

# Lojong Class 7

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

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

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

May all Senti beings abide an equanimity free of bias, attachment and anger.

This ground anointed with perfume strew with flowers, Mount Maru, and circle by the four continents surmounted by the sun and moon. I visualize this bud afield and offer it may all living beings enjoy the pure land IAM guru Ratna Mandalakam Niryatayami.

First of all, as always, not only when we're doing practices together, but really the more we can do this all day long, the cultivation of pure motivation is really a wonderful thing to do.

It's very easy to do, right? When you're washing your hands, you can say, may this benefit all sentient beings, you could pretend as you're washing your hands, that you're washing off the suffering of all living beings. So there, there are the only limitation to our ability to cultivate bohi Chita through love and compassion throughout our day is our is the limitation of our imagination.

Okay. It's, it's a really good thing to do, and you'll find yourself the more you do that, the happier you become, you start to feel good, cuz it's. Inside of us inside

of our hearts. Each of us knows the right thing is love and compassion. The it's almost like the subconscious heart knows this. Right? So on that note, let's just take a, just a moment to cultivate, you know, pure motivation.

And that motivation is something like this and, and really be sincere about this wish inside of your heart. Right? As a result of me practicing this Dharma or us practicing this Dharma, may every living being be benefited, you know, really try to cultivate that inside your heart for just a sec. All

right. So it's interesting because sometimes when you're new, you might think like, why am I going to create this fake feeling that I don't really have yet? Right. And sometimes people might be like, why am I pretending I'm doing this for the, Jason's talking about all this weird stuff. So here's the thing.

If we start to, to do things for the benefit of others, then we, then, then we'll become. The only reason that we have resistance to doing that is because we think, well, if I do everything for others, there won't be anything left for me. I mean, that's what we think. So that is the wrong perspective. It's totally false.

That's not how it works. The way it works is when we do things for others, there's a genuine happiness inside of us. And it's sustainable. It's not like a, it's not like a short hit of sugar. It's more like, you're like you're taking oatmeal, you know, that will give you energy for the next eight hours. And you're like super full after you eat a little bit of it.

So that's, that's what this pure motivation is about. And it really will contribute to our wellbeing and to everybody else's wellbeing who's around us. Okay. So today we're picking up where we left off we're on point 2 of the seven points of mind training

I'm not only I'm not only going by these seven points. In fact, today I'm weaving in a whole nother lo jong text or a couple points of another lojong jong text, which are wonderful. But this is kind of like our foundation that we're going by. Okay.

And it's a really anybody who studies lo jong lo jong means mind training, right? So anybody who studies Tibet and mind training will tell you that the seven points is kind of like the foundation. It's the first you should really learn because it's so succinct and, and, and, and direct. And it does a really good job at being direct, but, but also taking you through the whole path of Buddhism.

Okay. So this is a text and a practice that contains the whole path. So now two has a number of subpoints. What we focused on last week was I dug into the topic of emptiness, which is yeah, no big deal, real simple. it's like not, it's like the most complicated thing, probably only second to karma.

A lot of people don't know this, but karma is so complicated that a lot of teachers will tell you it's way deeper than emptiness. But I would say emptiness is a close second. It's very, very complex and powerful and it shifts our thinking. It's totally different from the way that things appear to us.

So we spent all last session train, doing 0.1, which is trained to view all phenomena as dreamlike. And I just wanna recap, I don't think everybody was on last week's call. The main thing that we need to remember. Is everything is dependent. Everything is an effect resulting from a previous cause.

Okay. There's only, there's really only two exceptions that I know of to this rule one, the naked awareness, the, the, the innate naked awareness. That is our mind. That's one exclusion. This mind is causeless it's beginningless. Don't think too much about that. I'm just telling you what the exceptions are, the mind and the sky or space space is not an effect of a previous cause space just is, okay.

Everything else is a is cause and effect. So pretty much everything we know of is cause and effect. So now all phenomena are dependent origination. So when we talk about emptiness, what things are empty of is the opposite of these three CPM. The acronym is CPM. So everything arises independence upon C causes and conditions.

P parts M the mind I gave you guys a goofy acronym last week, CPM can't phase me. You can't phase me. So I know that's goofy. For some reason, it just stuck in my mind. And I taught that to some people like five years ago and they all laughed, but then they remembered it forever. Cuz it's so goofy. So CPM can't phase me, but really what it is is causes and conditions.

Parts. And the mind that conceives in label and labels things. So the C everything arises independence upon causes and conditions. Everything has a cause again, when I say everything I'm talking about compounded phenomena, so take space and put it over on the side space. Doesn't really apply to 0.1 and two put space.

And then the innate nature of our mind, put that on the shelf, everything else, all physical materiality, everything arises in dependence upon causes and

conditions, right? So human beings, a sperm and egg come together, and then there's a fetus.

And then the next thing, you know, nine months later, we pop out, right? That is the, I mean, that's a very simplistic view of the causes and conditions of a person. Okay. Now the parts are, you know, and I'm talking about a person now, the parts are the head eyes, nose, mouth, ears, chest shoulders, arms legs, you know, feet, hands, fingers.

These are the torso. These are the parts of a person. Now, if you doubt 0.3, which is things exist and depend independence upon the mind that labels 'em, then just do this, look at your body and say, and, and you could use your name if you want, or you could use the word self you could say is the self here.

Is this the self everybody's like, no, that's not. That's the nose. That's not the self. Okay, cool. So this isn't the self, this isn't, the self is the self. Here is the self located here. You can search everywhere in your body. You can, you can do a, do a visualization and you can say, okay, let's take this human body.

We're gonna take all the blood. We're gonna put it in a big bowl. We're gonna, or whatever, big VA, I don't know how much blood's in the body, but probably a fairly big container. You're gonna take all the blood, put it in, in this container. You're gonna take all the flesh. You're gonna put it in a pile.

You're gonna take the bones, put it in a pile. You're gonna take all the things inside the body. And you're gonna put it in all these piles. And then I wanna know which one of those is the self. Where is the self? Think about this for a moment, right? Because see, when people start thinking about emptiness or like, what does this all mean?

Where is the self located among all of these parts? Is it located in the body? Is it located in the mind? And then all of a sudden you're like, well, it's not located anywhere. It's the collection of these things. Right? Pretty simple. I mean, but most of us have never thought about this. So then if it's not located anywhere, that means it does not inherently exist.

Okay. So what that means is the, the inherently existent, which is dependent independent the in independent self. Is the object of refutation, the object of negation. It's the object that we're supposed to look at and eventually conclude it doesn't exist like that. It's a falsity, it's an illusion. It's a, it's like a dream.

That's not how it exists. Now, how it does exist is this next thing. The mind sees this thing that you all know as Jason, whatever this thing is, this is not Jason. This is the basis to be labeled Jason. Okay. So you all see this and there are certain characteristics. There's a configuration. Thomas has a certain configuration of his situation.

David has a certain configuration, John Francis, Jason, we all have a configuration of characteristics attributes. And when you see that there's a certain uniqueness there, and then you say, oh, that's Jason. Oh, that's David that's. So your mind sees it and puts a label on top of it. But that, but that imputation or that labeling is a result.

It's a dependent, it arises independent upon all of these parts. It's the configuration of the attributes and parts and characteristics and all these things that are going on. But it's not an independent Jason or Thomas or David or John Francis, Jason. And then I can't see who else is on here, cuz the thing doesn't go down far enough, but it's not an independent, you know, I, I, I wasn't just born as Jason automatically.

My parents had to look through name books or whatever they did. I, they didn't tell me, but they probably had one of those little baby name books. And they were like, I like this one. In fact, my dad wanted to name me, Rory. And my mom was like a, we're not naming him. Rory he's he's already gonna get picked on because the last name McDonald, which at, in, in, I was born in 79, kids made fun of me and said they wanted to order a big Mac.

And then they said, oh, McDonald had a farm. You guys remember old McDonald had a farm. So I got in a lot of fights as a kid because, you know, four year olds don't like to be picked on and my dad wanted to add Rory to that situation. It's like, come on, dude, what are you doing? So my mom halted him and he got vetoed.

Thank, thank God for that. But anyway the point is the, the way things exist and the way they appear is not in harmony. And the reason that is, is because our are really from birth, we've been taught, right? You, you, as a kid, you're going through life and your parents start teaching you all these words and, and what things are they don't say, Hey, just so you know, little, one year old, Jason, I'm teaching you all this language, but these are just base.

You know, these are just conceptual amputations. what would a one year old say that a conceptual amputation? You're not gonna tell a one year old that, but we haven't been taught reality. We've been taught a facade. Okay. So. let me

pause because I have a feeling, some people may have questions, cuz I know this is a heavy topic, so please as always yell your questions out and I'm ready.

Anybody David Bergen here, longtime listener. First time caller. The mind that conceives and labels told you last week, this was the toughest part for me. Yeah. And maybe had, maybe had a breakthrough yesterday meeting with Thomas and Francis Francis brought up a great idea. And the show Juan division that I'm watching brought up a similar concept in the same evening.

So excited. Is it about the label, the word, or is it more about the concept of the person? Is it about me calling you Jason or the concept that I view you as the, I view you as the, the teacher in this class, a guy that I talk to, somebody with a personality, I have a concept of you. Is it more about the mind labeling with a word or with a concept?

Both it's about both of those things and a little bit more. Okay. So, so what you got reality out here, right? You got all these things that are, that are existing, right? So in each of our, wherever we are the dwellings we're in, you got all this stuff around the room. So if you just look around this room for look around your room, I, I see your room, you got diplomas, you got plants, you got some thing in the back.

