

Tibetan Lojong Class 12

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

Male Senti beings abide an equanimity free of bias, attachment and anger. Male, all Senti beings enjoy happiness in its causes. May all Senti of beings be free from suffering in its causes. Male, all Senti of beings never be separated from joy fullness, male Senti of beings, abide and equanimity free of bias, attachment and anger.

This ground anointed with perfume stream of flowers Maloo and circled by the four continents surmounted by the sun in moon. I visualize this Budd afield and offer it may all living beings enjoy the pure land IAM guru rod near to Yumi it to yame.

All right. So before we get started, did anybody have any questions that have come up since the last class or any questions in general that have come up during your meditations and study?

Okay. Cool. Obviously you guys are, I'm always here to answer stuff. So use me as a resource when you guys see fit. So I'm gonna go ahead and share my screen. So we're actually we're getting really close to where we're gonna, we're gonna finish which may sound a little strange because we're just beginning 0.7, but the rest of these points are actually fairly simplistic.

I should be careful with saying simplistic because the Tibetans are so detailed and, and everything is so rich, but compared to the stuff that we did early on, a lot of what we do from here on out is gonna be somewhat simple. So yeah, so

this is we're, we're really making progress and we're gonna get close to finishing.

So let's go ahead and. Get this thing shared, you guys can see the screen. Okay. Okay, great. So as always pure motivation is about cultivating. That wish that what we do today will be of benefit to other sentient beings. Right? So just take a moment and, and, and cultivate the thought and, and sort of ruminate on the thought, may this, you know, may this practice that we do together, benefit all living beings.

Okay. And then we're going to begin 0.4 tonight, which, or today, not tonight. Which is it's like a, it's like a summary of how you practice all seven points and four succinct points, which is kind of cool. It's like, it's like, if you, if there was a way to try to cuz you know, the seven points have.

I don't know how many slogans by the way, each little point that we cover, some people call that a slogan. So there's so many of these, right? And it's kind of like, if you really wanted to memorize this, you'd have to like quit work for a month and try to, and even then, you know, it might be kind of hard.

So the four the presentation of a lifetimes practice in summary is actually a really good way to kind of summarize the meaning behind all of this stuff. Okay. So that's what we're gonna get into. And then on the first slide here, I have a little link at the bottom. I've made the, the full seven points and a commentary and videos that were given by Bardo Tuku.

I'm gonna make those available to you guys. So when I post the slides and video for today, I'll make sure to give you guys a full video. And it's literally, I mean, essentially it's like a book. I transcribed his teaching. I think there were. Four videos. He, he did, this was a couple years ago, 2018. And I transcribed the whole thing.

And so it's just in a PDF document and that PDF has links to his videos. So after we finish the course, if any of you wanna continue to deepen your studies, you'll have that resource. Okay.

As always there are a multitude of different offerings from the, from the Buddhist center. Sunday there's three courses and then Wednesday night there's chanting. So always encourage everybody to join these things. They're very beneficial. On the seven points, we're gonna be on 0.4 presentation of a lifetime practice and summary.

I like this because it's really direct. It's not. Overly complicated. And it's a, if you kind of memorize these things, it's a good way to try to inject this again and again, into your daily life. This was 0.3. And so we actually had, we had two remaining points on 0.3 to finish. And then after that, we're gonna jump into four.

So the end of 0.3, there's something called the fourfold practice. And the, what the fourfold practice is, is when life is difficult, there's these four things that you can start to do 0.4 or I'm sorry. Point one cultivation of Amira is actually somewhat simple. It is good deeds. So for lack of, you know, for lack of better words, it is what can we do to, to practice good deeds, to plant the seeds of positive karma.

So. For accumulation of merit. And, and again, I'll give you guys a I'm gonna give you guys a full document that covers every single one of these points in, in extreme detail. So you'll have that. So I'm just gonna on the screen, I'm gonna present the points and then I'm gonna kind of read out what they mean.

So, so accumulation of merit is, is essentially good deeds. Now, what is a good deed? The, the, all of these commentaries give you kind of a list. So number one, cultivate faith and respect towards teachers and the three jewels, which are the causes of happiness. The three jewels are Buddha, Dharma and Songa.

Okay. So the next one is make prayers for the cessation of your hopes and fears. By the way, I particularly love this one. If we were, if, if each one of us were able to burn away our hopes and fears, life would be a lot different for us because the, the reason we suffer is because we don't get what we.

Or we get what we don't want or we get what we want, and then we're terrified we're gonna lose what we want. So there's this mental acrobatics that we constantly go through and that causes all of our suffering and that's what causes negative karma. So if we go back to the beginning of the class, when I, when I taught pretty extensively on karma, not, I mean, we didn't go through everything, but we, we, we spent some time on it.

And any action you take that is based on desire, right? Selfish, desire. I want, I want, so anything you do that's anything you think say or do actually that's based on desire or based on a version or based on ignorance that will produce negative. So, if you make prayers for the cessation or the ending of your hopes and fears, that's, that's really a, a good way to develop merit make, make Toma offerings to dets.

This is a very traditional Tibetan thing. If you guys hang around for a while, you'll learn what that means. Charity give charity to spiritual community and to the poor how would one give SP charity to the spiritual community right on Indiana Buddhist center's website, there's a, there's a donation link.

That's one way. How do you give charity to. Reg. I mean, you can give stuff to any of your friends, family. Of course there are a lot of people that are struggling right now, especially with COVID right? So you can donate food to food banks, you can donate you know, once you feel like you're safe to go out in the world, if you're vaccinated, or if you, you know, feel safe, you can go out and volunteer your time.

You can donate money, you can donate time. So there's a lot of easy, quick ways that you guys can develop merit or accumulate merit rather make prayers. Oh yeah, I already said this. And then the six para mitos are it it's the six perfections. They're kind of like the heart of the bohi sofa vehicle.

So those six PAASS are morality, generosity, patience, discipline, meditative, concentration, and wisdom, those six Those six perfections are kind of spread out through all the teachings and the Tibetan tradition. So if you show up for a class you're gonna hear in some way, either those six themselves or things that support and, and expand those six things.

