something you're gonna drop, right. And if you get really sad about something, Eventually you're gonna come back to the center.

So instead of doing that, just try to be patient. If something really great happens, be joyful about it, enjoy it, but don't, don't, don't get addicted to it. Right? Don't get addicted to the pizza, just enjoy it. And then, and then when the pizza man, doesn't show up, don't get mad and call and curse out the, you know, the \$15 an hour worker, you know, be balanced.

When you're downtrodden don't feel afraid or overwhelmed, be patient in both situations, patience is, is actually power. So there' a, there's a teacher that I was reading his teachings and he, he really pointed this out. By the way, patience is one of the six parameters, which is the six perfections of the bohi cyber path.

So there's actually six perfections patience, generosity, diligence, which is like joyful effort. Ethical or ethics, moral ethics, which is basically being ethical concentration. And then wisdom of emptiness. Those are the six pers and

patience is one of the foundational PERAs. And this teacher says, you might think that patience is kind of like this.

People might look at this as a weakness, but patience is actually powerful. It's very, very powerful. If, if you have patience, you have endurance to handle anything. There's literally, there's nothing that will, that can get you down. If you have patience, if you remember, let me, let me, this is my chance to be patient right

guard, the two, even at the cost of your own life. So sorry, the, the weather's kicking my butt. So one the general valves and body valves. So you should always guard your vows. If you take vows, you should take, you should take 'em very seriously. And then the essence of mind training. So essentially what, what, what this point is saying, there's a, there's, there's a teaching.

The Buddha gave, which is that all suffering comes from wrongdoing. All suffering comes from negative karma. So you should guard you, you, you should always perform positive actions, even at the cost of your own life, because any negative we do is gonna come back. We're gonna have to deal with it. It's karma.

So that's kind of the source of that. And the best way to guard, you know, your mind training is just to, to not do the things in 0.6, which is that list that I just went through before. Don't do those things, right, Don. Don't speak harshly to others. Don't do all those things that were mentioned in the last item, train in the three difficulties.

Number one, learn to recognize negative emotions when it first appears, by the way, this is very, very powerful. If you can be mindful and see a negative afflictive emotion, when it arises, you actually have a chance to change it. In fact, in the, in the contract to traditions of Maha, moodra there an Zin, there's something called liberating letting thoughts, self liberate.

So if you think about it all day long, these thoughts just appear in our minds. It it's almost as if they're coming out of nowhere. Okay. And this happens all day long. I mean, literally you're, you're, you're walking outside and you say, and your, your inner dialogue says, man, it's cold. Like it's like. Thank you, but that wasn't necessary.

We, I don't need a commentary about the cold weather. This happens all day long. Our mind does this all day long and all happiness and suffering arises because we don't see these thoughts coming up. Okay. These thoughts come up

and I don't know if you guys know this, but the way thoughts work is if a thought arises and you see it directly, it will dissolve.

But if a thought arises and you don't see it, it kind of takes over and controls you and then you're, and then you have these simulations anybody here ever had, like, you know, like, like you're thinking about work on Monday morning, and then you kind of visualize yourself there and you're dealing with a client or you're dealing with your boss.

I'm sure everybody's experienced that. Right. That's basically a thought that's arisen that you didn't notice. So that thought, that thought arises and it takes control of you. So it's very one of, one of the things that you should really practice as much as you can in, in Dharma is being mindful of everything that you're doing and being mindful of the functioning of your mind.

So if you can, multiple times throughout the day, if you can remember check back, what, what am I experiencing? What is happening with my mental continuum? My mindstream. So if you can recognize the negative emotion, when it first appears then you can actually sub due it. So in fact, there's a lot of different ways you can subdue the emotion.

One of them is Tolin right. If a negative emotion comes up and you're like, oh my God, I hope I don't miss that deadline at work. You can actually say, let me, let me take on the suffering of the other 100 million or 1 billion people to have the same thought at this very moment. Right? Let me take, let me take their suffering onto my own thought.

And pilot on like rugby and then all of their suffering will be, they will no longer be suffering. And then my suffering will be basically, it will, it will collapse under the weight of all their suffering. So everybody wins. Okay. And then once you subdue the emotion, make sure it doesn't continue. Make sure it doesn't keep coming up again and again.

Okay.

Any questions?