I don't know what that is. David, you got books, all of these things around us, I got all these spiritual things around. They they're there. We know they're there, cuz you can go and touch 'em right. So nobody's saying they're not there, but their nature, their fundamental, their fundamental nature is empty of existing as, as what we call them.

Because in order for me to be Jason, you have to label me. I'm not, I wasn't born as Jason. Right? My parents had to ascribe or Fasten a label on me as Jason. So what, what we're really trying to get to is the, the, the most, the most fundamental truth of the universe, which is that things exist empty of all these labels that we impute on them.

So going back to your question, is it the concept or is it the label? Those are pretty much the same thing or, or, or you labeling, right? You're labeling with a concept, a concept and a label are essentially the same thing, a word, a concept to label a thought. What we really wanna understand is that there's a whole lot of stuff going on up here that we don't realize.

We think all this stuff is permanent and it, it exists the way that it appears, but that's not really it. So for example, when something good or bad, that's when we

label something good or bad, a good or a bad situation happens, right. That's totally false because that situation is actually completely empty of being good or bad.

It's it's us who paint. We're basically, we gotta, we got a conceptual paint brush and we're painting the whole universe, but without this paint, if you take all, all the concepts and labels away, then can, where does the good or bad exist, right? Long winded answer. Did I answer you well? Or do you have follow up questions?

A thousand follow up questions, but I think I'm good for now. I think we all probably have about a thousand questions, but you can ask them none, at least one, none that are pressing right now. No, I think pressing, I think I'm where I need, need to be right now. Cool. And there's a couple slides here that I'll be showing that get right to the root of the matter, which is the root of the matter, which I'll talk about in a sec, we fuse the basis of designation and the, and the designation itself.

So this thing is the basis of designation of Jason, right? This is not Jason. That's the mistake. We think this is Jason, this is the base to be labeled Jason or, and these are just Buddhist terms. You could call it the base to be labeled Jason. You could call it the basis of designation. Jason, Jason is nothing more than a concept, a word it's five letters together.

And those five letters, even those five letters. And by the way, insert your own names into this thinking. Those five letters are the only way you can even see them is if they're like dark text written on a light background, the letters themselves are dependent, right? So Y the way that I, when I first started meditating on emptiness, I had no idea what I was doing.

There are these really organized ways to meditate. There's, there's a seven point emptiness meditation originally created by a master named Shonda Shondra Kik. And a lot of this came from Nagara Negara was a Indian figure who was just, he, he really clarified emptiness. And then Lama son, kapa, who is the founder of the gayu tradition that we're in.

All of these masters have created a number of different meditation techniques, but they're all getting to the same thing. The simplest way to get to this is you start doing this CPM, and you really need to memorize this. You need to sit down and, and meditate on the breath for fi say five minutes or so, and then start analyzing this CPM.

And pick it apart, right. And pick it apart and try to apply it to everything you see. Oh, that wall how's that wall. How does this wall arise in dependence upon causes and conditions? The wall behind me, right? How does that, what were the causes and conditions of the wall? The wood, the dry wall, the gentleman, the hardworking gentleman that built the house and then there's paint on top of it.

So those were the causes and conditions. And then the parts are the wood, the paint, the stuff that goes inside of it, by the way, I don't know much about construction. So, I probably picked a bad example. Whatever is in that thing. Those are the parts. And then that is not a wall that is a basis for the designation wall.

Okay. That's the most important thing. Everything is the essence of everything is nameless, selfless identity list. So these things, everything that exists is, is completely nameless on a fundamental level. It's us who come along with our fancy concepts and start naming stuff. And then we believe that it exists out there as a wall, but where is the wall?

If you go all over that thing and look for a wall, you can't find a wall, you can find parts, but there's no wall. There's a collection of parts. And then when we see it, then we impute wall on it and that's how everything exists.

Have I done a good job of confusing everybody? Or does this, does anybody have questions? There's no bad questions. Do not be shy. Ask your questions.

If not, we can keep rolling. Go ahead. Did you have one Francis? Yeah, so, so I know there's the idea in Buddhism that of rebirth and that there's something in us that carries karma, the imprints of karma with it and carries onto the next life. So is that still not a self? Well it's everything is, is merely imputed.

So it's a, it's a merely imputed self. So just to be simple, it's, there's this word self right. S E L F our mind thinks of it and then puts it on top of whatever it is. That's getting reborn. And I'll be honest. I don't remember being reborn so, so it's, so the, the, the way to get to that reincarnation, it's a whole nother topic, but there's a lot of science data out there.

You guys have heard me talk about this. There's a show on Netflix called surviving death, which I think does a good job of factually presenting the potential of reincarnation. But the Buddhist belief is that it's the mind that is propelled forward. It's all of the good and bad deeds we've done. And these are, these are conventional by the way, I'm talking conventionally, but it's, it's all of



the good and bad deeds we've done that are carried forward, but everything is empty.

And what that means is it's empty of inherent existence. So it exists. So everything that exists exists in dependence upon CPM. So the self is something that exists as a dependent, arising, even Buddhist, okay. Even Buddhas are empty. Even emptiness is empty so, so everything is empty. Everything exists in this framework.

And, and, and what you, what you wanna do is you wanna, you gotta memorize CPM, and then you start putting everything through this filter. It's like a framework, right? It's like when you're math, which by the way, I'm really bad at. But when you do math, you learn the, the, the foundations of how certain things go together, right?

Certain equations, you learn the, the rules of those equations, right? And then once you understand the rules, you can start running different equations through the rules. So that's what this is. This is a framework and you can apply everything to it. So you can look at something and you can say, okay, that's a car.

Now, when I see that thing, I think it exists as a car from its own side. I think that because all day long, we're basically driven by ignorance of reality. But if I, if I here, here's another way to say it. The analytical mind that seeks true reality. The, the mind that's highly analytical, that looks for the object of negation or the object of reputation, which is the false car that seems to that seems to exist from its own side.

When you look at that with an analytical mind and you say, okay, CPM, okay, does that car exist in dependence, upon causes and conditions? Okay. Now the alternative to existing independence upon causes and conditions. Is it independently exists from its own side? I don't think a car just magically poofed and got there, right?

It wasn't like, boom BMW. It's just there. It didn't, it didn't have to be billed. It didn't have to be designed. We all know that's not reality, right? You just, that's just common sense. So it exists independence upon causes and conditions. Now what if it didn't exist? Independence upon causes and conditions.

What are some of the logical problems with saying something doesn't exist? Independence upon causes and conditions. Anybody have any guesses

permanence is, is a biggie, right? If some, if something doesn't arise as a result of a cause that means it was never born. And that means it's just completely gonna be there forever. It's eternal, right? So everything has to exist. Independence upon causes and conditions. If it, if it wasn't, then it would not dissolve once those causes and conditions also ceased.

So everything has to come from causes and conditions. Again, the sky and the mind are kind of separate from that. And then parts, everything has parts because if it, if everything didn't consist of parts, you wouldn't even be able to identify it. You wouldn't be able to look at it and say, wheels. You know windows that go up and down steering wheel hood that goes up and down trunk that goes up and down.

You wouldn't be able to look at these parts and, and, and if the parts weren't there, you wouldn't be able to call it a car. Right. So it's all very logical. It's just that it seems foreign to us because we've never been trained on ultimate truth on the, on the reality of the universe. Any other questions before I move on some, I have some slides here that I think will help with this.

So cool. So we're on the point trained of you all phenomena as dreamlike. And I want to get into some of the, there, there's kind of like two aspects of, of dream viewing things as dream. Like one is viewing them as independent, because when we see things, we don't understand that they're independent. We kind of, we kind of believe that they're permanent and they're gonna be there forever.

It's not that we're analyzing it. And coming to that conclusion, it's that we're, we're not analyzing it. And that lack of analysis leads to ignorance. Okay. So the assembly of a dream, when we say trained of you all phenomena, dream light, a dream is assembly for things appearing false. Last week, we talked about the, the translation of conventional truth from Tibetan is false.

So conventional truth is, is kind of like a false truth. And, and if anybody here missed last week's teaching, it goes very deep into the heart of emptiness and it is on the YouTube channel. So you guys can watch it if you're interested in cuz this class probably confusing if you didn't go to last week.

So so a dream is assembly for things appearing differently than they exist. Okay. So whether we have a good or a bad dream, once we wake up, it's no longer there. We realize that what, what appeared, what we thought was real was only a dream. The people and things that appeared so vividly to us in the dream are not real at all.

So yes. So yeah, that's, that's basically what it is, is we need to come to the conclusion that everything we're seeing as independently existing things out there at finger point is false. It's not how things exist. We are projecting everything doesn't mean we're creating it. We're not walking around car. I just created a car said we're not magic.

We're not like Marvel comics, heroes, car, creating cars, creating buildings. That's not it. Right. I'm not saying that I'm saying that those things are there, but they're empty of being a car until we see it and imput a label on it. Okay. So they're, we, we say they're empty from their own side. this, this might help.

Okay. So you got this dude chilling on a beautiful mountain, right? He's looking out over there, Chi just checking out the vast sky and all these beautiful mountains. And, and now when you look at that thing over there, you think that's a mountain. It's not a mountain. It's the base to be labeled mountain.