So if you have any questions in your mind of what is good deeds, it's morality, generosity, patience, discipline, meditative, concentration, and wisdom. Those are the six. And then again, any, any thought speech or action based upon non selfishness turned towards the Dharma and based on love and compassion, generally speaking, those are gonna be considered merit.

So there's one more prayer that I've kind of relied on over the years, especially when I'm sick or when I'm having difficulty in my life. And it's a really good way to slash through hope and fear. And, and this is the prayer. If being sick is best, please make me ill. If being cured is best, please restore my health.

If being dead is best, please make me die. If long life is best, please prolong my life. If shorter life is best, please shorten my life. May all enjoy the fortune of enlightenment. So when, when you make a prayer like that, you're kind of like, you're kind of letting go, right? You're saying, look, I want, you know, I'm sick.

I wanna feel better or work. Isn't going the way I want it to go. I want it to go a different way or whatever struggle. Right? Cause we all have these struggles in our lives. Underneath those struggles is this energy of our selfish wanting or our

selfish aversion. Right? So when you make the prayer that I just shared, it's like saying, look, let me, let go.

Give me the power to let go. Okay. And then 0.2 is purification of negative karma. Now in the Tibet tradition, one of the most common purification mechanisms is doing a practice called VAHA. Vara sofa is a D T Buddha like figure that is sitting in meditation posture. And, and what you do when you practice FASFA is you visualize him above your head and, and you visualize a stream of white milk, like nectar kind of dripping out of his toe and, and, and coming down into the crown of your head.

and, and, and it basically like washes through your whole body and cleanses you of all negativities. So if you guys hang around the Dharma for long enough, and you're really interested in practicing Vatra, there are lots of ways to receive teachings on that. But that's not the only way to purify negative karma.

That's just a way there are a lot of ways to purify negative karma. So there's a, there's a four point purification practice. And when you're experiencing negative situations, the first thing you wanna do is you wanna re, try to remember that this is like a messenger. Okay. So this difficulty I'm experiencing, whether it's sickness, anxiety, sadness, anger dissatisfaction, loneliness, I mean, pick a.

Pick an emotion that most of us deal with at some point, right? So this negative situation comes up. You wanna, you wanna cultivate the thought this suffering is a messenger. That's exhorting me. If I want, if, if I do not desire suffering, then I should abandon the cause of suffering, which is negative karma.

And then once you have that thought, you can do these four points. Point one is reliance on the three jewels, which is the Buddha Dharma and Songa. So you're relying for me. It's, it's, it's essentially turning my mind towards the Dharma as a mechanism to purify me, make me feel better, let go of whatever it is that I'm dealing with.

That's making me dissatisfied. Okay. So that's the first point it's called reliance. Okay. And, and they call these the four RS by the way. So it's kind of easy to remember 0.1 reliance. So you turn your mind towards the DMA. You take refuge in the DMA and then 0.2 is regret. This is the most important part of, of purifying negative acts that we've done.

So it's, it's a sincere regret of performing that act of negative karma. And, and by, by cultivating a sincere regret, it burns away a lot of the karma that you

accumulated. So if these four points 0.2 is the most important, it's that regret now, please understand regret is not beating up on yourself. Okay.

Regret is not having this huge sense of self loading. Oh, I'm horrible. I can't believe I did that. I'm never gonna be happy, right? That's not what this is. This is a very pragmatic way to purify your negative karma. It's kinda like before you, before you learn the Dharma, Life would happen and it would beat up on you.

And you'd just, you know, you'd feel anxious, sad, mad. It's like you were bumped around on, on a ship, right on really turbulent waves. Now you don't have to feel that wave because you have these really skillful ways to deal with it. Right. So it's almost like you should have confidence in the fact that you can purify past negative karma.

So again, 0.1 rely reliance 0.2 regret is just a sincere regret. It's like, in your mind, I did this thing. It harmed others. I really regret that. And then the next thing is restraint, which is strong promise not to repeat the action. Okay. So first it was like, I really regret doing this. I'm gonna, I'm gonna ha I'm gonna practice restraint and I'm gonna make the aspiration that I never do this again.

Right. So reliance regret, restraint, and then the remedy. Art could be remedy. It could be ritual. The remedy is that practice advisor Satra, that's the most common. But in my opinion, any practice that you do, all the stuff we, that I've taught you guys so far, Tonglen meditation on emptiness, whatever you can do, any type of, of positive Dharma practice as a, as the fourth point, which is the remedy.

Okay. So you could see yourself in a place where let's say you get in an argument with a coworker at work, right? It's like one of your peers. And then you're like really angry and you're like, I gotta deal with this. Right? Maybe in the old days you might go have a drink or maybe in the old days you would go and do something to some other sort of quasi negative thing to make you feel better because we all do that.

Right? Some people go to the refrigerator, some people go to the liquor store, some people roll up a joint. I mean, there's a lot of ways to deal with, with our negativities, right? Some people binge watch Netflix, any anybody guilty of that? My hand's way up 20, 21. I mean, it's kind of what we do, right?

Especially during COVID doesn't mean it's gonna make us happy. Right. But it's kind of what we do. So instead of reaching for the bag of vegan cheese

puffs, or ordering a large pizza and tearing that whole thing up to try to make yourself feel better about something that happened, you could do something very positive, which is these four points, right?

Purifying your negative karma. So let's just say, theoretically, you get in an argument with a friend or family member or a coworker you're really upset and you wanna do something positive instead of adding to that, you could say to yourself, oh, in the old days I used to go to the liquor store and buy, buy alcohol.

I'm gonna change that. I'm gonna try this four point thing. I'm gonna, first thing, I'm gonna rely on the, on the three jewels. I'm gonna practice the Dharma. Okay. Second, I'm gonna sit in a quiet room. I'm gonna close my eyes. I'm gonna, I'm gonna cultivate my regret for that event. Even if somebody else treated you bad, you can still have regret for your part in that situation.

Okay? So you, you, you cultivate that regret. Then you practice, then you, you, you cultivate the thought of restraint. I'm never gonna do this again. I'm gonna do my best to never do this again. And then you do your remedy. My suggestion is to get comfortable with Tolin. So you could do Tonglen for whoever you harmed.

