

Bodhichitta the Excellent

Hello, everybody Tashi today. Namae Ola. Hello? All the different languages. Nice to see everybody. I just wanted to say hello today and talk a little bit about something that I know a lot about, which is some Sara. some Sara's very D. So there's, there's infinite suffering. And when you practice the Dharma, there's something called the four thoughts that turn the mind.

One is precious human life, two impermanence and death, three karma for some Sara. And today I was reminded about some Sara. I went into Facebook and I saw a few different people had difficulty this morning and it's a reminder that we have been born into human bodies as a result of past karma that we've created in lives before this life.

And. We are living in what the Budha taught is called Sam sorrow, which is this circular repetitive experience of birth, old age sickness, deterioration, death, and then you take a new body birth, old age sickness, deterioration death. It happens again and again, and according to Buddhism, we have. Experience this for infinite lifetimes.

They call it the time since time without beginning, or since beginningless time, meaning there's no beginning it's this has been happening for so long that there's no traceable beginning. So I just wanted to take some time today to spend a few minutes talking about some, sorry. I believe that as his eminence Chen REPA chase said in one of his teachings, I'm, I'm paraphrasing.

I might be slightly wrong, but he said bohi Chita is the medicine that cures all ills. He said something like that, something that suggests that bohi Chita is the panacea or the cure, the, the silver bullet or the magic pill that cures all problems. And I believe that's something very interesting and something that is important for us to contemplate.

Why would a master as profound as his eminence, Gar and REPA, Jay. Bohi Cheeta is the medicine that cures all ills. It's a question, right? We should really ask this question. So when we think about the fact that we are here in this some, so, which is marked by pain, suffering in permanence loss, any, anything that can go wrong will go.

today. I woke up and I went from my morning coffee here. I always make my coffee as soon as I wake up and I usually take almond milk in my coffee. So I

go, I take the carton and I shake it. Water goes every, I mean, almond milk goes everywhere. it was like rain. And then, you know, I wasn't really awake yet.

And I had to, I, I felt this. Sincere irritation and just like, oh, now I have to wipe all this. I, and I, you know, I have chronic sinus problems. So then I was thinking, I don't feel well, and I'm having to clean this up. And then the thought came, oh, this is some sor if you want to get out of some, sorry, you have to create the causes to get out of some sor what are those?

Cause. in a nutshell bohi Cheeta and bohi Cheeta is a vast topic, which requires a great deal of unpacking. But you could say that bohi Cheeta is the, you know, by definition, the wish to attain Buddhahood in order to benefit all sentient beings. So it's this unselfish wish. May I become a bud? so that I can benefit all infinite living beings, not just the people.

I like, not just the people I know, not just, not just Democrats, if I'm a Democrat or Republicans, if I'm a Republican, all infinite inconceivable number of sentient beings. May I benefit all of them. That is the cure of some sor so when we have difficulties, whether it's a loved one dying, or maybe we have romantic feelings for somebody who doesn't have romantic feelings for us, maybe we're going through a divorce.

Maybe our family members don't reciprocate our kindness, maybe. we have illness, maybe we're sick. There's so many things that are happening in Samara. It can be very, very overwhelming. So when we think about Samsara, we have to ask the question, are we ready to create the causes for happiness? And when I say create the causes for happiness, I'm talking about.

Planting seeds that can potentially get us out of Samara. And what are those causes that bohi Chita is the driving force that removes us from Samsara and bohi Cheeta's best friends are love and compassion, love, compassion, and bohi Cheeta are the three Amigos. If you have sincere bohi Chee. then you know, that you must cultivate love and compassion for all living beings, because you cannot escape some sor until you create the antidotes for why we are here in Samara.

So why are we here in Samsara self grasping and self cherishing for infinite previous lifetimes, we've had self grasp. We've we've taken a self where there was no self meaning. We believe that there's an inherently existent self. We believe that this body and mind complex is independently existent or intrinsically existent or inherently existent.

So we believe in a, in a self that's self grasping, and then self cherishing is cherishing the self above every other living sentient being and in. So doing. Being willing to hurt others. If I get what I want, then that's okay if I, if I harm others.