See, the problem that we do is we fuse the basis of designation or the basis to be labeled with the concept or the word. We fuse them together into one. And we believe they're one, but you gotta pick those apart. You gotta pick those apart analytically and understand that thing that he's looking at is a basis to be labeled mountain.

And then he has this thing in his mind and he says mountain, and then, and then it exists as a mountain because of this conceptual labeling. Okay.

So Dolly Lama sums this up really nicely. He says since the object and the idea of that object appear to such cognition as if they were fused together. This cognition is deceptive with respect to that appearance. So in other words, things appear differently than they exist. They seem to be fused together.

They all seem to have that. You know, you look at that mountain or the basis to be labeled mountain, and you think it's a mountain that exists from its own side. But if you go part by part, if you, you know, if you go every inch of that mountain and you review everything and say, is this the mountain? Is this the mountain?

Is this rock? The mountain is this tree that grows in the mountain? Is this the mountain? Is this pebble? The mountain? Is this peak? The mountain? No, all of them together are the, some of parts that when we see them, then we label mountain on that. But that, but it has no inherent mountain nest in inside of it.

It wasn't like, I don't know how many millions of years ago that thing grew because of all the changes on the earth. But it wasn't like, as the earth was changing, I was like, I'm gonna be a mountain. And then it became a mountain. That's not how it happened. It, you know, there's no inherent mountainous inside of that thing.

So it's, we have to learn to pull these two things apart, the basis of designation, and then the conceptual designation we put on top of it. If we learn to do that, here's why this matters somebody that you really love or have a good relationship with does something that you don't like. Our, our fundamental response is usually to get mad, right?

Because we think bad or we think that's just crap. What you did, that's really crappy. I do so much for you. Right. But see, the thing is, is that there's nothing inherently good or bad about what they did. There's something there. And then we label it, we color it. And we put it into a box called negative.

That person did something negative. That's our decision. We are doing that. It's not being done to us. We're not a victim. We're the creator of all this suffering that we endure now, just knowing that's not enough once, you know it, you, you feel like, oh, I got the keys to the kingdom baby. And then you keep getting mad and then you're like, wait a second.

This is all empty. Why am I mad? And then you get mad at yourself for being mad about that. So it, it, it's a serious thing, ladies and gentlemen, and be ready for a long ride because it doesn't happen overnight. Maybe for some of you junior Buddhas, it will happen really quickly. But for me, it's taking quite a long time.

So it is what it is now. Why is it that we're fusing the object in the basis of designation together? It's because, or the, the, the quote above since the object and the idea of that object appear to such, such cognition as if they were fused together. This cognition is deceptive with respect to that appearance.

So that's very technical, but bottom line is our view is wrong. Our view is incorrect. Okay. Why, why is our view wrong? It's because the object and the idea of it do not exist in the manner in which they appear. They're not one, they're not one. This, the mountain is not like I'm a mountain. There there's the basis for designation, which is that thing.

And then we call it a mountain. So that it's, so it exists as a mountain independence, upon words, concepts, labels, and the awareness that sees it in

labels at a mountain. That doesn't mean that we're creating the physical, you know, the giant physical thing that's that it doesn't mean that we're not producing it.

We're just conceptualizing it as a mountain. And then everybody agrees. That's a mountain, but that's not how it actually exists. If you're more, if you look at it more subtly, it exists as a basis to be labeled mountain. Does that make sense? Does that help seeing that question is the basis the P of CPM or are the parts and the basis different?

The basis is the P the parts, it, the basis is the whole thing, which is composed of a collection of parts. So yes, the basis is the P yeah, that's a really good question. Okay. So our statement is that the P and the M are not the same thing. correct. Cool. Yeah, the P and the, and the concept that the mind labels on it are not the same thing.

And definitely the P and the mind are not the same thing for sure. Yeah, absolutely. Yeah. That was from Dolly Lama, by the way. Okay. Now so this is another, another way to say this, an entity exists due to its being designated on something that it is not. So you see that you see that thing and then you call it a mountain, and then you think it's, it exists as a mountain, but its mountain, this is coming from our awareness, right?

So an entity exists due to it's being designated on something that it is not first. We need to understand that. Then we should see how things appear to the mind. So once you understand this, you have to start going around and analyzing all the stuff we think a good place to start is wherever you're having issues in life, wherever you're having problems, whatever negative situations are coming, whether it's work, interpersonal relationships, whatever, start looking at that stuff and saying, I'm so mad about this, or I'm so sad about this is it does it really exist the way that I, that I, that it seems.

Not even a little bit, we are labeling. And by the way I do this, I, I, I get mad at work because I'm a perfectionist. I get really mad about situations. And then I, and then I act like they're happening to me. but I'm creating them. I'm totally creating the whole thing. And it's so silly because I know this stuff, but each one of us has all of this habitual conditioning and it takes for some of us like me, stubborn Marine knuckleheads, like me.

It takes a long time to start to purify my wrong views. This is Dogo, Rimpoche, he's a beautiful teacher. He's passed away back in the late eighties, early

nineties, but this book, the heart of compassion is a commentary on the 37 verses of the practices of bohi Savos. And it's basically another Loong text.

I don't know if it's considered Loong, but it's mind training. So he says the various forms of suffering are like the death of one's child in a dream by clinging to diluted perceptions as real. We exhaust ourselves, therefore when encountering unfavorable circumstances to view them as illusions as the practice of a Bodi sofa.

So all these things that we take so seriously are mental projections. We're creating it all. It's like, it's not, it doesn't exist the way we think it does. Okay. So diluted perceptions here means to take phenomena as not independently arising independence upon CPM and to think phenomena are real. So these diluted perceptions are, we think things exist independently out there, but they're, they don't, they exist independence upon our conceptual labeling.

Right?

So a woman might have a dream in which she gives birth to a child, to her great joy, but should the child in her dream then die? She would feel devastated in reality, nothing happened. It's just a dream, right?

The same thing applies to our everyday perceptions. It is only because we give credence to their seeming reality that we see that we feel sadness or joy. So there's this thing, there's this awareness thing, right? And it cooks up all these ideas about the external world and then believes that those ideas are real.

So basically when we get mad about whatever we're mad about, it's literally no different than having a bad dream. Only we're awake and we're Deus. So, what this should be is once you start to connect the dots, you're like, whoa, like, I'll be honest. The first time I started studying emptiness, first of all, I was complicated because I didn't have a Jason telling me how, how it all worked.

I was trying to figure it out on my own reading books. And I was like, and, and then somehow I ended up having these Tibetan monks, come to my house to do a house blessing. This was like in 2014. So I got these like seven monks in my house. And I was asking the, the high, like the, the, the leader, the guy that had a lot of education.

I said this emptiness thing, cuz I was reading all these books, but I didn't have a teacher. I said, this table's here. Right? he started laughing. He was like the

table's there, but it's not there. From an ultimate perspective. It's not, it's not there. It's not independently. Okay. It doesn't, it doesn't exist.

As a table from its own side, it exists. It's it's empty of independent, inherent existence. It's a dependent origination. Of course he didn't explain it this way. He kind of had a. Broken English, but he, he pretty much kind of got me to a point where I was like, okay, good. Now the last week I talked about the two truths, the two truths is very helpful because nobody is negating conventional existence.

There is conventional existence. Nobody is saying that nothing exists. That's called neoism. And that is absolutely not where we're going with this. Everything does exist, but it, it exists differently than it appears. Okay. Questions or comments, basically all happiness and suffering is a, is a story that we're weaving up here and we can be free of that story.

So this emptiness thing is not just like a cool cocktail hour deal at all. It's literally something that, that can burn away our suffering in a very real way. This, this can liberate us. It's a, it's a very powerful thing.

Another great example. You know, each one of us has different things that resonate with us. You know, each one of us, we hear different teachings and somebody, it is just that sometimes that one example comes and you're like, whoa, now it makes sense. Right? So the idea of things being dreamlike is one way to look at them.

But in other ways like a movie. So you watch a film. All the people in it appear to be really fighting battles, loving each other and so forth. But none of those things are actually happening. It's all just a fantasy. Anybody here watched this show? This is us, anybody you guys don't watch. This is us.

Anyway. I cry every Tuesday. It's a cry, it's a cry session. Turn on the TV and cry my way through an hour of a show. That show is so raw and so real compared to all the garbage out there. It makes me cry because I feel it, I feel these characters, they have these they're, they're portraying life as you know, an American with all these different I don't know, basically have all these complexities in our relationships with each other, you know, brothers and sisters, parents, children, we all have these tangled relationships and that show just depicts it so well.

So every time I watch it, I cry my way through the show. Although a couple weeks ago there was an episode with all these babies and I didn't cry cuz I don't

know. I just, I uh, I can't feel it, but I, I cried for all the other episodes. So, so a D D boy. Away from what he was trying to say. So the point is, the point is it's like our lives are like a movie.

We we go around thinking everything's real and super serious. It's just like a movie. It's a fantasy. It's a conceptual fantasy that we're creating. We're dreaming up stories. And then getting mad about the story that we dreamed up. For example, somebody does something, let let's say a really good one is you do something nice for somebody.

You give them something. Maybe, maybe you're sending them money or you're helping them. Maybe you're teaching them something. I don't know. Maybe you're, you're taking care of them. I don't know. Pick, pick something nice. You've done for somebody. Right? You're doing something nice for somebody. And then they treat you like crap.

And then what you do in your mind is you say, wait a second, what did, what did they just do? Wait a second. Don't they see all this stuff I'm doing for them. So you created the thoughts. You created the thoughts that, wait a second, what are they doing? Right. You're formulating a whole story. Where does this story exist?