So the three main causes for successful mind training, number one, a qualified teacher, number two, work hard to become competent in all methods, tame your own mind with these methods. Most of the Tibetan masters that I've received teachings from are really big on you gotta work hard at this stuff you got, you gotta really be committed to reading to meditating.

I don't say this to be negative to anybody, but if you just kind of show up on Saturday and listen to Jason KLE for two hours, you're not really gonna get much out of this. I mean, it's, you're really not gonna, I'm not that powerful to, to, to be able to just, you know, fix your mind. You have to study, you have to read, you have to meditate.

So that's really what this is is you become competent and you learn, you learn the point. So you read, you reflect and you meditate. If you really want happiness, you create the causes for happiness. And that's what this is reading and reflecting and meditating. Those are creating the causes for happiness.

If you do those things, I'll give you a money back guarantee that you're gonna be happy. There's there's no way you won't be happy because happiness is a result of the causes of happiness. Suffering is a result of the causes of suffering. Nobody is just the way they are be, because that's just who they are.

Nobody's just prone to anger because they're angry. They're prone to anger because they learned it and then they habituated it, right? They, they created the causes for anger to come up and then all the negative results of suffering happen because they've habituated anger. But if instead you habituate love compassion.

Bohi Chita concentration, wisdom of emptiness generosity. If you, if you habituate these beautiful things, these extraordinary, amazing prolific things, you're gonna be happy. It's it's literally science one. And plus one's two. That's what that is. Right. So really work hard to become competent. And then number three, have water shelter medicine, you know, the basic necessities.

The next point is cultivate the three without diminishment. The first one is see your teacher as a Buddha. The second one is don't let your zeal to practice Dharma dwindle. So again, and again, you should try to create these, you know, these seven points are littered with these aspirations. One of the aspirations I really like is may I never be divorced from the two awakening minds, no matter what happens, no matter where I'm reborn, no matter what I'm dealing with at, at any particular moment, may I always remember the two awakening minds, the first awakening, mind emptiness, wisdom of emptiness.

The second awaken awakening, mind, compassion, love and compassion. No matter what arises may I recall these two awakening minds. So if you do that, your DMA practice will get stronger and stronger, but you gotta plant those aspirational seed. And then your efforts to abide by the vows must not diminish. So again, the, all those points in number six, those are, those are just a path to a good life, not contemplating other people's negativities.

That's a really good, I mean, if you just took that and meditated on that for a year guarantee, you would change your life. Because a lot of our suffering is it triggered by people that we perceive to be negative. Right? The next point make the three inseparable, the three being body, speech, and minds.

So in Buddhism, the way that you create negative karma is by thought speech and action. So, so the action would be the body. The speech would be the speech, the thought would be the mind. So you wanna make the three inseparable. So physically you should do positive things like frustrations contributing to charity, helping other people, helping other living beings.

If you can rescue living beings that are destined to die, that's a great way. You could try things like, Hey, I'm gonna try a vegetarian or vegan diet. That's a great way to, to protect living beings. You could go down to the local the local place that sells worms and you could, you could free the worms in your yard.

You could free thousands of worms. You could go to the place that feeds crickets. They, they like the pet store sells crickets for you to feed to other animals. You could go buy crickets and free them. There's a lot of stuff you can do. That's very, very positive. You could bring your friend coffee. You could that's, it's kind of superficial though.

I mean, it's not really, it's not really powerful. The best thing you can do is give the Dharma. Cuz if you give somebody Dharma, it could literally benefit them for the next 1 million lifetimes. whereas if you bring somebody coffee, it might wake 'em up for an hour, but it's still a nice gesture, right? So it's still a beautiful kind, generous act.

Anything that you do with the thought in your mind, may I help them? May I make them happy? Is, is a positive thing. Verbally you should, you know, if you, if you wanna, if you wanna practice the Dharma recite aspirations, you could read the book out loud. The, so whatever one of these seven point mind training books you have, you could read it out loud.

It's basically like reciting a mantra and then make limitless wishes to benefit Senti of beings, and then mentally continually embrace Bodhi. Cheeta the essential motivation. Remember bohi Chita is the wish to become a Buddha to benefit all beings. Okay. And, and, and what, what causes bohi Cheeta to arise is love and compassion practice with impartiality don't discriminate.