You could do Tonglen on the out breath. You're breathing out white light, that white light is saturating them and, and immediately relieving their suffering on the end breath you're taking their suffering into your heart. The suffering destroys your own self cherishing. So you could do Tonglen as the fourth point of the purification.

Okay. So any questions about purification? I'll give you guys a document that has all this stuff listed out. Make sense?

Yeah. Okay.

And then 0.3 is make offerings to the malevolent forces. So the Tibetans may view ghosts a little different than the typical American . In fact Asians a lot of the Asians that I've met over the years it's a lot more common for them to believe in ghosts, spirits negative spirits that that can harm you.

So this point kind of takes on the, the. Feeling of like you have a negative spirit that's, that's kind of harming you. So basically you can make offerings to malevolent forces. I'm just gonna read this passage so summit in front of you, the agent of harm. Now here's one thing I'll tell you. This is very useful.

If you want to just sort of transform it. So this is not something that you can only do when there's a ghost that's bothering you. You can also do it with a person who's bothering you. Okay. You got a friend, you got a family member, you got a coworker there. They did. They did something that kind of irritated.

You, you could, you could sort of insert them into this practice. So basically you, you visualize them in front of you and you reflect, you are kind indeed, because you've led me to the two awakening minds. Now remember the two awakened the two awakening minds are relative Bodi Cheeta, which is love and compassion and ultimate Bodi Cheeta, which is emptiness.

Okay. Dependent, dependent, origination, and emptiness. So you're bringing somebody in front of you or you're, you're kind of visualizing somebody and saying you've, you've kind of been this messenger to help me find the two awakening minds. So actually, even though you seemed like you were harming me, you're actually helping me.

You're bringing me to the DMA. So you're very kind and you're gonna, you're gonna bring me happiness. I request you further to cause all sufferings of Senti beings to ripen on my current illness. Please do not depart instead, stay inside my body of stay inside this body of mind and ensure that this sickness is not cured, but endures, thus joyfully, let go of your body and mind and sever all hopes and fears and desire for happiness without dwelling on sadness.

Feel a wonders, enthusiasm well up from the depth of your heart. Those unable to contemplate along these lines should hear cultivate, loving, kindness, and compassion with special infinite emphasis reflect through my obstructing or through obstructing my work for the benefit of all San beings. You will be reborn in the Hells in your next life.

I will help you with material and spiritual gifts, cease harming me therefore, and leave. So it they're kind of giving us two ways to do this. The first way is basically Tonglen. So in the first situation, let's say you're sick. What do we normally do when we're sick? We normally think, I hope I feel better.

So a couple weeks ago I got my second vaccine. I had a hundred, two fever all day long. It was horrible. Right? So normally the, our, our instinctual response to being sick is like, I really wanna get better at, let me find some medicine. Please let this be over with, but here, what, what they're saying is you pray may this sickness never leave me, which is totally an antithetical to how we think the reason that you're doing this is you're trying to burn away your hopes and

fears because the sickness itself is far less problematic than our wanting it to go away.

It's our wanting it to go away. That causes all the suffer. So, what you can do is when you're sick, you can cultivate this thought. Please may the sickness of all living beings, come on top of my sickness, freeing them from their sickness. And please may this sickness stay forever. Now that that may not be easy to do.

That might be kind of difficult for most of us. But if you can get to that point, what you're doing is you're letting go of wanting you instead of wanting things, instead of wanting to feel good and not wanting to feel bad, you're flipping it. You're, it's like mental judo. You're, you're turning this into a way to, to strengthen your, your resilience.

Okay. Fourth, fourth point is making offerings to the D of protectors. Again, this is very much a kind of a, to trick to Ben ritual, essentially, just to simplify. You can, if you have a statue of the Buddha, you can set out candles in front of the Buddha. You can offer incense to the Buddha, and this can be done as a part of these four points.

Okay. If you hang around for a while, you may receive teachings on Dharma, protectors and so forth. And at that point, you'll have a practice you can do, but for this simple sake of this particular point, just you can make offerings of incense candles, water to the Buddha statue. Okay. So before I move on to the next point, do you guys have any questions or comments about these four?

Anything unclear, any, any thoughts that you guys wanna share?

Okay, cool. So relay whatever you can to meditation right now, this is a lot like the other one. Here's the deal? So. Did I, you know what? I think I screwed up this slide.

Yeah. So this slide screwed up, but anyway, okay. The point the, the slogan relate, whatever you can to meditation right now. If you guys think back maybe three weeks ago, there was a point called there are three poisons. I'm sorry. Wait.

Oh, I'm sorry. Okay. Three objects, three poisons, three roots of virtue. You guys may or may not remember that three objects are everything that comes up for us is either our minds kind of label it as pleasant, unpleasant, neutral. So that's, so every object we experience, we either like it. We don't like it, or we don't care.

I mean, that's pretty simple now desirable objects that, that arise in our field of experience. We normally am normally creates the poison of desire. Unpleasant objects arise normally creates the poison of a version and then neutral objects we're we're normally ignorant about.

And in that slogan, three objects, three poisons, and three roots of virtue. What we're supposed to do the, the, the three roots of virtue is Tolen UT. Okay. I'm using that as a verb. So if you, to, in it, what you do is you say as an example, you say, this person at work made me really upset. They, they, they said something that I felt very, it made me feel very, very small.

It was negative. I didn't like the way they talked to me in the old days, you would get mad and ruminate on this for, for all weekend long. Right. But instead of that, what you can do is you can say in, in that case, it was a negative object that arose and the poison that, that negative object's gonna gonna lead to is a version hatred, anger.

Okay. So to purify that what you do is you say I'm experiencing anger. By the way, you can insert anything here. I'm experiencing anger or I'm experiencing sadness, or I have desire for something I'm not getting, you can say there are hundreds of millions of living beings that have the same negativity, right?

I'm gonna do Tonglen on them, may all of their suffering arise on top of this anger that I'm feeling, or may it may all of their suffering pile on top of this sadness or this loneliness freeing them of their suffering. And then, and then, and then you can do Tonglen. So you can start doing Tolin on this point.