Where is this story? It's nowhere it's up here. It's a, we're literally we're, we're literally maniacs. We're because we're delusional and we can't see reality, but the problem was we have all this habit, energy of behaving this way, and nobody ever gave us the wisdom until guys like him came along. And by the way, a lot of these guys brought Buddhism to America and they, it wasn't easy for a lot of them, you know our own teacher Leyla, this guy came over from India and like, I think it was late 1990s.

He just came over. Didn't speak much. English just showed up. cuz the Dai Lama told him to, he just rolled over to America in Greenwood, got an apartment in Greenwood talking about, Hey, let's do some DMA, like that's imagine. Okay. Imagine yourself going to India, just rolling over there with a few bucks, getting an apartment in India, like that's insane.

And, and, and unselfish. So I get excited about this stuff because of what they've given us. They've literally just given us medicine to, to cool the, the, the burning suffering inside of our hearts. So again, if we start to think about a movie, what, just pick a movie where you're really into it. It's you ever watch a great movie and it's like, wait, how did that was that two and a half hours?



You guys ever watch a movie like. It's like so good that it just goes by and you're like, did that real? Is it real? What just happened? I feel like the movie just started and then you ever watch a real crappy movie and you're like, you're like doing the analysis. Like, should I stick with it or should I just cut this thing off?

Because it's like, I don't know if I'm gonna get the return on investment for my, for my hour and a half, cuz this movie is not great. So when you're watching a really good movie what happens is you you kind of feel like it's real, you get into it, right. And that's what's going on in our life.

So so if you see all your joys and sorrows, as if you're watching a movie letting go of the idea that you have to strive hard to avoid, whatever is difficult or unpleasant, this will make your happiness indestructible. So that's why emptiness matters. It's not because it's a really cool thing to memorize, right?

It's because it is a sword to destroy our suffering. Let me pause there and, and open it up for questions.

Anybody.

Any questions? What's his or her name? Her name is Lola.

Lola's a lover. Oh my God. Okay. That's

a boxer. Hi. Hi. So any other questions about the empty puppy?

I was wondering I, I think as a practical matter if you're, if you're, if you're really trying to see the world as dreamlike. Yeah. I mean, I know, I know that what we're trying to do is not trying to say that nothing exists, but I think that it's still kind of a trap that you could fall into. And I wondered, I wondered if there are any if there are any thoughts or exercises to keep from falling into that error.

Yeah. Just to be clear, John you're you're saying that like, when we start looking at everything is dream, like there's a risk that we start thinking that it's completely non-existent. Is that right? Right. Yeah. Yeah. I, I think you have a really good point and. The good thing about the Tibetan tradition that we follow, which is the, all of this logic that I've been sharing is from the pro GIAs.

Okay. It's the ma yamaka pro GIAs, it's the highest the highest level of Buddhist philosophy and what the, what the pro GIAs say very clearly. Is that

everything? Absolutely. No, no, no, not absolutely. Everything has in existence. Okay. Mm-hmm and you know, that things exist because they can harm or hurt you.

Right. So if you put your hand in the fire, it's, you're gonna feel it. You're gonna be like, whoa, you, you're not like this fire is empty. Ah, Nope. Not like that. Right. So things definitely exist because they can, they can help us or hurt us. So there's no further proof required to say that things exist, but how they exist is very important to analyze, right?

So what we're negating or what we're refuting or what we're rebutting or whatever, whatever word you want to use, what we're basically disproving is things existing, independent, you know, independently permanently, concretely existing the way that they appear to us. So I would say the way to make sure.

And, and you ask a really good question, the, the way to make sure we don't fall into the trap of viewing things as nihilistic is remembering the two truths, which I, I, I taught the two truths last week. So the two truths you've got conventional truth, which is concepts, words, basically everything we, when we talk, it's all conventional truth, right?

You got conventional truth. And then you got ultimate truth. Ultimate truth is the emptiness of inherent existence of the universe in general. Right? So understanding that there are these two truths and two modes of existence, I think that's important.

so basically if you analyze this stuff as dependent origination and, and keep in mind that things do exist, conventionally, I think then you'll kind of be immune to neoism. Right. Does that make sense? Yeah. Yeah. It's a great question though. Anybody else? Questions, comments.

Here's another analogy that I really like. So when you see that moon, you, you got the moon in the sky, right? And then you've got the reflection of the moon down in the, in the water. So if you, if you tune into that reflection in the water, It literally looks identical to the moon in the sky. Doesn't it?

And so it that's the way that that reflection exists is you look at that, the, the, the reflection in the water, you look at that and you say, well, that's the moon. Well, it, it seems like it's the moon, cuz it looks like the moon. It for all intents and purposes, it looks identical to the moon, but it's not the moon.

It it's, it's a, it's a dependent arising. And so that's why it's a great, this is one of the Simis that a lot of Buddhist masters use. So it's like the reflection of the moon on a cloudless night, in a clear, still body of water. The image of the moon in the water may appear exactly like the moon in the sky.

But the moon in the water is only a reflection. It exists as a reflection and an independently arisen phenomenon, although not as the real moon, which it appears to be. So this is a great Simi of things, existing and appearing totally different because that thing in the water, that reflection, it looks just like the moon, but, but it's not, it, it only exists that way because water has a reflective surface, right?

So you've got water that, that has a naturally reflective surface. And then you've got the moon up at the top and then it's just like this reflection of what you're seeing. So this is a really good analogy or Simi in the same way as the moon. Is a mere reflection in the same way actions and the results such as happiness and suffering in different births are like a multicolored spectacle.

They exist conventionally like the reflection of the moon and water, but not inherently. I really like that definition of a multicolored spectacle, cuz that's basically what our lives are. There. It's our lives are a multicolored spectacle. We think all this stuff is what the names, you know, that we use for it are.

And we think they're independent. We think they don't exist arising on CPM, but that's not how it is. And all you have to do is analyze it to find out

This teacher Bardo, Bardo, Tuku, try to say that five times fast. He is a wonderful teacher. He gave a teaching in Ohio. I always confuse it. Dayton it's Dayton, Dayton, Ohio. There's a Dharma center over there. And he gave a teaching and. I can give you guys the transcript. I typed the whole thing up and watched it a few years ago, and it has links to the videos.

He explains the whole seven points really well. And one of the things he says is our perceptions of things is based on the notion that they're in stasis. So we look at all this stuff when we think it's permanent. There, we think that they hold or retain identifiable attributes. Side note, every one of us right now, we are deteriorating.

I know that doesn't sound great. If you don't believe me, if any of you have ever exercised when you're younger, I'm 42. When I was young, I was so strong in the gym and I had no idea that this was all gonna change. So if you don't believe

me, that you're, that you're deteriorating moment by moment. Just think back to, to what you were physically capable of all those years ago.

And nowadays it takes a lot more effort to maintain your body or to maintain your physical stamina, et cetera. So we are literally the opposite of stasis. Every moment we're deteriorating and a hundred years from now, nobody on this zoom call will be here actually, who knows what technology will bring, but most likely these instances of.

The mind that gets reborn over and over again, most likely will be in a new one of these somewhere. And if we're good little boys and girls, we'll probably be in a good one somewhere. Or if technology comes along and creates something that lets us live a couple hundred years, maybe we will be here and we'll be teaching the people that are born in the year 2099, about what it was like way back.

And are they, who knows bottom line is I have add, so I got way off topic. What was I talking? Oh, stasis. So sorry guys. Stasis. Nothing is permanent, right? It seems that way. It really does. Especially when you're dealing with somebody that makes you mad, right? Like I have some certain individuals that I deal with and my see the problem with knowing all this is, once you know all this, you can't like, if you're honest with yourself, you can't BS yourself.

You can't be like, but, but my anger is justified because you know, that you're creating, you're literally creating the whole thing. So I have certain people that I, that I deal with at work, especially where they'll do something and I'll just kind of lose it. And the reason that we ha we tend to lose it is cuz things seem permanent, solid, independent.

They seem to really exist as in the way that they appear. And, and so. If we start to live by emptiness and see these things as dreamlike, we become immune to negative emotions. Why would you get mad about a dream? Right? If you look at your boss as a dream, or you look at your partner or whoever, whoever gets you kind of irritated and you look at it like it's a dream, you're not gonna get mad.

Why would we get mad about a dream? Now, all of these appearances that we experience as apprehended objects are only the projections of our diluted minds projecting, right? Labeling everything, labeling everything, creating a conceptual super structure of tons of Highrise, conceptual high rises everywhere.

That's what we do. Okay. So all these appearances are projections of our diluted minds. In reality, they have no true existence whatsoever. He's saying they don't have independent existence. They don't inherently exist. They exist how CPM, CPM, CPM, right? They don't exist the opposite of CPM. They are in that way.

No more real than the appearance and a dream. So thinking that train your mind briefly in that attitude. So we have to look at CPM and then look at its opposite and then start to look at the whole world that we see. People places, things, situations, events in internal situations like commotions feelings, all of this stuff appears one way and exists in a totally opposite way.

Anybody's mind overwhelmed yet. Dude,

it just keeps going. city of dreams. All right. So by the way, we'll take a break in a sec. 1102, we'll take a break in a sec at present the outer universe, earth stones, mountains, rocks, and cliffs seems to the perception of our senses to be permanent and stable. Like the house built of reinforced concrete, which we think will last for generations.

