

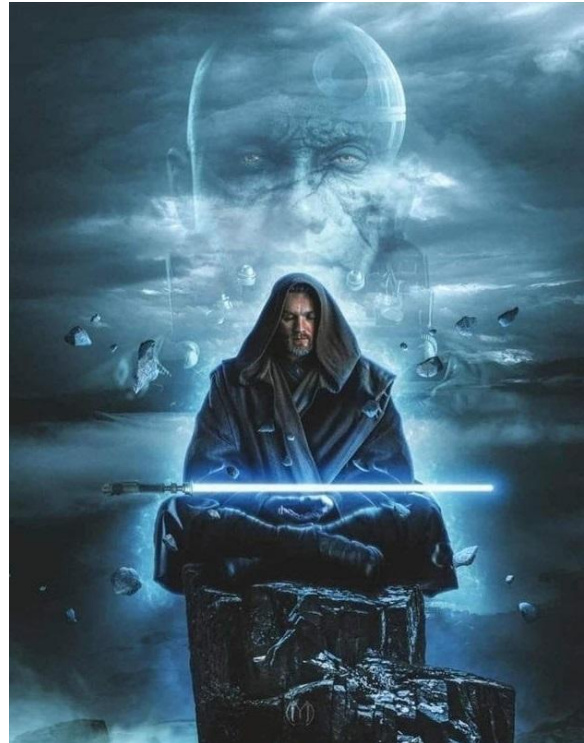
Nerdy Nirvana and visual aids

Dzokchen Semde Lama: Jigme Gyatso's

Nerdy Nirvana: Concise Meditation Manual

based on Prahe Vajra's Five Treatise

6jan26a



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first – *Let's begin with the FIRST noble truth of – STRESS or Dukkha*

“...From a certain point of view...”

stress is anything that:

- circumstantially,
- physically,
- interpersonally, or
- mentally

inhibits our ability to survive and thrive
as a species

such as NOT receiving

- what we need,
- when we need it,
- for as long as we need it

or similarly enduring
that which is harmful.

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let's continue with the SECOND noble truth of – CAUSE, or Exacerbation, (Samudaya)

We evolved a collection of instincts
to survive those stressors.

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These are fine when used sparingly
but since the neolithic revolution

we have been forced
to overuse them.

Enslaved by the fleeting,
short-term pleasures
of our dopamine-oriented reward system

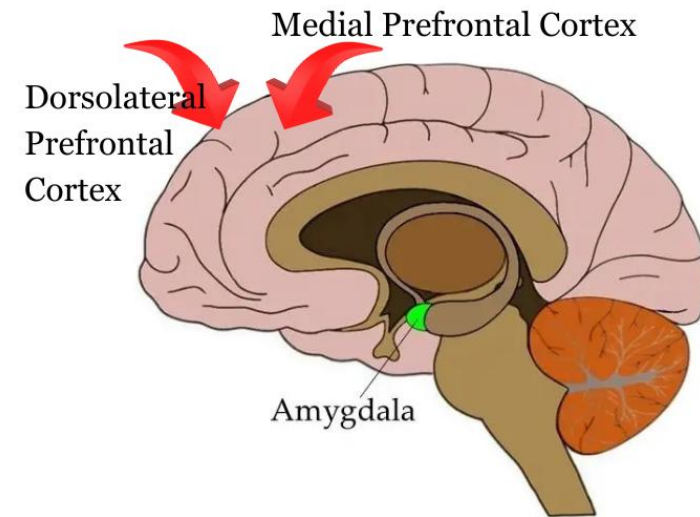
we have become defined
by our **CONTROLLING** tendencies

and as such

- over focus,
 - over analyze, and
 - over believe,
- to such a degree

that we exhaust
our dorsolateral and medial
prefrontal cortex,

which triggers our amygdala
(the seat of anxiety and aggression)



causing our tendencies to be:

- rigid,
- fearful,
- superstitious,
- controlling...

- elitist,
- cryptic,
- competitive, and
- cruel

to be the guiding light

by which we needlessly squander
our brief human lives.

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let's continue with the THIRD noble truth of – Cessation, or LIBERATION, (Nirodha)

The fulfillment for which we yearn
could only be delivered
by our oxytocin-oriented system...

that REWARDS our tendencies to be:

- flexible,
- loving,
- rational,
- laid-back....