Based on anything don't discriminate based on religion, based on somebody's gender, you know, oh, men are good. Practitioners or women are not, or, or

women are better. Practitioners. Men are not, that's totally senseless. Don't discriminate based on race, religion, beliefs, ex somebody's status. Oh, I like people that come from a certain background.

I mean, don't just, don't do it. It's crazy. Number two, implement mind training equally towards all people. So again, remember, we should be unbiased with our love and compassion, limitless, and any questions,

all training must be pervasive and profound trained thoroughly. So that mind training takes root in the depths of your mind. If, if you really want to change, like I mentioned before, we have to create the causes for change. We, if you, if you really wanna be content and peaceful, you have to plant the seeds that cause contentment and peace.

Okay. And, and the way that we do that is we have to get this stuff deep into our minds. So don't make the mistake of thinking. Once you learn something that that's gonna, that that's gonna change you, that's the first step to changing. Yes. You, you do need to learn things, but then you have to habituate it.

Okay. The Tibetan word GOM, I is the word for meditation and GOM means to familiarize yourself to habituate something. Okay? So this, this mind training stuff, if you want happiness, you have to create the causes for happiness, and you have to get this deep into your mind. And the way you do that is by meditating and reflecting on these things.

Okay. Medic meditate consistently in every circumstance. Use everything that you encounter, especially problematic situations to train the mind. So somebody who doesn't have mind training when, when bad things happen, they're like, oh, this is horrible. But somebody who has mind training, the minute a bad thing happens, you can use it to do Tomlin.

So literally every, every negative event in your life becomes a beautiful, amazing chance to transform your mind, to not depend on external conditions. So LoJo is literally has a point remember point was it 0.3 is take all adversities onto the path of enlightenment. This is literally this is a, this is a teaching and a training program that teaches you how to convert every negative life event into a positive.

It's so powerful. So you don't have to wait like, oh, I'm, I'm waiting to practice Dharma until such and such. No, don't wait, go to work and say, please whatever negative thing happens, may I convert it? May I convert it and do Tomlin? So your boss says that you're he didn't like the last project or a

customer's mad at you or they're nervous or your family members takes a jab at you when you're over there for dinner.

Oh, you know, your brother, he's a PhD, but you're working out Walmart, whatever it is. Right. We all deal with crazy infinite number of, of problems. Right. Convert them all into the path of LoJo cuz then it becomes positive. So, so this practice doesn't have to only happen on the cushion. It should literally, it should definitely happen when we're out there in the world, dealing with difficult people.

And I need to remember this too, because when I'm at work, I you know, the Marine shows up and he's ready to, you know, cock his rifle and go to battle. And it's like, how about I do Loong instead, that would be much more beneficial for everybody. So from now on practice to chief priority, so all seven points of mind training concur on this point practice.

Now don't wait for the perfect time. When you encounter bad conditions, breathe in the suffering of all others who are experiencing the same thing and then breathe out the good stuff to others, right? Feeling anxious, you're feeling angry, you're feeling desire. You're really wanting something you can't have.

You want that new vol Volkswagen electronic vehicle or electric vehicle, or you want that new Tesla, or you want a bigger house or you want better clothes, or you wanna look better. You wanna lose 10 pounds. All of these things that come from the wanting mind, try to see them come. And then the minute they come, if it's a negativity, say there's a hundred million other people, or maybe a hundred billion people that have the same thing right now, let me breathe it in.

Let me take, let me take, let me remove their burden. And the minute you breathe, their suffering in, they become so happy. They're like, thank you. You saved me. Right? And then you breathe out all of your happiness to them. So practice right now, you can do this all the time. You just have to, you almost have to set a goal for yourself.

Okay. Like today, I wanna remember to do this five times and then if you can, if you can hit your goal, then the next day, maybe try to do it 10 times throughout the day, make sure to use this human life for something meaningful like Dharma. Remember you know, Buddhism is pretty clear that, you know, we're, we're gonna, this is not the last Experience of life that we're gonna have, we're gonna die and we're gonna be reborn.

Okay. And if you wanna be reborn in a place where you can continue to practice the DMA and eventually become a Buddha, which means, you know, becoming a Buddha means you never, ever will suffer again, not even for a millisecond. So if so, if that's what you're interested in and you have to plant the seeds for that happiness, right.