So when, when the, when this slogan relate, whatever you can to meditation right now is about learning how to convert, what arises into mind training. So if you let's say something happens and you feel anxious, or you feel nervous, or maybe you're dreading an upcoming presentation at work, or maybe you have to have a difficult conversation with a family member, right.

Whatever it is. Instead of, instead of getting caught up in that negative emotion, you can say, okay, I have low John teachings. I know how to deal with this. What I'm gonna do is I'm gonna say I'm feeling this emotion. Right now this very moment, there are hundreds of millions of living beings feeling this may, all of their suffering be piled on top of this feeling.

I have freeing them of the feeling and then may they get all my good karma? All my wealth. May they get everything I have, I offer to them. And then you can

do that Tonglen on this particular subject. And the key is we need to do this before these events happen. If you wait until somebody yells at you, there's like a one in a million chance.

You're gonna have the wherewithal to practice this. But if you practice it over and over again and, and you know, whatever comes up in your life, that's difficult. If you start using this, it will, you'll habituate to it. And then you'll be able to do it when it comes up. But that's the key is you kind of have to prepare in advance.

Okay. Does, does this make sense for you guys?

Any questions.

Okay, so now we're getting into point. This is 0.4.

Yeah. This is 0.4. So this is called presentation of a lifetime practice and summary. So this is kind of cool because it's a, it's like a, it's like a small four points that, that are supposed to represent the whole seven points. So these four points are supposed to represent everything we've done so far.

I'm sorry. There are five points. That's my fault. And, and there's five points. By the way, just side note, one of the things I've always admired about to Ben Buddhism is that they're so thorough. They, they, they give us tools to deal with everything. Okay. So there's, there's five points for, for how to live.

And then there's actually five points about how to die. So, so there's five points of what you do while you're alive. And then when death gets close, there's actually a five step process of what you should do to prepare for death as you, as you die. And what a huge departure of that is from, you know, Western life.

Because usually people, you know, you go to the dinner table when you're with your family and say, Hey, you start talking about death. People are going to kind of look at you strange, right? Like what the hell's wrong with this guy? You know, you're being really morbid right now. Why are you talking about death?

But look, that's kind of strange, right? Because we're all gonna die, you know, and death doesn't have to be this thing that we're, that we avoid. Cuz I, I think when you avoid things and push 'em away, they grow and they haunt you. You know? So that's one of the things I love about Buddhism in general is it's very

honest about the fact that we're in permanent death is imminent and, and instead of like trying to secretly avoid it as if it's not gonna come, here's what you do.

You know, here's an actual, here's an actual teaching on what to do when you die. That's something I really appreciate. But first let's talk about what you do while you're alive. So the five points again, this is called presentation of a lifetimes practice and summary. The first point is called propelling intention.

And this is basically just Bardo Tuku. Also I have a hard time saying his name. Bardo Tuku also says, this is momentum. The practice of momentum. So what this is is you just, you basically say this prayer of aspiration or intention, and it, it might go something like this from now until my full enlightenment, I will never be divorced from the two awakening minds.

And I will not allow my mind training to lose its continuity from now until my death. I will never be I will never part from the two awakening minds. And then you can repeat the same resolve in terms of this year, this month, this week today, if you wanted to, you could do it for this hour. So what you're doing is you're just making a personal aspiration, right?

And you're saying, may I not depart from mind training? May I not, but depart from the fact of the, the truth of emptiness and then the conventional truth of love and compassion. Bohi Chita the wish to become a Buddha, to benefit all beings. Those are the two awakening minds that are the center of this whole training.

So you're just making these intentions again and again, you're trying to ripen your mindstream with something positive. Okay. So that's the first point of propelling intention, acquaintance or habit is whatever you're doing. Always do everything with mindfulness and alertness. Mindfulness is knowing what you're doing.

It's being aware of what you're doing and then alertness or awareness is the faculty within your mind that alerts you when you lose mindfulness. And if you can practice this in every situation, no matter what you're doing. And then as you're being mindful, try to keep the two awakening minds in your mind.

So ultimate. Bohi Cheeta, which is recollection of emptiness and relative bohi Cheeta, which is love and compassion. If you can continue to familiarize yourself with these things and make them a habit, it will convert your mind. So if you can do this again and again, and maybe you set a goal for yourself, like today is Saturday.

May I remember the two awakening minds, 10 times throughout the day. If you start to try to do that each day, eventually this will become your habit and we'll start to blast through all of these negative mental patterns that we have. Okay. Have you guys heard there's a psychological phenomenon called negativity bias.

Have you guys heard of it? It's fairly, fairly well known in American psychology. Negativity bias is the reason people tend to gravitate towards negativity. And it's actually a result of our evolution. You know, over the past several thousand years we've evolved, or I don't know how long, a hundred thousand years we've evolved from a different type of a being into a human, right.

During that process, you know, for the majority of the human evolutionary period, we were walking around on the Savannah or, or walking around in forests and you had to be aware of leopards, lions, tigers animals that can eat you. So, so the human evolution is such that our minds place way more emphasis on negative items.

So now here we are, we're in this modern day and we're living in cubicles on computers, on devices. And there's not really a lot of lines and leopards in our houses. I haven't seen any in my house. Okay. So now what we do is we apply the same negativity bias to pretty much everything. Somebody at work says something, and then they say one thing like, Hey, you could have done this better.

And then they say 10 positive things. While they're saying those 10 positive things, you're stuck on the negative. How can they say that? Right. It's called negativity bias. So if, you know, if we, if we continue to practice this mind training, it will slowly burn away the negativity and, and get us to a place where we're more more geared towards positive thinking.

Okay. Any questions? So, so again, acquaintance and habit is just trying to constantly remember emptiness and love, compassion, and Bodhi. Chita makes. Okay, positive seeds. In between, again, a lot of this is the same as what we, what we did in that 0.3 with the four, the four powers where you do accumulate merit, and then you purify negativity.

So here, positive seeds, 0.3, sorry. Point three, positive seeds. You're just, you're just cultivating positive deeds, charity, Dharma practice. Yeah, and they, and they, and I'll give you guys this document, the 10 spiritual deeds inscribing, the words of scripture is one, two making offerings to the Buddhas and Bodhi SaaS three, giving charity and charity can be to anybody. Right. Charity can be to,

like I said before Dharma organizations, it could be to anything you're passionate about.