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- egalitarian,
- lucid,
- cooperative, and
- kind.

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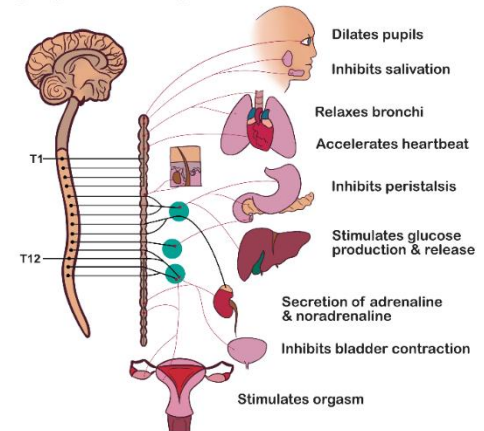
let's continue with the FOURTH noble truth – the Eight-fold PATH (Marga)

This meaningful
path of enlightenment
has eight folds.

Let us forsake the exhausting habit
of actively fighting against our own

autonomic nervous system
(the hardware of our buddha nature)
and instead with it cooperate

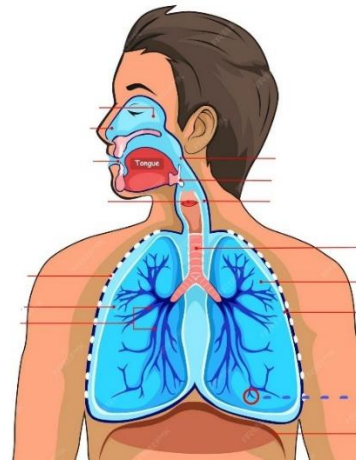
Sympathetic System



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by silently and mentally reciting
the demonstrative pronoun “This”
each time

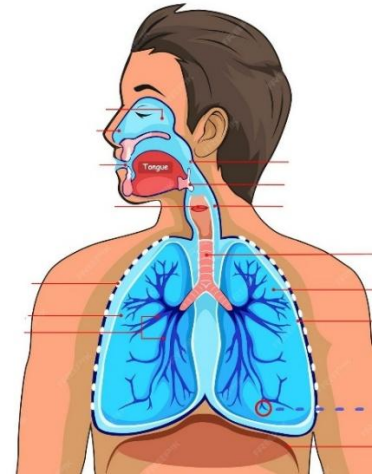
we FEEL (*air enter our nostrils or*)
our chest subtly swell
as we inhale,



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and by silently and mentally reciting
the verb “**rest**”

each time we FEEL (*air exit our nostrils*)
our chest subtly sink
as gently we exhale.

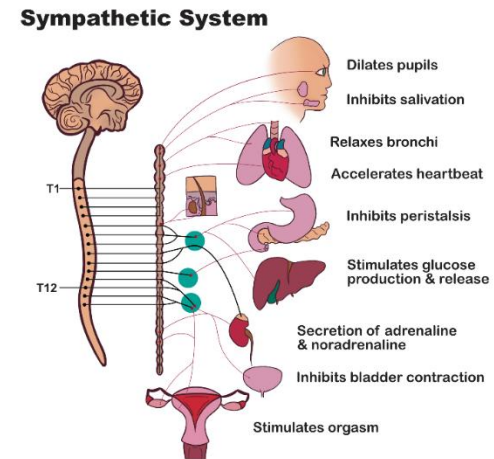


Let us explore
how. this. works.

second – which brings us to the SEVENTH fold – MINDFULNESS or Sati

During each inhalation
(spontaneous and uncontrived)

the sympathetic nervous system
centered in the middle bit
of our spinal cord



is already wired to

- vulnerably,
- passively,
- viscerally,
- randomly, and
- fleetingly

Notice our perceptions;

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the

- sights,
- sounds,
- sensations,
- flavors and
- scents

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of the four bases of mindfulness,
the

- circumstantial,
- physical,
- interpersonal, and
- mental

including our abilities to

- emote,
- intend,
- reason,
- recall, and
- imagine.

