

Easy Enlightenment

# Easy Enlightenment

by the Dzogchen Semde Lama: Jigme Gyatso  
inspired by Prahe Vajra's

“Vast Expanse of (*the*) Diamond (*like Strength of a*)  
Mind (*in Harmony with Mindfulness and **Meditation***)”

illustrations by Milo Crowley

5jan26d



Easy Enlightenment  
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INTRODUCTION

This is the Dzogchen Semde Lama:  
Jigme Gyatso of the  
Buddha Joy Meditation School



for more than thirty years  
I have harnessed:

- my autistic special interests and
- my ADHD hyper focus

to spend about eight hours a day almost every day:

- studying,
- practicing,
- mastering, and
- reverse engineering

the:

- teachings and
- techniques

of each school of meditation

so that I could become your:

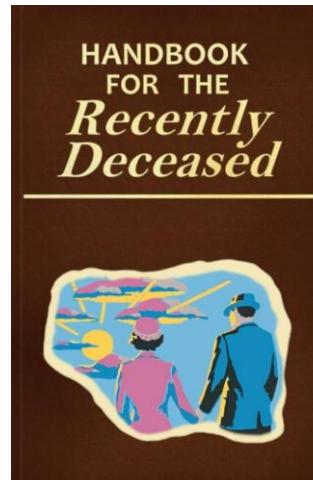
- Nerdy,
- Neurodivergent,
- guide to Nirvana.    \_Λ\_



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GETTING  
*the most out of this meditation manual*

Read this as you would a novel and you could find it to be as entralling as stereo instructions.

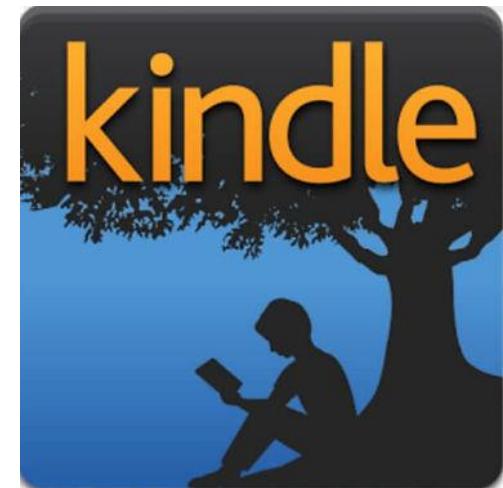
But apply the following tips and this meditation manual could serve your journey well.



This FREE pdf has been formatted to be read on your smart phone while it is held in the horizontal position.



FIRST – download  
the FREE “Amazon Kindle” app  
with which to BEST read this  
upon your smart phone



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for it does a marvelous job  
of remembering the last page you read;  
as few things are as darkly ironic  
as losing one's mind

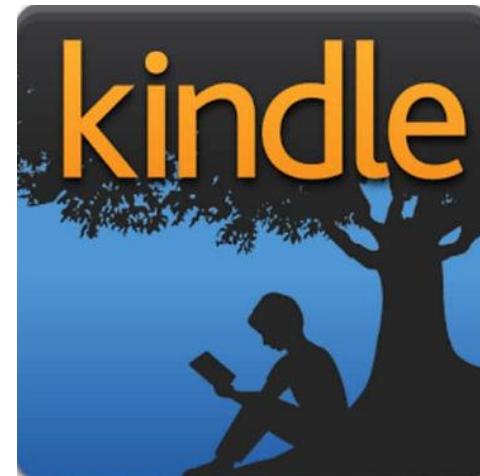


while reading a meditation manual  
because one's smartphone  
consistently loses one's place.



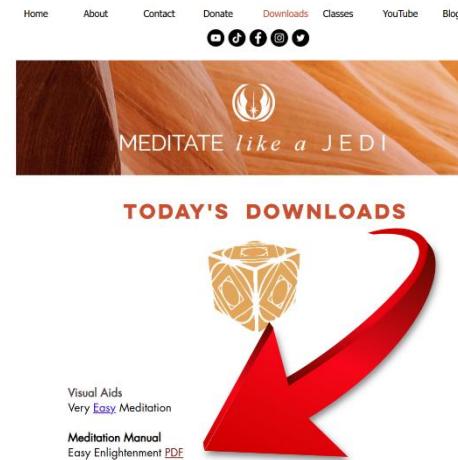
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Search “Amazon Kindle”  
in the search bar  
of your smartphone’s app store  
and download it right away.

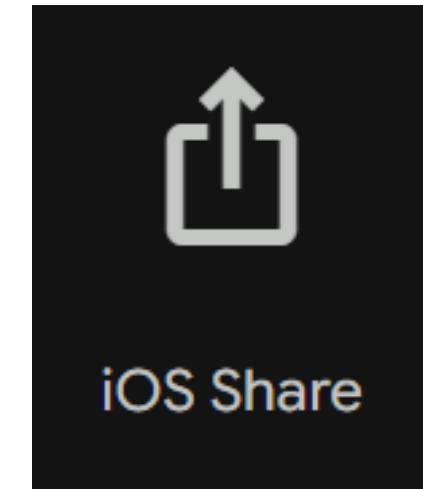


SECOND – navigate in your phone’s browser to “MeditateLikeAJedi.org/downloads”

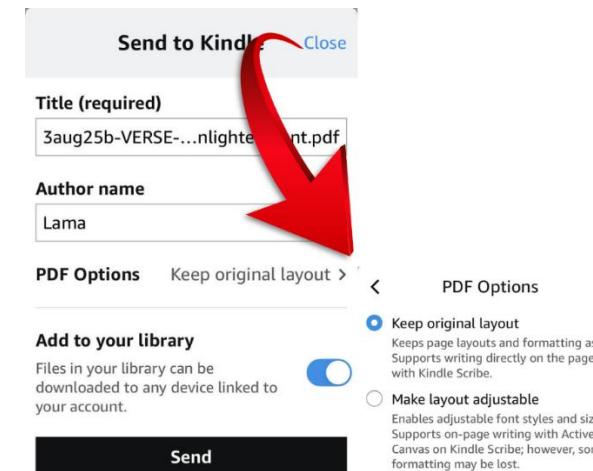
and tap the “pdf” link next to “Easy Enlightenment” under the heading “Meditation Manual.”



THIRD – tap the “Share” icon in the corner of your browser and then tap the “Kindle” icon.



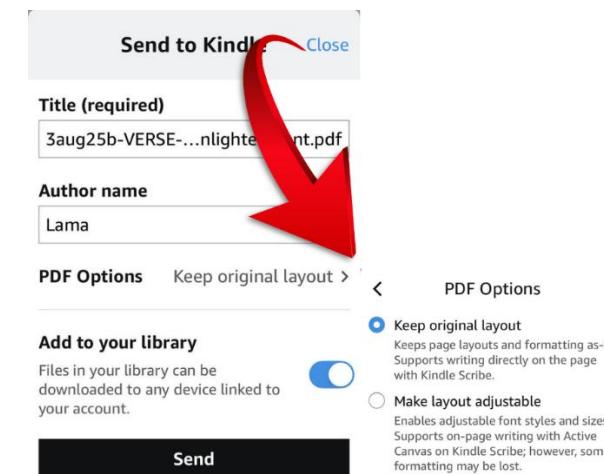
FOURTH – if you are asked whether you'd like to “make the layout adjustable” or “keep the original layout.”



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select “keep the original layout,”  
lest the document lose  
all it’s beautiful formatting

and you  
promptly lose your mind.



FIFTH – think of this text  
as less of a novel  
and more of a meditation manual

the recitation or transcription  
of a single chapter of which  
is a preparatory practice  
for each meditation session.



SIXTH – if recitation floats your boat  
you could perform either:

- a conversational recitation or
- a melodious chant.



SEVENTH – personally  
I prefer transcription.

If you enjoy pen and paper  
I would urge you  
NOT to use cursive writing



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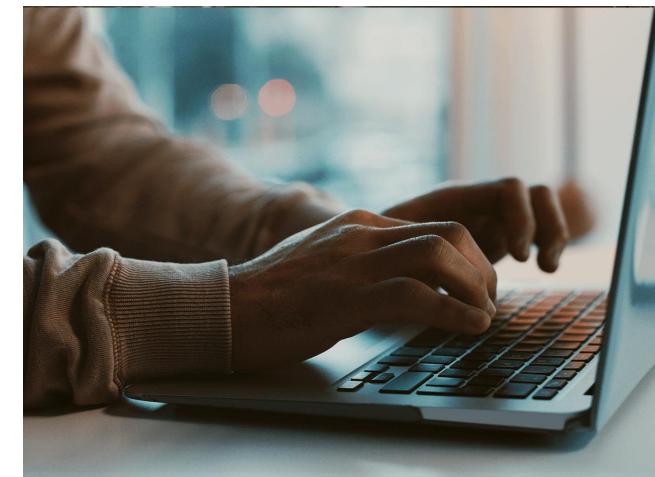
as there are some who feel  
that is the modality  
with which our subconscious  
expresses itself.

Better instead, to merely write  
in the printing style of children  
thus DRIVING the text into our mind.



I feel the **BEST** form  
of computer transcription is two-fold:

**START** by simply typing  
the chapter in its entirety,  
**THEN** return **to** the start  
of your transcribed chapter



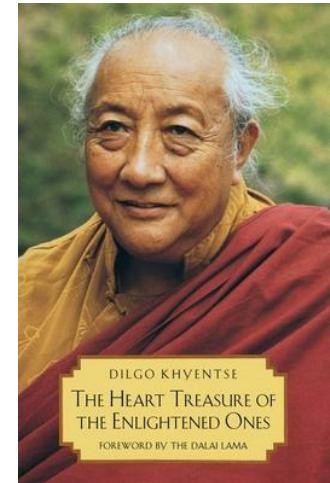
to format it NOT with the intention  
of practicing perfect grammar  
BUT to ensure visceral understanding.

For manipulating the data,  
in this manner,  
could super-charge  
our comprehension.



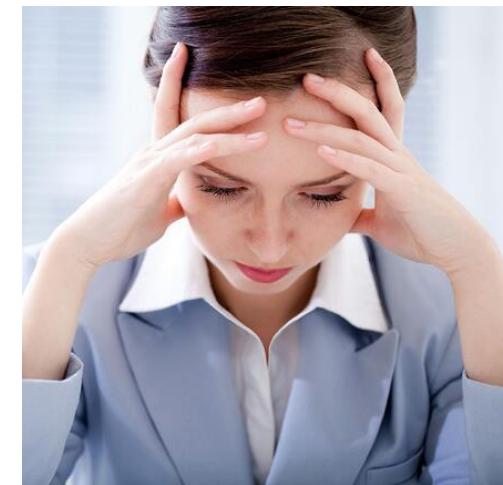
This tried-and-true manner of learning  
was practiced  
by the founding fathers of my country

as well as Dilgo Khyentse Rinpoche,  
the late, former head  
of the Nyingma order  
of Tibetan Buddhism.



**EIGHTH** – lets limit ourselves to NO more than one chapter prior to each meditation session.

Less – and we'll breed confusion;  
more – and we'll court overwhelm.



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This is an excellent manner  
with which we could quickly

master the Buddha's path  
of mindfulness and meditation. Λ



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STRESS

*the first of the buddha's four noble truths*

Contrary to the ravings  
of a thousand and one:

- self-help gurus,
- personal coaches, and
- con-men,

the experience of stress  
is NOT an indictment.

If we asked an evolutionary biologist  
they could tell us:  
there. are. stressors.

Some are circumstantial,  
some are physical,

some are interpersonal,  
and some are mental.

NO, stress (*or Duk-kha in Pa-li*)  
is NOT the smoking gun

proving that:

- we believe in a permanent or independent self,
- that we are arrogant,
- that we are cowardly,
- that we are debaucherous, or
- that we are faithless.

Our visceral response to stress  
evolved as an evolutionary mechanism

in response to peril  
in order to keep us alive.

To paraphrase  
Neil deGrasse Tyson, Ph.D.

*“(it could feel like)  
the universe is trying to kill us”*

and biology has evolved mechanisms to respond to danger appropriately.

For lifeforms born  
without a stress response

typically do NOT live long enough  
to reproduce  
and pass on their genetic traits.

NO sentient being is a stranger to the stressors of:

- NOT getting what we want when we want it,
- NOT keeping what we like for as long as we please, and
- enduring that which we do NOT want.

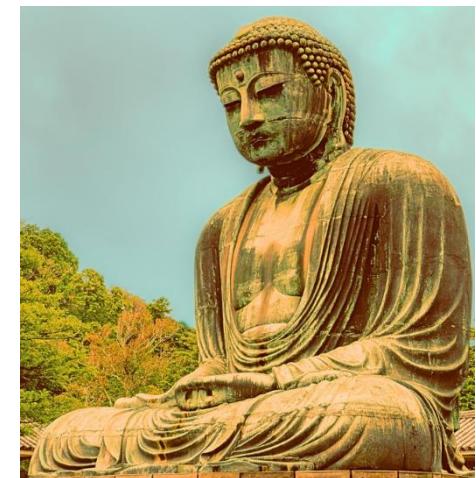
Birth is stressful,  
illness is stressful,  
even dying is stressful.

Since stress  
(*from the petty to the existential*)  
is more of a rule than an exception

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the wise develop strategies  
to deal with it.

This is why the Buddha taught  
mindfulness and meditation. Λ



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COMPETITION's  
*crazy cure that exacerbates stress*

From a certain point of view  
if the FIRST noble truth  
is the pervasive nature of stress

then the SECOND noble truth  
could be that which intensifies stress.

Evolution has gifted us  
with a dopamine-oriented system  
in our under-brain

that rewards for procreation  
with only FLEETING feelings of pleasure

which, as such,  
keep us coming back for more.

It also rewards for finding:

- warmth when it is cold,
- shade when it is hot,
- water when we are thirsty,
- food when we are hungry, and
- rest when are weary.

Why? For all these things  
keep us alive long enough  
to pass on our genetic traits.

And that is of primary concern  
to our genes;  
the puppet master behind the scenes.

The religious folk  
sometimes describe the primary drives

of this dopamine-oriented reward system  
as pushing, pulling, and clinging.

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Perhaps we're just crass enough  
to prefer the six F's.

When exposed to any:  
thing, being or phenomena

deep within our viscera  
we seem to ask,

“Should I:

- Fuck with this,
- Feed on this,
- Fight against this,
- Flee from this,
- Faint before this, or
- Fawn over this?”

Yes, this mechanism  
could occasionally aid in our survival.

But a life defined **ONLY** by survival  
is rather shallow and unsatisfying.

You see we also have  
an oxytocin-oriented system  
in the basement of our brain

that rewards cooperation  
with feelings of fulfillment.

When this system  
is our default mechanism  
life could be pretty sweet,

but sometimes we get stuck  
in our competitive,  
dopamine-oriented system

and life becomes  
(*as Thomas Hobbes insisted*)

“...solitary, poor, nasty,  
brutish, and short.”

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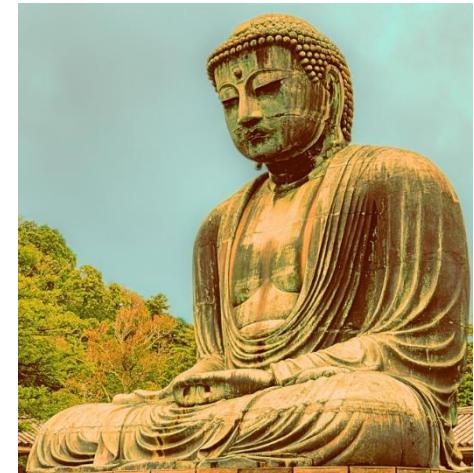
In his THIRD Noble Truth  
the Buddha offers us liberation.  
But liberation. From. What?

From that tyranny of our competitive,  
dopamine-oriented survival impulses,



freedom from its job of tyrant  
and instead, its relegation  
to the role of mere tool:

- harmless,
- benign, and (*at times*)
- even useful.



This is why the Buddha taught  
mindfulness and **meditation**. Λ



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BUDDHA's  
*one stop shopping*

How do we transcend stress' control  
over our:

- choices,
- utterances, and
- deeds?

The Buddha's eight-fold path.



How do we transform  
our competitive, survival instincts

from being our tyrant  
to merely being our tool?

# The Buddha's eight-fold path.

What about holy grail  
of enlightenment itself?



What if enlightenment  
was merely the MASTERY  
of the Buddha's eight-fold path?

But  
what is mastery?



As little children we found  
the tying of our shoes  
to be a daunting task.

But after (*what seemed like*)  
a great amount of:

- time, and
- tears, and
- repeat instructions

we finally got so good  
at tying those sneakers  
that we could do so:

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

The same held true for:

- potty training,
- dental hygiene, and
- even bicycle riding.

Likewise, we could master the Buddha's eight-fold path.



The SEVENTH and EIGHTH folds  
of the path  
are mindfulness as well as **meditation**

and when practiced correctly  
they are the key  
to the remainder of the path.



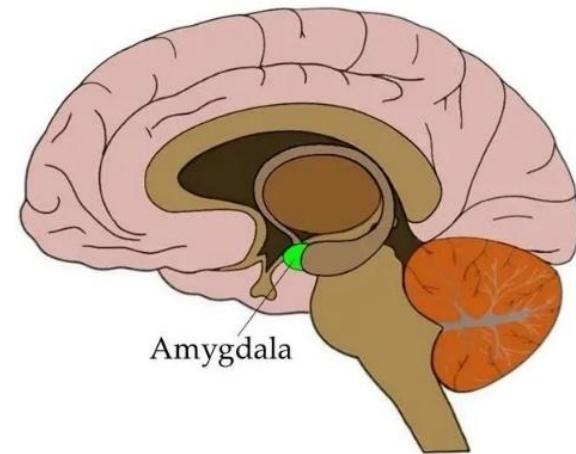
# Mindfulness and **meditation** could be the engine that drives

the cogs and gears of the Buddha's  
metaphoric enlightenment machine.

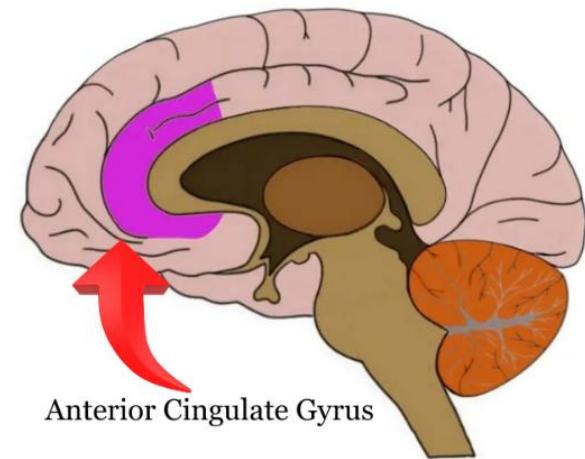


# When practiced authentically mindfulness and meditation

could calm our Amygdala  
(*the seat of anxiety and aggression*)



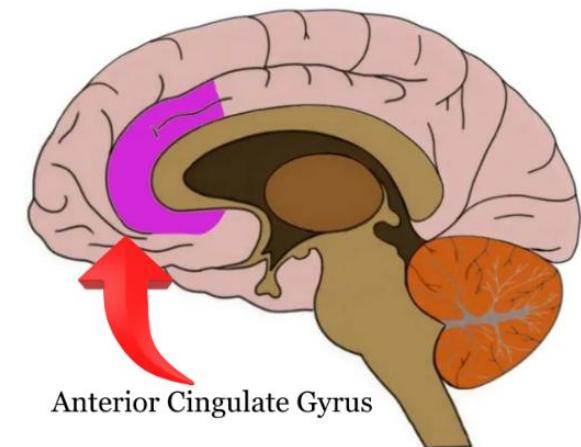
and stimulate  
our anterior cingulate gyrus



Anterior Cingulate Gyrus

which functions  
as the hub of our mirror neurons,

the seat of empathy:  
the root  
of both compassion and love.