I personally give a lot of my money to animal sanctuary farms that try to rescue farm animals and kind of save them from slaughter. But everybody has their thing that, that they care about. Right? So you guys, whatever you're passionate about, try to try to be charitable. So 0.3 is giving charity 0.4, listening to the Dharma 0.5, upholding it.

Point six, reading. Point seven expounding at 0.8, reciting it on a daily basis. Point nine, contemplating the meaning of DMA point 10 meditating on its meaning. So those are the 10 spiritual deeds. Those are all very positive things that will transform your mind out of negativity into positivity. And then bar door says, seeds of goodness are the imprints we plant within ourselves by doing good things.

The value of this within this context is basically what inspires us to first generate or give rise to bohi Cheeta or what inspires bohi Cheeta to grow within us is the good we do. So allow your body speech and mind to grow without complacency in every good action that you can think of. So again, it's just about loving, compassionate acts, practicing the Dharma, doing meditation.

All of these things are positive seeds. Okay. 0.4 is called eradication. And this is something that we've spent a lot of time thinking about. Every one of your defects is therefore contingent upon self cherishing. So we've spent a lot of time thinking about how self cherishing and self grasping is the is the real enemy.

You know, it's this thought of me, it's this constant negative selfish thought. That's really what makes us unhappy. It's not what other people do. It's our mental functioning. So eradication is trying to eradicate selfishness whenever a selfish thought arises. Think of the thought as a problematic person and remind yourself that this habit of selfishness has gotten you into trouble throughout beginningless times.

In fact, all the trouble we've gotten into throughout the trouble of some sorrow was caused by selfishness. so it's very important that I'll be honest with you guys. If, if you don't, if you don't get to a point where you really see self grasping and self cherishing as a big problem, it's kind of hard to practice mind training, cuz that's the foundation that's the basis.

Right? So if that's one of those things, it's like, I'm gonna skip that. Let me know how that goes. that's all I'll say, because if you skip this point, I don't

know how much progress one could really make on the path. All the suffering that I've gone through, all of the misery that I've ever experienced was caused by you.

This is the self cherishing mind in this life. Every mistake I've made, everything I've done wrong and all the misery I've experienced was caused by you. I'm done with you. There's no happiness in your company. In fact, I'm going to destroy you and you view self cherishing. Or, and you view selfish thinking as your enemy reject it, cast it as far away as you can.

So it's like, it is kind of cool. Right? You're viewing it as like this negative person. That's always trying to come and, and hang out with you. So I kind of like that. So that, so that power of eradication is really just eradicating the thought of selfishness, make sense, power of aspirational, prayer.

This is actually kind of like a, you know how at the end we always do dedication. We always say, Hey, you know, as a, as a result of this positive action that I've done, I wanna dedicate the merit to all living beings. This is kind of just a dedication. So what you do is after you complete any virtuous act, you make the following aspiration.

You say from this moment until I have attained Buddhahood throughout all my lives, may I never be divorced from the two awakening minds? And may I instead train in them? May I know how to take all circumstances that befall me whether positive or adverse into this training, then make offerings to the teachers and the three jewels and offer a torment to the Dharma protectors and elemental spirits.

Supplicating them thus help me so that I am never divorced from two awakening minds throughout all my lives, help me to meet sublime teachers who reveal this teaching this, the master set is a teaching that folds everything into the single utterance of home. So essentially 0.1 and 0.5 are very similar.

We're just trying to put this thought in our mind that it's like, it's like this continuous aspiration. May I never be divorced from this DMA training? Right? And the two awakening minds are the two pillars of the seven points. so the next the next thing we're gonna review is how to die using the five powers.

Does anybody have questions about the five powers? Presumably they're a little simpler than a lot of the stuff we did early on. Any questions or comments? I'll, I'll chime in with something here, but it's only tangential. Some commentary that I've heard a few people make from, from meeting with him lately.

Buddhism has so many of these numbered things. The five powers, the five aggregates, three poisons, the prajna. And, and I, I like it all. I think it's very difficult to view the world through a single lens. So I see the value in having these ways, different ways of viewing our existence, but does, before I go and try to map it out myself, does somebody, is there a location where all of this stuff is mapped out together?

Where one can go, oh yeah, the, the poisons are here and, and here, here are your aggregates here, cuz some, sometimes it gets a little confusing and now I'm left with another group of five and I'm going, oh man, another group of five here. Is it mapped out anywhere? It's a fair question. If not, I'm gonna map it, it's kind of mapped out in these seven points.

So, so the, the purpose of these seven points is by the way, it's, it's stated that the Buddha gave 84,000 teachings. So that's a lot, right? Is that literal or not? Your guess is as good as mine. I, I don't know, but let, let's just, let's just take it on face value and say, okay, this was not an ordinary being.

And he gave 84,000 teachings. There's no way anybody could ever, and, and all the, the Lamas and the, and the, to Ben gurus will say, nobody can, can memorize this stuff. There's too much. Right. So the seven points is an attempt to encapsulate the million lists. Right. So that's kind of when, when you ask, is there a place to sort of map this out?

That's kind of what these seven points are. The seven points are a very skillful way to try to collect the infinite universe of all this Dharma into a succinct seven points. And then these these five powers. So 0.4 and 0.5 0.4 was the I'm losing track of where I'm at. Okay. So this is point.

So this is 0.4, right? Or 0.4 0.5. One screening says five. Well, it's five, it's five powers, but oh, oh, sorry. Point. I thought we were starting 0.4 today. This is 0.4 of mind training. So 0.4. For all intents and purposes, 0.4 is the succinct map of what to do. So it's like, first of all, the seven points is a succinct way to practice the whole path of Dharma.

But then the seven points is, it's almost like they're saying, look, seven points is a lot so, so how do we condense this down into smaller bite size things that we can try to remember every day? And that's what these five powers are. Now. There is not really a simple way to get around what you mentioned earlier.