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Discourse on the Failings of the World a.k.a. the Eight Worldly Dharmas

(pal.) Lo-ka-vi-pat-ti Sut-ta a.k.a. At-tha-lo-ka-dham-ma/ (skt.) As-ta-lo-ka-dhar-ma

Instead of indulging our controlling tendencies to SHOVE at things like:

- circumstantial **danger**,
- physical **pain**,
- interpersonal **scorn**, and
- mental **shame**

as well as REACH for
things like:

- circumstantial **safety**,
- physical **bliss**,
- interpersonal **praise**, and
- mental **fame**

let us choose instead to be vulnerable...

to **ALL** that we experience:

- from the external to the internal,
- from the physical to the mental,
- from the pleasurable to the painful,
- from the interesting to the boring,
- from the glorious to the grotesque.

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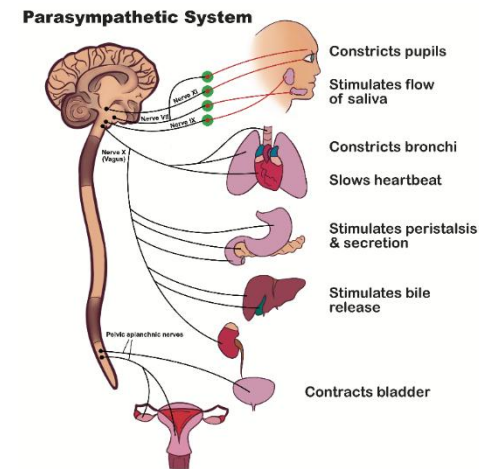
this brings us to the EIGHTH fold – MEDITATION, Samadhi, Passaddhi

What are we to do
with all that we Notice?

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Simple! With every exhalation
the top bit and the bottom bit
of that same spinal cord

(known together as our
parasympathetic nervous system)



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is already wired to **rest**
in such a manner that,

that which we noticed
during our previous inhalation

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three marks of reality and emptiness
tilakkhana sunnata/ shunyata

could fleetingly feel

- less stressful,

(*dukkha*)

- less permanent,

(*anicca*)

- less defining,

(*anatta*)

and even as non-graspable

as a vast, empty void;

(*sunnata/ shunyata*)

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like the illusion
of the infinite azure sky

on a bright
and beautiful
cloudless morn



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which although could look
tantalizing to the eye

could feel
non-graspable
to the hand.



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Until, of course, the next inhalation
when the cycle begins afresh,

and like the ticking pendulum
of a grandfather clock

we continue to **Notice** mind's antics
and **rest** in its non-graspable nature.



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third – let's take a quick technical aside with - *BENGALI crease counting*

The process of acquiring a new skill
could make us feel anxious

and even feel that we,
like a kind of Rip Van Winkle,

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could sit and meditate
only to open our eyes

and find that a century
has passed us by.

Some have found that the best way
to non-neurotically time our meditation

is to therefore practice a variation
of Bengali crease counting.

It could take more than one minute
to count sixteen **inhalations**

by touching the tip of our right thumb
to the creases and tips
of its little, ring, middle, and index fingers.

It could take more than twenty minuets
to count sixteen **sets**
(of sixteen inhalations each)

by touching the tip of our left thumb
to the creases and tips
of its little, ring, middle, and index fingers.

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It could take more than an hour
to gather three **collections**
(of sixteen sets of sixteen inhalations each)

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by using the tip of our left
(*index or*) middle finger

to first support our right
(*index or*) middle finger's
larger lower knuckle

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as we gather our first collection
of sixteen sets of sixteen inhalations,

then support its middle knuckle,
while gathering our second collection
of sixteen sets of sixteen inhalations.


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and eventually support
its very small upper knuckle

as we gather our third collection
of sixteen sets of sixteen inhalations,

all while resting both hands,
palms up, in our lap.

Remember, that
which at first feels awkward

could be mastered
if practiced once, every twelve hours
after only a week or so. 

Having explored
the four noble truths' need
for mindfulness and meditation

as well as their actual processes
and supportive techniques

we could now consider
how the authentic practice
of this *Noticing* and **resting**

could cause us to

- effortlessly,
- automatically, and
- efficiently

master the remaining six folds
of the Buddha's eight-fold path
of enlightenment.