And the best way to do this is to use our human life. While we have intelligence, use our human life for something beneficial. Okay. Cause remember the, the dog sitting in your corner or the cat sitting in your corner, most likely can't practice this. I, if you don't believe me, then try to teach your dog or cat Dharma.

They might not. They might look at you like is, or when's my snack time, right?

Do not be misdirected. There's like three or four misdirections misdirected patients as patients for all non Dharma things like. Being really patient at work because you wanna get you wanna get promoted or being really patient because you wanna get a certain type of degree or you wanna get a certain, you know, like a certain credential in your line of work or being really patient because you want to convince, you know, a member of the opposite sex or same sex to be with you, you know, be a really patient cuz you wanna be in this certain relationship.

But then with Dharma, you won't even sit down for 10 minutes to practice, right? So you have to, you know, misdirected, patience is patience for all these things that are just gonna give you a very temporary happiness, whereas Dharma could benefit you for the next million lifetimes. Misdirected attention is just intention to gain pleasure from this life only it's Netflix.

We all do it, right. We all do. We all binge watch Netflix nowadays or you know, pick a show, most of us do it. And you know, when we go and do that, we should just ask, could I open my book? Instead of watching Netflix for the next hour, I'll try to read. And then after I read, I'll watch Netflix. Right? So if you can, if you can start to try to build in more positive actions, you're gonna have more happiness.

Eventually misdirected pity is like feeling sorry for people who are practicing Dharma. Some Americans might think like, oh my gosh, there's somebody living in a cave right now. Who's been in a cave for 10 years meditating, and you might feel sorry for them, but then you might think that, you know, somebody who's a billionaire, you might feel envious or jealous of them.

And that's actually completely backwards. The, the billionaire who's super rich. He, he seems comfortable, but the guy who's in a cave for 10 years, meditating, he's actually going to eventually completely liberate himself from suffering him or herself. There, there was a Tibetan nun named Jetson Palmer.

Who spent 12 years in a cave and, and she has a book called 12 years in a cave and she's really quite powerful. And she is, I dunno, 70 or 80 years old. Let me make sure I gave you the right name 12 years in a cave.

Any questions while I'm looking this up? If

you got it for free, can you send in the chat? Yeah. All cool. It's yeah,

like that. Thank you. Yeah, you're welcome.

Yeah, it's a really good book. 12 years in a cave do not being misdirected. Continued. The last one is misdirected focus. So this is when you direct people towards something that is temporary benefit instead of benefit like the DMA. So as we study, there will be, as we deepen our knowledge of Dharma, there will be opportunities where we can help others, right?

And the best medicine you can give somebody is, is knowledge of the Dharma, which can benefit them for infinite lifetimes. Misdirected rejoicing is cheering somebody on as a hero when they're actually harming others. For example, there, there was this once upon a time, there was a hypothetical bronze president in this certain country.

And a lot of people rejoiced in all of the things that he did, which caused immense harm to the planet and to people. So doing so cheering people on who, you know, are harming Heathers is really not a good thing to do to not be inconsistent. Inconsistency is like practicing really hard for a week and then forgetting to do Dharma for like a month and then coming back to it and just being, you know, not being stable and inconsistent.

So if you really want to be happy content and peaceful, plant the seeds for, for happiness, contentment and peace by consistently practicing, right? So if you can, you know, when you wake up in the morning, if you can spend some time reading, it's a really wonderful way to start your morning, even better. If you can wake up every day and have a daily meditation practice where you never forget to meditate that is consistency.

That's the kind of consistency that's gonna bring happiness. It's impossible for you to practice meditation every morning and not become happier. That would be like lighting a candle. And dark and that causing darkness, that would be like the sun rising and suddenly pitch black. It doesn't happen when the sun rises it's light.

Right? When you light a candle, it lights up a dark room. If you practice meditation and Dharma, it brings happiness. Very it's very, very predictable. Also encourage yourself regularly, be steadfast in your practice and success is guaranteed train uninterruptedly until it becomes your nature. That's pretty self-explanatory whoops.

So train uninterruptedly until it becomes your nature. Remember, what we're trying to do is we're create, we're trying to create habits because all of our lives and all of our past lives, we've, we've, we've cultivated these habits of selfishness, self cherishing, and, and basically doing things that don't really bring much benefit to ourselves and others.