So if we want to cut some sorrow off, if we want to escape some sor so that we can have bliss every moment of our existence and. The effortless ability to benefit infinite Senti and beings, which is Buddhahood right. That's what Buddhahood is. If we want to escape some sorrow, we have to plant the seeds and create the causes for that effect.

If we don't create the causes for that effect, then nothing will happen. So I think when we start to get into the topic of some, sorry, I like to. personally, I think the most available material is all around us. Of course you could take the practice that the masters. And especially in Tibetan, Buddhism has taught, have taught us, look at and contemplate all the realms of existence, contemplate the hell beings, the hot Hells, the cold Hells, there's all, all these very highly detailed practices that we can do to contemplate some, sorry, existence, the hell realms, the hungry ghosts, the animals, the humans, the gods, and, and, you know, so you have this vast array.

Realms that you can contemplate, but, but I'm a pragmatic person. And I believe in pragmatism, which means taking the things that are naturally available to each one of us and using those as a con con contemplative practice. And each one of us have known almost infinite pain in this one lifetime that we've had.

You just think back I'm 43, but you know, depending on how many years you've been around, most likely. you've had a lot of pain and if you're a serious Buddhist, a serious spiritual seeker, Buddhist, or otherwise, the, the likely reason for you coming was pain. Most of us who are practicing the dharma in a real way, have experienced a great deal of pain and that got us to Dharma.

That's why we came to the Dharma to practice. And therefore, if you just look around at the world, There's a war going on in Ukraine, Russia invaded Ukraine, and there's a VI horrible, violent war. There's political unrest across the world. A lot of countries, America is less stable now than it's ever been, which is very sad.

There's C so you have, you have wars, you have plagues by the way. It's it's said that the Buddha and. Guru Ramche Padma Samba, and many other learned masters and high, highly realized beings predicted these things were going to come. They said the age of weapons, the age of plagues the age of you know,

global devastation, climate devastation, floods, fires, these things have kind of been.

foreseen by a lot of these masters. So you look around the world, there's a war in Russia. There's COVID there's what else? Horrible climate change, forest fires, flooding those things, the war and the climate change are leading to furthering of poverty. Difficulty attaining food, water.

There's, there's so much suffering everywhere around us and that's just, what's going on in the container. If you will. The Buddhist called the environment or the world the external world, the container. So that's just, what's going on in the container, but just look at your own life. Look at. All of the people that we loved, who have died.

My dad died in March now. It's August. Almost September in a few days, it'll be September. And when a family member dies, even if we are practicing Buddhist, we still suffer great pain. And somehow we're still surprised, which is, which is illogical. How, how can we be surprised? When we do death and, and impermanence meditation all of the time, but yet still we're surprise.

And I just believe that as part of the SOIC makeup that we have, so all of this stuff that's happening, we cannot control it. IM permanent causes is have produced. I permanent results. So everything we see around us, all of the experiences we. All of the trouble, the difficulty, the sadness, the anxiety, the heartache, the stress, all of this is part of the Soso experience, which is marked by impermanence.

I permanent causes have produced everything that we see here, smell, taste, touch, and think about. And since the causes of these things, were I permanent, the effects are also imper. and that's karma, karma is cause and effect. Now, since all of these things are IM permanent. And since there are infinite causes that are producing everything, we experience a, we have no control because there's no solidity, there's no stability.

There's no way for us to see what's coming there. So, so we really don't have any security. what we really want is we want security and we don't have security and that's some sor and you know, it, there's, there's different ways to look at this one way is you can get really upset and stomp your feet and pound your fists and say, ah, this, you did this.

Ah, yeah, I hate you. Oh, this is horrible. My life's so bad. You could, you could really allow some sor to defeat. Or, or you can practice every, every time we

pray at least into bed and Buddhism, we say until enlightenment, I take refuge in the Buddha Dharma and Sangha, and by the virtuous merit I have accumulated, may I become a Buddha to benefit all Senti.