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fourth – *the FIRST fold of – WISDOM or Panna or Ditthi*

As we sit and breath and ***Notice & rest***
all that we notice could
fleetingly and effortlessly come to feel

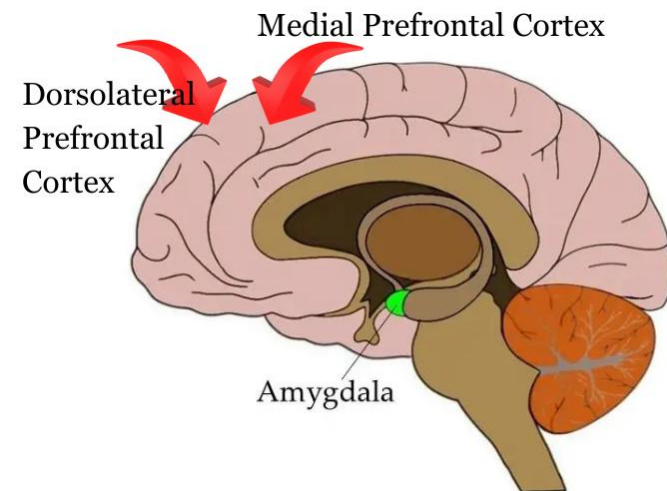
- impermanent,
- evanescent, and
- far too subject to change

to ever be permanently grasped.

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LOVE – the second through fifth folds

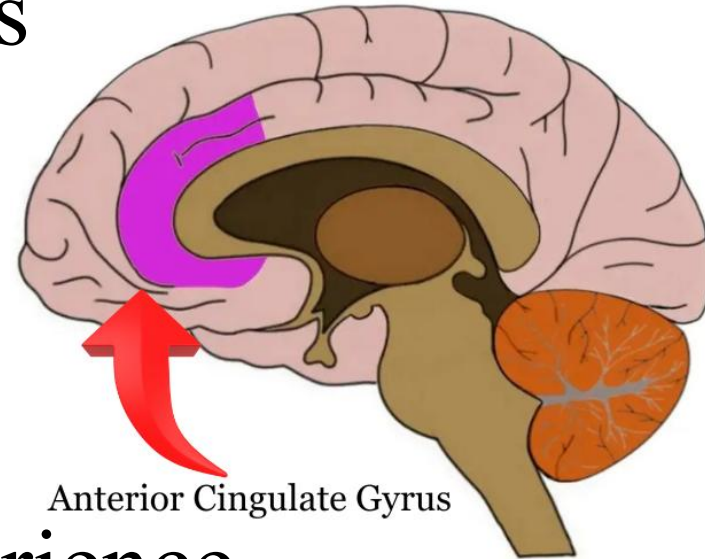
The more we
sit and breath and *Notice* and **rest**

the more our anxious
and aggressive amygdala
is calmed



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and the more our empathetic
anterior cingulate gyrus
is gently stimulated



Anterior Cingulate Gyrus

so marinating our experience
of the four bases of mindfulness

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the SECOND fold of – MENTAL morality, Panna, or Sankappa

that mentally our **intentions**
are spontaneously kinder,

the THIRD fold of – INTERPERSONAL morality, Sila, or Vaca

interpersonally our **utterances**
are naturally kinder,

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the FOURTH fold – PHYSICAL morality, Sila, or Kammanta

physically our **conduct**
is automatically kinder,

the FIFTH fold – CIRCUMSTANTIAL morality, Sila, or Ajiva

and circumstantially our **commerce**,
is impulsively kinder...

thus, forging:

- a heaven on earth,
- eventually a peaceful death,
- and even an auspicious rebirth
(figuratively, if not literally).

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this brings us to the SIXTH fold of – the Effortless EFFORT, Samma Vayama

The more we
Notice mind's antics and
rest in its NON-graspable nature

the more we automatically experience
the effortless effort, expedient means,
flow state (or simply wu wei)

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that comes
NOT from calculated contrivance,
NOR from wild scatteredness,

BUT instead from love's
deeply. centered. spontaneity.

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mastery

Let us transcend our elitist conditioning
to consider the possibility

that enlightenment is merely mastery
of THIS eight-fold path.