In fact, there's nothing solid to it at all. It is nothing but a city of dreams. So essentially we're just accepting. We, we need to accept everything around us. Is, is I permanent? We now we really want stability by the way anybody ever pick up on that, we really want stability. We crave it. We wanna live forever.

We're scared to death. We want, we want everything to remain just the way it is. And when something changes, we freak out my I have a nephew. He he's a nephew by through marriage. So my brother and sister-in-law had a kid and he's like maybe one and a half or two. Anyway, his mom changed the playroom.

Like while he was sleeping, she changed it all around, man. This dude came into the playroom and lost it. Just a full blown meltdown, train wreck. He was so mad because the playroom got changed and it just, I saw that and I was like, man, we are so addicted to stability. We, we crave stability. We just wanna be okay.

We want everything to be just the way it is. Just the way we want it. We want it to be reliable. We want it. We wanna know that it's gonna be the way we want it to be. And nothing exists like that. Nothing it, whatever your job is, you're gonna either lose it or you're gonna leave. Or the company's gonna go under whatever relationship we're in.

It's gonna end. We're either gonna die or divorce or whatever, by the way, I'm not being negative. I'm just telling you how things exist. Right? These bodies are gonna deteriorate. Everybody we know is here on an I permanent basis, renting out this thing. It's just on rent. We're just renting this little, this little vehicle, right?

So that's the issue is that we see everything as stable and we kind of want it to be stable, but this house, all these walls will this house be here in a hundred or 200 years, your guess is as good as mine. Will it be here in a thousand years? Almost. Definitely. No. Right.

Ooh. That was actually a mistake. I left that from last week, so, but it was still cool. All right. So we're done with trained of you all phenomena, dreamlike. So summary things appear permanent, but they're not. And then things appear independent, but they're not so real quick. Q and a, before we take a break,

I know somebody has questions. Come on, Jason.

Dar dil. Okay. Stop. You guys don't know who Jason Darulo is. Okay. Don't ever do that again. Jason McDonald. okay. 10 minutes. You sure you guys don't have questions? I feel like people get shy when they're on zoom and I don't like that because I want, I really want you guys to get your questions answered, so everybody's sure you don't have questions.

Okay, cool. So we'll take a knee break, tee break, pee break for or coffee. If you like it for right now it's 1106. So want to come back at 1116? Does that sound good? Okay, cool.

You have something like a ship or, or a car or a house. And as things deteriorate, you keep replacing it until eventually everything's been replaced. Mm-hmm yet you still call it the same, same house or same whatever. Hmm. They went one step further, which just for fun, I'll tell you, they took it one step further, which was, if you were able to retrieve all of the original planks of the ship and assemble them, is that now the original ship or is the ship that you're on the ship?

Which one is thesis's ship? The one that he has been on sailing and replacing or all of the original parts put back together and mind blown, but it still drove towards that emptiness idea of labels and concepts are important to defining a thing. Yeah. Which, which was helping me. So you and Stanley of Marvel comics are helping me put all of this together.

So thanks for your analogies. No, thanks for sharing that. I, I hadn't thought of that before. I'm gonna have to give that some thought.

All right.

Can you guys see my screen?

Yep. So before we dive right back in any questions on anybody's mind,

all right, let's do this next point. Examine the nature of unborn awareness. Now 0.1 was trained to view all phenomena as dreamlike. So you're kind of looking around the world. You're like, this is just like a dream. This is just like a movie. It appears one way it appears to exist independently, but it exists totally opposite.

Right? So you're looking at all this stuff. You stop taking it so seriously over time, you start becoming more comfortable because you're not, you know, mad at such and such because they're a blank or, or or, or even more mad at another person because they're an explicative. So you're like slowly over time, you're starting to let it all go.

And and then you start thinking, well, all of that's, you know, dream like, but this self that's seeing it all is to is, is still real . So then they start to attack that then they're like, well, it's not really like that. So examine the nature of unborn awareness starts to get into. We, we just talked about the objects, right?

So you got subject and object, right? So Jason looks at the tree. Jason is the subject. The tree is the object. Right now we start getting into the, the subject, which is the awareness, the consciousness that sees it all. So this next point is called the examine the nature of unborn awareness. Okay. This is really cool.

I, this is one of my favorite parts because we, we rarely remember this naked sea of awareness that everything that we're experiencing is living in within this sea of awareness. We really don't think about it. We don't give it much credit and it's something that's very important. So now we start to analyze our unborn awareness.

So similar to the preceding meditation, the very mind that, and the meditation is basically meditating on viewing all phenomena, dreamlike. Okay. Similar to the preceding meditation, the very mind that negates the intrinsic existence of the perceived objects. Now negating intrinsic existence is negating independent existence.

Okay. Intrinsic inherent, independent is the essential existence, the true existence. These are all Synon synonyms. Okay. So intrinsic existence. We're, we're negating Similar to the preceding meditation, the very mind that negated the intrinsic existence of the perceived object. So it's this mind that was saying all phenomena or empty, right?

It was us. We were analyzing all phenomena saying they're like a dream. Now we're looking at the mind. So now in terms of the mind, the past is no more. So the P the past mind is gone, right? It's not, we know that's not here. Your, your current, your, this present mind and the, the mind 10 minutes ago, can't simultaneously exist.

Right? We know that. So the, so the current mind is the past mind is gone. The future mind has an arisen. So the past has gone the future hasn't arisen yet. So neither of those exist, right? And then the present mind in terms of its present, the present mind has some characteristics that are that we have to analyze.

Number one, it's composed of three parts. So one it's devoid of color, shape, and spatial location. So this raw awareness doesn't have a color. It doesn't have a shape, and it doesn't have a spatial location. It cannot be said to be located at any specific point of the body when analyzed it is empty of all identifiable characteristics.

So the conclusion is that the perceiving mind too abides as primordially unborn. So basically this might contradict what. The west sort of thinks about consciousness because a lot of people think the brain is consciousness, right? The Buddhist don't really believe that consciousness is local to the brain.

The belief is that consciousness is, is not located in a specific part of the body. And I would tend to agree, because if you take a little pin and you prick your toe, you're gonna feel it. So you can't say consciousness is only in the brain, right? And then if you look outside your window and you see a kid riding a bicycle down the street, you can see that kid, he's a hundred yards away, that's way outside the body, but yet you can see him, right?

So this, this point examining the nature of unborn awareness is about coming to the conclusion of what answering the question. What is the nature of our mind? What is this mind that I've neglected for all these years? You know, which by the way, is the very root of our existence. everything, literally everything we experience, it depends on our mind, but yet we don't think about the mind.

We don't think about our awareness. Isn't that funny



now? How to meditate on the unborn nature of the mind. This is Bardal too cool. And he's saying examine here, although this is generally classified as analytical meditation. This doesn't mean that you're sitting around just thinking, right. It's more like you're scrutinizing and you're trying to look directly at your own mind.

Okay. So you're looking directly at the nature of your own mind, which means letting go of the objects outside, cuz normally we're fixated on objects outside, but here we're turning it around and looking back into the mind.

So what you're going to determine if you start to do this is that you can't find it. Try to find, try as hard as you want. You're never gonna be able to find your mind because it's what it actually is, is clear, vast and open like the sky. So it has no color shape or any kind of substantial attributes. It also has no origin.

So Buddhist believed that the mind is unborn. It's meaning it's eternal. It's been here forever. You can't find a place where the mind came from something that didn't come from anywhere. Never originated, never began. Everything that begins begins somewhere. So because the mind has no origin. It is unborn.

Not only is it unborn, but it doesn't have a fixed dwelling. You cannot isolate a place which is the unique and unchanging location of your mind. Either outside or inside your body, you cannot say my mind is exactly here. It's 2.3 inches below the top of my skull and in the center of my head. you cannot find the spot where your mind is

by the way, if you doubt the, some of this stuff there's a lot of research on near death experiences. If you guys haven't seen it, the documentary on Netflix surviving death talks about near death experiences, where a lady was on the operating table. She died, her consciousness rose up above her body, and she was able to later describe everything that was going on in the operating room.

The doctors taped her eyelid shut during the surgery. So she was describing this doctor's surgical instrument, which was similar to like a, almost like a electro toothbrush. And she told the doctor, she was like, I saw what you were using. He was like, totally dumbfounded. Like there's no way she should have been able to see this.

This is one example of thousands of near death experience. Examples that proves from a data from a rational statistical perspective that the mind is not located in the body. It's here, it's with us, but it, it is not limited to the body.

And I think that's important. So don't take my word for it. Do some research on near death experiences and stuff like that.

And I got, I got references if anybody wants 'em like books and stuff like that. Okay. Any questions about the unborn nature of the mind so far?

So here's the deal. An analogy for the mind is the sky. Okay. So when you look at the sky, I got all these, by the way, I took all these, I'm one of these weirdos that like, I have to take pictures of the sky because it's always, so for me, I just feel like it's so profound. I'm like one day the sky can look like the first image, like with the sun and the clouds.

And then the next day, it's like this other image that has all the red, pink, I I'm kind of colorblind. What is that? Red, pink reddish, pinkish, whatever that is. It's cool. And then you get like, during the fall, the leaves are, you know, kind of turning, turning red and orange, and then the sky's magnificent blue.

So all of this stuff, by the way, my, my intention is not to talk about impermanence, but boy, it's right in front of us. the cool thing about is about impermanence is it's everywhere. All you gotta do is go outside and look at the sky right now. And then five hours later, go and look again, and it's just constantly changing.