I take refuge in the Buddha, Dharma and Sangha. What does that mean? Taking refuge in the Dharma, for example, is to say, I'm here, I'm trapped in Samsara, but I'm going to take refuge in the Dharma because it gives me the answer. It gives me the solution. It gives me the way to escape this shit show to escape.

Horrible movie that I'm watching around me marked by war forest fires, flooding, political unrest, hatred, judgment. Behaviors, highly addictive, materialistic mentalities that have no interest in spirituality, selfishness. 99.9% of people are all about me, me, me, what can I get? That's what we are living in.

So we have a couple ways to handle this SOIC experience. One way of course is to get defeated or maybe to go and say, eh, I'm gonna go get drunk because it's fun. I'm gonna go and do everything. According to entertainment, I'm gonna chase the cause I'm gonna chase these kind of like superficial causes for happiness.

That's one way to do things, but then what you're doing is you're just furthering some sorrow along. You're not really changing. Anything the other way to go about this is to practice, to practice the precious teachings of the Buddhas and all the masters, the Lamas, the gurus, the monks, the AJAS, the I'm sure there's some other names for perfect teachers, at least in Buddhism that I don't know, because I don't know all the different languages.

The Mahasi I think in. Even in Burma and Myanmar, there are lots of these teachers that are Mahasi, but I think they might be called ESS as well. But anyway, I digress, the point is practice. Okay. So I think one of the simplest things that we can do is Tonglen, which is giving and taking its love and compassion.

It's this, it's this attitude of courageous. Love and compassion for all living beings. It's kind of like this idea may every second of my life benefit Senti and beings may every hour of my life benefit, Senti and beings may every day weak. Month year, decade, lifetime may every lifetime benefit Senti and beings may this lifetime and every future lifetime, I have benefit Senti and beings.

So if we take up this attitude, it actually in my personal

UN highly unrealized experience, the attitude of Bodhi Chee. is a, is an antidote for more things than you might expect. I believe the, the attitude of love, compassion and bohi Cheeta. And here, when I say bohi, Cheeta, I'm really talking about love and compassion done for the specific intention. So you could say love and compassion kind of motivated.

The wish to become a budded to benefit all Senti and beings. And so it's this love and compassion that we take as a moment to moment mind state thinking about others again and again, thinking about others.

And so

there's, there's the formal practice of Tom Lynn, which. just to give you a glimpse. You, you visualize your precious mother and you think she carried me for nine months. She had infinite amount of pain and suffering. She had back aches. She vomited, she, she had dizziness. Her whole body was in pain. She had indigestion her food didn't digest all of these things.

that a precious woman goes through when she carries a child, our mother had all these things and then she gave birth to us. And for 18 years, all she thought about was our welfare, our benefit. It was her living presence was. epitome of unconditional love, by the way, some people have trouble with their mothers.

So the masters say pick somebody who has been very kind and loving to you, and that's fine, but here I'm just saying most of us have good memories of our mother doing everything for us. So you take your mother, you do this contemplation, then you visualize your mother and you say, You're you've done so much for me, but yet you're still stuck in some sor.

And so then you begin this practice of breathing white nectar light. It can be nectar, it can be light breathing this white light into your mother and the, the light symbolizes our body wealth and roots of virtue, body, meaning like picture a. Body of your own going and helping your mother as her assistant to, to help her with her Dharma practice by the way.

So really you wanna make this, the best generosity according to Buddhism is is giving Dharma. Cuz if you give somebody a meal, you only help them for short term. If you give them the precious Dharma, you help them for infinite future lifetimes, you, we should still help people. Food and, and medicine, clothing money, et cetera.

But if you know the Dharma and you studied a lot, then giving dharmas by far the most precious. But anyway, when you're doing this, Tolin, you're giving your body your wealth. So imagine giving all of your wealth away and then your roots are virtue. So any Dharma accomplishments you have and understand any, any kind act you've ever done.

Any, any positive karma, you give it all the way to your mother. And then you visualize her becoming a Buddha, visualize her, practicing the Dharma for hours, hours, and months and years just practicing. Serious practice. Maybe, maybe one day your mother sits there for 14 hours practicing. So you do this. So this is a formal way to do the visualization.