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As children the skills to

- use the toilet,
- brush our teeth,
- tie our shoes, and
- ride a bike

felt insurmountable

and yet with

- time, and
- effort, and
- tears

we so mastered these skills

that we came to perform them

- spontaneously,
- habitually,
- easily, and
- effectively.

Similarly, enlightenment's eight-fold path could likewise be mastered.

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Perhaps that is why,
in the second-to-final passage

of his discourse
on the four bases of mindfulness

the Buddha is said to have explained
that one could master this path
in as suddenly as seven days.

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No, doing so does NOT mean
we'll never experience the presence
of any pain or any craving ever again,

it simply means
we will have mastered
the Buddha's figurative tool chest

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with which we could sustainably
transcend the tyranny

of each sling and arrow
of outrageous fortune.

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So, once every twelve hours or so
may we
sit and breath and *Notice* and **rest**.



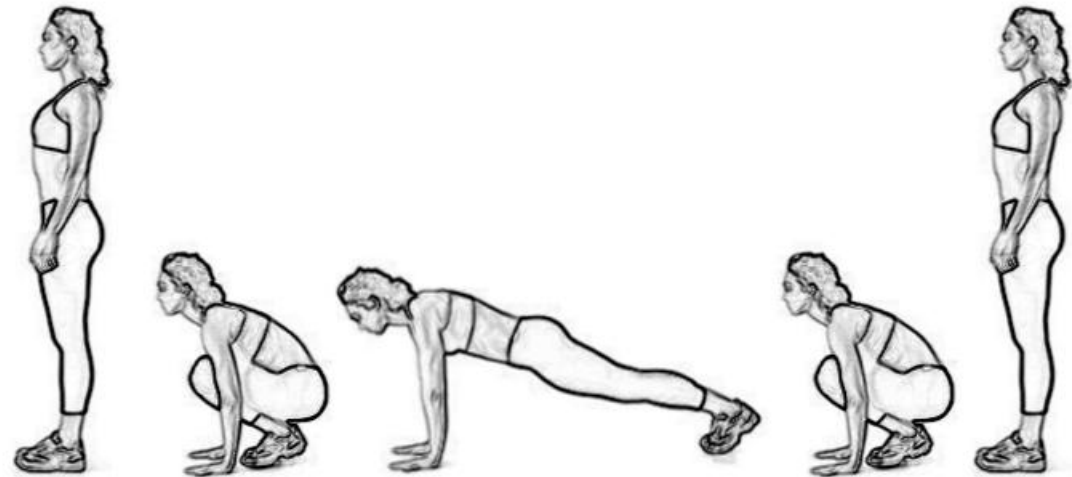


You have taken your first step
into a much larger world...

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Spiritual Squat Thrusts

Gu-ru, Founder, Blessed One,
Ta-tha-ga-ta, and Ar-hat,
Great Victor, Shak-ya-mu-ni Lord:

to you we bow,
go for refuge,
and offer gifts,
oh please bless us!



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Visual Aids

Sturgeon's Law

Ninety-percent of everything Sucks

Content

Yin's Spiritual Matriarchy

**Flexible,
Loving,
Rational,
Laid-back,**

**Egalitarian,
Lucid,
Cooperative, &
Kind**

Yang's Religious Patriarchy

**Rigid,
Fearful,
Superstitious,
Controlling,**

**Elitist,
Cryptic,
Competitive, &
Cruel**

Cowardly

Compassionate

Cranky

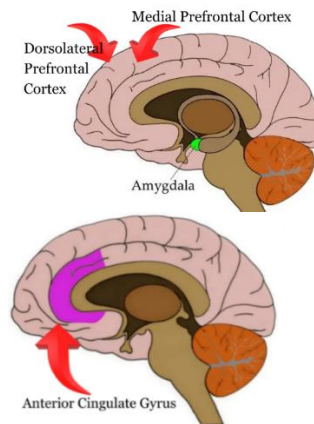
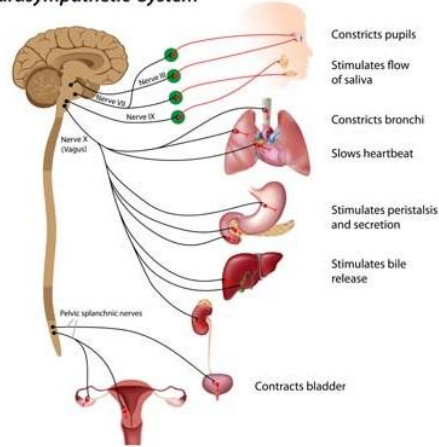
Cooperative