But Mr. A D D boy digresses often, here's the point? The point is our mind is like the sky. This is called Buddha nature. Okay. We have our, our raw nature is it's called Taka TA. Tata Tata, Gar. Okay. And, and basically what that is. I'm not good at Sanskrit by the way, but what that is is it's Buddha nature.

So we're born with Buddha nature. Every Senti of being is born with Buddha nature. The reason we're not a Buddha is because of self grasping, self cherishing and ignorance, believing that things exist the way they appear. But the mind itself is pristine. Perfect, clear the nature, the nature of the mind.

That doesn't mean the way that we think all day. That's not what I'm talking about. I'm not talking about when we're getting mad at such and such or we're, we're craving a whole bag of Doritos or whatever. Like all of these, you know, these dualistic cravings that we have all day long. That's not what I'm talking about.

I'm talking about the nature of mine, which is right now, the reason you can hear me and see me is because your awareness is perfect. It's, you're, it's effortless. You're not even trying think about that for a moment. You're not even

trying. And you can hear everything I'm saying with no effort. Have you ever thought about that?

About the effortlessness of awareness? Most people haven't right. So that's our, that's the nature of our mind. It's just like the sky, the sky, no matter how many storms and clouds come through the sky, it doesn't change its nature. Right. Its nature is blue or its nature is vast open space. That's what the nature of the sky is.

So, you know, these big corporations come along and they dump all this pollution up in the sky. Yes. It, that means that there's pollution there, but it doesn't change the nature of the sky. The nature of the sky's vast wide open expanse. Right? That's how our mind is. Yes. We have karma. We do lots of stuff.

We, we have conceptual over perpetual overthinking again and again, we overthink, right? And then we believe our concepts are real. That's kind of like the pollution into the sky. So the pollution into our minds, it is there. Our minds are polluted. That's why we have, that's why we get mad. That's why we get sad.

That's why we have desire. We're hooked on some things like Netflix or Amazon prime video or apple TV or okay, I'll stop. You get where I'm going. Right. We're hooked on some things. That's called desire, selfish desire. I wanna watch Netflix for me. I'm not watching Netflix for all beings. Now you could change it.

You could say, may I watch this show? May I learn from this show? And may I benefit all beings? And if you have that sincere. You can transform everything you do into bohi Chita. Okay. The point is the desire, the aversion, the hatred, the jealousy, the anger, those things are just pollution. Like, like pollution in the sky.

It doesn't change the nature of the sky. It's not like you pollute the sky and then the sky goes away. Oh, the sky went to Mars. It was pissed. Not like that. We know that right sky doesn't go anywhere. It's still there. Same with the mind you cannot add to the mind. You cannot remove the mind. I'm talking about the nature of the mind.

I'm not talking about the thoughts that flow through it. Okay. So the thoughts are kind of like the clouds, right? Sometimes the mind is like the, like the sunset and the lower, the lower left. You see that sunset's beautiful. Right? Pristine openness. The sun's on the horizon, not a cloud in the sky. Right?

Just vast openness. Sometimes the mind's like that. Sometimes we're relaxed. Sometimes the mind's like a typhoon tornado and any other thunderstorm hailstorm, all mixed up into one. Sometimes we're like a maniac. The nature of the mind doesn't change. When you're mad, you can still see somebody walk in the house.

When you're mad, you can still hear if somebody turns on a song, you might look. So the nature of awareness doesn't change due to karma. It doesn't change due to good karma or bad karma. So the nature of the mind is just like the sky, just like nothing can help or harm the sky. Nothing can help or harm the nature of our mind.

It's already here. It's perfect. It's pristine. The problem is the, the clouds that constantly run through the mind, those are the problem. Number one, we take them to be real. We take them to be the opposite of CPM, right. That's really the issue. So we think they're real true. Separate. We think they're separate from the mind we think they're permanent.

So that's really what what the issue is. Any questions about the nature of the mind so far?

Okay, cool. So guess law gave us some, some quotes that are really good. So where do we find enlightenment? Where, where do we find liberation from all the suffering that we've been experiencing? When the mind is realized it is found to be primordial wisdom. So primordial wisdom is a term for Buddha nature.

And it's this skylight expanse. It's this pure clear awareness. That is our mind. So once you thoroughly cultivate the perception that there was nowhere else to seek the Buddha, but our own mind, you can't drive over to Cincinnati and get I'm. Hey, I'll see you later. I'm going to Cincinnati. I I'm gonna be a Buddha over there.

That's not how it works. You can't run to it. All you can do is try to realize it. The cause of the arising of primordial wisdom is the mind. There is nowhere else to search for the Buddha. So that's from the suture on, on the wisdom at the moment of death.

So the underlying part it's it's mind's essence is pristine and unstained mind. The D Mackay, the Dacia is the vast empty expanse of a Buddha's mind. So our mind already is the Dacia. It already is like a sky, like a vast sky. That's why you guys can all hear me because there's no obstruction. It's NA it's it's

naturally, you know, if you guys just look around the room, you're in, you're able to perceive all this effortlessly.

There's no effort you have to put into being able to see all that. That's your awareness. It's actually very magnificent, but most of us have never really even looked, looked at it or thought about it. The second quote above, which is the cause of arising of primordial wisdom is the mind there's nowhere else to search for the Buddha.

The, so the second quote talks about the subtle continuum of the original mind, the natural unmodified state, which I call naked awareness besides the priority wisdom of the original unmodified state, there is no other place to seek enlightenment. So we don't need to go outside of ourselves. The whole point of Buddhism and Dharma is to, is to look inward and stop being so addicted to outside objects, cuz the objects are the problem as for what is to be accomplished.

It is that we ourselves must meet with directly, be introduced to. So we all need to be introduced to the nature of our mind. Gela stated it is said to be of great importance and is spoken of, and the Buddha's final turning of the wheel in the perfection of wisdom, sutures, the clear like nature of primordial wisdom.

So this mind is the nature of a Buddha, by the way, it's the same with a fly or a mosquito or a caterpillar. Every living being has the Buddha nature. And what is that? It's it's perfect. Skylight openness. So we're already perfect. It's just that. We have so much habitual conditioning in our minds.

These thoughts keep coming, keep coming. Right. That's the issue. It's the selfish, me, me, me self grasping that, that belief in a self creates infinite suffering so yeah. Any questions?

Cool. I really like this quote, it, it talks about how everything is held within the, the natural naked awareness, the natural expanse of skylight awareness. Just as there is nothing in the entire universe, the universe of all appearances and possibilities that does not abide within the realm of space.

Now we're talking about regular science, everything that exists occupies space, right? So you we're all sitting here. If you look right outside the, the bear, the, if you look right outside the the boundary of your body, look at your arms, your legs, your hands right outside, the boundary of your body is space.

We're connected to space, right? Everything is that way in, in the room that you're in. If you look around, look at all the space in the room that you're in, it's everywhere. Isn't it. Do we ever look at that space? It's everywhere. So literally space holds the whole entire universe, mountains, houses, buildings, trees, everything is held by space, Mars, Venus, Saturn, earth, Pluto, all the other cast of characters, the other planets in our solar system and outside our solar system, they all abide within the realm of space.

Right? So, so hold that picture for a moment now. So too, the enormous scope of the vast expanse of awakened mind is such that Buddha's ordinary beings and the entire universe are present therein. So just like space holds everything. So does our minds, our minds hold the whole entire universe without our minds here.

Here's, here's something to imagine, pretend you're sitting at a table, maybe you're drinking coffee or whatever your be your favorite beverage is. And you're sitting there with a, with a corpse and you're drinking your coffee and then maybe you're listening to some music. And you're like, I love this song.

The corpse has no clue about this song, right? To the corpse. There's nothing happening. His awareness is already gone. So. it is our awareness is called the ground of existence because without this ground, there's nothing. So actually it's amazing. It's actually fantastic, magical and amazing, but we've never really been introduced to it.

So there's a, there's a very simple way to inter to be introduced. So for a moment, if you would close your eyes, just get comfortable just for a second or two. This is not gonna be a long meditation, but just for a few moments, I want to give us a chance to look at the mind.

So since we don't, since we're not gonna spend a lot of time, I want everybody to take a real deep breath and fill your lungs all the way.

Keep going. Okay. Blow it all out.

Let's do one more.

Blow it all out.

By the way. That's a really cool way to reduce your anxiety. agitation. If you just do that three or four deep breaths. So now just relax for a moment.

Feel your body, feel yourself, sitting,

forget about the past. Forget about the future. Just be in the moment for a second.

And I want you to silently in your own mind, repeat the words, blah, blah, blah. When you do it, I want you to look directly at the space between when you say blah, blah, blah, and watch it arise and pass away as you silently say it. And then look like watch the space in between like a Hawk look directly at it.

So just spend a few minutes silently saying blah, blah, blah, and pay close attention to the space between those blags. So

you're just silently saying, blah, blah, blah. And you're trying to look at the space between those.

Okay, so coming back out of the blah, blah, blahs

so that space between thoughts, that is the skylight expanse of the mind. Okay. So that is what, when, when Gela talked about being introduced to the nature of mind, that's what we're talking about.

Sorry, let me reshare my screen. Did anybody have questions about the exercise or did that make sense?

My mouse has disappeared so

strange.

Any questions while I learn how to work a computer,

anybody? There we go. No, I got it.

No questions.

Okay. You guys should be able to see my screen now, right?

Yeah. You guys can see my screen. Okay, cool. So that, that whole exercise was really simple, but the point is there's a space between our thoughts and we, we rarely remember that space, but that space is the actual nature of our mind. Most

people are scared to most modern day. People are scared to just sit without being really busy.