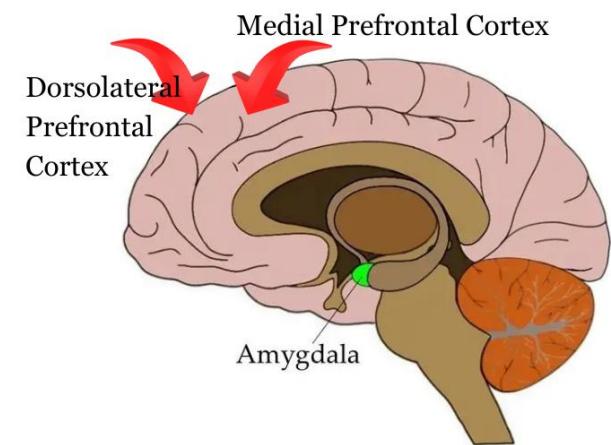


This is why the late Tulku Thondup insisted that the highest love



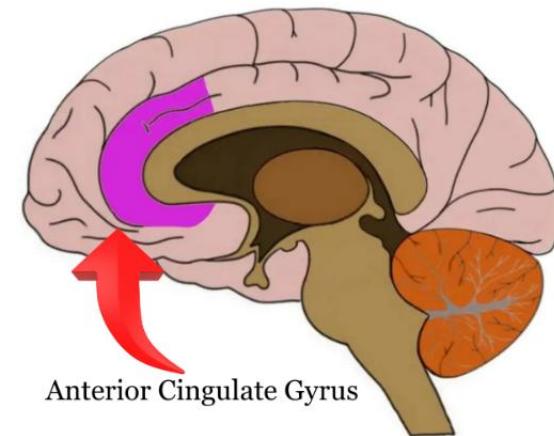
was NOT the result  
of focus or analysis

but rather the spontaneous and  
uncontrived byproduct of mere  
mindfulness and meditation.



The significance of this  
cannot be overstated

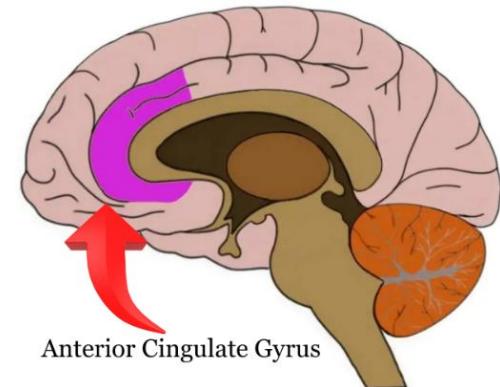
for loving-kindness  
comprises fifty percent



Anterior Cingulate Gyrus

of the Buddha's eight-fold path:

- the SECOND fold's kind intention,
- the THIRD fold's kind communication,
- the FOURTH fold's kind conduct, and
- the FIFTH fold's kind commerce.



Persist in the:

- consistent,
- enthusiastic, and
- correct

practice of mindfulness  
as well as **meditation**



and we could find that our:

- choices,
- utterances, and
- deeds



flow from the right  
(or effortless) effort

of love's **CENTERED** spontaneity  
which is the **SIXTH** fold  
of the path.



But what about the FIRST fold:  
the view of reality's :

- literal impermanence and
- figurative emptiness

that support letting go?



We could sit  
in mindfulness as well as **meditation**

and strive to see permanence  
but find it, we shall NOT.

Instead, we'll be assailed  
with perceptions of:

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

ever shifting in a manner  
ranging from the subtle  
to the jarring.

The internal  
is NO different.

**Mindfulness and **meditation**  
rub our face...**

in the ever-changing nature  
of our:

- emotions,
- intentions,
- thoughts,
- memories, and
- imaginings.

But what about  
so-called emptiness?

Every time we **relax** into our exhalation  
whatever we noticed  
during our previous inhalation

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could feel as non-graspable  
as a vast, empty void.

Any good English teacher  
could remind us

that a simile  
is only as effective  
as it is relatable.

Therefore we have to ask the question,

*“What is a real-world example  
of a non-graspable, vast, empty void?”*

How about the illusion  
of the infinite, azure sky

on a bright & beautiful  
cloudless morn;



which although  
could look  
tantalizing to the eye,

could feel  
non-graspable  
to the hand?



**Mindfulness and meditation**  
are the keys that unlock our mastery  
of the Buddha's eight-fold path.



Perhaps this is why,  
in the second to the final  
(or *penultimate*) passage  
of his discourse

upon the four bases of mindfulness  
(or *Sa-ti Pat-ta-na Sut-ta*)



the Buddha taught  
that his Eight-fold path  
could be accomplished



in as little as:

- seven years,
- seven quarters,
- seven months,
- seven fortnights,
- seven weeks, **or** even just
- seven days.



This is why the Buddha taught  
mindfulness and **meditation**. Λ



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WRONG  
*way to meditate*

Sturgeon's law reminds us  
that ninety percent of everything sucks,  
but sadly, NOT in the fun, tingly way.

This includes humanity,  
even those who fancy themselves  
teachers of meditation.

According to some Gau-ta-ma Buddha  
(*who was also known as Shak-ya-mu-ni*)  
was rather:

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

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

Thus, many people are enthusiastic to emulate his example.

Many people (*that is*)  
other than his foolish cousin  
De-va-dat-ta who was rather:

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

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

Gau-ta-ma's path could be described by many terms including: yin or spiritual matriarchy

and De-va-dat-ta's as yang's  
religious (*or irreligious*) patriarchy.

Statistically the majority  
of meditation teachers

unwittingly follow in the footsteps  
of Shak-ya-mu-ni's  
foolish cousin.

Therefore, it could come  
as little surprise

that these individuals implore their students to ACTIVELY focus and analyze.

They might even use fancy labels like:

- analysis,
- contemplation,
- Vi-pa-sa-na...

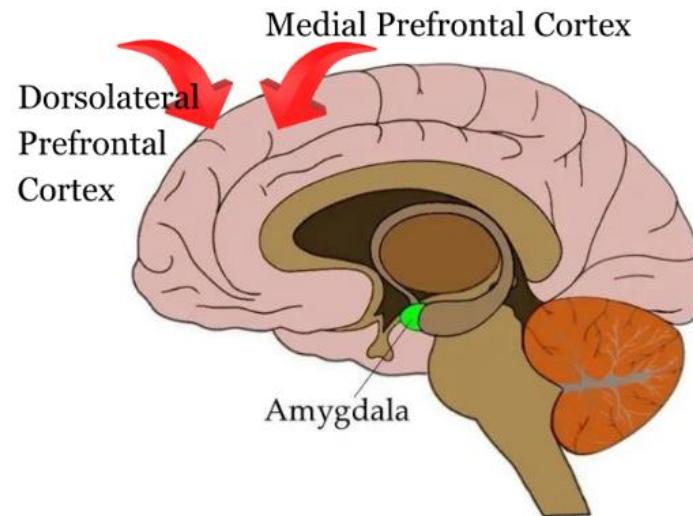
- Sa-ma-tha,
- concentration,
- focus, or
- even mindfulness

*(even though that final term  
is often woefully misapplied).*

The ONLY way to practice:

- active focus,
- active analysis
- *(or both)*

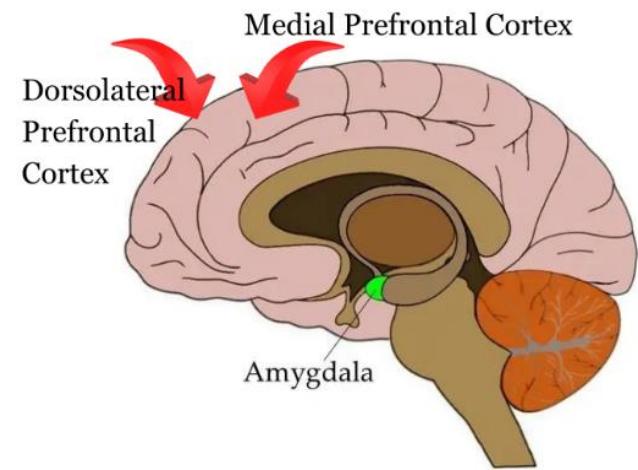
is to rely upon discrete neural pathways such as those found



in the dorsolateral or medial regions of our prefrontal cortex.

Overuse of such regions  
could exhaust our prefrontal cortex

triggering our A-myg-da-la  
(*the seat of anxiety and aggression*).

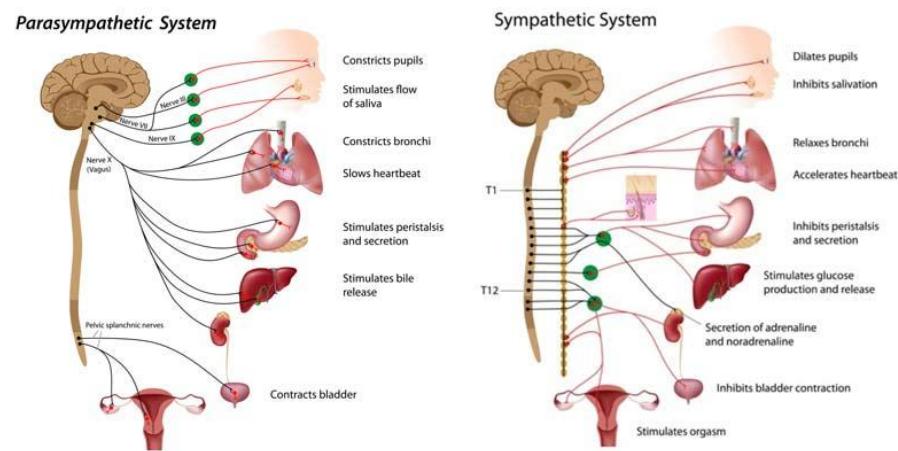


This is clearly antithetical to the:

- peace and
- love

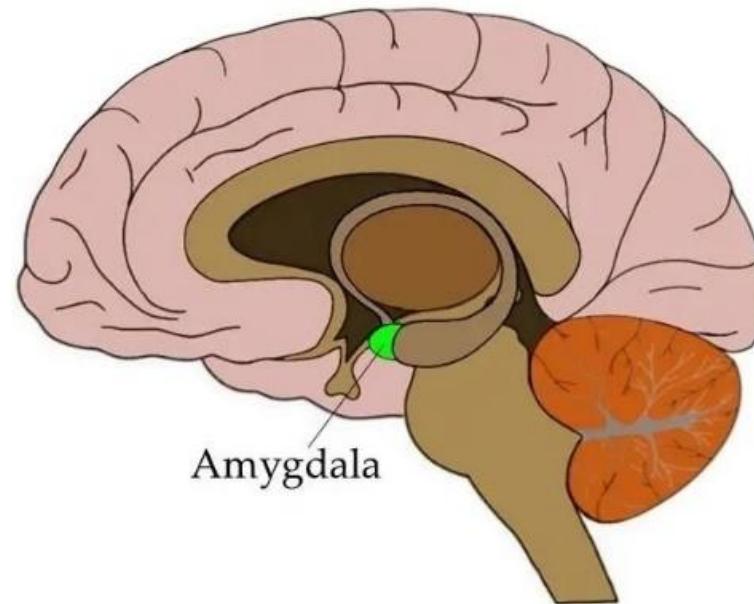
that that could make life  
so fulfilling.

# Far better it is to practice mindfulness and meditation

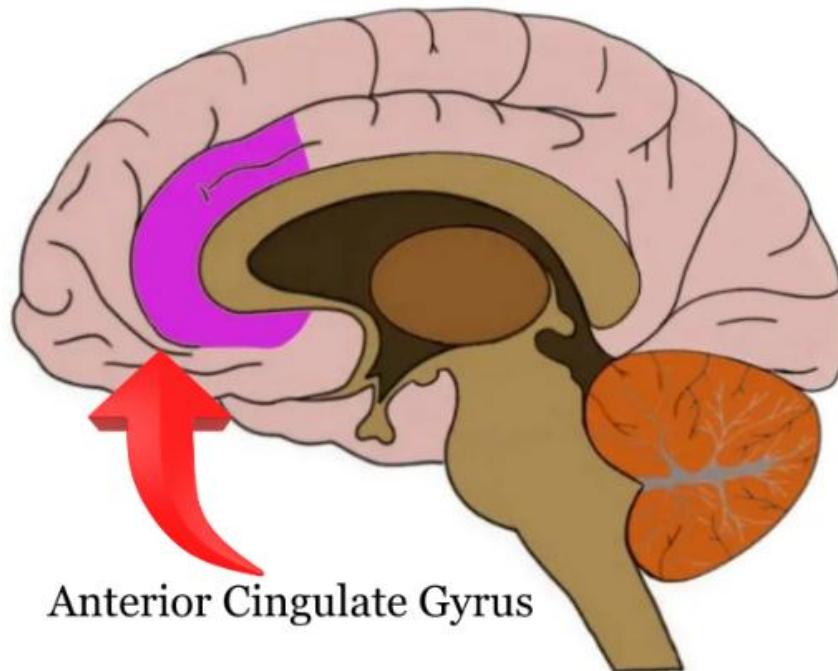


in reliance upon the two branches  
of our Autonomic Nervous System.

For doing so could calm  
the anxiety and aggression  
of our Amygdala



as well as stimulate the empathy  
our Anterior Cingulate Gyrus.



With consistency it could even cause our:

- choices,
- utterances, and
- deeds

to habitually flow  
from the right (*or effortless*) effort  
of love's centered spontaneity.

This is why the Buddha taught  
mindfulness and meditation.

Λ



Easy Enlightenment  
The Right Way  
*to meditate*

Nothing dispels the:

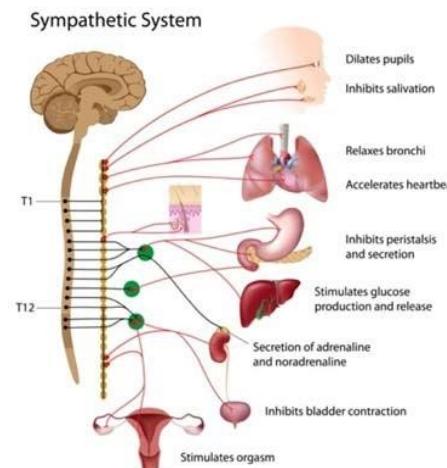
- disinformation,
- misinformation,
- mythology, and
- superstition

surrounding  
mindfulness and **meditation**  
quite. Like. Neuroscience.

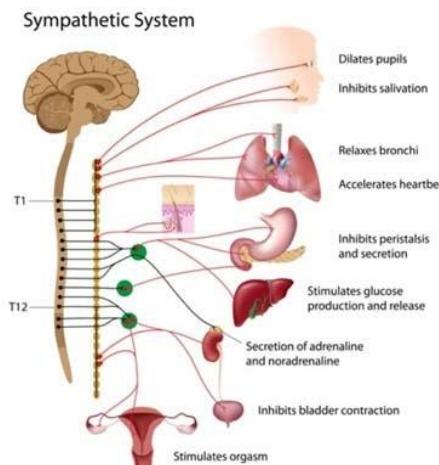
Let us begin by considering  
MINDFULNESS.

Every time we inhale  
we are wired to access  
the sympathetic nervous system

ensconced within the middle third  
of our spinal cord.

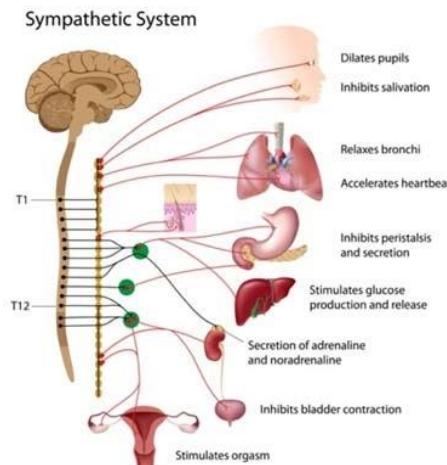


This bad boy has evolved  
to help us Watch



in a very special way:

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



which is quite antithetical  
to the:

- rigidity and
- controlling tendencies  
inherent to concentration.

But WHAT have we  
evolved to notice?

We have evolved to notice perceptions such as:

- sights,
- sounds...

- sensations,
- flavors,
- scents,

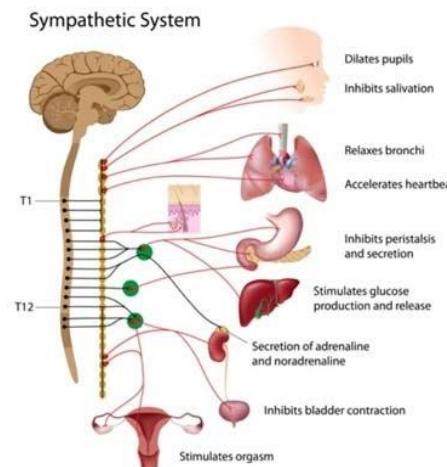
and the like.

We have also evolved to notice the full spectrum of human:

- emotions,
- intentions,
- cognitions,
- recollections, and
- imaginings.

If this mindfulness  
is the NATURAL function  
of our Sympathetic Nervous System

then why do we sit down,  
every twelve hours or so,  
to formally practice?

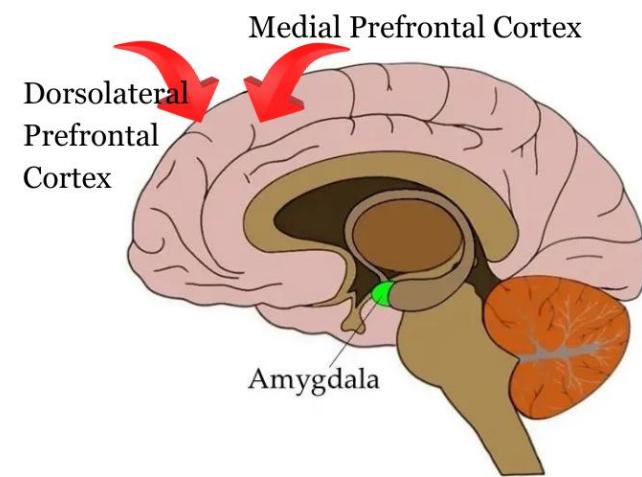


Every time we  
silently and mentally recite

the verbs “*Watch*,”  
or “*Perceiving*,”  
during our inhalation

we interrupt the habit  
of our clever Cerebral Cortex

to actively compete against our  
Sympathetic Nervous System



and instead, we set space  
for these two  
to cooperate.

With each inhalation  
we are wired to notice

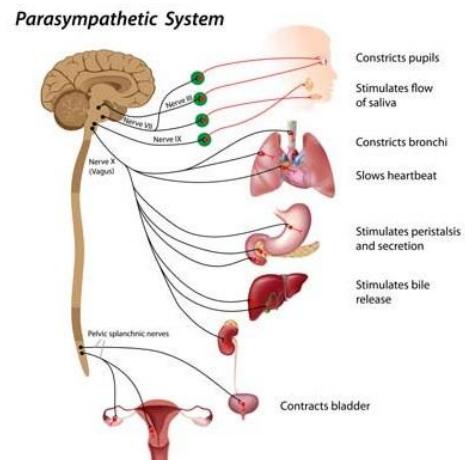
all manner of things:

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

What are we to do  
with all this stuff?  
Meditate!

Thus, let us explore  
the neuroscience of **MEDITATION**.

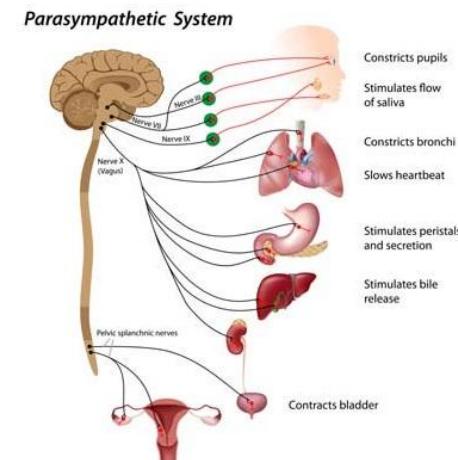
Each time we exhale  
we are wired



to effortlessly and automatically access  
our Parasympathetic Nervous System

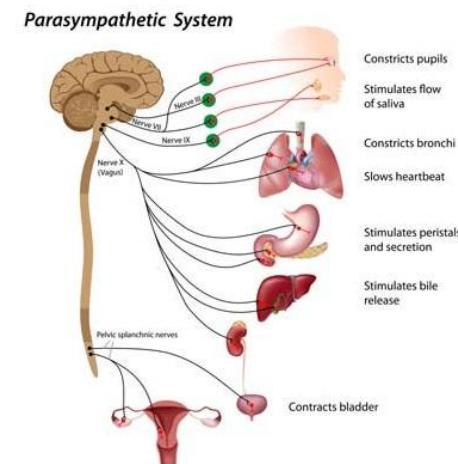
which is divided between the lower third and the upper third

of that same spinal cord we mentioned previously like bookends.