Competitive

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Ati-yoga's (Trekchö's or Sutra-mahamudra's) Mindfulness and Meditation

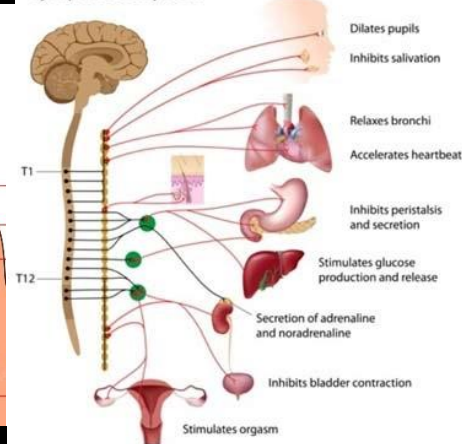
Parasympathetic System



Notice

**-Vulnerably,
-Passively,
-Viscerally,
-Randomly, and
-Fleetingly**

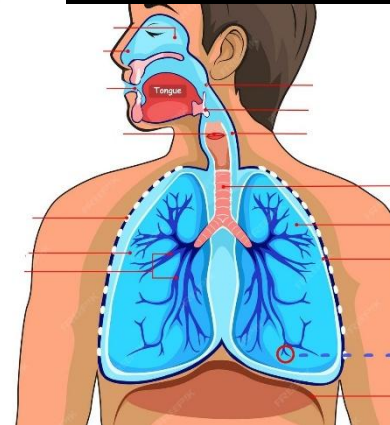
Sympathetic System



Mindfulness noticing inhalation

Meditation relaxing exhalation

*Watch
rest*

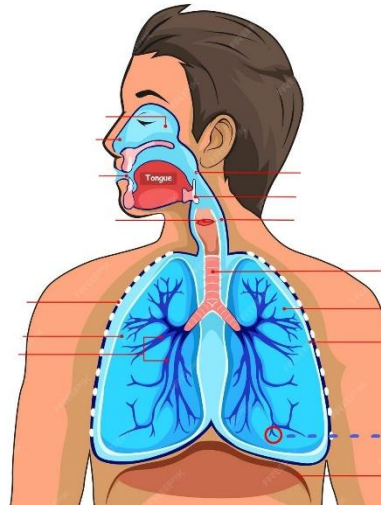


Fleetingly LESS stressful, LESS permanent, and LESS defining

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Sustainably Cooperate with our Sympathetic and Parasympathetic Nervous Systems

**Mind's Antics of
Perception,
Emotion,
Intention,
Cognition,
Recollection, &
Imagination**



**All Manner of Phenomena:
External to Internal,
Physical to Mental,
Pleasurable to Painful,
Interesting to Boring,
Glorious to Grotesque**

Mindfulness noticing inhalation

*Meditation **relaxing** exhalation*

This
ease

As NON-graspable as a Vast, Empty Void
like the Illusion of the Infinite, Azure Sky

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What if Enlightenment was simply
the spontaneous, habitual, easy, and effective practice
of (Gautama or Shakyamuni) Buddha's Eight fold path?

Wise VIEW supporting release

- 1 - Right View of Impermanence and Emptiness
- 2 - Right Mentally Kind Intention (*essence of the Bodhisattva Vows*)

Compassionate ACTION

- 3 - Right Interpersonally Kind Communication
- 4 - Right Physically Kind Conduct (*non-violent essence of the Pratimoksha Vows*)
- 5 - Right Circumstantially Kind Commerce (*competition & cruelty transformed into compassion & cooperation*)
- 6 - Right Effortless Effort (*that is Joyful Love's Centered Spontaneity*) 4 & 3

Liberating MEDITATION as described by the seven enlightenment factors

- 7 - Right Mindfulness (*during inhalation that is **vulnerable**, passive, visceral, random & fleeting*) 1, 2, & 6
- 8 - Right **Meditation** (*during **exhalation** that physically relaxes & mentally releases the duality of aversion & avarice*) 5 & 7