They think they have to be doing something they think they have to be. There's almost a sense of guilt when people slow down and just relax. But that awareness is always there with us. It's like the silence in a room. how often do we actually look at appreciate and embody the silence and actually remember that there's that silence, that silence goes along with the nature of mind.

Okay. So this example is really a profound one because everything that exists the whole entire universe exists on the basis of our awareness without, without our awareness. None of that exists. Okay. I mean, not at least not for us, it might be there, but it certainly doesn't exist for us.

Part of the reason, all this stuff that we're touching on with emptiness and the unborn nature of the mind, we're just trying to liberate ourselves from suffering and in order to understand suffering better, there's a really wonderful quote from the Dai Lama, from this book, transcendent wisdom, it's a little bit technical in the way that it's explained, but he says if there is an interval of space, between sense organs and sensory objects, where is the contact between the two this may or may not make sense?

Your eye can see objects, right? So let's say theoretically, you're looking at somebody that's 10 feet away from you. So in Buddhism they say that the way that. The way negative karma happens is there's contact between a sense between the sense organ, which is eyes, nose, ears, tongue, body, and mind there's contact between the sense organ and the object.

So the eye sees an object, right? They meet at some, they meet somewhere and then if you get desire for that object or hatred for that object, then negative karma gets created. That's how negative karma works. You got contact. Then you got a feeling that arises. And then that starts to chain for negative karma.

But Dai Lama saying if the, I see something, where do they meet?

Where is the contact? So just think about that for a second. I don't know how far you are from your phone or your computer or whatever you guys are using. I'm looking at my computer. I maybe two feet away. Three maybe. Yeah. Two feet away. Where at what point is there a contact? Cuz I can put my hand between the two.



So, so then Dolly Lama says, okay, if you think there's a contact between two things, where does it happen? And then he goes on to say, If there were a special interval between the material particles that make up the sensory organ and those of the sense object, where would they contact? So he's just saying, where would the eye, where would the eye, the seeing nature contact the object that you're trying to look at, where, you know, if you're four feet away from something, where do they, where do they, where does your seeing and the object connect?

Is it at one foot? Is it at two feet between, is it halfway? Is it 75% of the way between you and the object? Do you guys understand what the question he's asking? If you're, if you're looking at something, where is it that the connection takes place between you and the object you're looking at? You could say the same thing.

If you're listening to your radio and it's radio, what year is this? Maybe some people have radios. If you're looking at you're listening to a Bluetooth device, being stringed from your iPhone, 2021, Jason, what's wrong with you. You're listening to a Bluetooth device, streaming music, and it's five feet away from you and you're, and you're listening between your ear and five feet away.

Where does that connect connection happen? Is it, is it one foot away, two feet away, three feet away. And then you asked the same question about seeing something. When I first read this, it blew my mind cuz I was like, I have no idea. I literally. I literally have no idea between my eyes and the object that my eyes are looking at.

I have no idea where they meet and it kind of blew my mind. I was like, I, I was just like, cuz I had no idea how to answer the question. And to be honest, I don't know. Since the third condition consciousness is immaterial, one cannot say there's contact with it. So now we start to get into a very interesting conversation, right?

Because sometimes you see your least favorite coworker or your least favorite person. Sometimes you see people that you have problems with that those people that really irritate you, right? Sometimes there are certain people that get under your skin, you see them or you hear them and instantly you're mad, right?

Instantly stuff starts coming up inside of you. How is it? That stuff is being triggered when you're not even your, your mind is immaterial. It's not like a rock hitting a rock. It's not like a glass being shattered on concrete it's it's

awareness, which is like the sky ascertaining an object . So the only logical conclusion is that we make it up.

There's like a reflection in our awareness. And then we decide if we like it, we decide if we don't. , but there's not really,

there's not really a logical reason to be mad because the two don't even connect. There's no contact. Does this make sense for anybody or is it too intellectually straining? They're like, dude, you've what kind of crazy inception are you doing here? a dream within a dream. Anybody ever seen inception? Oh, was that it?

Oh, we, we made it through.

So that last point, the whole, the whole sort of value of that question is basically if, if there's no contact between your naked awareness and objects, how is it that these objects are controlling our happiness or dissatisfaction? How does that work? You know, like for example, does the sky get mad at the clouds that arise in it is the sky like, I'm so mad at you guys you're always coming around and being clouds.

I mean, I don't think so. Right. So our minds are like the, our, our minds are like space. So I want somebody to tell me if any, if any of you have, how is it that we see something or hear something or smell something, whatever it comes into our awareness, which is vast wide open expanse. And then. And then we get mad or we get whatever, right.

We get emotional. How does that work?

How is it even possible that our, our immaterial awareness, here's another example. You're driving on the street. Anybody ever driven lately? Raise your hand. If you've driven somewhere lately, somebody's driven, right? David Francis. Okay. When you drive, how many things do you pass? Myriad hundred thousands of things, right?

You pass houses, buildings, people, cars, right? You pass all this stuff. Trees. Do you remember any of those? Do you ever see a tree and be like, I hate that thing. The trees you ever get real mad when you see a tree, of course not. That's ludicrous. I'm asking the stupidest questions. You're not getting mad at trees.

I don't think so. There's thousands of things that you drive past and none of them make an imprint in your mind. You don't care. You're not thinking about 'em. They don't matter to you, but once you see Johnny, and by the way, Johnny

is whoever you have an issue with. Let's just call him Johnny. Okay. You see Johnny and instantly you feel tightness in your chest.

Your, your heart starts beating fast. You get mad or maybe it's a different emotion. Maybe you feel, oh my gosh, Johnny. Oh, okay. Yeah, whatever the emotion is. Right. And that was desired by the way. Or I would say Lucy or whoever bottom line is, what's the difference between cuz remember our mind is just wide open space.

I mean, we've already sort of proven that your mind is wide open space. Why is all, why are all these things you're driving past, not doing the same thing to you. Why are, why, why are the 1000 trees that you just drove past? Why, why are we ignoring all the trees? But the minute we see Johnny, we, we freak out who, who can, I mean, just take a guess using our intellect.

What do we think is going on?

Well, I think I think of when like I'm relaxed and having a good day and there's a good song on the radio and someone I'm in traffic and someone cuts in front of me. I, I couldn't care less. Like I'm like, okay, yeah, go ahead. And, and it doesn't phase me at all, but if I'm kind of stressed or annoyed a little, then I'll get really mad at that person that cut in front of me.

And, and I'll kind of think of them like that. They did it on purpose and all of this. So the difference between those two situations is entirely myself. Hmm. Hm.

Now now, can you, so now we're talking about moods, which is great because moods are just IM IM permanent. They're kind of like these little clouds that come in, right? And then they dissolve and rain LA later, when, when the clouds either dissolve on their own, the sun burns 'em up or they rain, and then they're gone.

We're talking about a mood, but then what about comparing how we respond differently to different people? Right? There's some people that we really have. We admire them. We really enjoy them. It's almost like they can say whatever they want. We're like, oh, it's cool. That's Johnny. Ah, I love you, Dan. Come here Johnny.

But then the minute Frank says something, what'd you say, why'd you say good? Why'd you say I did a good job. What does that mean? I didn't do a good job yesterday. It's like, it's like, we're so we're so biased. Why is that right? Why

is it that some people we're totally cool with and other people were, were completely different, right?

I'm not the only one. Right? We all have different relationships. Right? Mm-hmm why, so, so the question is why? Cause the mind's like space, right? Your, your mind can, you can watch a Marvel comics movie and then you can turn around and you can listen to a song and then you can look outside your window and you can see a dog barking.

All with no effort. So the mind basically can hold anything. It's like, it's like the sky right. Is clear, wide open awareness. And that awareness doesn't care about Johnny or Frankie or the person. The awareness is neutral, right? It doesn't judge cuz the sky doesn't judge it's like the sky. So what is it?

That's causing us to have mental AF afflictive issues. That's the question. So you said one, one is like a mood, right? Like if you're cool, you woke up, you felt good. You're driving and it's like, oh, come on in. You're cool. Now go in. You're welcome. Oh yeah. But then like you, something happened, somebody called you and said the wrong thing to you and you didn't, you overslept.

So then you had to rush to take a shower and then you hurry in and then somebody cuts you off and you're like, you start saying certain words, right. So that's a mood, but what about the way we treat different people differently?

What do we think causes that?

Memories? Memories seems like a component here. Boom, boom. With a capital B boom. It's the memories. Right? And so you, so you have an experience with that, with that person, right? Maybe it's wonderful. Maybe they're most gentle and they make you feel great. And they tell you how chiseled your body looks. Oh, my you've lost 20, haven't you?

Right. So like, so then you're like, oh man, this person's great. They're making me feel good. I mean, you're not, you're not cognizant of this, but this is what's happening. Right. But then what about the other person? Right? You meet 'em maybe they're a new boss at your company. They come in and they start, or, or anybody, but that the, the, the second category is you meet somebody.

You have that experience. It's not, it's not pleasant. Right? It's a, it Ari, the situation arises it's unpleasant. And then what, then, then there's a memory planted in your mind. Right? And then what happens the next time you talk to

that person? Are you experiencing what they're actually saying? Or are you experiencing that first thing you're experiencing the first thing, right?