# This Parasympathetic Nervous System has evolved

to support our physical **relaxation** as well as mental **release**



of that which we noticed  
during our previous inhalation  
to the point that,

that which we noticed  
could feel as non-graspable  
as a vast, empty void.

Any good English teacher  
could remind us

that a simile is only as effective  
as it is relatable.

Thus we have to ask the question:

“*What is a real-world example*

*of a non-graspable,  
vast, empty void?*”

How about the illusion  
of the infinite azure sky

on a bright & beautiful  
cloudless morn,



which although  
could look  
tantalizing to the eye,

could feel  
non-graspable  
to the hand?



Thus, as we could see,  
emptiness only makes sense

when seen  
through a flexible  
world view

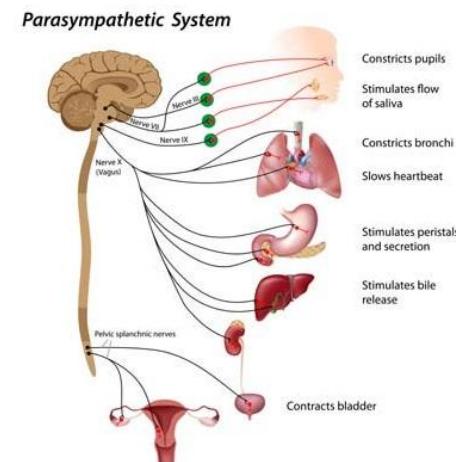
that accepts that NOT all statements are literal, requiring:

- superstition,
- blind faith, or
- pseudo-intellectual mental gymnastics.

One might ask,

*“If this relaxing and releasing*

*is the NATURAL behavior  
of our Parasympathetic Nervous System*



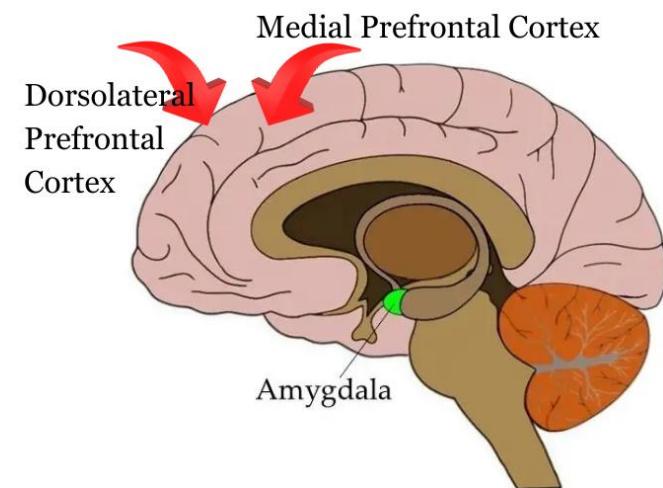
*then why bother sitting  
in mindfulness and **meditation**  
every twelve hours or so? ”*

Each time we silently  
and mentally recite

the one syllable verb “**rest**,” or the  
multi-syllabic verb “**cessation**”  
during our exhalation

we are interrupting  
the habit of our clever Cerebral Cortex

to actively compete against  
our Parasympathetic  
Nervous System



and instead open space for these two  
to cooperate  
in a delightfully therapeutic manner.

For some of us  
sitting in mindfulness and **meditation**

for about an hour twice daily  
is absolutely NO problem.

However, some of us  
could require a more gradual  
or hedonistic approach.

Thus sitting  
in mindfulness and **meditation**  
for about **five** minuets

once every twelve hours or so  
could be a very good way to start.

The second week  
that could be lengthened  
to **ten** minutes every twelve hours

the third week  
that could be stretched out  
to **fifteen** minutes every twelve hours.

Over the course of twelve weeks  
one could progress by an additional  
**five minutes every week**

and thusly condition  
one's body and mind  
to sit for an hour  
every twelve hours or so.

One of the benefits  
of this incremental approach  
is that it could give our:

- body,
- mind,
- partner...

- pets,
- children, and
- schedule

an opportunity to gently acclimate to this lifestyle enhancement.

This is why the Buddha taught  
mindfulness and **meditation**.

Λ



Easy Enlightenment  
BENGALI  
*crease counting*

Starting anything  
new could feel exciting  
perhaps even scary.

The fear of losing track of time  
and obviously sitting still

for numerous years,  
like a proverbial Rip Van Winkle,

could chase us like a cattle dog,  
nipping at our feet.

It could therefore feel reassuring to sustainably track our time spent:

- sitting,
- breathing,
- watching, and
- resting.

In these days of technological terrors  
we can easily time our meditation

using the stopwatch app  
on our smart phones.

In days of yore, however,  
one might time one's meditation session

by burning one, two, or three  
sticks of incense sequentially.

This method of crease counting however, was inspired by the techniques practiced by many Bengalis.

Those of us living in countries  
enduring a rise of fascism

know that although  
cranky officials clad in polyester  
could steal or “*confiscate*”

smartphones, malas, and rosaries alike,  
we'll most always have our hands

and by extension we'll have  
this means  
of timing our meditation

consisting of:

- the FIRST pillar – **inhalations** (*or repetitions*),
- the SECOND pillar – sets, and
- the THIRD pillar – **collections**.

Let us direct our attention  
to our right hand.

The easiest way to keep track  
of our next sixteen inhalations  
is to begin with our right little finger.

During our first inhalation  
we could touch the tip  
of our right thumb

to its LITTLE finger's  
lower set of creases.



During our second inhalation  
we could slide the tip  
of our right thumb

up to its LITTLE finger's  
middle set of creases.



During our third inhalation  
we could slide the tip  
of our right thumb

up to its little finger's  
upper set of creases.



During our fourth inhalation  
we could slide the tip  
of our right thumb

up to its little finger's  
tip.



During our fifth inhalation  
we could slide the tip  
of our right thumb

over to its RING finger's  
lower set of creases.



During our sixth inhalation  
we could slide the tip  
of our right thumb

up to its RING finger's  
middle set of creases.



During our seventh inhalation  
we could slide the tip  
of our right thumb

up to its RING finger's  
upper set of creases.



During our eighth inhalation  
we could slide the tip  
of our right thumb

up to its RING finger's  
tip.



During our ninth inhalation  
we could slide the tip  
of our right thumb

over to  
its MIDDLE finger's  
lower set of creases.



Easy Enlightenment

During our tenth inhalation (*update image*)  
we could slide the tip  
of our right thumb

up to its MIDDLE finger's  
middle set of creases.



During our eleventh inhalation  
we could slide the tip  
of our right thumb

up to its MIDDLE finger's  
upper set of creases.



During our twelfth inhalation  
we could slide the tip  
of our right thumb

up to its MIDDLE finger's  
tip.



During our tenth inhalation  
we could slide the tip  
of our right thumb

over to its INDEX finger's  
lower set of creases.



During our eleventh inhalation  
we could slide the tip  
of our right thumb

up to its INDEX finger's  
middle set of creases.



During our twelfth inhalation  
we could slide the tip  
of our right thumb

up to its INDEX finger's  
higher set of creases.



Having gathered  
our FIRST set of twelve inhalations  
upon our right hand

we could keep track of that FIRST set  
by touching the tip of our left thumb  
to the lower set of creases  
upon its little finger.

Similarly, once we gather  
our SECOND set of twelve inhalations  
upon our right hand

we could keep track of that SECOND set  
by touching the tip of our left thumb  
to the middle set of creases  
upon its little finger.

And so forth and so on until,  
over the span of about twenty minutes  
our left thumb  
could use the creases of its fingers

to keep track of twelve sets  
of our right hand's twelve **inhalations**.

But what if we want  
to sit in meditation  
for more than twenty minutes?

The most efficient way  
to keep track of our first collection of  
one hundred and forty-four inhalations

is to rest the first knuckle  
or our right **index** finger  
upon the tip of our left **index** finger  
palms-up, in our lap.



If we wish to meditate  
for about forty minutes

we could slide the tip  
of our left index finger,  
up along the underside  
of our right index finger



until our left fingertip comes to rest upon the middle knuckle of our right index finger.



Following the pattern,  
we established  
during our first twenty minutes

we could continue using our right hand  
to count **inhalations**  
and our left hand to count *sets*

until we've completed  
our second collection of  
one hundred and forty-four inhalations.

If we wish to meditate  
for about sixty minutes

we could slide the tip  
of our left index finger,  
up along the underside  
of our right index finger



Easy Enlightenment

until our left fingertip comes to rest  
upon the higher knuckle  
of our right index finger.



Although these actions  
might NOT bestow upon us

the miraculous powers  
of a George Lucus  
fever dream



they could support our bodies' practice  
of the Buddha's  
mindfulness and meditation.  ^



Easy Enlightenment  
SECRET  
*of our buddha nature*

A reoccurring phrase  
in both Ma-ha-ya-na  
as well as Tantric literature

is Ta-tha-ga-ta Gar-bha  
or Buddha Nature.

Easy Enlightenment

This charming, iron-age turn of phrase hints that enlightenment is our birth right and easily attained,

without requiring heroic effort or noble sacrifice.

Sounds great!  
Sign me up!

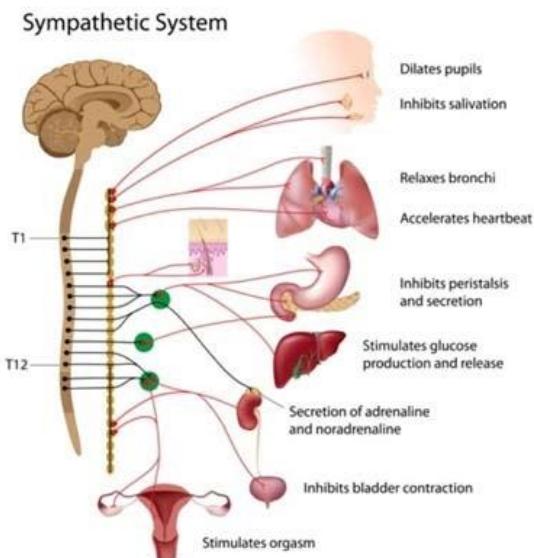
But the mystery remains,  
how is one to realize it?

One of the many advantages  
of living in this age is  
that medical professionals have access

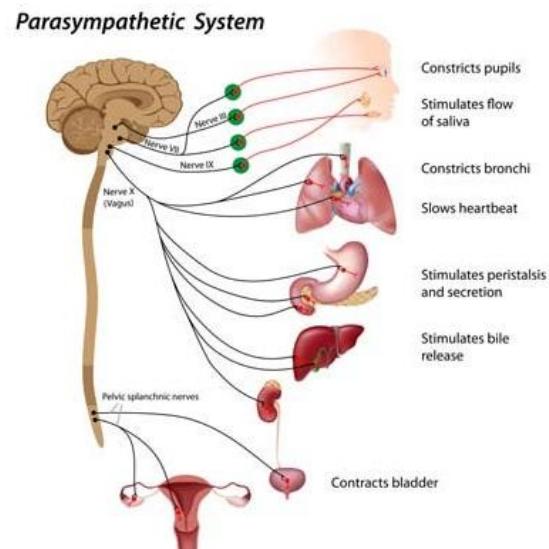
to sophisticated imaging technology  
of which the ancients  
could have never conceived.

Functional Magnetic  
Resonance Imaging  
(or fMRI) studies have revealed

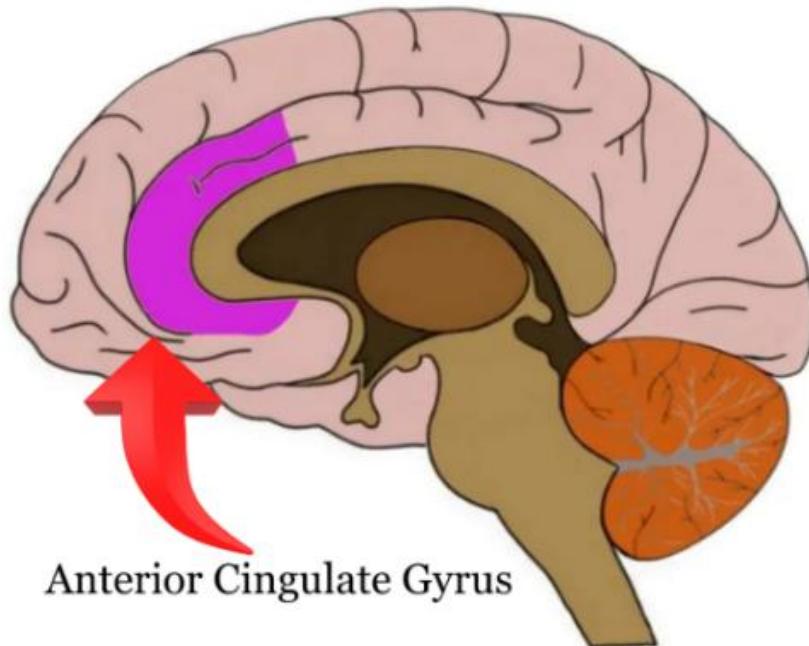
that it is our  
Sympathetic Nervous System  
that is the seat of mindfulness (*or Sa-ti*),



our Parasympathetic Nervous System  
that is the seat  
of meditation (*or Sa-ma-dhi*),



and our Anterior Cingulate Gyrus  
that is the seat of our loving-kindness  
(or *Met-ta*).

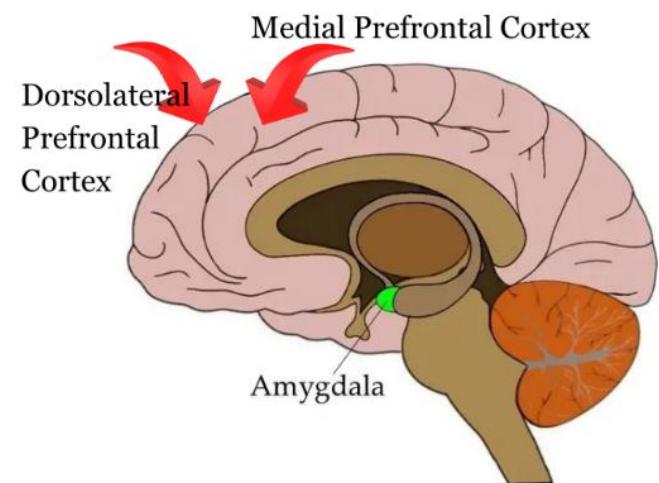


Anterior Cingulate Gyrus

It is these three structures  
that comprise our Buddha nature.  
But a villain lurks!

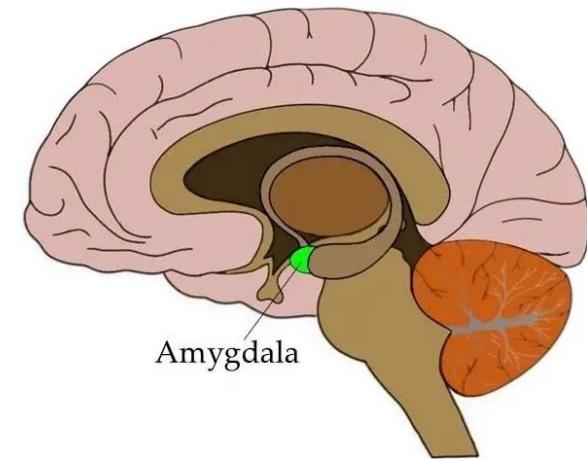
Just as the Buddha's foil  
was his foolish cousin De-va-dat-ta,

# so too is the abuse of our Prefrontal Cortex (*the seat of analysis as well as focus*)



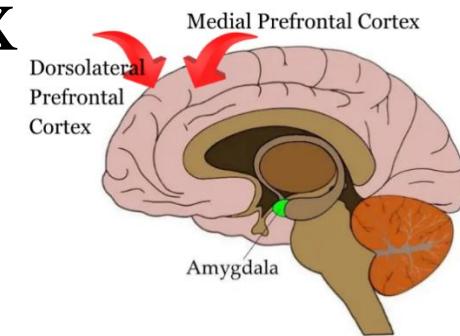
# and our Amygdala (*the seat of anxiety and aggression*)

the opponents to the mechanism  
of our Buddha Nature.



Just as Jack the Ripper taught us that a surgeon's scalpel could be used to take lives as well as save them,

so too could both the prefrontal cortex as well as the amygdala be abused as well as used.

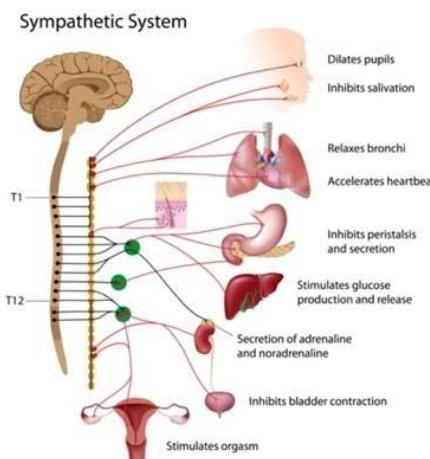


The solution to this dilemma  
is two-fold.

The easy method  
to strike the match of enlightenment  
already in our grasp

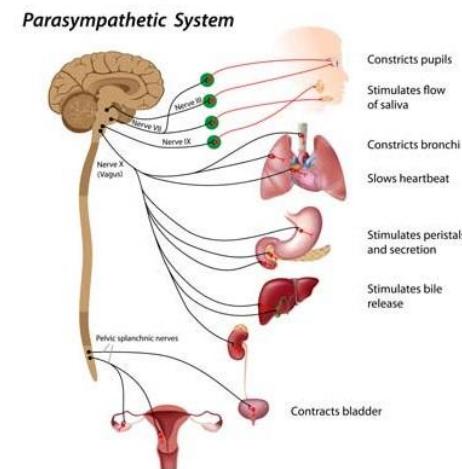
is to **passively** allow  
our Sympathetic Nervous System

to MINDFULLY watch  
during our inhalations



and to **placidly** let  
our Parasympathetic Nervous System

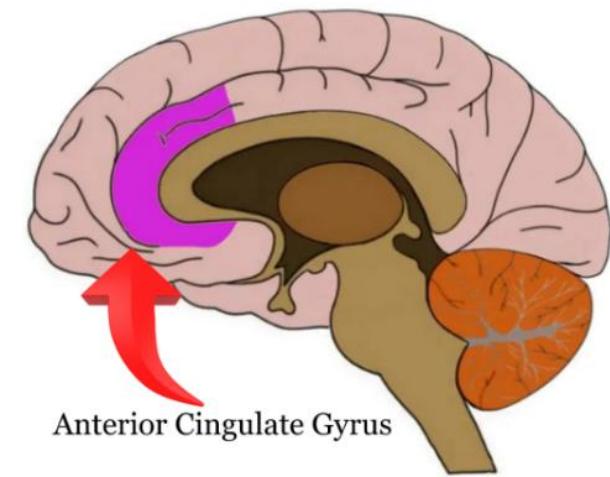
MEDITATIVELY **rest**  
during our exhalations.



Thus, sitting in formal  
mindfulness and **meditation**  
once every twelve hours or so

we set space to live  
from our EMPATHETIC

Anterior Cingulate Gyrus  
effortlessly and automatically.



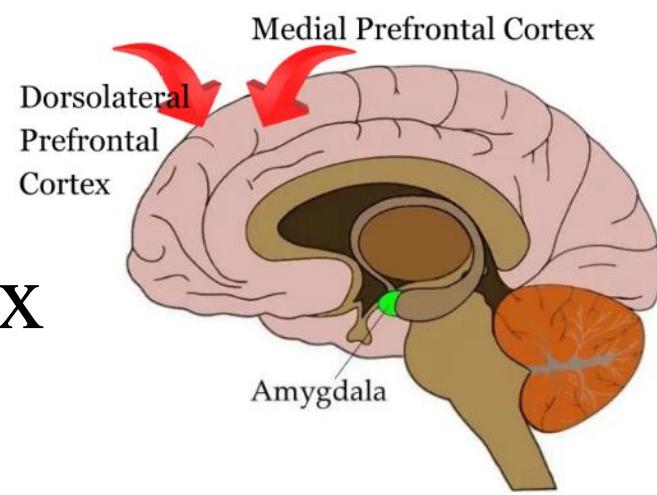
A delightful fringe benefit of this is the manner in which our:

- choices,
- utterances, and
- deeds

could begin to flow

from the right (*or effortless*) effort  
of love's centered spontaneity:

which is the KEY  
to the sustainable use  
of our analytical Prefrontal cortex  
as well as our primal Amygdala.