David thi this is a tradition of lists and it it's, it's impossible to learn everything right away. It's one of those things where you just kind of have to hang around

for a while. And I kind of had to learn this early on and I'm still learning things that I thought I already learned. because, you know, we change over the years as we change, we start to like, I guarantee you guys, if you hang around Buddhism and you look back a year or two from now at these points, let's say you keep practicing these.

You're gonna look back and think, wow, that's so strange. I see it differently. I remember what I thought I, what I thought I knew now I see it very differently. So yeah. Yeah. There's, there's not really like a, like a silver bullet, but I do think these five are a very good depiction of the root essence of the seven points.

Is it physically mapped out anywhere? Have you ever seen a diagram before that kind of listed everything on the same map? I'm a, I'm big into creating little visual maps that lay things out. There might be one that I could send the group like a big there. I'm talking about the seven points. I think there's a, there's a map of.

the seven point mind training on a website that I know of a guy that I've listened to over the years. So I could, I could send that off for sure. I wouldn't fight that. Yeah. Just if I forget, just remind me if you could, will do write a note to remind me. Yeah, no, I think that's actually, that's a great idea.

Everybody learns differently. Some people are learn by listening. Some people learn by seeing, so seeing it might be helpful for, for the visual learners. Yeah. That's great. Any other questions guys about this 0.4? The five how, how to live with the five Dharma points.

All right. So let's talk about how to die. Everybody ready? Let's let's let's practice death. it's like, so it's like, so antithetical to American thinking, right? It's like, Hey, let's practice some debt. all right. So, but kidding aside, every one of us is gonna die. We don't know when. knock on wood. You all live to be a hundred and you're healthy as an ox until you get to be a hundred, but you know what?

It's not guaranteed. So really important that we're honest about this. So

how we practice death is the same five points, but they're reversed. So the first point is positive seeds. So what you do is, especially if you can give whatever feels reasonable you, you give virtuous objects to friends, family, and especially if you can give it to Dharma friends, to your teacher, your Dharma teachers make offerings to Dharma centers.

I mean, those are very, those are things that will create a lot of merit. They're very positive things, right? So that's the first, the first point is when you're dying, you're, you're basically giving everything away and you're practicing PO you're planting these positive seeds. And then the aspirational prayers while you're dying, you, you, you do the seven bra, the seven

Now David is making me think like there's all these lists. I remember thinking like we have so many lists, but yeah, the seven you're while you're dying, you do the seven branches and I have a link to the seven branche practice. The seven branches are just a way of saying prayers every morning. So most most Sonas ASNA S a D H a N a ASNA is a practice booklet.

I'm just saying Buddhism could have been created by BuzzFeed articles. That's all. That's all I'm saying. no, I mean, it's, it's, there's lots of lists, but really there's so many, if you think about it, it's all religions are this way. The Quran, the Bible, the, the Torah every religious book is thousands of pages.

So essentially everything, every religion is lists, right. Yeah, but the, the Bible doesn't have so many numbered lists. Right. They've got their 10 commandments, but do they have any other numbered groups? I mean, is isn't it all sort of the same, it's like a thousand page book of sections and so forth.

I mean, they're named right. Or Michael I'm by the way. I don't know much about the Bible. That's okay. I don't either, but, but it's, it's, it's the same. It's just categorizations. In fact, you could argue that the lists are better because they sort of help you remember. Right. Well, I don't disagree. Yeah. I don't disagree.

So this is a Sona, it's just a practice booklet. And it has, you know, it has all these practices that you do when you're, when you're doing mantra, recitations and prayers and all that. So when you do ASNA, most of them have the seven the seven branch prayer. And it, it includes offering like offering water, offering incense.

So offering is one of the seven confession. So when you do the seven points, you confess your any, any negativities you've done, you just confess it. Rejoicing, you rejoice in all positive actions. Anybody's done, you rejoice in the positivity of the Buddhas of Senti beings of everybody. So it's these seven points that you go through when you're not seven points, but seven branches that you go through when you're doing your practices.

And like I said, I'll give you guys a link to the seven branches, but that's in, in the aspirational prayer, when you're, when you're dying, you're you, you can do

these seven branches. And then by the power of whatever virtue I've accumulated in the past am accumulating now or will accumulate in the future in my every lifetime.

May I forget? May I never, may I not forget precious? Bohi Cheeta may I always cultivate it? May it constantly increase. May I always encounter an authentic spiritual friend who teaches this and may I, and I pray for the blessings of the gurus and, and the three jewels. So essentially aspirational prayers, just this you're you're you're, you're making positive mental aspirations and you can say them out loud.

Of course. So when you're dying, number one, you're cultivating positive seeds, primarily through generosity, giving away all your belongings 0.2, you're making aspirations 0.3 eradication. Again, Same thing, right? We're eradicating self cherishing. So you're the recollection I have been ruined tormented throughout countless lifetimes for my selfishness.

In fact, I'm currently dying because of selfishness. Now, when you hear that, you might say, why, why am I dying because of selfishness? Well reincarnation, as it is taught is, is some, sorry. It's, it's constantly being born again and again, into different bodies as a result of your negative karma. Once you become a Buddha, you, you bypass this whole thing and you're no longer in some, sorry, it's basically like leaving all of these worldly, you know, sickness, old age, death deterioration you're you, you bypass all that and you go to pure bliss.

So that, that's what this means when it says I'm dying because of my selfishness. why is that true? Because it's selfishness. It keeps me from realizing absolute truth emptiness, by the way, absolute truth is emptiness. And in true reality, there is no such thing as self. There is no such thing as a mind.

So in true reality, there is not actually anything that dies sickness, death, I'm dying. These are delusions created by my selfishness. So therefore you take the attitude selfishness, I'm going to destroy you. So again, 0.3 is a eradication, but they, they peppered in some wisdom there. The wisdom of emptiness, EMP empty.

Remember guys emptiness is that nothing ultimately exists. Things only exist conventionally as a mental amputation, but on, but nothing ultimately exists. And why is that? It, it, it does not ultimately exist because it's. Of inherent existence. It is empty of independent existence, nothing exists independently, right?

Everything has a cause we all know that if you drop a glass on the concrete, most likely that glass is gonna shatter. So that, that glass shattering the cause of that is that you open your hand and you drop the glass. So there is nothing in the world that, that arises without a cause. I mean, that's common sense.