That first thing is, is coloring your experience. The thing is, it's all empty. They're all empty. Meaning we're the ones that are, we're doing all the coloring. We're, it's, it's our mental functioning that colors our world. Right? So that's what emptiness is about. And that's what we want. We want get to the point where we understand the phenomena from their own side are completely neutral.

They have no self existence. They're dependent. Arisings. And then, especially as it pertains to being good or bad or creating joy or sadness, that's happening up here. That's what we're trying to that's that's what emptiness is trying to teach us is that we're already free of those things with this skylight awareness.

But the problem is some things come like a tree you're driving by and it's like, you don't even care. You just drive. It's a trail, it's a tree, whatever. You're not even looking at the tree, you're not looking at the 1000 cars you pass. But the minute Johnny texts, you and says the wrong thing, it gets stuck in the mind.

Right? And then you do this, you squeeze it with your mind. And you're like, and then that plants, the carmic seed. And then that's the memory that starts to, it's like a little snowball on, then it gets bigger and bigger and bigger. And before you know it, you can't even be in the same room with Johnny.

Right. But Johnny from his own side is empty. So there, I mean, there's certain things like, I'm not saying that if Johnny is beating you up, they should just hang, Hey, John, he's empty. It's all empty. That's not what I'm saying. Like nobody's saying that. And, and Buddhism, you have to be careful not to, like, you have to use your discretion, right.

Just because something is empty of inherent existence, it doesn't mean you should let them punch you in the face. Repeatedly leave immediately. If somebody hurts you. But the point is all this mental stuff that we got going on. We are the creator. We're not, we're not the victim. We're not, it's not really being done to us.

I mean, there are things happening. There's different. People are moving around and things are coming outta their mouth and sounds are happening, but it's all empty until we put some kind of meaning on it. We create the meaning, right. Oh, that's good. Right. That song's good. I like that song. That's good. Oh man, that smells horrible.

What is that, Johnny? What did you eat? We're the ones. We're the ones creating it, right? I'm not saying, I'm not saying nothing's happening out there. I'm just saying that we are the ones that decide if it's good or bad. And then, and then, and then we trick ourselves into believing that it's happening out there.

We don't think like, oh, I'm gonna get really mad about something. I I'm gonna listen to something. He says, I'm gonna get mad. I'm gonna oppose it. And then I'm gonna get mad about being mad, but which, which, I'm all I'm gonna create all this too. I'm gonna create something. And then I'm gonna get mad about what I created.

it's not like we're thinking that, right. We're not thinking that we're not realizing that we're creating something and then getting mad about it. We're thinking that he did something to me and I have no choice in the matter, but to get mad about it. That's, that's what we think's happening. Right. and that's the ignorance that the masters are telling us about.

So anyway Q and a any, any other questions? Comments, ideas.

Everybody's mind is probably mush after this diatribe. this diatribe of a long Odyssey of a teaching.

You guys good? Yeah. You good? Jason? Yeah. James

Rus a singer. It's a singer. It's FYI. Okay. want's do the dedication prayers. Yeah, you guys. Sure. You don't have any questions after all that. There's gotta be some questions. We good. You're you're muted. Ja David, David. No, I was talking to myself. I was saying I've got a thousand questions. Wow. I'll give you one here.

Free question on me. I don't, I don't even know which one I would choose. I really don't. I'm I'm I've been fully distracted by the idea that consciousness or awareness is not in the physical brain. I have a tough time with that one. Watch some of these near death experience things. You'll you'll be like what?

And then there are thousands of them. Medical doctors are putting together experiments. and tracking them and, and logging them statistically. So there's a ton of data. That's one of those things that like, and, and Buddhism there's like reincarnation. They're like, look, some, a regular person can't remember past lives.

So it's really hard to, to remember all this stuff. So you sort of, that's one, that's almost the only thing where it's like, do you have trust in the Buddha? Was everything else he taught spot on? And my answer is yes, but for me personally, I've found a bunch of sources of data outside of Buddhism that very clearly display near death experiences past lives.

There's a bunch of information about past lives. I would encourage you to check some of those out because if somebody has a near death experience during a surgery and they're above their body and they can see what their mother in another country is wearing the color shirt she's wearing, there's, there's no explain.

If, if the consciousness resides in the brain, then that's not possible. It, it wouldn't be able to happen. Right. So there's a ton of data out there that I think would give you some insight into that. But also you can see me on your computer and I'm not inside your brain.

I, I disagree with that. I, I believe that the brain is mapping out what I see. So I'm, I'm not seeing the physical, you, I'm seeing the light that's come to me. And my brain is doing a virtual mapping of the world. And I can see the mapping much like a dream where there appear to be things in front of me.

But obviously there aren't actually these things in front of me, my brain has mapped that out. So is the implication then if the awareness is not in the brain or in any specific part of the body is the implication that there, that there is a soul? No, no. Who? It isn't doesn't live in a soul. No. It's, it's just, it's the, we call it the mind, which is just naked awareness.

It does carry karma, which I guess you could earlier, you kind of hit it on the head. Memories are a big part of karma. But Buddhism does not believe in a soul because a soul is I, I don't even wanna go down that rabbit hole cuz it's okay. Does, does awareness exist within the physical body?

Absolutely. I mean, there is awareness there, but it's okay. Let me ask this then does awareness ex does my awareness exist outside my physical body? Also it is within the realm of possibility that the reason you can see. I am out. I am. How many feet away from how, how many feet away from your device are you about two feet and you can, and we're communicating.

So you're hearing something from two feet away and seeing something from two feet away. So the question is, if it doesn't exist outside you, how can you

see all this stuff outside you? Some of it there's something happening outside you, right from your seeing nature. There are indicators that are coming to me.

I don't know if my awareness has to be outside in order for us, for me to see and hear you. Cuz you've got light waves and sound waves that are shooting right at me and hitting me right here at my physical being. So I don't know that my awareness is outside me. It still feels like the awareness is inside me, but you don't know that it's not right.

I don't know. The example I gave earlier is I'm looking at something five feet away, where do, where, where do they meet? Where does that object in my seeing consciousness meet. I couldn't tell you, but they don't right. You don't ever actually make contact with the object. Well yet, you know, it's there because there's a signal coming from it that tells you that it exists.

You make contact with the signal, but not the object, the light wave and bouncing off of it. Hits your eye, but that light wave is not the object, but it's a signal that the object is there. So you're, you, you don't actually make contact with the object though. Right.

And it seems so real. Yeah. I mean, it's super convincing the whole illusion. Yeah. But I don't know that it's an indicator, the realness of the illusion. I don't know that that's a strong indicator that there really is contact. Well, I, I think the, for me, the question is, well, let's just say you don't rely on science and you just rely on your experience.

Right. Without what all the scientists tell us that we rely on our own personal experience, it seems like we're, it seems like we're ascertaining an object when we look at stuff. I mean, really it feels like, like we are, and it feels like those objects are real, but yet we're, we're, we're making this, we're creating positivity on some objects and then we're creating negativity on other objects.

So it's, it's in, it's curious and interesting from my perspective, but the whole thing about that you're talking about with is the awareness in or outside the body. I think, I think it would help you if you did some research on some of these sources that compile data about near death experiences past lives stuff like that.

And there's a lot of data. And I can share some sources with you if you're interested, but those sources make it impossible to believe that your awareness is inside the body, because all the things that are happening, wouldn't be possible.



I hear you. I hear you. I think the brain I'm interested in, in learning more about I think it's called like or something like that, where monks who have, who have studied and meditated enough when they, when they die, like their heart stops, their brainwaves stops. So nothing's happening in the brain and yet their body still stays as if it doesn't start decaying.

It stays as if there's still life there. And I know the, the Dai Lama has started getting scientists into actually perform studies yeah. On, on these cases. So I'd be really interested to see how there can still be life there when there's no heartbeat. And there's no brainwaves. Exactly. Yeah.

Kind of along the same lines of as near death experiences. And, and then there's a phenomenon called the rainbow body. It's stated that some of these people pass away and then their bodies. dissolve and it's like, their bodies are not, there's no body left. So it's another very, very curious and interesting phenomena.

So mm-hmm, all very good very good stuff. And, and look, you should be questioning this stuff. I, I, I love David. I love that you question, because this is not like, it doesn't help anybody to just hear something and then say, yeah, that's true. Because if you, if you just believe it without analyzing, it's not really gonna do you much good.

But if you analyze, I think all this stuff can be, cuz it's all rooted in logic, so it can all be very, very powerful. So any other questions I know we're way over, but

last chance before I, before we do the dedication, anything else? Everybody's good. Cool. All right. Let me find this thing.

May the Supreme jewel Bo Cheeta that is not arisen arise and grow and may that which has arisen, not diminish, but increase more and more in the land and circled by snow white mountains. The source of all happiness and benefit flows in your person. Chin Zi, Tanza GSO, please remain until some so ends just as the bohi sat from Jeri attain dominations and some Montera two.

So now, do I dedicate these merits to train and follow in their footsteps as all the Victor's Buddhas are the past present and future praise, dedication as Supreme. So now I too dedicate these sources of my merit for all beings to perfect. Good action.

All right. that was some nice light material. nice, easy going light stuff, nothing real deep. not, it was very deep. It actually starts to get easier when we start to get into some of the compassion stuff. And some of the kind of once we get past 0.2 things get a little easier to comprehend, so we're not splitting the atoms of reality.

So thank you guys. I appreciate you all.

Thanks. Yeah. Thank you. Thank you, Jason. You guys take care. Have a good week. Take care. Be well. Thanks guys. You too. Thank you.