This is why the Buddha taught  
mindfulness and **meditation**.



Easy Enlightenment  
TEACHER  
*selection*

With so many lamas and authors  
offering to teach us how to meditate  
(*often for a substantial fee*)

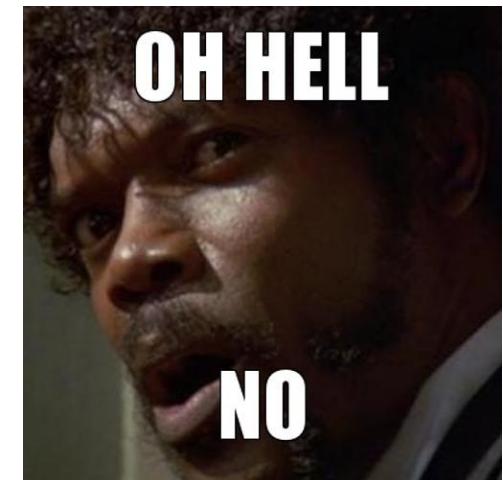
how are we to know  
upon which teacher or technique  
we should rely?

Should we rely upon the teacher  
with the greatest:

- beauty,
- fame,
- popularity,
- acclaim...

- wealth,
- resume,
- credentials, or
- letters of recommendation?

Oh Hell No!



The proof of the pudding  
is in the tasting

and we test the effectiveness  
of a teacher's guidance

in the laboratory  
of our body and mind.

FIRST, we find a teacher  
(*regardless of gender, age, or nationality*)  
and request instruction.

SECOND we then enthusiastically practice the technique we are given

for at least five minutes,  
once every twelve hours or so,  
for seven consecutive days.

NOTE – if we're not up to the task  
of practicing thusly

then teacher selection  
is simply NOT  
our biggest problem.



THIRD after the conclusion  
of the second practice,  
on the seventh day,

we look within and ask,  
*“Has this week of practice  
increased my peace and love?”*



If yes, then mazel tov,  
you've found a teacher  
from whom you could benefit.



If NOT then follow up with that teacher.  
If they won't or can't help you  
then to hell with them!



Find a better teacher  
for you at this time.

No, the test of a teacher's wisdom  
is NOT whether their teachings

align with either:

- our preconceptions or
- what we've been previously taught.

For such a metric will only ensure  
we will never grow beyond  
where we are at right now!



And for goodness' sake  
let us not put ourselves in the hands



of a greedy fool  
who would sell the Buddha's teachings.

For although TRULY  
optional donations  
could be lovely



the greatest offering we could make  
is simply the enthusiastic application  
of teacher's instructions.

If we wish to follow in the footsteps  
of the Buddha  
(*be he, real or merely archetypical*)



then we must bring a scientist's:

- curiosity and
- enthusiasm to be methodical

into our spiritual journey.

If it sounds inconvenient  
and maybe even a little scary,



there is probably a very good reason for that.  
But is it worth the inconvenience?

The Buddha thought so,  
this is why Gau-ta-ma devoted

his talents and time to teaching  
mindfulness and meditation. Λ



Easy Enlightenment  
EASE  
*of NON-duality*

It's NOT our fault  
if we've only been exposed  
to weak-minded:

- teachers and
- authors

who could NOT instruct themselves  
out of a wet paper bag.

It's NOT an indictment  
against our wisdom or spirituality  
if the feckless or the elitist

could NOT or would NOT  
spell out for us duality  
as well as its transcendence.

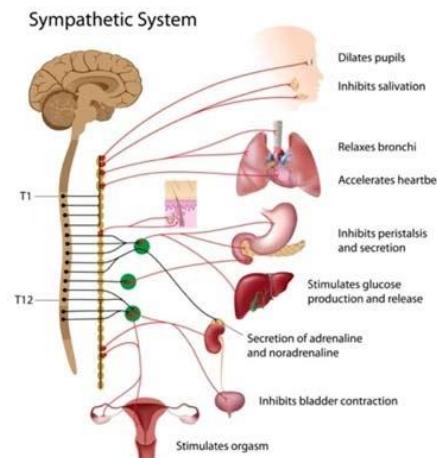
Let us begin remedying that  
with a review.

Level ONE – each time  
we silently and mentally recite  
the verb “Watch”

*(or the verb “Perceiving”)*  
during our inhalation

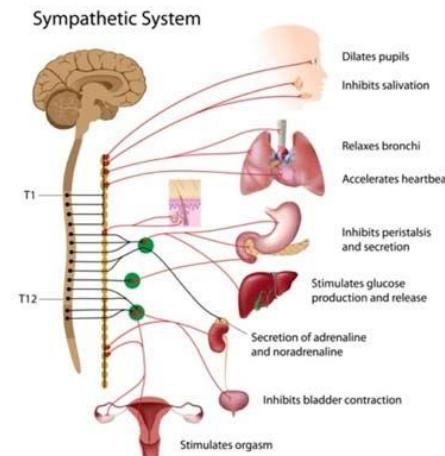
# our Sympathetic Nervous System wires us to:

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



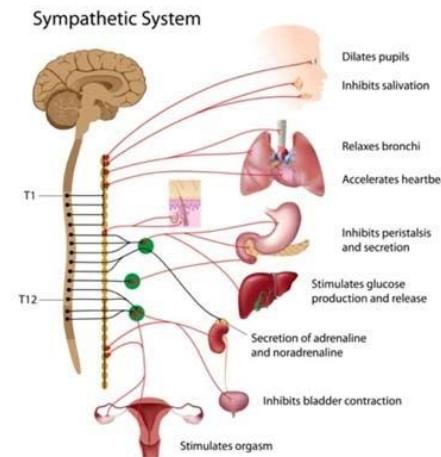
*watch* perceptions  
such as:

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



Level TWO – we could also spontaneously watch the full spectrum of human:

- emotions,
- intentions...



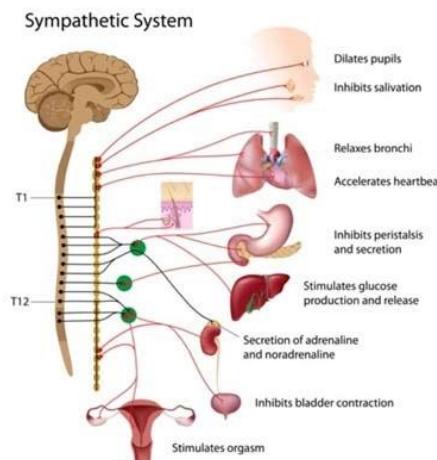
- cognitions,
- recollections, and
- imaginings.

Level THREE – we could spontaneously watch many things:

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

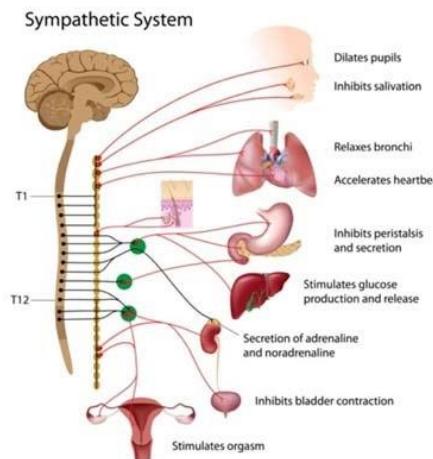
Level FOUR – we could spontaneously watch the fundamental duality sited in Buddhism

*(that we desire some things and dread others).*



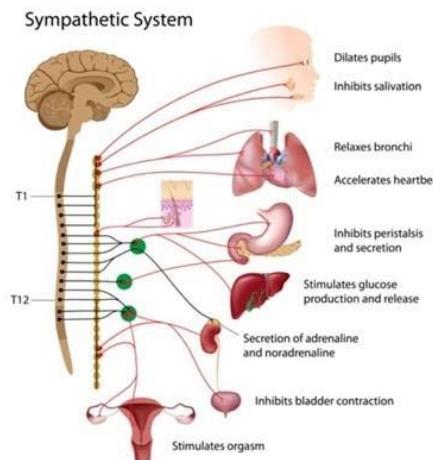
Level FIVE – we could spontaneously watch a subtle resistance to the **actual** absence of what we desire

as well as resistance to the mere **prospect** of its absence.



Similarly, we could passively watch the subtle resistance to the **actual** presence of that which we dread

as well as resistance to the mere **possibility** of its presence.

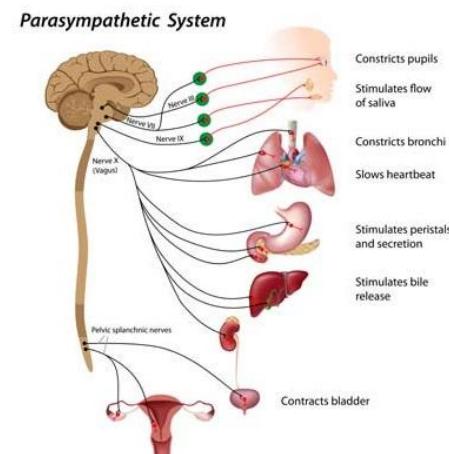


Level SIX – as we  
silently and mentally  
recite the one syllable verb “rest”

*(or the thee syllable verb “cessation”)*  
during our exhalation

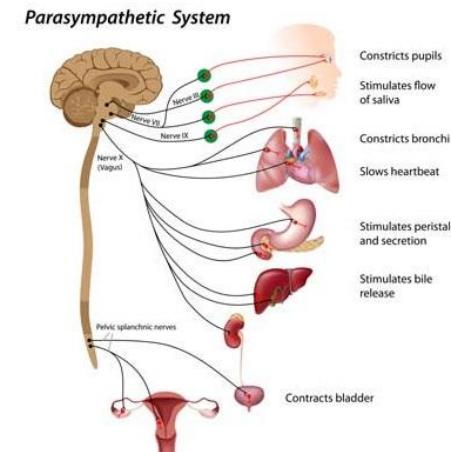
our parasympathetic nervous system  
is wired to support our  
physical relaxation and mental release.

Thus, as we relax  
into our exhalation



whatever:

- dread or desire,
- glory or grotesquery,
- interest or bore,
- pleasure or pain,
- mind or body,
- outer or inner



we might have spontaneously watched  
during our previous inhalation;

could cause each pole of duality  
to smack of the same taste  
of fleeting NON-graspability.

# The great south Indian Buddhist philosopher Nar-ga-ju-na



taught of two truths  
(*the conventional and the ultimate*);

that we watch  
during our inhalation

and that we feel  
during our **restive** exhalation,  
respectively.

EACH being (*enlightened or not*)  
is therefore wired to notice duality  
during each inhalation

and **sample** NON-duality  
during each exhalation.

This is NOT an indictment;  
au contraire, it is necessary.

For just as a one-winged bird  
can NOT take to the sky

those who convince themselves  
they do NOT perceive the conventional  
cannot experience Nir-va-na;

despite the pseudo-spiritual blatherings  
of individuals  
who think themselves buddhas

Easy Enlightenment

whilst remaining merely  
self-important boobs.



Let us turn our attention  
to simple perception.

As we **rest** with our exhalation  
whatever beauty or ugliness

we may have seen  
during our previous inhalation

could feel as if it was melting  
into the simplicity of just sight.

As we **rest** with our exhalation  
whatever harmony or discord

we might have heard  
during our previous inhalation

could feel as if it was melting  
into the simplicity of just sound.

As we **rest** with our exhalation  
whatever pleasure or pain

we might have felt  
during our previous inhalation

could feel as if it was melting  
into the simplicity of just sensation.

As we **rest** with our exhalation  
whatever deliciousness or disgust

we might have tasted  
during our previous inhalation

Easy Enlightenment

could feel as if it was melting  
into the simplicity of just taste.

As we **rest** with our exhalation  
whatever fragrance or foulness

we might have smelled  
during our previous inhalation

could feel as if it was melting  
into the simplicity of just scent.

Now we could turn our attention  
to our inner life.

As we **rest** with our exhalation  
whatever happiness or sorrow

we might have felt  
during our previous inhalation

could feel as if it was melting  
into the simplicity of just emotion.

As we **rest** with our exhalation  
whatever kindness or cruelty

we might have felt  
during our previous inhalation

could feel as if it was melting  
into the simplicity of just intention.

As we **rest** with our exhalation  
whatever cleverness or foolishness

we might have thought  
during our previous inhalation

Easy Enlightenment

could feel as if it was melting  
into the simplicity of just cognition.

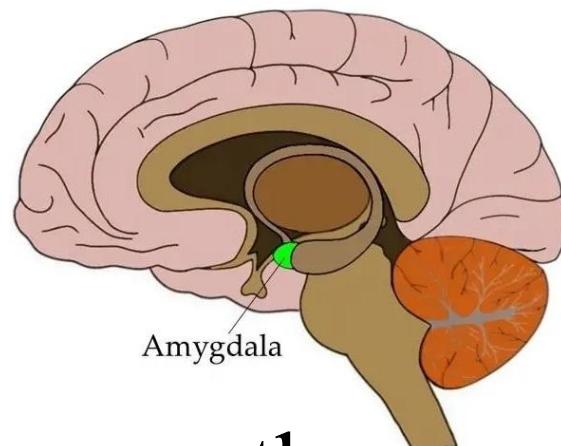
Many teachers rely on the duality  
of loving virtue  
hating non-virtue

how then could we reconcile  
non-duality with morality?

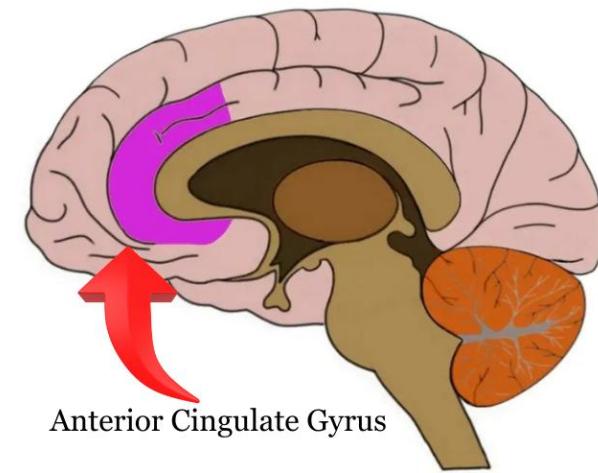
Easy! Every time  
we watch and **rest** in harmony  
with the phases of our breath



We automatically calm  
the anxiety and aggression  
of our amygdala



and stimulate the empathy  
of our anterior cingulate gyrus;



setting kindness  
(*which is the essence of morality*)  
on autopilot.



Let us turn our attention  
to a set of four dualities

known as the  
Eight Failings of the World  
(or Lo-ka-vi-pat-ti in Pali)

or as the Eight Worldly Concerns  
(As-ta-lo-ka Dhar-ma in Sanskrit)

within the context  
of the four bases of mindfulness:

- the circumstantial (*Dham-ma*),
- the physical (*Ka-ya*),
- the interpersonal (*Ve-da-na*), and
- the mental (*Chit-ta*).

As we **rest** with our exhalation  
whatever wealth or lack,  
safety or peril,

we might have  
watched, recalled, or imagined  
during our previous inhalation

could feel as if it was melting  
into the simplicity  
of just the circumstantial.

As we **rest** with our exhalation  
whatever bliss or pain

we might have  
watched, recalled, or imagined  
during our previous inhalation

could feel as if it was melting  
into the simplicity  
of just the physical.

As we **rest** with our exhalation  
whatever praise or scorn

we might have  
watched, recalled, or imagined  
during our previous inhalation

could feel as if it was melting  
into the simplicity  
of just the interpersonal.

As we **rest** with our exhalation  
whatever fame or shame

we might have  
watched, recalled, or imagined  
during our previous inhalation

could feel as if it was melting  
into the simplicity  
of just the mental.

Liberation from the tyranny of duality  
could be an effortless  
and effective process.

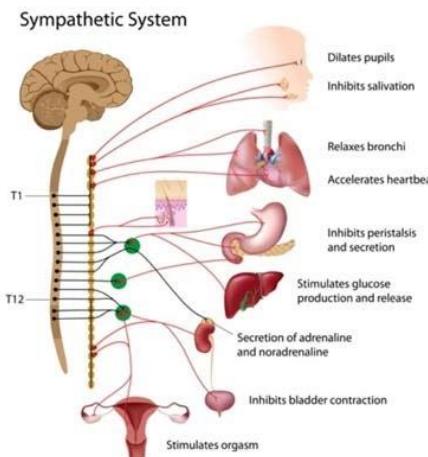
This is why the Buddha taught  
mindfulness and meditation.

Λ



Easy Enlightenment  
SITTING  
*comfortably and sustainably in meditation*

Our mind dwells  
in our central nervous system



and our central nervous system  
dwells in our physical body of:

- flesh,
- blood, and
- bone.

The advantage to this  
is that we could make  
subtle adjustments



to the manner in which we sit  
thus enhancing the duration and profundity  
of our practice of meditation.

# The Ma-ha-sid-dhas or great Buddhist Yogis

of India and Tibet  
organized the sitting instructions



in an outline known as  
“*The Seven-point Posture  
of Vai-ro-cha-na.*”

The FIRST point  
concerns our legs.



We could find  
a, so-called, Mexican Yoga Blanket  
online for about twenty bucks.



We could fold it in such a manner as to approximate a twenty-four by eighteen-inch rectangle.



Remember to wash it  
weekly

for the work of sitting  
could be sweaty business.

The majority  
of contemporary contemplative art

depicts the Buddha sitting  
in a full lotus posture.



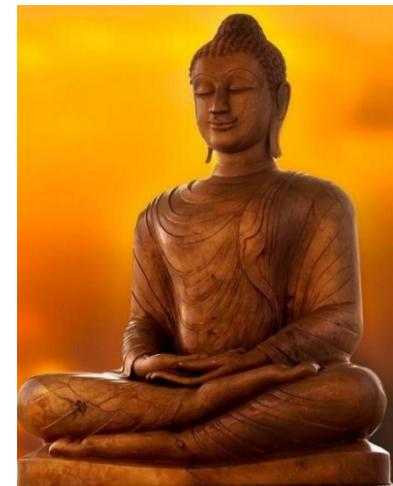
What an excellent example of the effect of Patriarchy's toxic elitism upon art.



For few can comfortably and sustainably assume that posture (*or A-sa-na*) for two (*no less four*) hours daily.

The most ancient Buddhist art, however, depicts Gau-ta-ma (*or Shak-ya-mu-ni*) Buddha

sitting in what some would describe as merely the quarter lotus posture



wherein one leg lays flat upon the other  
like a sandwich.



It is important therefore to remember that it is our hips that are ball joints



whereas our knees are merely hinge joints.

Treating knees as if they were as omnidirectional as our hips



could lead to needless and unnecessary injury.

By experimenting with our hip joints  
we could rest our instep  
upon the blanket



instead of on the bony crowns of our ankles,  
which could be quite painful.

After a lifetime of sitting in chairs  
the quarter lotus pose  
could feel like an impossibility.

May we therefore remember  
NOT. To force. The posture!



Once we have assumed as sustainable  
a version of this posture as we can,  
though ungainly and asymmetric  
it might be

we could surrender  
to temporary imperfection,



Easy Enlightenment

Sitting for as little a five minutes  
every twelve hours or so  
for just a week or two



Easy Enlightenment

could allow time and gravity  
to work their so-called magick,

as they return our bodies  
to a semblance of the flexibility  
we once enjoyed as children.



Easy Enlightenment

Many find that by setting  
a circular meditation cushion (*or Za-fu*)

upon their folded yoga blanket  
and resting one's tush upon it



enhances both the short-term comfort as well as the long-term endurance of their sitting.

We could find a Za-fu on line for about fifty bucks.



The better ones  
are filled with buckwheat hulls



and have a side zipper  
through which we could add more  
hulls once the old ones have settled.

The SECOND point concerns our hands  
which we explored in great detail

in a previous chapter  
addressing “Bengali Crease Counting.”

The THIRD point  
concerns our spine.