That's giving your giving is love your, your you're generously giving your body, your wealth and your virtue roots of virtue. When you take, you take away all her negative karma that she's ever accumulated. So you visualize it as kind of like black smoke or this kind of dirty filthy stuff coming out of your mother's chest.

It comes, you can breathe it in, it comes in. The nostrils goes down to the heart. Personally, when it comes down to the heart, I visualize a fire that burns and purifies that negative karma. And you can do that on the end breath. And then on the out. You breathe, pure white light nectar that saturates every cell of your mother's body.

And the masters teach us that we should really. Create a deep feeling of love and compassion for our mother and, and really you should feel it and you should be moved to tears and you should, should be a real palpable experience. And then once you have that experience thinking of your mother, then you could expand it out to all Santy beings and you can go through your family members.

If you like some masters, teach you to do your enemies first and then do your level. Some masters, teach you to do your loved ones first, and then your enemies, as far as I'm concerned, as long as we do it, it doesn't matter where you start because different masters teach you different ways. But the point is that's the formal way to practice Tonglen and you're when you do it.

They teach to do it first, just as a visualization and get really comfortable thinking about giving these things to your mother, then your father, then your loved ones, then all living beings, et cetera. So first kind of, you can do it as a visualization and then once you get comfortable with. You can do it as a visualization that rides the breath.

So on the out breath, you're doing the giving and on the end breath you're doing the, taking the out breath is the white light symbolizing. Everything I've said, the end breath is the black light or black smoke or whatever symbolizing the taking away of the suffering. And so that's the formal practice of Tonglen and the.

SHA Shamar Che. I believe he was the red hat. Charma I think I'm saying that right. He's passed away, but he said in his book about Loong that Tonglen if you, if you fervently in seriously practice Tonglen, you can attain the first bohi sat for Boomie in one lifetime, which is, which is very precious.

And it's, it's a, it's a amazing accomplishment. So, so Tonglen. It's a very powerful practice. And some of the masters have said, don't make the mistake of thinking that Tonglen is, is severely inferior to tantric practices because it's, that's really a wrong view. In fact, any tantric practice that's done without serious Bodi Chita is said to be a wasted.

It's you're just going through the motions. You're not really accomplishing much benefits. So this Bodhi Chita should permeate all of our Dharma practice and the giving and taking that, I just explained is the formal Tonglen. And, and I give you an extremely abbreviated version. Their comment feel free to post and like, and comment on this video, whether you're in YouTube.

You're in one of my podcasts or you're in Facebook. And if you have a question, you can put a comment there and ask me if you want to learn more about Tonglen, but what I'm giving, I just gave you the abbreviated formal practice. But I wanted to talk about something else, which is once you understand Tonglen, and then you understand bohi Chita and you know, that Samara is marked by all these problem.

the question is what can we do about all of this past karma that we've created? You know, we all have desire. We have a version. We, we have, we have a desire. Some of us have serious desire for physical material objects. Like we want money, houses, cars, some of us have that kind of desire. Some of us have sexual desire.

We have, you know, serious attraction to men and women and, and that's kind of energy. We need to deal with. Some of, some of us have problems with. We get really angry in life. We have rage, we get mad. And then we say things to people when we have fights and corals, sometimes just verbal corals, sometimes physical, you know, violent fights.

There, there are all different problems that we, that we suffer from. And back to what I said about, Chenchu saying that bohi Chita is the single medicine that cures all ill. so in our day to day life, we can actually creatively implement Tong, Glenn and, and Loong practices by just thinking, okay, right now I'm walking.

So let's say you are walking. You can think to yourself right now. infinite, Senti and beings are on my left and on my right and behind me. And I'm walking them all directly to Budah hood. So every time you walk, you can think that when you pee, I know this is gonna sound funny when you pee, you can visualize, by the way, I made all this stuff up.

I, I just creatively thought about ways to a couple masters have. You can do this. And they gave like one example. I think one master said, when you wash your hands, imagine you're washing some SOC suffering off of all Senti and beings. And then I kind of took the creative Liberty to create different ways to think about this.