So what we're doing now is we're trying to, we're trying to cut those negative habit. We're trying to build new habits. So we have to train again and again consistently. And uninterruptedly until it becomes a habit liberate by examination and analysis. So what this means is the minute that you see negative emotions arising, you should, you should have great effort to see them arise.

And then to apply the right antidote, the right antidote could be when a negative thought arises, look right at it. I mean, look directly at it and then you'll see that it goes away. That's one way to do it. Another way is the minute that a negative thought arises instantly start doing Tomlin, right? So if you're a negative thought arises like, oh my gosh, I'm I'm short on money.

Am I gonna be able to afford my rent? Or, oh my gosh, I'm still mad at Vicky. She did this and this like that moment. Remember, there's a billion other people that have the same exact experience or have had it take their suffering on yourself and give them your happiness. The only way that you're gonna get there though, is by trying to be mindful of what arises in the minds do not seek recognition.

So if you help somebody just do it in order to make them happy, do not do it because you wanna you know, pat on the back or an at boy, that's not why we do this. And if you want that pat on the back, I guarantee you, when you do nice things, you're gonna be miserable. Cause I've, I've suffered. I've dealt with that

before, you know, doing, doing nice things for others and then sort of feeling like you don't even acknowledge what I'm doing for you.

Like let alone, I don't need a thank you, but you don't even acknowledge it. But the thing is, is you have to completely drop that wish to be admired for your good actions, because if you're doing that, it means your motivation's not pure. So don't expect them to return favors or to tell you how great you are, do it because you want them to be happy for no other reason.

Then it's pure. Don't brag about what you've done. That's especially important. Boas don't expect recognition or rewards. They do kind actions and compassionate action because they're the right thing to do. Don't hold don't hold onto anger. So when people have heard or offended, you don't hold onto it.

I know most of us do hold onto this stuff, but the faster you can just completely let it go. The happier you'll be because holding onto, you know, a resentment is like drinking, poison and thinking you're gonna hurt the other person. I'm gonna drink this poison and you're gonna fall. Like, yeah, it doesn't work that way.

When you drink the poison, you fall, not them. So why hold onto something? And you're just harming yourself. I know when we're holding on to anger, we think we're harming the other person. We think like I'll show them and then you hold onto that bitterness. You're the only one that's affect you're you're the one that has the poison inside.

Not them they're out there roller skating or doing whatever they do. Don't ask me why roller skating came into my mind, but they're out there doing what they do. You're the one that hold onto it. So don't hold on to anger. It's very, very poisonous. Don't be moody. In Buddhist ethics, it's considered a characteristic flaw to live and behave like the weather.

I love that analogy, especially you're in the Midwest, right? It's 71 day and the ne the next day, there's a blizzard. Don't be like that. Don't be really happy one day. And then, you know, when your friend tells you, you look like you gain 10 pounds and you're completely miserable. Try to be balanced.

Don't change your practice all the time or be floppy about your goals. This is a really big one. I could tell you, I kind of bounced around in my, you know, in my Dharma learning and it doesn't help because you end up You don't really gain much traction. So if you can really pick, pick a, pick a topic, like if you, for example, these seven points and really make it your practice, it could, it could bring benefits much more quickly.

If somebody's not able to settle down long enough to learn things properly, they're a poor candidate for the DMA practice because they're not gonna retain anything and they keep bouncing around and they don't make any progress.

Don't seek gratitude, whatever it is that you do in Dharma, don't expect praise recognition, et cetera. And this just comes back to selfishness, right? So everything we do, we want to try to purify our thinking and our actions to be done, to benefit other being.

So I wanna congratulate everybody. This is the end of the teaching. So we've been together for 13 weeks and it's really a magnificent accomplishment, especially for those of you who have really attended almost every class. And I would just say that you've made an investment in yourself, whether you realize it or not, you've made an investment in yourself and you've planted the seeds for happiness.

So I just, you know, wanna, you know, give everybody my gratitude and, and sort of congratulations and my excitement, because I think that all of you have done something pretty extraordinary and you've invested in yourself. So I wanna sort of pause and open it up for questions. Jason, definitely wanna say thank you so much for taking time out of every Saturday morning to pass this knowledge on it is very appreciated.