With each inhalation  
we could generate a vertical traction  
between our tush and the top of our head



Easy Enlightenment

*(as if we were pulling our head  
out of the warm, dark place  
we sometimes seem to keep it).*

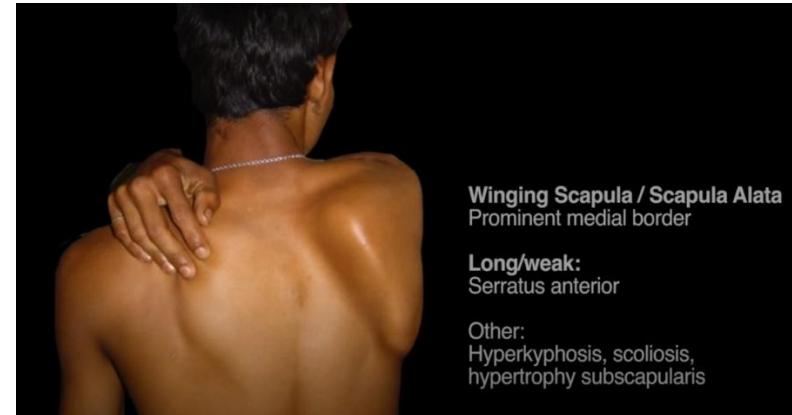
Simultaneously we'll subtly  
thrust our hips forward  
reproductively.



During each exhalation  
we are wired  
to subtly relax this traction.



The FOURTH point  
concerns our shoulder blades  
(or *Scapula*).



With each inhalation  
the vertical traction of our spine  
could subtly open our shoulder blades

in a manner reminiscent  
of a hungry vulture spreading its wings

to protect its meal  
from greedy competitors.



# Vultures are often referenced in Buddhist teachings

as a reminder of the inevitability  
of the various forms  
of impermanence



which (*although inconvenient and sometimes frightening*)

could aid our training in relaxation and release.



The FIFTH point  
concerns our head.

With each inhalation  
subtly dropping our chin



down towards  
our breast bone (*or Sternum*)  
could be the natural consequence

of subtly pulling the top of  
our head up while simultaneously  
opening our shoulder blades.



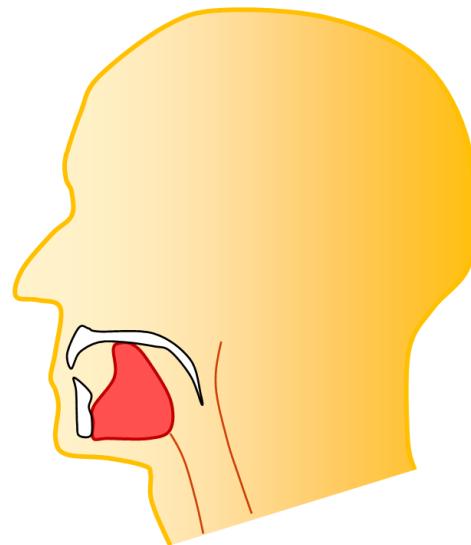
The SIXTH point concerns our mouth.  
With each inhalation our jaws could  
subtly part though lips remain sealed



and a subtle smile could:

- pull at the corners of our lips,
- ascend through  
the apples of our cheeks,
- and perch upon the crows' feet  
of our eyes;

as the tip of our tongue  
gingerly touches the roof of our mouth  
just behind our front teeth (*or incisors*).



Easy Enlightenment

The SEVENTH (*and final*) point  
concerns our gaze.



Although some insist  
there are supernatural benefits

to be had from staring at either:

- the sky,
- the horizon or even
- the tip of our nose

our inhalation's subtle  
kinesiological momentum of:

- spinal traction,
- scapular opening, and
- chin dropping



Easy Enlightenment

strongly infer that pointing our face  
to a place on the floor about

one to two meters before us  
is most natural and sustainable.



Some squeeze their eyes tightly closed,  
some open wide their eyes as if surprise,

some hold their eyes at half-mast,  
while some, their eyes, gently close.

May we exercise the courage  
to experiment

and listen to our body's  
ever changing needs.



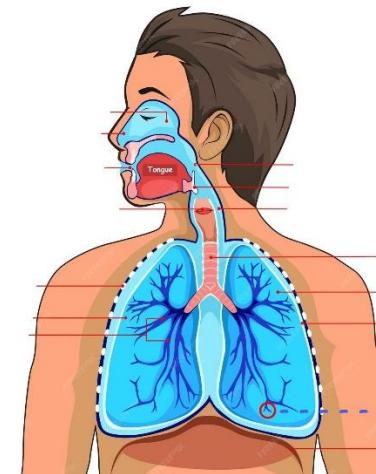
Yes, this Seven-point Posture  
of Vai-ro-cha-na  
can feel overwhelming.

May we therefore  
give ourselves permission  
to have a learning curve.



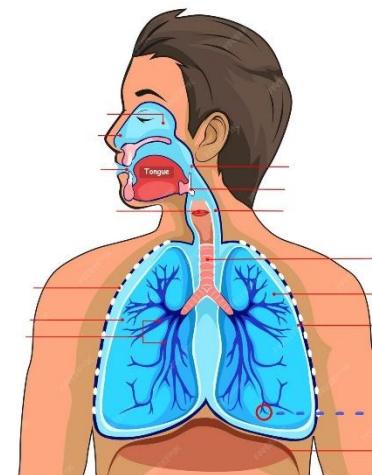
The secret to allowing our body to automatically assume this posture lies within our diaphragm.

When we get out of our own way and allow its front edge to subtly pull in and down as we inhale



as well as let it relax back up  
to its upright posture  
as we gently exhale

our body could assume  
the Seven-point posture of Vairochana  
spontaneously, easily, and effectively.



Like the archetype  
of Shak-ya-mu-ni (*or Gau-ta-ma*) Bud-dha  
sitting in peace,

may we too practice  
mindfulness and meditation.

Λ



Easy Enlightenment  
TANTRIC  
*iconography*

One of the most recognizable  
archetypes of Dzok-chen's

great completion stage  
of Buddhist meditation



Easy Enlightenment

is the image depicting a nude woman  
(*the color of a cumulus cloud*)

sporting in tantric union  
with a naked man  
(*the hue of the infinite azure sky*).



Despite the pearl clutching of Karens,  
if the Catholics get to erect statues

of a scrawny, naked carpenter  
being tortured to death



then yes,  
the Ati-yogis get to display

meaningful images  
of two beautiful people  
contemplatively making love.



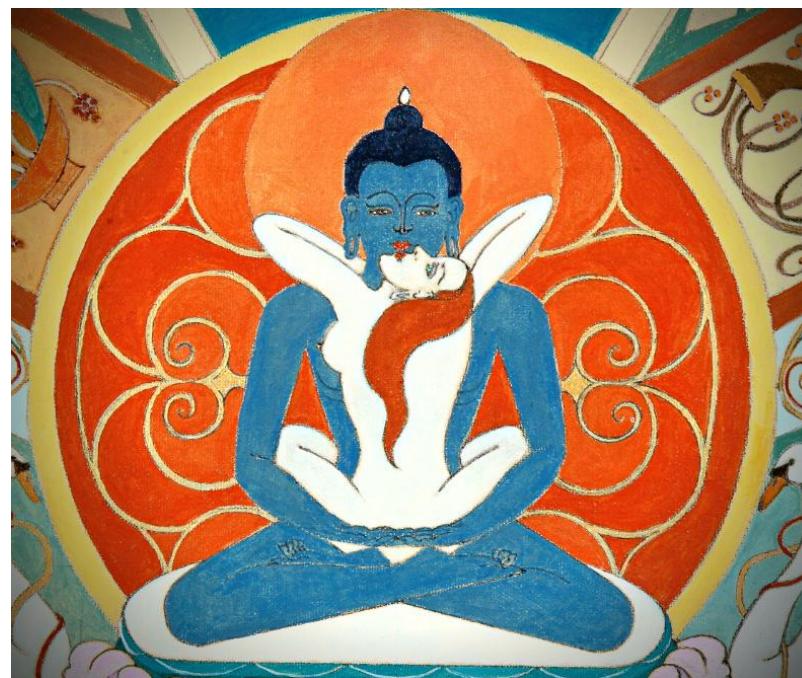
This image could be translated  
as the All-good Ones  
Sporting in Tantric Union,



in SANSKRIT as Sa-man-ta-bha-dra  
Sa-man-ta-bha-dri Kar-ma Mu-dra,

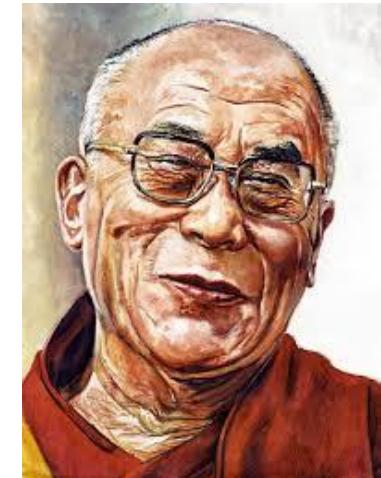
Easy Enlightenment

and in TIBETAN as Kun-tu-zang-po  
Kun-tu-zang-mo Yab Yum.



In his commentary  
to “*The Essence of Refined Gold*”  
the fourteenth Dalai Lama of Tibet

insisted that each lama  
functions as his own sect.



Bearing this in mind,  
let's explore an explanation



of the iconography of this famous  
(or *infamous*) archetype.

In this day, and in this country,  
one could take literacy for granted.



But in days of yore  
it was the exception, NOT the rule.

Thus, it could come as little surprise that many teachers relied on symbols and archetypes



to serve as mnemonic devices with which to remind folks of the teachings.

Fortunately, most complex lifeforms  
on this planet  
have evolved to think symbolically



which made such a teaching strategy  
quite effective for humans.

The NUDITY of the couple  
reminds us

that the only way for mindfulness  
to be truly beneficial



is if  
it is:

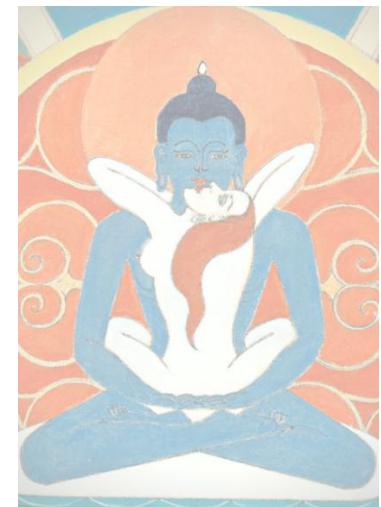
- VULNERABLE as well as
- passive,
- visceral,
- random, and
- fleeting.



Easy Enlightenment

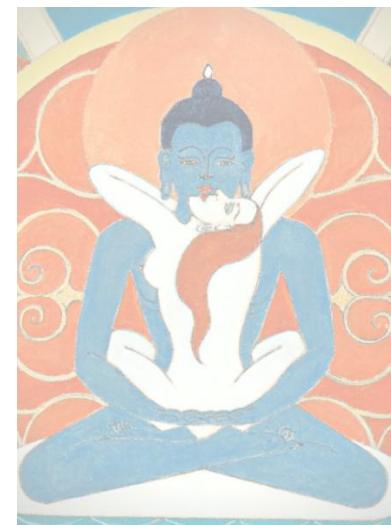
# The TRANSLUCENCE of Sa-man-ta-bha-dra

and Sa-man-ta-bha-dri  
(depicted in the finer paintings)



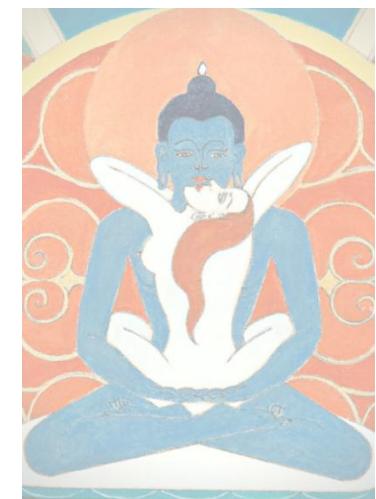
reminds us that for **meditation**  
to be truly beneficial

we must physically **relax**  
that we may mentally **release**:



thus causing  
that which we noticed  
during our previous inhalation,

to feel as if it was as  
**NON-GRASPABLE**  
as vast empty void



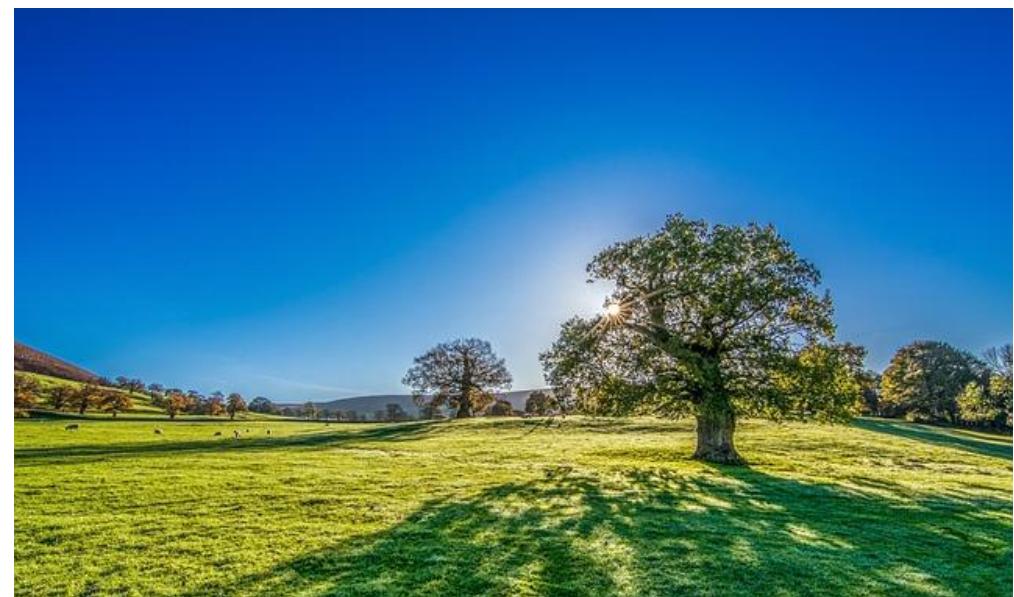
*(like the illusion  
of the infinite azure sky*

*on a bright & beautiful  
cloudless morn,*



*which although could look tantalizing  
to the eye,*

*could feel utterly  
non-graspable  
to the hand).*



# The BEAUTY of Kun-tu-zang-po and Kun-to-zang-mo

reminds us that the highest LOVE  
(*which is the source of the greatest beauty*)



is the spontaneous and uncontrived  
by-product  
of **passive** noticing and relaxing

in harmony with our respective  
inhalations and exhalations.



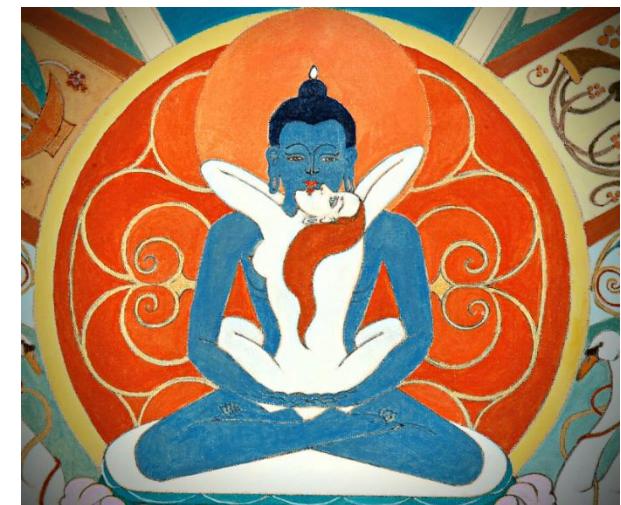
# The ABANDON with which the cloud-colored woman

appears to sport in tantric union  
reminds us of the  
**SPONTANEITY**



that is tempered by CENTEREDNESS,  
which in turn is symbolized

by the STABILITY with which  
her sky-colored tantric partner  
(or *Vaj-ra* *throne*) sits;



reminding us that  
the more we authentically practice  
**mindfulness and meditation**



the more our:

- choices,
- utterances, and
- deeds

could flow...



with the right  
(or effortless) effort  
of love's centered spontaneity.



Let us NOT make the mistake  
of Yang's religious patriarchy of:

- deifying,
- worshiping, or
- supplicating

a mere archetype.



Instead, let us traverse  
Yin's path of spiritual matriarchy

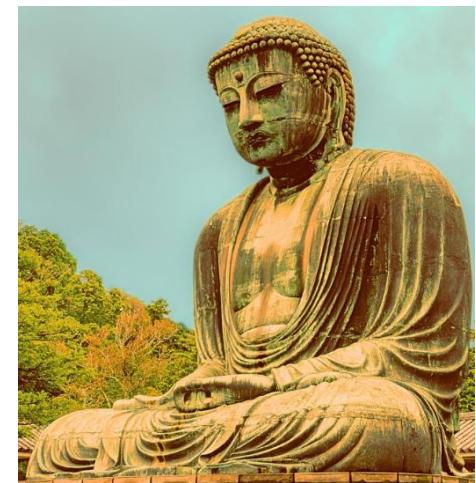
allowing our practice  
to be inspired by the meaning  
of this iconography



that we could be the content, compassionate, and cooperative people our dogs already think we are.

This is why the Buddha taught mindfulness and meditation.

Λ



Easy Enlightenment  
LESSONS  
*found in vajra sattva's iconography*

Buddhism has been around  
for a very long time

and over those many centuries  
many folks have dreamed up

different ways of organizing  
the oh so many teachings

that each claim  
to have come from the Buddha;  
some actually did.

It is deliciously ironic  
that Buddha's oldest teachings,  
which were also his most powerful

were squirreled away by elitists  
who described them

as the great completion stage  
(or Dzog-chen in Tibetan)

for they were more enamored  
with their own self-importance  
than with the well-being of others.

Easy Enlightenment

Pra-he Vaj-ra of the Swat Valley  
was a great reformer  
of the Buddha's teachings

who had no use  
for secrets or mysticism.



In his five treatise  
the archetype he mentions most

is depicted as a scantily clad fellow  
the color of a cumulous cloud.



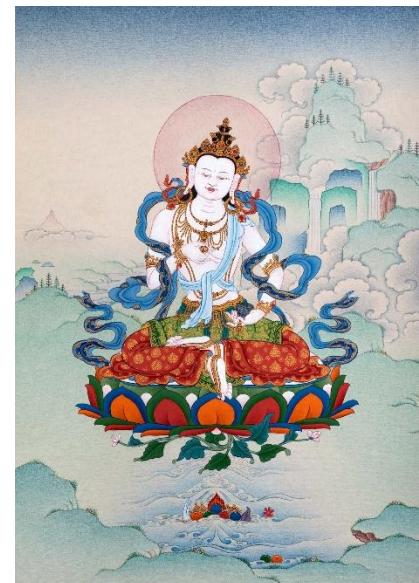
In San-skrit this archetype of the purity  
that comes from the mastery

of mindfulness AND meditation  
is known as Vaj-ra Sat-tva.



In Tibetan he is known as  
Dor-je Sem-pa,

and in English as  
Diamond Mind



Easy Enlightenment

or the Diamond (*like strength of a*) Mind (*well harmonized with awareness and release*).



His crossed legs  
are reminiscent of the duality  
we notice as we inhale

and the non-duality we  
feel as we **relax**  
into our exhalation.