We all agree on that. So then what we say is everything is empty of a self nature because it arose due to a cause. And that cause also arose due to a cause. And that cause arose due to a cause. And when you start to trace it all the way back, it's like, where did this actually begin? Because it's a, it's the current domino of an infinite string of dominoes that goes all the way.

Right. So that's what this emptiness is, is he's basically saying there is no person. And when, when, when the Buddhists say there's no person, there's no death, there's no dying. They're saying there's no inherently existent person, person is a mental label that you label upon a base to be designated a person.

But from its own side, there is no person per the idea of a person is held in your mind. Make sense?

So eradication is eradicating selfishness, and then the propelling intention as I die in the Bardo and in all future lives, I will never be separate and never without the two bohi Chis. The Bardo is again, Not gonna go too deep into this, but the Bardo is the in between state, between dying and being reborn.

So wh when he says, as I die in the Bardo in an all future life, I will never be separated from the two Bodi. Cheeta, it's just this really strong propelling intention that you continue to remember emptiness and love, compassion, and bohi Chita. Those are the two buckets. Okay. Any questions?

And then the power of acquaintance is the fifth point. Again, these are the five instructions for how to die. You remind yourself as you're dying about the two bohi cheetahs that you have cultivated or meditated upon. So those five powers are the five things you recollect when you're dying. Position is important.

Your body's position is important. This is a way of facilitation of your transition through the dying process. If you can sit up in the meditation posture, then sit up in the meditation posture. If you cannot sit up, then lie down on your right side with your right hand, under your right cheek and the little finger of your right hand holding your right nostril closed.

And you try to ensure that you're breathing through your left nostril. Like the Buddha did when he died, then initially contemplate love and compassion. Then

principally take a practice taking and sending that's Tong, Lynn in coordination with your breathing as you get ready to die. And then at the end, before you start to lose consciousness, remind yourself that some so and Nirvana birth and death are simply projections of the mind they're empty and that the mind does not really exist.

And then you just let go. You rest letting go of everything and you try to breathe your last breath in that state of completely letting go. Although there are many renowned instructions for dying. It is said that these are the best. There are no more wonders than these. Then at the end, J John gro Lodro Tae gives what is called substantial ejection instructions.

And this can be done for others as well. If you want to ensure that someone's consciousness leaves at the crown aperture, that's the top of the head. You burn carry shells and take the ashes of burnt carry shells and magnetic powder. And you mix them in a pace with honey and put that on top of the head of the dying person.

And that will cause their consciousness to tend to go up upward, according to the instructions. So I know the first time I heard this, I was like, what? Like, this is so detailed. There are so, so the prac the death practice is called P P H O w a, and they actually have retreats where you do, you learn how to do practices and visualizations at the time of death.

I attended a 10 day PO retreat where every day, all day long, you're doing these recitations prayers and visualizations to prepare for death. So for me, it's actually very extraordinary and very respectable that the tradition has such detailed rich instructions on how to die. Because as far as I know, most of the religions out there really don't give you steps to take when you die.

And then I think that may be part of the reason people are so fearful of death, you know, because they're because death is not really addressed in a lot of the. And by the way, I have limited exposure to other religions. So I don't really know if that's how, I don't know how, what kind of death practices they have, but as far as I've my minimal exposure to Catholicism is there wasn't really a lot of, you know, a lot of teachings.

But again, that could just be my limited knowledge. Any questions? I think this is probably a good break point. Any questions about the five powers during life and during death?

Everything makes sense. Little overwhelming. No, not too bad. Cool. All right. So after we come back, we'll, we'll, we'll begin on 0.5. So we're actually making good good progress. Point five is like, kind of cool, cuz it's like, Hey, how do I know if I'm progressing? Right. And it actually gives you specific.

Specific like kinda like measurements, like, Hey, if, if you're progressing, you'll know it because you'll, this will be happening. Right. So what do you guys wanna do? Like a 10 minute break. Is that cool? Or what, what do you think? Cool. Okay, so

we'll come back at 11, 12. Cool. All right.

Oh, sorry. I was late. Wow. That was a fast 10 minutes.

So any questions or comments about what we covered so far

there? Any IBC retreats? You mentioned retreats. And that came up in so called book club this week, we were talking about retreats. Yeah. With COVID going on, we definitely haven't done any retreats for a long time at the IBC.

Historically we have done like one or two day retreats where you like kind of like purification retreats.

So there definitely have been retreats. It, it usually is in keeping with the Tibetan tradition, a lot of chanting, a lot of prayers, et cetera. So that's kind of the standard protocol. And then there's a lot of like once, you know, once we, as a country, we kind of get past some of the COVID stuff and more of the population gets vaccinated and we're on the other side of this, whatever that may look like.

I think a lot of the Dharma centers in America will start to offer retreats. So there there's a lot of other places that also offer retreats. So IBC is, is one Dharma center, but there are a lot of places that offer retreats. So it, it will be fairly easy for you to find them. You may have to travel but it should be fairly easy to find those in the future.

Yeah. Cool.

All right. So should we crack into five?

Yes, cool. What happens after 0.7? Class is done for a while. Is there any other Saturday class that's gonna replace it or it's just done returning to the water, the wave returns to the water from winds that came so I did this class last year. I

don't remember. I lose track of time now. COVID is like a time warp to me, but I did the same class last year.

So I usually I usually try to come circle back and teach. I've thought about, I've thought about doing a, another class. There's a couple different texts. I really admire. One is called the 37 mm-hmm the 37 versus a bohi sofa or the 37 practices of Bo boas. So I, I really admire that text. It's very direct.

It's very it's very powerful. So I've thought about teaching that I've also thought about teaching the eight versus of mind training. So, you know, if there's, if there's demand and if people wanna continue practicing together, we could, we could potentially look at something like that on Saturdays. If you guys are, if you guys are wanting something like.

All right. So we on 0.5 now.

So essentially

I'm just gonna, I'm gonna read some of this the scriptures and the trio were taught for the purpose of overcoming self grasping. Thus, there is no, there's no target for the trio of study reflection and meditation to destroy other than this. Now just to be clear, self grasping and self cherishing are two different things.