Yeah, no, thank you. I there's really not anything I'd rather do than to spend friend time with Dharma friends. So I wouldn't be able to do that without you guys. So really I think the appreciation is, is owed to you guys. I have a debt of gratitude and it, you know, it, it seems like nowadays in modern times it seems like people are not very spiritual, but there's really not any, any better way to create the causes for happiness.

So it's, it's truly my pleasure.

Also, when I go out in public, I am exclusively wearing monk robes in like 20 to 30 strings of beads. Am I, am I doing this wrong? Is this messing this up? That might be slightly ostentatious possibly. OK. We have to rethink a couple things there then. Oops. And you can, and you can wear whatever you like.

But I think the, I think the spirit of that one is like, This isn't, this isn't a show, right? Like we're like, like the real reason that you do this is because you wanna benefit all living beings and the way you benefit living beings is you purify your own habits. So yeah, it's funny cuz somebody was telling me one time that this

was like 10 years ago, a, a new person showed up at the Indiana Buddhist center.

And after like being there for an hour or two, he was like I'm ready. And, and so, and then he left and he came back the next time and his head was shaved and he was like, I'm I'm I'm am I a monk now? everybody like what, what just happened? So he thought he, he thought he had to become a monk in order to, you know, in order to study, which by the way, I have very good friend that Stayed with me for several months.

And me and him went to Nepal together and he's a monk now. And so there are people and he, he, he found the Dharma in 2017, 2018. And, and then when me and him went to Catman dude, Nepal together, he became just very, the more he read and studied, the more he was interested in, in truly pursuing the path.

So there will be people that, you know, that, that may become monks, Western people, just like you and I that will become monks. And, and it's actually quite profound when you see that happen and it brings you a lot of joy. So what else, guys, any questions about what we've done today or about what you guys have learned?

In the last 13 weeks.

Kind of missed out. I actually just tuned in today. So I was wondering what's next? Yeah, that's a really good question. I think somebody asked that last week too, so I think I wanna, I wanna analyze what the next best text would be. I've been kind of thinking about teaching a class on what's called the 37 practices at buddy.

And it's a lot like this practice. It's, it's considered a, LoJo teaching a mind training teaching and it's, it's just a different packaging. So I've, I've been thinking about maybe teaching that. But I might take a little break because the PR, when you teach like this, you end up. Spending a lot of time preparing because you don't wanna miscon convey information.

So it's, it's kind of a time consuming thing. And I work full time, so I might take a few weeks off, but I, but I definitely, even though I'm I wanna be lazy on Saturdays. I, I actually know that this is a much better way to spend my time. So I'm, I'm kind of thinking about that 37 practice as a bohi sofas.

We might maybe we'll do that on Saturdays if you guys are interested. So maybe I'll take a couple weeks off and then start preparing for it and then let everybody know

what else guys, what other questions and comments?

All.

Well I think I'm just gonna let everybody off early today. Feel free if you guys want, after the, after the class, obviously feel free to meditate. But I'm gonna go ahead and do the

Dedication prayers. May the Supreme jewel Bodhi Cheeta that is not arisen arise and grow and may that which has arisen, not diminish, but increase more and more

in the land and circle by snow white mountains. The source of all happiness and benefit flows in your person. CIG tens Inso, please remain until some so ends

just as the bohi atta do and Samba two. So now I do, I dedicate these merits to train and follow on their footsteps as all the Victor's Buddhas of the past president and future praise, dedication as Supreme. So now I too dedicate these sources of my merit for all beings to perfect good actions.

All right. Well, it's been real, my friends. Thanks again for for participating guys. I've really enjoyed it. And I'll put the, I think everybody knows this, but I've shared Google drive a couple of times that Google drive has every class we've done as, so every class we've done is recorded as a video.

That Google drive also has the root text of seven point mind training. I also put in there a full commentary of the seven point mind training. And that was a class that I attended and I typed the whole class out. So you guys can access all of that stuff. Also in that same Google drive is every slide deck that I've used to teach a class.

So if anybody wants to go back and, and, and, you know, strengthen and deepen your understanding obviously that's available to you at all times. So any last minute questions before we convene?

All right, guys, have a great Saturday. Thank you again for for joining me. I'm very grateful and stay tuned for information about the next possible class. Sound good. Thanks Jason. Thank you guys. Take care. Be safe.