His six ornaments of:

1. Anklets,
2. Bracelets,
3. Armlets,
4. Triple necklace,
5. Earrings, and
6. Semi-circular crown



remind us of a Bo-dhi-sat-tva's six perfections of:

1. Generosity,
2. Kindness,
3. Patience,
4. Effortless effort,
5. Mindfulness, and
6. Meditation.



His five garments of:

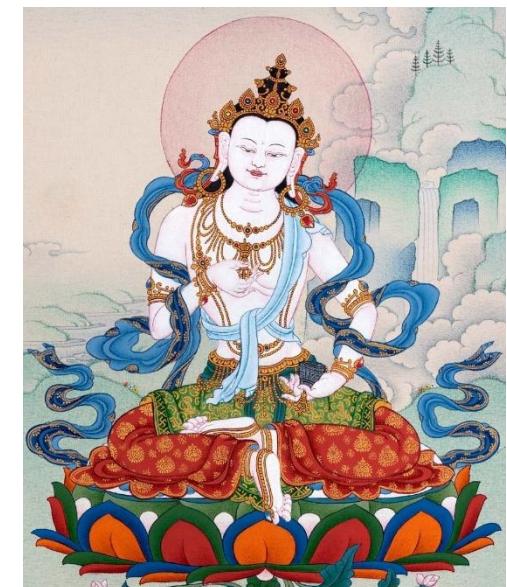
1. Skirt,
2. Belt,

3. Shawl,
4. Scarf, and
5. Semi-circular crown-tie



remind us of the:

1. **Mirror-like wisdom**, that is the effortless by product of noticing and releasing aversion as it arises,



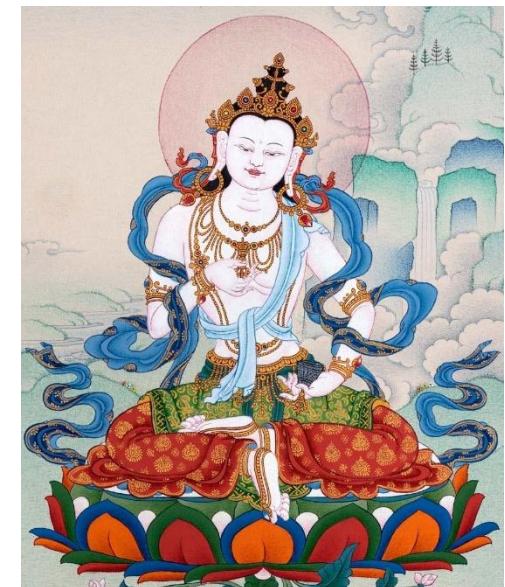
**2. Discerning wisdom**, that is the effortless by product of noticing and releasing avarice as it arises,



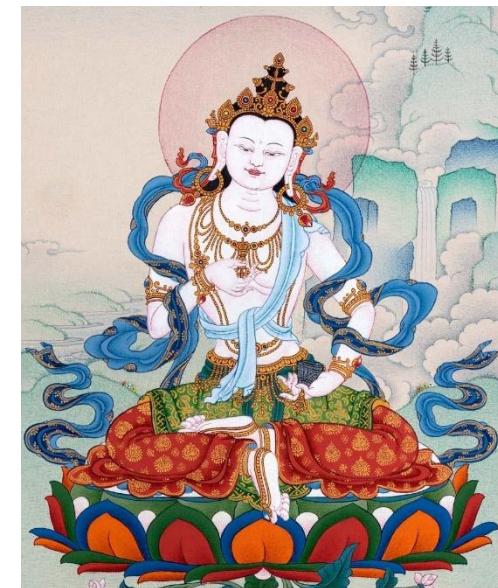
3. **All-pervasive wisdom**, that is the effortless by product of noticing and releasing confusion as it arises,



4. All-accomplishing wisdom, that is the effortless by product of noticing and releasing jealousy as it arises,



5. and Equalizing wisdom that is the effortless by product of noticing and releasing aversion as it arises.



In his right-hand Dor-je Sem-pa holds  
a diamond symbol  
(*Vaj-ra* in Sanskrit and *Dor-je* in Tibetan)

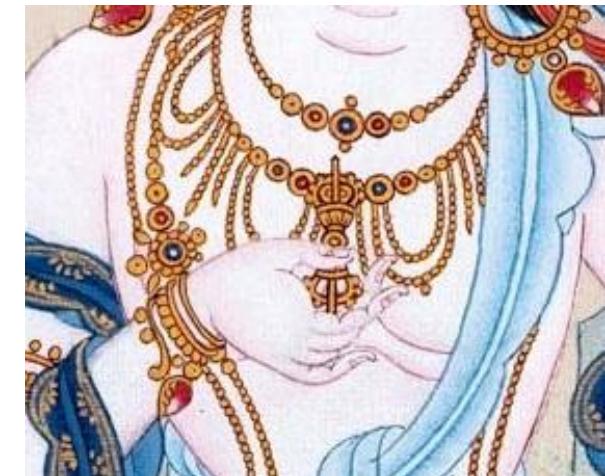
reminding us that  
during our inhalations



we have evolved to:

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

NOTICE



PERCEPTIONS such as:

1. Scents,
2. Flavors,
3. Sensations,
4. Sounds, and
5. Sights



EXPERIENCES such as:

1. Emotions,
2. Intentions,
3. Cognitions,
4. Recollections, and
5. Imaginings;



BASES of mindfulness such as:

1. the Mental,
2. the Interpersonal,
3. the Physical, and
4. the Circumstantial;



and DUALITIES such as:

1. the External and the Internal,
2. the Physical and the Mental,
3. the Pleasurable and the Painful,
4. the Interesting and the Boring,
5. the Glorious and the Grotesque.



In his **left**-hand Vaj-ra Sat-tva holds a bell (*Ghan-ta* in Sanskrit or *Dril-bu* in Tibetan) reminding us that during our exhalations

we're wired to physically **relax** and mentally **release** to such a degree that,



that which we noticed during our previous inhalation could literally feel as:

- LESS stressful,
- LESS permanent, and
- LESS defining as the fading tone of a bell;



and figuratively feel as non-graspable  
as a vast, empty void

like the illusion  
of the infinite azure sky



Easy Enlightenment

on a bright and beautiful  
cloudless morn

which although looks  
tantalizing to the eye



**feels non-graspable  
to the hand.**

By mastering  
this mindfulness and meditation  
to the point that we practice them:

- spontaneously,
- habitually,
- easily and
- effectively

we experience Vaj-ra Sat-tva's PURITY  
from the tyranny of:

- cowardice,
- cruelty,
- and competition.



This is why the Buddha taught  
mindfulness and **meditation**.

Λ



Easy Enlightenment  
SEVEN:  
*enlightenment factors*

Over multiple millennia  
many meditation manuals

have been attributed to Gau-ta-ma Buddha  
(who is also known as Shak-ya-mu-ni).

Some are enormous  
but my favorite is rather concise.

And yet, despite its brevity  
(*or maybe because of it*)  
it is profoundly effective.

# It was the “Mindfulness WITH breathing discourse”

*(known as the A-na-pa-na Sa-ti Sut-ta  
in the ancient dialect of Pa-li)*

that first introduced me  
to a rather compact set of instructions

known as the  
Seven Enlightenment Factors  
(or *Sat-ta Sam-boj-jha-nga*).

Perhaps this is why  
they have been embraced  
by the three primary sects  
of contemporary Buddhism:

- the The-ra-va-da,
- the Ma-ha-ya-na, and
- the Tan-tra-ya-na.

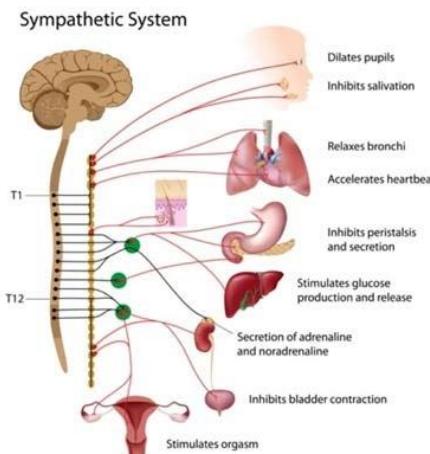
We practice the first  
enlightenment factor

of MINDFULNESS  
or Sa-ti

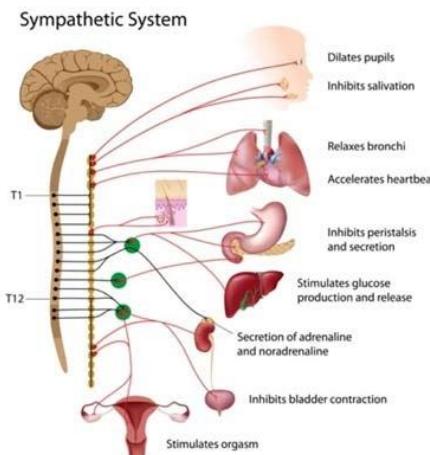
every time we notice:

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

during our inhalation



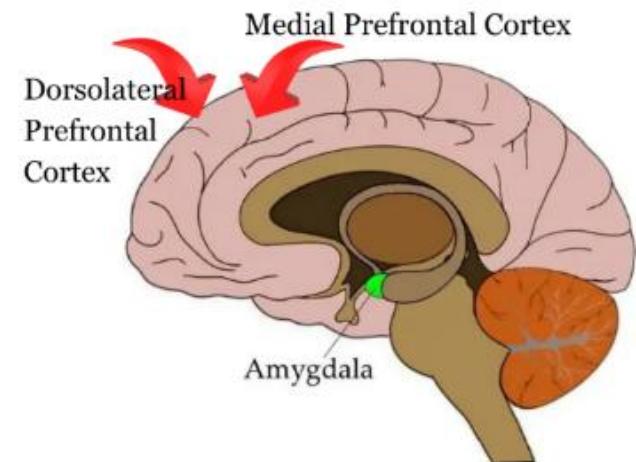
as silently and mentally we recite  
the demonstrative pronoun “*This.*”



It bears recalling  
that mindfulness  
is the polar opposite  
of concentration,

with its:

- rigidity and
- controlling tendencies.



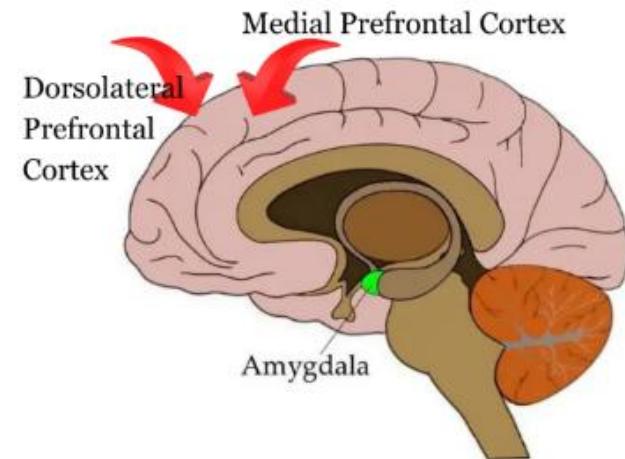
We practice the second  
enlightenment factor

of INVESTIGATION  
or Dham-ma-vi-cha-ya

every time  
we courageously defy our:

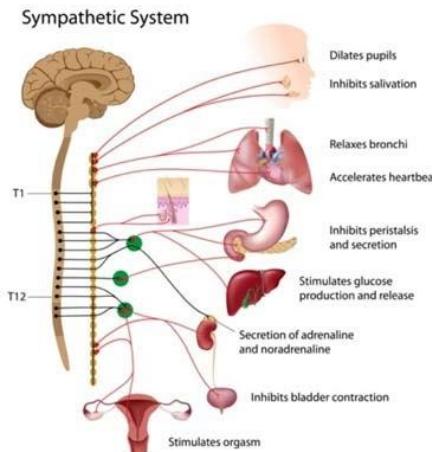
- fearful,
- defensive, and
- prideful tendencies

to act as our own press secretary  
forever photoshopping



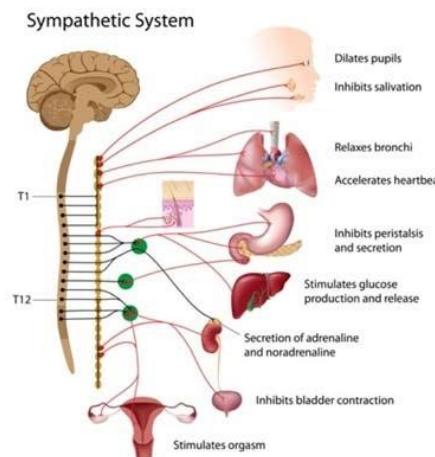
or editorializing the:

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



as well as the:

- emotions,
- intentions,
- thoughts,
- memories and
- imaginings...



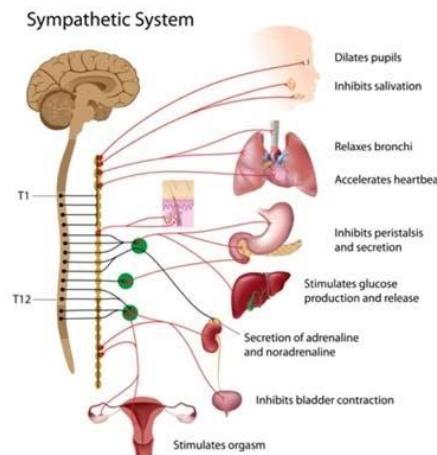
Easy Enlightenment

that seem to cartwheel  
across the metaphoric stage  
of our mind.



For we are called to be vulnerable to whatever comes up, be it:

- external or internal,
- physical or mental,
- pleasurable or painful,
- interesting or boring,
- glorious or grotesque.



We practice the third  
enlightenment factor

of ENERGY  
or Vi-ri-ya

every time we make  
the subtle adjustments  
to the variables of our life

that influence our mental lucidity  
and physical vitality

such as adjusting our practices of:

- sleep,
- exercise,
- recreation,
- sitting,
- and even breathing

as well as consuming a:

- whole-food,
- vegan
- diet.



We practice the fourth  
enlightenment factor

of JOY  
or Pi-ti

by sidestepping  
patriarchy's metaphoric  
minefield

of stoically  
gutting-it-out



by instead relying  
upon the two fringe benefits

of practicing  
both mindfulness and **meditation**  
every twelve hours or so.

The FIRST benefit  
is that we automatically generate

the highest love  
which is spontaneous and uncontrived

and SECOND is that our:

- choices,
- utterances, and
- deeds

flow

NOT from the extremes  
of being contrived or scattered

BUT rather from their mid-point:  
deeply **centered** spontaneity.

For this, my friends,  
is the font of enlightening joy.

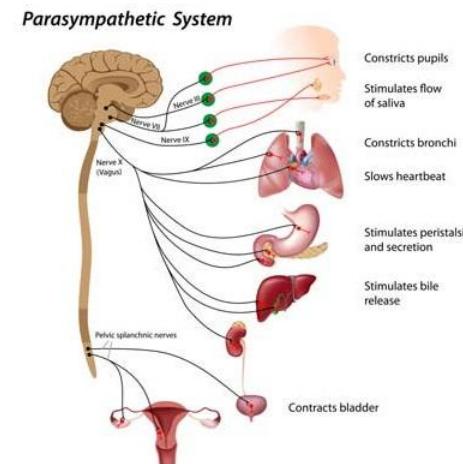
We practice the fifth  
enlightenment factor

of SERENITY  
or Pas-sad-dhi

Easy Enlightenment

by automatically relaxing  
in cooperation

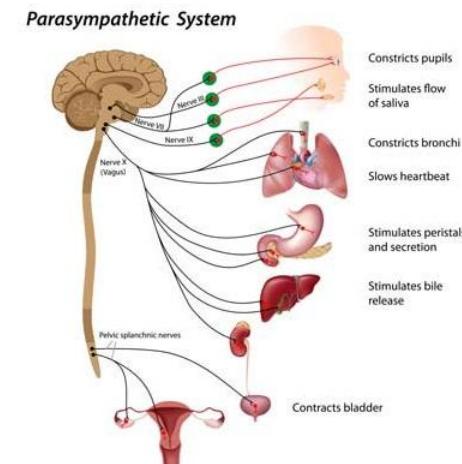
with our  
parasympathetic nervous system



## Easy Enlightenment

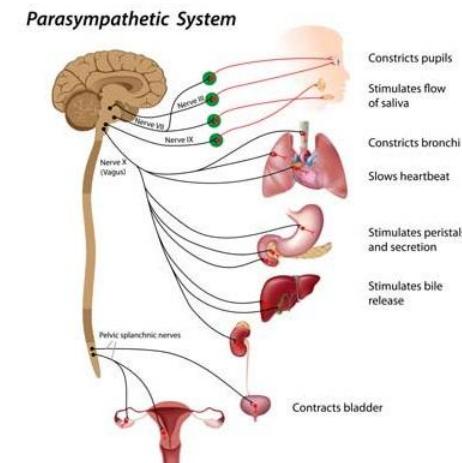
as silently and mentally  
we utter the verb “**ease**,”  
during each exhalation

for that is what  
we have evolved to do



NOT through brute force,  
BUT through placid cooperation

with the end bits  
of our spinal cord.

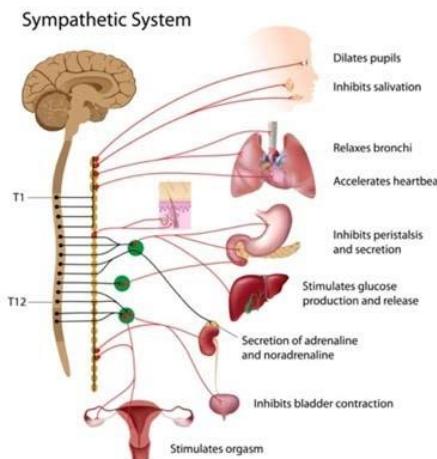


We practice the sixth  
enlightenment factor

of COALESCENCE  
or Sa-ma-dhi

Easy Enlightenment

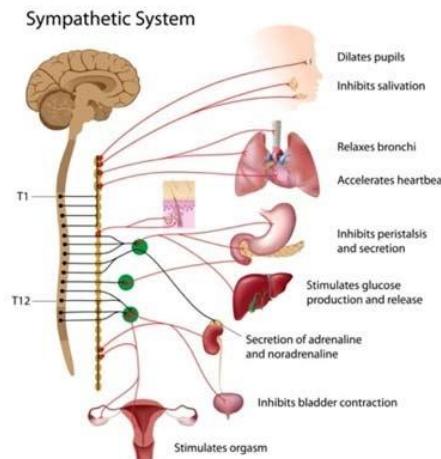
every time our inhalation  
gathers in our lungs...



as our:

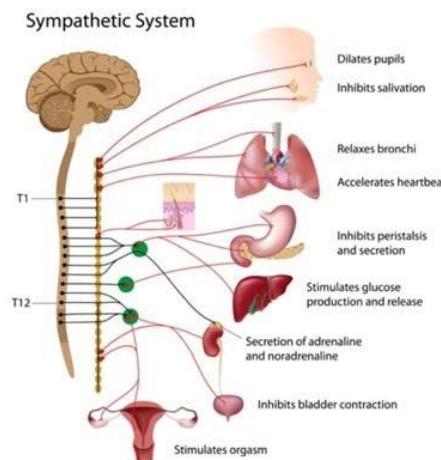
- vulnerable,
- passive**,
- visceral,
- random, and
- fleeting

awareness...



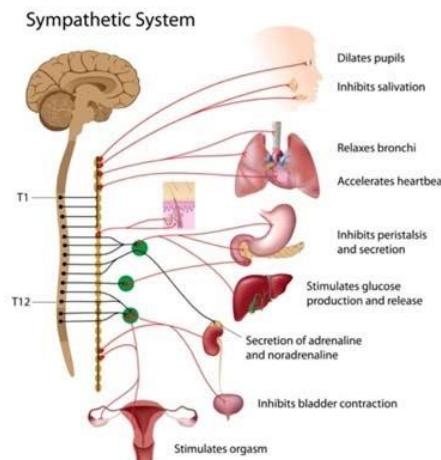
of:

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

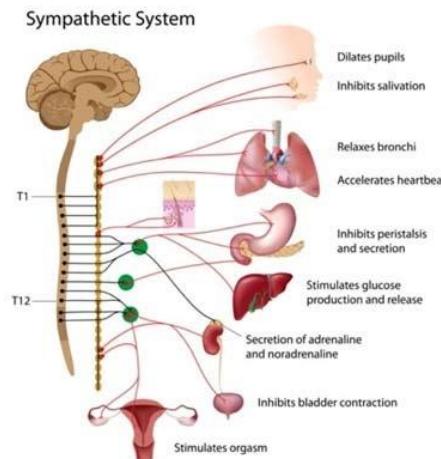


as well as:

- emotions,
- intentions,
- thoughts,
- memories, and
- imaginings...



likewise gather in our mind  
in reliance upon  
our sympathetic nervous system.



We practice the seventh  
enlightenment factor

of EQUANIMITY  
or U-pek-kha

when, as we **relax**  
into each exhalation

the dreads **and** desires we noticed  
during the previous inhalation

seem as if they are melting  
into the non-duality

of the fleeting non-graspability  
that feels:

- LESS stressful,
- LESS permanent, and
- LESS defining.

This is key to the Buddha's practice described as:

- Sa-ti Pas-sad-dhi,
- Ch'an, and
- A-ti Yo-ga

also known as simply  
mindfulness and **meditation.**

Λ



Easy Enlightenment  
FORGOTTEN  
*key to compassion*

In late-stage capitalism there are many  
who have a vested interest

in keeping us locked in the frenzy  
of various iterations  
of the kill or be killed mindset.

