

BJ9: *Class 1*: What about Mental Afflictions?

Meditation #1: Asking for Blessings

- Place your focus at the tip of your nose, watch the breath as the air moves out and in.
- Remember why you are sitting here today.
 - We have to see emptiness directly; we have to do it in this life. We won't get another chance like this.
 - Everyone out there is waiting for you. Everyone out there is in pain.
 - You are the one causing the pain. It is your projection. You are the only one who can stop it.
- So now we are going to ask Arya Nagarjuna for help. He comes to us in the form of our Holy Lama Angel, a form we know so well.
- Your Holy Lama comes to sit just in front of you. Ask them to bless you to understand these highest of teachings.
- Inside their heart sits Arya Nagarjuna's classic form, so the lineage stretches from him to your Holy Lama to you. And a light shines from his heart to yours and fills you with wisdom.
- And dissolve them into you.

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Meditation #2: Do Liking and Wanting Touch

- Focus on your breath.
- So take an object that you can use to analyze your own experience of Maitreya's Six Steps. Something you like. Something you find attractive.
- Go through first of all how you normally see this object. You think of you and that object as both coming from their own side.
- Then the pleasantness you attribute to the object, it has a quality of its own.
- And you have a wanting more of that pleasantness.
- So right there in between the two. Between this object is pleasant and I like that pleasantness I want more of it.
- What's going on? Did your wanting come from perceiving it as pleasant?
- Go over the connection again. You see it, the object appears pleasant to you and then you want more pleasantness.
- At what point does the thought in your mind, it is pleasant, trigger the thought, I want more pleasant?
- Did the thought I want more pleasant hear the previous thought? Could they? Did one feeling overlap into the next feeling?
- There is no pleasant feeling and there is not wanting more of it. And that is why one could cause the other. That is why they could share a dependence.
- Try to picture your own ignorant liking as simply a mental image.
- Keep it specific. Keep focused on the object. It appears pleasant to me. That is an ignorant liking. I see it out there. Coming from its own side. It is an ignorant liking. It is a mental image, an image of ignorant liking.
- How does looking at your own mental afflictions as empty affect how you see yourself?

BJ9: *Class 2*: What about Mental Afflictions?

Meditation #1 Asking for Blessings

- Focus on your breath. Watch the air as it flows out and then in.
- See your Holy Perfect Angel Lama before you.
- Ask for their blessing.
- See from their heart, light rays of pure nectar of directly perceiving emptiness flow from them to you.
- They are perfect exquisite immaculate enlightened being.
- They are even now dancing with countless bodies, the dance of emptiness and appearances.
- Ask them to absorb themselves into you. So that you can become Them.
- You see Them come and melt into you, giving you perfect clear understanding.

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Meditation #2: Can you reliable the thinking?

- Focus for a minute on your breath at the tip of your nose. Watch the air flow out and in.
- Think of the last time you got upset. Then find the object and find the feeling whether it stemmed from an ignorant liking or disliking.
- First go through an analysis of the emptiness of the object. Where did the object come from?
- Then go focus on the feeling itself. See it first as self-existent. This is a feeling that has a quality of bringing you suffering, in and of itself.
- Then trace the steps of how this feeling triggered wanting, triggered getting upset. Or not wanting. Whatever one you're doing.
- Now, go back to Arya Nagarjuna's argument about how this feeling could never trigger the next step, the way you are thinking about it, existing with its own qualities.
- Where does it go when the next is triggered and how does it trigger it if it is stuck in its own qualities? How one never touches the other.
- Then last thing, look at the feeling by itself. It can't be labeled, what it is labeled by itself, it needs its partner. So either ignorant liking or ignorant disliking can't be called what it is called by itself. Just examine the feeling by itself.
- Could you give it a different label?
- Now, see the feeling as just a label, just a word.

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Meditation #1: Asking for Blessings

- Try to focus on your breath and focus more on the out breath than on the in breath.
 - Try to lengthen it just a little, without pushing at all.
- Try to stay absolutely still and quiet so you don't disturb your neighbors.
 - Just be still. Focus on one point. Let everything else go.
- Focus on your Holy Lama, Perfect Angel Exquisite Being in front of you.
- Ask them to help you understand emptiness.
- They happily agree. A ray of light shoots out of their heart, pours their wisdom into your heart.
- The more you surrender the more wisdom can come in.
 - Just let it go, all those blocks.
 - They are trying so hard to pour wisdom into you.
 - Just open yourself up to them.
- And then they come and dissolve into your heart.
- Ok you can open your eyes now.

BJ9: Class 3:Produced Things chapter 7

Meditation #2: Analysis of Produced Things

- Close your eyes, focus on your breath.
- So focus on, maybe the most important thing to you that is produced, your own body.
- This body was born at some point. It's right now staying, it's as Lord Buddha would say it's aging.
- And as all produced things, one day there will be an end to it.
- So, you think about the length of your life as we talked about the length of a day. We think we are in the middle of a lifetime.
- There is no lifetime. Those are pictures in your mind of the something you think was past and the something you think will be future.
 - There is no lifetime. There is just the present moment.
- Then you can go to a smaller period of time, the period of time when you started the meditation and the length of the meditation and the end of the meditation.
- This whole idea of time passing is just a picture in your mind. There is no start of the meditation, middle of the meditation and end of the meditation. That chunk of time that you think exists, doesn't exist anywhere, you can't find it anywhere.
- You, sitting in this period of time. Where is this period of time?
- Try to find the start of the meditation. It's as we just explored, it too has its start, its middle, its end. Then you would have to look into that start to find a start.
- And you could go on infinitely into one moment of time, infinitely.
- Now go back to your body as a produced thing.
- Having the three qualities of starting and staying and stopping. Could it be that this is happening all at once inside this single object, your body?
- Where is the start? Where is the end? What does that do to the nature of the object?
- The object itself becomes impossible, unless it too is just a mental image.
- Then after your analysis, try to focus on the clearest understanding that you have of emptiness that you got from that analysis and then just fix your mind there.
 - Try and hold on to it. Being still.
- If you lose it go back to the analysis and get it again.