Self cherishing is just regular old selfishness that most of us have known our whole lives. Self grasping is more of a Buddhist philosophy, which is that there is no inherent self anywhere there nothing exists, inherently, nothing, nothing at all exists inherently. And the self has no exclusion to that.

So the whole purpose of the real purpose of all of Buddhist teachings is, is wisdom, which is the wisdom of emptiness. And the first thing that we wanna try to eradicate within ourselves is self grasping. Because if you let go of the self, if you stop taking the self so seriously, which will happen naturally, if you see that there is no self if you, if you see that there is no self that exists ultimately inherently or independently, you'll get to a point where you're kind of more relaxed, right?

Cuz you're not, you don't have such a position in all the. All the interactions you have with others. So that's the, the real goal is to, to eliminate self grasping. All of the stuff we're doing will do that. But if you just search through your whole body, you won't find a self there's no self there. So if you kind of like, if you just kind of visualize, right, like there, you got these buckets in the room, you

got a bucket full of blood, you got a pile of bones, you got a bucket full of flesh and you look at every part of the body.

So everything that makes up this so-called body and say, is that the self? Is that okay? I'm looking at a bucket of blood. Is that myself? Nope. I'm looking at a bucket of fat. Is that myself? Nope. Bucket of muscle. Nope. BU a pile of bones. Myself is not in the bones. My brain is sitting over there. On a, on a table.

Is that, is that myself? Nope. You can look everywhere and you won't find a self cause there is none. The self is a mental imputation. It's a, it's a mental creation. It's a word. It's just a word. So that's what, that's what the whole path is about. It's trying to let go of this idea that there is a self other than the mental imputation, right?

So that's the purpose of this whole path of Dharma. When examined the selfhood of persons is as non-existent as the horns of a rabbit, nevertheless, it has made us suffer since beginningless time observe and analyze whether all of your endeavors of body, speech and mind are directed towards reinforcing yourself, grasping or bringing its downfall.

If they are reinforcing it, you're striving solely out of the eight mundane concerns. the aid mundane concern. If anybody's interested, happiness and sorrow I'm sorry, wealth and poverty, happiness and sorrow. Good and bad reputation. And then praise and blame. Those are the eight worldly concerns.

Okay. So observe and analyze whether all your endeavors of body speech and mind are directed towards reinforcing yourself, grasping or bringing its downfall. If they're reinforcing yourself grasping, you're striving solely out of the eight mundane concerns and for the pursuit of greatness in this life.

If this is the case, then even if you were observing ethical discipline with dedication, you have ailed with regard to your spiritual lineage. Even if you are training the mind through study reflection and meditation, your practice has gone awry. On the other hand, if your endeavors are toppling self grasping, You are achieving the true purpose of industrious ethical discipline, and you are training the mind skillfully in this way, by fostering genuine mind training realizations in your mind, you can likewise attain the full measure of Dharma practice.

So again, if you're going to practice seven point mind training, the number one question we have to ask ourself is are we dis destroying self grasping, right?

And, and if we're not, we're probably practicing wrong. And this isn't easy. This is, this is kind of a difficult it's a difficult practice to do because it's so antithetical to the way we've all been raised

of the two print of the two witnesses uphold the principle one. So when you, when you're doing mind training practice, you might, you could hypothetically exude a certain behavior to others and make them think that you're becoming very spiritual or very trained. But the truth of the matter is nobody else can see inside your mind.

So, so when it says of the two witnesses uphold the principle on this means we are the ones that can see our thinking. We are the ones that know our habitual thought patterns. We are the ones that know our, our habitual actions only. We can really see if we're advancing on the path. So that's what it means is trust your own insight.

And if you're, if you're, you know, if you're seeing yourself doing all these negative things you're the one that knows that nobody else, cuz you can do a lot of shady stuff without somebody really knowing cons cultivate constantly the joyful mind alone. Having changed your mind and tasted the flavor of true DMA practice, no matter what adverse circumstances before you, you experience no disturbance within for you immediately think I can cultivate its remedy.

The two awakening minds remaining on AAI in such a manner is a manner or is another measure of having changed your mind. So if, when life's difficult circumstances arise, you don't get flustered and you don't get shaken. And instead you say, I already have a remedy. I have emptiness and I have love compassion and Bodi Cheeta.

I can do Tonglen on this situation and I can immediately convert it from a negative, into a positive. If that's your, you know, finger snap response, then that means that you are well on your way to training your mind and converting all your negativities into positivities. Okay.

If this can be done when distracted you are trained they give the example of a horse rider. Who's very skilled at riding a horse. And when the horse like tries to like stop abruptly after running really fast, maybe the horse gets scared. The person doesn't fall off. They keep their composure and maintain their balance on the horse.

That's kind of what this is, is so a trained mind spontaneously applies antidotes when adversities arise, unexpectedly such as unanticipated CRI criticism and insults. If these become conducive to the awakening mind. And if you do not fall prey to adversities, your mind is trained. Furthermore, cultivate the thought the time of my death is unknown.

And were it to come suddenly my soul recourse would be this practice. This is true Dharma. Wonderful. Indeed is my path in this way. Make sure you fortify your mind so that no matter when you die, you do so joyfully and with palpable warmth within.

So essentially if, if we really train our mind using this practice when we get sick or when difficult situations arise in our life, instead of being mad about them, we'll immediately look at them as just a part of our Dharma practice.

Okay.

So we're actually on 0.6 we're making crazy progress. So remember I've, I've been saying this all along the first two points are, are. Especially, because what, what I did here is I trained on the four preliminary thoughts, which are, does anybody remember the four preliminary thoughts?

The emptiness is one of them, right? No, emptiness is 0.2. That's just human life. Yes. Permanence pharma, some, some sor you got it. Yep. Nerd. So we a long time studying those four points, you know? I mean, normally like when, when the teaching I'm gonna give you guys the, the write out from Bard door tool coup he spent a weekend basically maybe six or eight hours going through this, we've spent 12.

Two hour sessions. So we've spent 24 hours on this class and most of it was 0.1 and 0.2. Everything else is, is somewhat simple. So it's kind of easy to get through. Does anybody have questions on the last thing we went through?