Come, let us wax  
subversive.

For although the United Nations  
explained it would take  
six billion dollars to end world hunger,

compassion is NOT an exclusive club  
with an entry fee  
or a two-drink minimum.

In-fact, some of the most  
compassionate things we could do  
merely involve our consumer choices.

Fifty percent of the Buddha's eight-fold path is comprised of:

- the mental kindness of intention,
- the interpersonal kindness of communication,
- the physical kindness of conduct, and
- the circumstantial kindness of commerce.

However, there is nothing kind  
about using our consumer choices  
to coerce an underpaid worker

to exploit (*no less slaughter*)  
living beings  
because we want a snack.

On average, world-wide, EVERY day  
a vast ocean of sentient beings  
is murdered,

more than:

- nine hundred thousand cows,
- one million four hundred thousand goats,
- one million seven hundred thousand sheep...

- three million eight hundred thousand pigs,
- twelve million ducks,
- two hundred and two million chickens,
- and hundreds of millions of fish.

Each of them yearning to live  
and NOT die,  
just. Like. Us.

Through the convenience  
a cruelty-free diet...

we get to exercise greater compassion:

- to the environment,
- to non-human animals, and
- (*if we consume a whole-food, vegan diet*)  
to this very body  
which supports our meditation.

And even though we could watch  
the video “Dominion”

and a hundred and one other videos  
that could pull at our heart strings

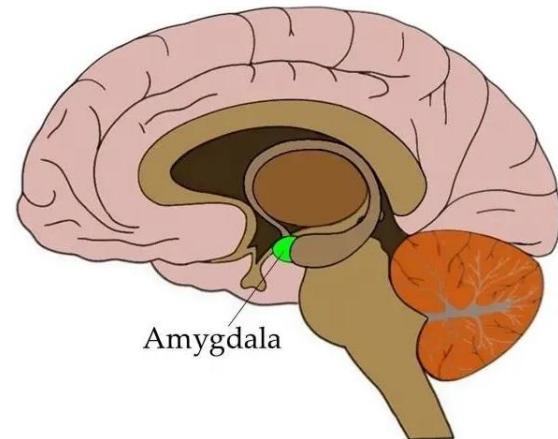
Easy Enlightenment

remember we are already  
wired to love.

Every time we put a rabbit and an apple  
in a play pen

the human child always pets the rabbit  
and eats the apple  
we are natural born herbivores.

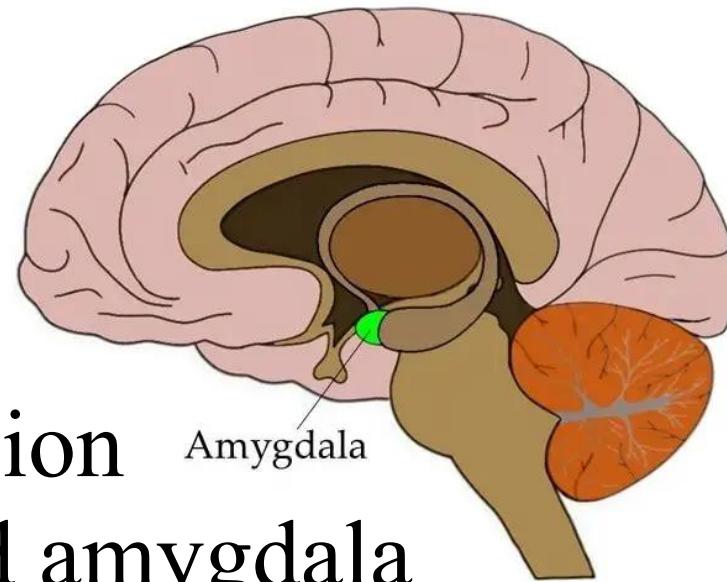
It is only our amygdala  
that makes us aggressive.



And the more we authentically practice  
mindfulness and meditation,

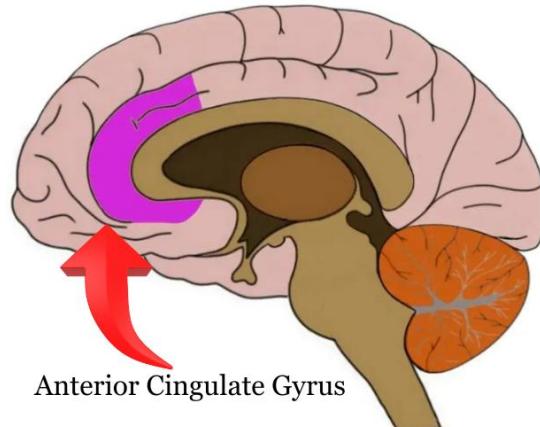
even as little  
as once every twelve hours or so,

the more we'll calm  
the anxiety and aggression  
of our survival-oriented amygdala



Easy Enlightenment

and stimulate the empathy  
of our anterior cingulate gyrus.



Anterior Cingulate Gyrus

This is why the Buddha taught  
mindfulness and meditation. Λ

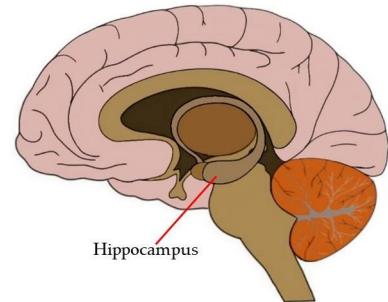


Easy Enlightenment  
PTSD  
*and brisk walking meditation*

Post Traumatic Stress Disorder  
is NOT uncommon amongst

veterans of foreign wars,  
no less, survivors of domestic violence.

In his book,  
“*Walking your Blues Away*,”  
Doctor Thom Hartmann, Ph.D.



explains how the chief culprit in PTSD as well as C-PTSD is the Hippocampus.

Much like the doorman,  
standing behind the velvet rope  
clutching a clipboard

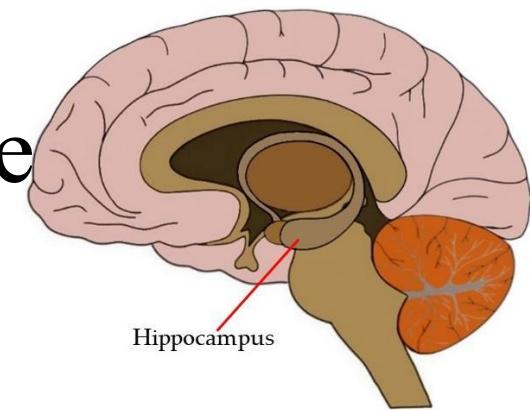
at the entrance to the hippest dance club  
on a Saturday night

who only deigns entrance  
to those who are:

- famous,
- beautiful,
- on his guest list,
- or who slip him a C-note;

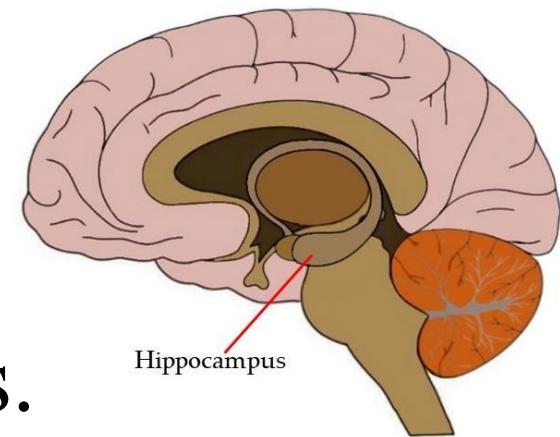
our friend the Hippocampus prevents certain perceptions from entering our memories' storage area

thus, forcing our mind to experience a past event as a present event: which is a definition of trauma.



Just as the sight of certain celebrities  
(or a C-note) could mollify  
even the most persnickety of doormen

there are physical strategies  
that could soothe our hippocampus.



ENTER: the magick of brisk,  
walking meditation.

WHERE to walk?  
Whether you are experiencing  
turmoil or disassociation

Easy Enlightenment

crossing the street  
is probably NOT a great idea.



It could therefore be best  
to simply walk around your block



over and over again  
until you feel a trifle better.

HOW to walk?

Briskly swing your arms  
asymmetrically with your legs



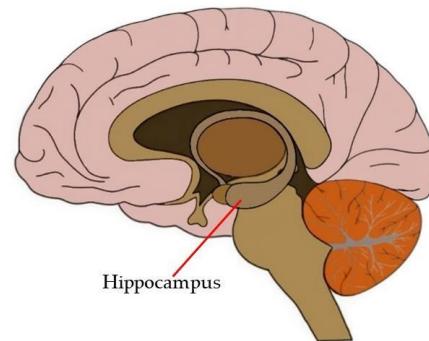
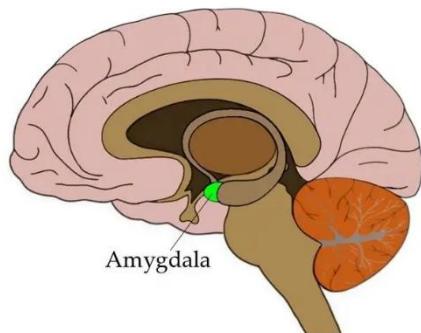
in the manner wherein you swing  
your left arm in sync with your right leg  
and right arm in sync with your left leg.

The greater the bend  
you maintain in your knees



the more your joints could  
thank you.

This asymmetry has a kneading effect upon our anxious amygdala and mnemonic hippocampus



the way a massage therapist might work a kink out of our shoulder.

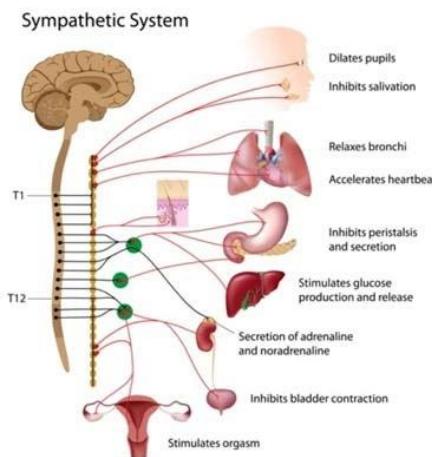


We could turbo-charge this process by incorporating

the following practice of mindfulness and **meditation**:

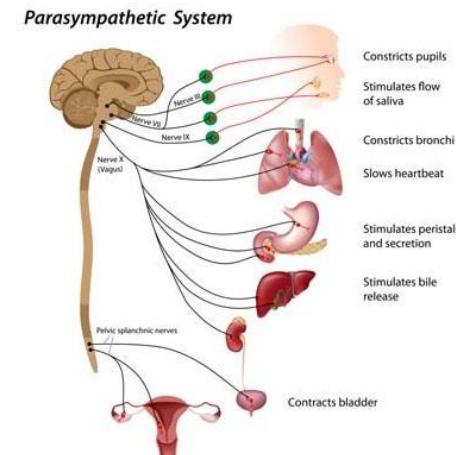
cooperating with  
our autonomic nervous system  
by silently and mentally reciting

the demonstrative pronoun “*This*”  
during each inhalation



as well as silently  
and mentally reciting

the one syllable verb “**ease**”  
during each exhalation.



No, the goal of this practice  
is NOT to destroy painful memories

but for our brain recategorize traumas  
FROM the ticking time bombs  
of intense present moment experiences



TO their defused counter-parts:  
dull and prone to fading.



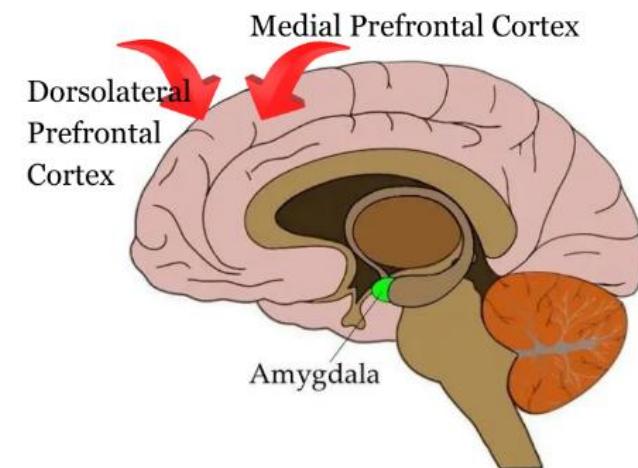
Thus, walking  
in the Buddha's footsteps

we too could experience  
the healing effect  
of mindfulness and meditation. Λ



Easy Enlightenment  
CONFUSION  
*surrounding mindfulness with breathing*

As we explored in an earlier chapter  
confusing concentration  
for mindfulness



is a mistake that could:

- fatigue our prefrontal cortex,
- increase our vulnerability to the symptoms of depression,
- trigger our amygdala,
- increase our anxiety and
- intensify aggression.

This confusion is compounded  
by folks who mistranslate  
A-na-pa-na Sa-ti

as “mindfulness OF breathing”  
instead of “mindfulness WITH breathing.”

Yes, this could sound  
like a trifling picayune

but upon deeper examination  
its importance could be apparent.

The phrase “mindfulness OF breathing”  
infers that mindfulness  
is actually concentration

which it most certainly  
is NOT.

The phrase  
“mindfulness **WITH** breathing,”  
however

reminds us to treat our respiration  
the way a piano student  
treats a metronome

and

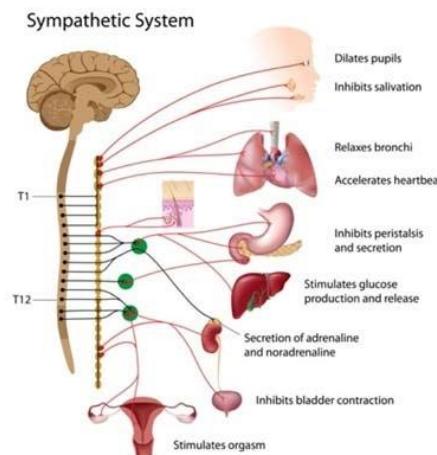
*(along with the coalescence of the  
sixth enlightenment factor)*

infers that every time  
our breath gathers in our lungs

# our Sympathetic nervous system

## NOTICES:

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

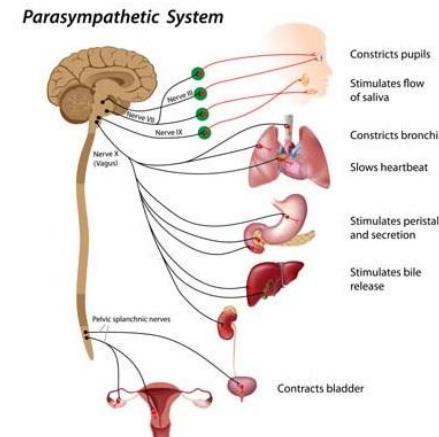


Once we move beyond  
the title of the discourse.

A careful study  
(*of the serene fifth enlightenment factors*)  
infers

that during each exhalation our parasympathetic nervous system is wired:

- to physically **relax** and
- mentally **release** to such a degree that,



that which we noticed  
during our previous inhalation  
could fleeting feel:

- less stressful,
- less permanent, and
- less defining.

The question is NOT  
one of doctrinal detail  
but whether a technique is:

- harmful
- or helpful

Easy Enlightenment

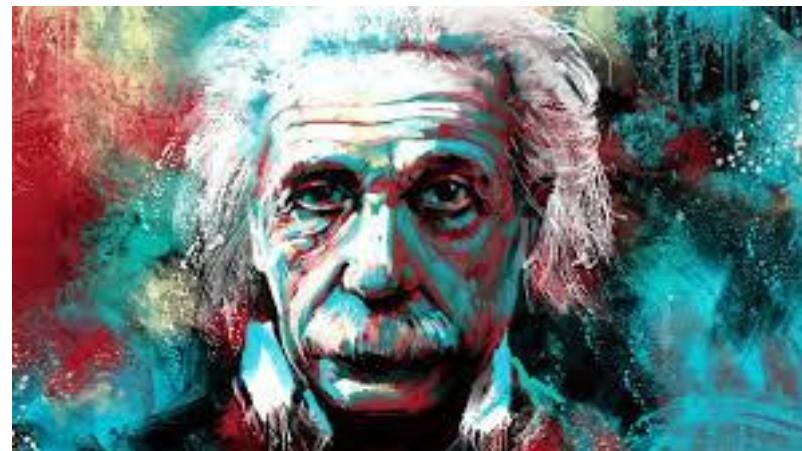
and whether one remains stuck  
or is, at long last, liberated.

This is why the Buddha taught  
mindfulness and meditation. Λ



Easy Enlightenment  
SUFFICIENCY  
*of mindfulness and meditation*

The Noble laureate Albert Einstein  
is said to have quipped,



“*Any intelligent fool  
can make things:*

- bigger,*
- more complex, and*
- more violent.*

*(However) it takes a touch of genius  
and a lot of courage  
to move in the opposite direction.”*

In a vast, ocean-like throng of:

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

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

fools

there are many who insist  
that ENLIGHTENMENT is attainable  
only for the special few,  
who:

- live in a special place,
- in a special time...

- with special companions, and
- who have received special teachings,
- from a special teacher

because they're so damned special  
(*and we are not*).

But that is NOT  
what the Buddha taught.

Real or archetypical,  
he taught that enlightenment  
was as simple

Easy Enlightenment

as mastering the eight-fold path,  
and that could be done

in as little as seven days.  
How egalitarian is that?

The keys to:

1. a right view that facilitates letting go,
2. kind
  - intentions,
  - communication,
  - conduct, as well as
  - commerce

3. and the effortless effort  
of having our  
•choices,  
•utterances, and  
•deeds  
flow from love's centered spontaneity

Easy Enlightenment

ARE simply the practices  
of mindfulness and **meditation.**



For, when practiced:

- enthusiastically,
- sustainably, and
- effectively

mindfulness and **meditation**  
are the spiritual equivalent  
of a Swiss army knife.



# In the golden age of proto-Buddhism

*(before the folly of institutionalism set in,  
like black mold  
infesting a cabin in the woods)*



the only teachings were:

- the four noble truths,
- the eight-fold path,
- the four bases of mindfulness, and
- the seven enlightenment factors

which contained  
the essence of all MORALITY:  
loving-kindness.



Remember, actively striving to:

- focus upon or
- analyze

loving kindness



could produce nothing more than a mere analog:

- pale, and
- flaccid, and
- worthless, and
- weak;



for the highest love  
(*spontaneous and uncontrived*)



is the effortless by product  
of mindfulness and **meditation**.

Yearning to do the loving thing  
is all well and fine,  
but how could we know:  
•what that right thing is...

- what the most-kind manner is in which to do it, and
- when the most-kind time is in which it, must be done?

Centered spontaneity!



When our:

- choices,
- utterances, and
- deeds

flow from centered spontaneity

*(which in turn is generated  
by our practice  
of mindfulness and **meditation**)*

love's kindness is as:

- natural,
- effortless and
- potent

as our next breath.



For those of us  
who feel keen to devote themselves  
to an:

- Ajahn,
- Roshi,
- Shifu, or
- Lama

our ultimate TEACHER  
is simply our  
mindfulness and **meditation.**

For the sole purpose  
of our outer teacher

is to acquaint us  
with the inner teacher;



which could be done  
in but a single sitting.



For those who are keen  
to make OFFERINGS  
there is no finer object of such gifts

than our teacher  
who is kind enough to give us instruction  
and answer our questions.

Although OPTIONAL donations  
could be lovely,

the greatest offering  
we could make to our teacher

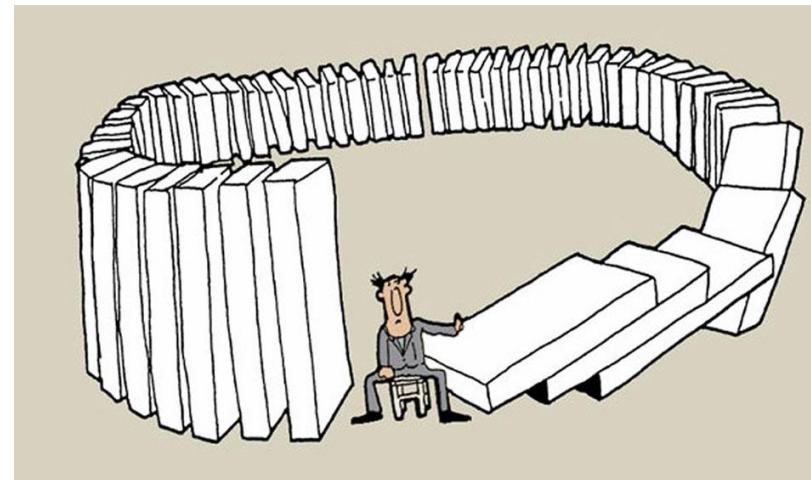
is none other than  
the enthusiastic and sustainable practice  
of their instructions;

whose essence is none other than  
mindfulness and meditation.