So when you pee , this is always a good Dharma teaching. When the, when the teacher starts talking about when you pee, when you pee visualize. Beautiful white nectar coming out and going into the toilet, or if you're in the forest, going on the trees, wherever you are, you're visualizing as you pee. Imagine you're giving all of your body wealth and roots of virtue to every sentient being.

And as a result of that gift, all living beings become enlightened Buddhas and all their suffering goes. So you can, even, your peeing can become the Dharma. When you wash your hands. Like I said, visualize, you're taking all the suffering, all the dirt, you know, as you wash your hands to clean your hands, you're taking away all the dirt from all sentient beings and bringing it into your own heart.

And then, and then it goes down the drain and it, and it eliminates all the negative karma for every sentient. When you eat food, you can Gar you iche taught this. You can visualize that there are, you know, infinite million, you know, millions of microscopic bacteria beings that live inside of our bodies.

And when you eat, it's an offering to all of them. I've heard another type of offering. When you eat, visualize a Buddha in your. And all the food that you eat is offered to the Buddha and it goes down into your body. A very pragmatic thing that I like to do is when I eat, I imagine every living being is eating nutritious food with me and nobody's left out every single living being is eating with me.

And and as you eat, just make the deep wish, may they. Any enjoyment that I experienced, may they have it? I give it to them. I'm eating this. It tastes good. Give it to them. And they're all eating with us. When you listen to Dharma teaching. Visualize every Senti of being starting with your mother on your left, your father on your right and, and all of your aunts and uncles and brothers and sisters and grandparents are behind you.

And then everybody in your, your town is behind them. All living beings are behind them. Infinite number of beings are with you listening to the Dhar. When you do chanting of mantras,

all living beings are chanting with you. And there's a chin Reig above their head, dripping pure white light into them. So we could make it so that everything we do is, is done with the thought of benefiting other sentient beings. Right. And, and that is a very pragmatic way. To manage some sor and what personally, what I've experienced.

I'm a person with lots of emotional afflictions lots of mental addictions. And when I maintain strong bohi, Cheeta like all these things I'm telling you. When I, when I do those things myself, I discover. My desire energy for, for, for, you know, food or good food or women or sex or entertainment, TV, whatever.

My desire, energy goes down. I start to forget about that. Any anger that I might have goes down and I feel very light and happy and joyful. And so I believe that BOIC Chita. As, as guard his imminence guard, Shannon Ramche taught and many, many masters teach this bohi Chita is the ground upon which any practice is done, I believe from personal experience.

Again, I'm not very realized. So just as a little glimmer of a taste of, of what Garin said I've tasted enough to know that he. Completely right. He doesn't need me to say that you guys all know that this, if you know, Chen, you know, he is very extraordinary. That's that's all I can really say is he's very different and extraordinary.

He's a, to me, he's a Buddha in human flesh and I, and I actually really believe that. But anyway, the point is when you carry this Bodhi cheat to, with you and you, and you kind of almost make everything you do, you try to. Creative ways to do that to creative ways to practice giving and taking. Then you start to forget about anger.

You start to forget about all of these other things that are what got us here in the first place. All of these addictions and anger, attachment delusion, jealousy,

pride, anxiety, sadness a feeling of discontent, a feeling of. Loneliness a feeling of not being fulfilled. All of those problems were, were created as a result of our past some SOIC behavior.

And so now we're living them, we're experiencing them. And if we keep responding the same way, it we're never gonna get out of some. So we're never gonna be happy nothing's ever going to change. So it's very important. If you want to be happy, it's very important to create the causes for. The other thing is when all of these, some problems are arising, just accept it.

It's this is some, except that it's going to be a bumpy road, Joseph Goldstein, the great American Buddhist teacher. I think he's the founder of the insight meditation society out in Massachusetts USA. He said that. Duca which is another word for suffering or, you know, there's a lot of different translations, but DKA is the, the word originated from a wagon wheel.

So if you visualize a wagon wheel and they have spokes, there's a in the center, there's like a. There's like a spoke hub and then there's spokes going out in every direction you visualize this wagon wheel. And then imagine one spoke is out of its groove and you're riding in this oxcart. And since the spoke is not properly fastened, the way it's supposed to be inside of the groove, the experience of riding along in that wagon wheel is extremely bumpy.

So. analogy or metaphor is the idea of Duca. So we are living Duca. We are living Samara. It should, should not be a surprise to any of us, especially if we practice Dharma, it should not be a surprise to any of us that this is the way Samara is. And therefore, please, don't be surprised. Please understand that Samsara is the identifying characteristic of Samsara is.

I permanence and suffering separating from our loved ones, separating from the material items we want getting the things we don't want health problems, sickness, anxiety. There's just infinite number of, of problems. And, and we should take the mentality of, this is some, sorry, this is all gonna come up.

One thing that helps is remembering it's IM permanent, everything that arise. Is going to be IM permanent. There's no reason to clinging to any of this. It's only going to be here, you know, momentarily soon it will pass. So there's really no need to clinging to something that's so IM permanent. If you're suffering, just look at it as a one domino out of a million, the dominoes keep hitting the next domino.

That's what this all is, is it's just, or it's just a waterfall. whatever suffering we're experiencing is a river or a waterfall. Let it go on past and then you'll be okay. But with the happiness, don't clinging to the happiness either. You think you're in a great relationship. Don't cling to that partner.

You think you have a great job. Don't clinging. You got a little bit of money. Don't clinging to it. Whatever happiness comes, don't cling because it's moment. It's like a waterfall. It's like the river running by you. It's only there for an instant for one second, one snap, then it's gone. So if we let go of everything, then all this, some SARC stuff can come up and if we don't clinging to it, then we can purify it.

We can purify all that past negative karma, but the problem is most of us clinging to it. So the stuff we like, we grab it and we, we want to keep it the stuff we don't like. We push it away and get mad about it. And. That habitual pattern of behavior is what causes so much suffering. So if we want to get, you know, kind of get out of some sor the bohi Cheeta that I talked about earlier is very important.

The. understanding that Samsara is marked by problems and suffering. And we should not be surprised when, when bad things happen. We should just say, oh, that's Samsara teaching me. Samsara has come to me as my Lama, my guru, my teacher giving me the gift of, Hey, everything the Buddha said is true. Some sor really is a big fire of pain and suffering.

That's what it. So when we experience these problems, we should just say, aha. Samara is my teacher. And if you want to get out of some, Sarah, just remember, everything is temporary. Everything is in permanent. If you're having a really difficult time, soon, it will get better. Don't be too worried about it. If you're having a great time soon, it will go away.

So don't get too happy about it. take the middle way. Be balanced, feel free to enjoy stuff, but just don't clinging to it. Feel free to, if you know, pain is coming, feel free to look at it and say, oh, that's just temporary pain. Soon. It will pass. Then you feel more freedom. You're not so bound by these things that are happening.

Okay. So I really wanted to share some of. simple, pragmatic ways that you can apply the the process of, LoJo and more specifically Tonglen giving and taking, and please feel free to make up your own. Little ideas. When I watch TV, I sometimes visualize giving and taking to the actors on the screen and I contemplate their kindness.

And I think about how kind they were to create that entertainment. If you listen to music, think about how kind the musician was to give us the music. If you eat, if you put on clothes in the morning, every time you put on clothes, you could think, oh, how beautiful. I'm so grateful that these people made these clothes for me.

Right? If you're using Facebook or YouTube or what any, any, if you're using anything on your phone, your apps, your, your software, anything, you could think how wonderful the programmers that built these things are giving them to me, especially Facebook and YouTube are free. Technically I realize they're ad driven.

They're not really free. We are actually the products we're the payment. But the point is. everything we do all day long can be marked by love, compassion, gratitude, and remembering the kindness of others, and then trying to keep them in mind and, and, and take their suffering and give your love to them.

Okay. I realize this was a long, 40 minute talk. I dedicate the merit of this Dharma practice and. Dharma offering and this Dharma teaching to all living beings as a result of this teaching may, every living being become a fully enlightened Budha.

Okay. Bye. Love you all take care.