For those of us who long  
for the purification of our (*so called*)

Karmic-negativities  
and their propensities



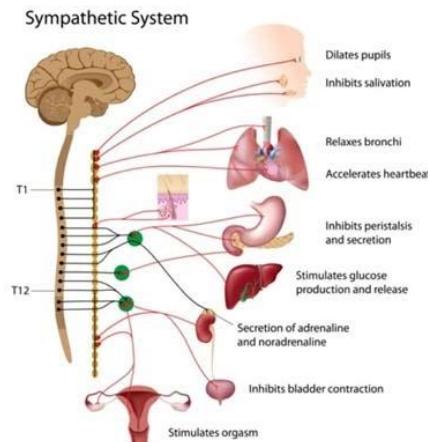
there is NO finer antidote  
than mindfulness and **meditation.**



For those of us  
who enthusiastically  
seek PROTECTION

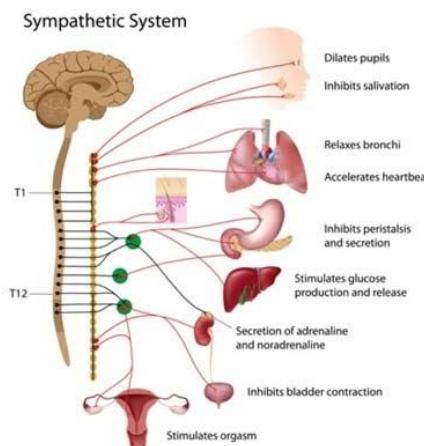
from the slings and arrows  
of outrageous fortune

there is no greater safety  
to be had  
than by passively noticing

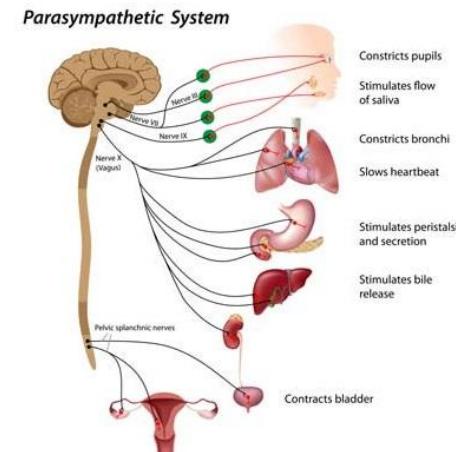


whatever  
past, present, or potential dreads  
spontaneously cartwheel

across the metaphoric stage of mind  
as we effortlessly sit in mindfulness



and then viscerally **relax**  
in harmony  
with meditation's next exhalation.



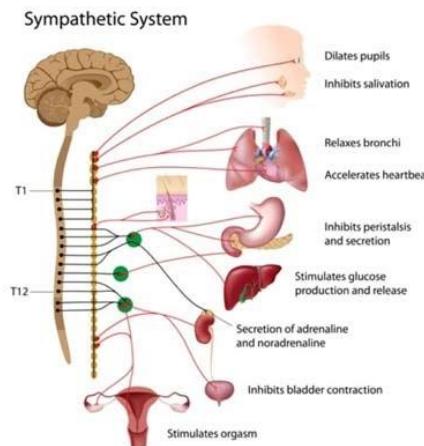
For those of us  
who are eager to MANIFEST  
the fulfillment of all our:

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

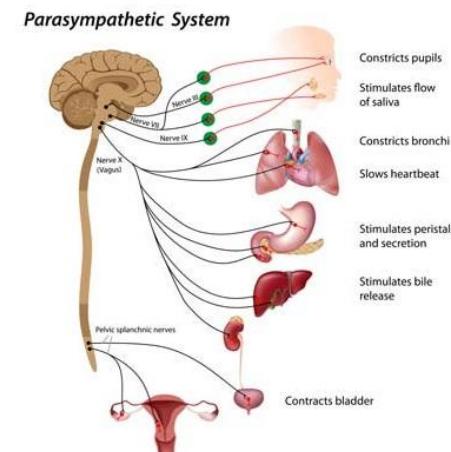
Easy Enlightenment

as we inhale we but only  
have to vulnerably notice  
our spontaneous and sundry desires

that dance like sugar plums  
in children's dreams



and meditatively **relax** and **release**  
as we breath out.

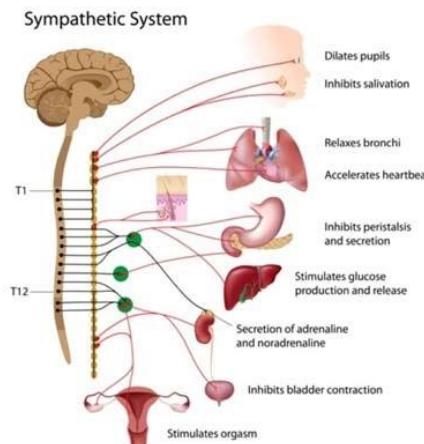


Recent centuries have seen a rise  
in the popularity of training

in the THREE MARKS of REALITY  
(or Ti-lak-kha-na).

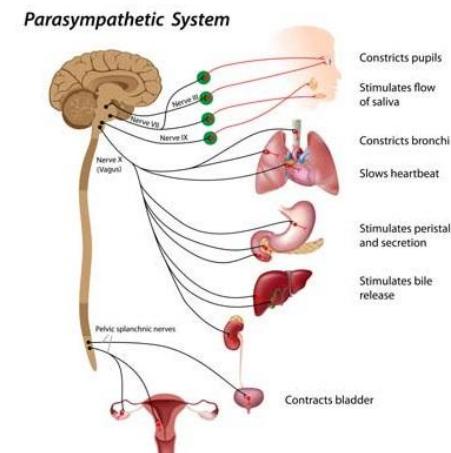
# Yet, as we sit in mindfulness (*once every twelve hours or so*)

we can NOT help but automatically  
notice, recall, or anticipate  
stress (*or Duk-kha*).



And as we meditatively **relax**  
into our exhalations

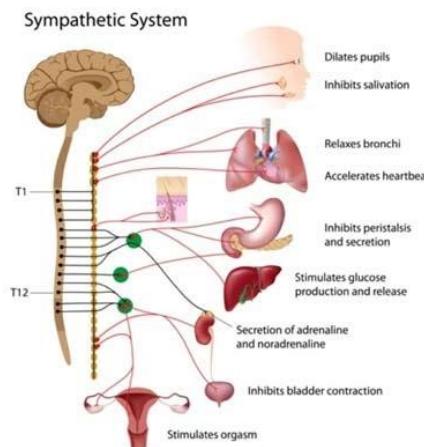
we cannot help  
but viscerally experience



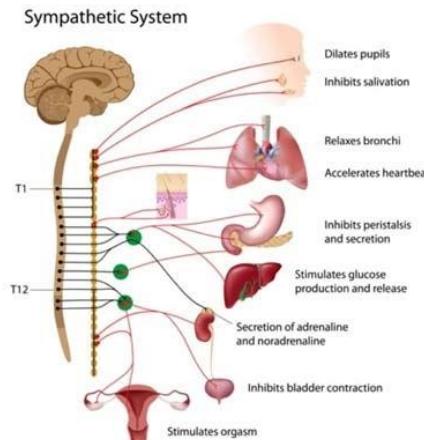
## Easy Enlightenment

how that which we noticed  
during our previous inhalation

could fleetingly feel  
temporary (*or A-nic-ca*)



and as non-graspable  
as if they simply  
did NOT define us (*or A-nat-ta*).



Even the tyranny exerted by  
the FIVE MENTAL POISONS  
over our:

- choices,
- utterances, and
- deeds

is easily tamed  
through mindfulness and **meditation**.

*FIRST*: as we meditatively **relax**  
into our exhalation

whatever *DREAD* we vulnerably noticed  
during our previous inhalation

Easy Enlightenment

could melt into the simplicity  
of Mirror-like wisdom.

*SECOND*: as we meditatively **release**  
into our exhalation

whatever *DESIRE* we passively noticed  
during our previous inhalation

Easy Enlightenment

could melt into the simplicity  
of Discerning-wisdom.

*THIRD: as we meditatively relax  
into our exhalation*

whatever *TURMOIL*  
we vulnerably noticed  
during our previous inhalation

Easy Enlightenment

could melt into the simplicity  
of All-pervading wisdom.

*FOURTH: as we meditatively release  
into our exhalation*

whatever *JEALOUSLY*  
we randomly noticed  
during our previous inhalation

Easy Enlightenment

could melt into the simplicity  
of All-accomplishing wisdom.

*FIFTH*: as we meditatively **relax**  
into our exhalation

whatever *PRIDE* we fleetingly noticed  
during our previous inhalation

Easy Enlightenment

could melt into the simplicity  
of Equalizing-wisdom.

Easy Enlightenment

Each complex life form  
upon this big blue marble,  
we call Earth

has evolved to be  
hedonistic at heart.

Yet NO thing, being, or phenomena  
could give us  
as much of the BLISS on tap

as that which is afforded  
by the easy practice  
of mindfulness and **meditation**.

Come, let us walk  
in the Buddha's footsteps

practicing  
mindfulness and meditation.

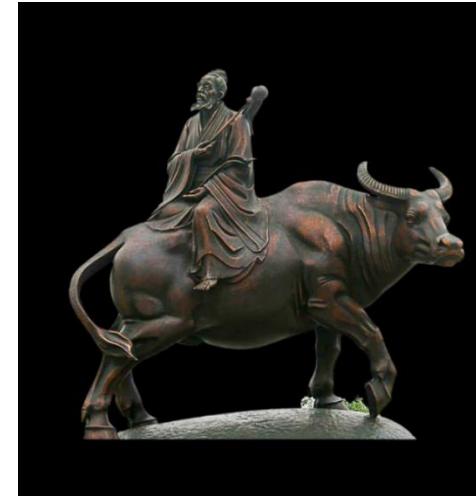
Λ



Easy Enlightenment  
SYMBOLISM  
*of the ox and the old teacher*

Consider, if you will, a great ox  
so enormous it dwarfs a bull.

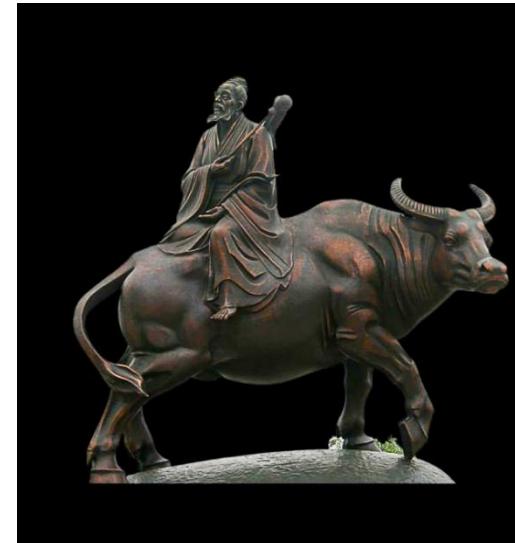
Perched upon his hind quarters  
sits a thin, old man.



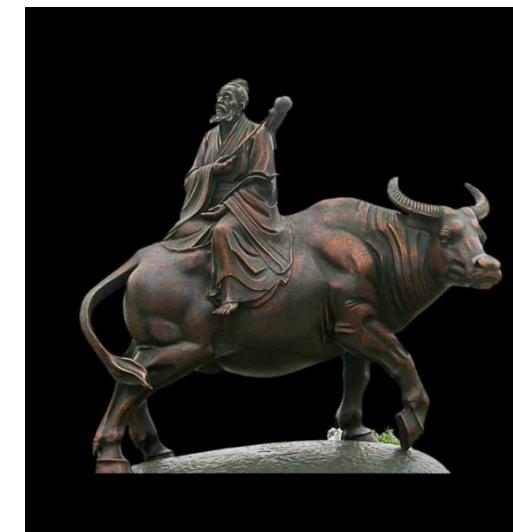
Easy Enlightenment

In the ox's mouth there is NO bit  
and upon his head there is NO bridal.

The wizened fellow  
holds NO rein,  
however does he direct the ox?

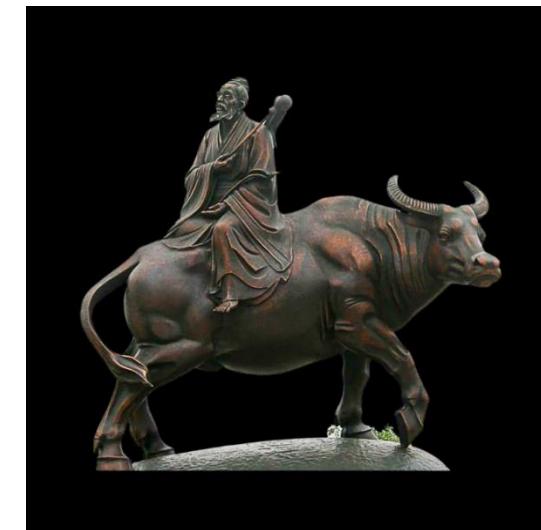


He does NOT.  
Rather, he is content  
to simply enjoy the ride.



By cultivating love's  
centered spontaneity

we too  
could go with the flow.



This is the effortless  
by product

of mindfulness  
and meditation.

Λ



Easy Enlightenment  
TEACHER:  
*training*

Patriarchal elitists have  
worked diligently to mystify

the process  
of becoming a meditation teacher.

Come let us take a good look  
at the, so called,  
man behind the curtain.

In many Theravadan traditions  
one has but  
to live as a monk for twelve years

in order to be considered  
a teacher.

In some Mahayana traditions  
one could study and meditate  
for many decades

waiting in vain  
for one's Shifu or Roshi  
to appoint one a teacher.

Biographies of some Zen masters  
tell dark tales  
of pettiness and favoritism.

In the Tibetan tradition  
anyone who completed a retreat

of three years, three months,  
three weeks, three days, and  
three hours was labeled as Lama.

The problem with that is two-fold:  
FIRST children of wealthy families  
could easily afford the expenses  
of such a retreat

whereas those of modest means  
could not.

Many decades ago I made lunch for a Tibetan monk of advancing years

who simply could not afford to attend retreat and thus complete his training.

Many Tibetans found a work-around  
to this financial elitism  
eschewing the monastery

*(to whom they paid room and board)*  
and live as a homeless,  
long-haired yogis.



Some of these were fortunate enough to find kind teachers

as well as survive both exposure and starvation.

The SECOND challenge  
to such a system is that

simply “doing one’s time”  
is NO guarantee of acquiring

the intellectual comprehension or spiritual maturation necessary to truly be of benefit to others.

An additional variable in Tibetan Buddhism are the titles of Geshe, Khenpo, or Khenchen

Easy Enlightenment

which although could be likened  
to a Doctorate of Divinity in the west

are less of a promise of both  
intellectual and spiritual mastery

and more of a commentary  
upon their effort, recall,  
and the wealth of their family.

Yong-jia Xuan-jue's  
“Song of Enlightenment” alludes to both

the three-year apprenticeship  
endured by novice monks

and the sad fact that NOT everybody  
benefits from such training.

As humanity perches upon  
the precipice of ecological collapse,

as well as both  
economic and militaristic barbarism

we stand in profound need of  
great meditation teachers

to help folks master the secular path  
of contentment, compassion,  
and cooperation.

Let us forget the myths spun  
by institutionalism

and harken to the wisdom  
of Proto-Buddhism.

In the penultimate passage  
of the Discourse on the Four Bases  
of Mindfulness (*or Sa-ti-pat-tha-na in Pali*)

the Buddha taught that his path could  
be mastered in as little as seven days.

The irony is that it could be easier to become a Buddha

than a fully qualified  
Dzok-chen Sem-de Lama  
or meditation teacher.

Both Malcome Gladwell as well as Brian Tracy insist that one

could master any discipline in as little as ten thousand hours.

Let us consider various ways  
to sustainably train  
both our intellectual mastery

as well as our spiritual maturity  
for ten thousand hours each.

The key to this endeavor  
is the practice of informal retreat.

Most students begin by attending my  
livestreams twice daily

whether live or recorded  
depending upon one's schedule  
and time-zone.

One could begin by attending  
no more than five minuets per class.

Each week one could add an additional five minutes.

Beginning with five minuets for each stream the first week,

ten minuets for each stream  
the second week,

fifteen minuets for each stream  
the third week,

until by the end of the twelfth week  
one's acclimated to comfortably  
attend for sixty minutes per livestream.

After cruising along in this manner  
for a month or two

one may flirt with the notion of practicing a one-day retreat once every three months or so.

After multiple decades of experimentation I have found the following schedule to be effective and sustainable.

4:30 am      wake

5:00 am      first study

6:00 am      first meditation

7:00 am      first break

9:00 am	second study
10:00 am	second meditation
11:00 am	second break
1:00 pm	third study
2:00 pm	third meditation
3:00 pm	third break

5:00 pm	final study
6:00 pm	final meditation
7:00 pm	final break

It is imperative to make the most of the four sets of two-hour breaks

to connect with one's:

- partner,
- children, and
- pets

thus, ensuring their:

- happiness and
- continued support  
of your spiritual training.

Do not be surprised if your first  
single-day-retreat  
is a rough ride.

But every bump is an education.  
Listen to your body,  
respect your needs,

jot down questions to ask  
during the next livestream you attend

and you could make the distinctions  
that could enhance

the pleasure and productivity  
of future single day retreats.

As the months,  
or maybe even years tick by,

our single day retreats  
could feel less arduous  
and more delightful

we could even find ourselves  
so looking forward to them

that we begin to practice them  
six times annually  
and eventually monthly.

This renegade lama considers a  
BO-DHI-SAT-TVA to merely be one

who feels defined by their practice  
of mindfulness and **meditation**

and a MONASTIC to simply be  
an individual who lives  
as if on personal retreat.

During one's first  
three-and-a-half-year retreat

spent collecting their  
five thousand hours  
of formal study

and an additional five thousand hours  
of formal practice

one could be considered  
an apprentice lama.

During the second  
three-and-a-half-year retreat  
when one is completing their

ten thousand hours of formal study  
and additional ten thousand hours  
of formal meditation

one could be thought of  
as a journeyman lama.

Once one has completed their  
second retreat  
and has demonstrated

both intellectual mastery as well as spiritual maturity one could rightly be described as a master lama.

In addition to mastering both the material as well as one's mind

Easy Enlightenment

it could be helpful to gain expertise in composition and public speaking.

Toward that end I encourage folks to read or listen to novels

composed by contemporary authors  
whose style of prose  
speaks to their heart

as well as attend  
local Toastmasters trainings.

Most people do not have  
the time and finances

to live as if on retreat  
for seven consecutive years.

If one merely studied for an hour  
and then meditated  
for an additional hour every morning

and likewise studied and meditated  
every evening then one could become  
a master lama in fourteen years.

Sadly, the United States of America  
has outlawed homelessness

forcing full time meditation students to:

- find a job,
- find a patron, or
- practice in prison.

Although there are many  
The-ra-va-dan Vi-ha-ras

and some Mahayana monasteries  
in North America

most of them have become bastions  
of yang's religious patriarchy

and as such take a dim view  
to those who are determined

to walk the path of being:

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

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

Over the past twenty-six centuries  
since the Buddha,  
there have been times and places

where it was sometimes more easy  
and other times more difficult  
to become a master lama.

Regardless of one's:

- age,
- health,
- gender,
- language, or
- land

a minority of folks  
have become master lamas.

The author of this book  
is quite disabled and supports himself,  
with the help of his domestic partner,

his relatives, and  
by relying on Medicare  
as well as Social Security: Disability;

and, sadly, at the time of this printing  
has not received sufficient patronage

as to provide would-be teacher trainees with the:

- food,
- clothing,
- shelter, or
- materials

they deserve.

However, I am happy to help you  
however I can  
through FREE:

- videos,
- livestreams,
- Q and A's, and
- PDFs

that you too  
could likewise help others

to master the Buddha's path  
of mindfulness and meditation.

Λ



Easy Enlightenment  
CONCLUSION

If you have any questions about Buddhist philosophy, meditation or the practice text in the appendix; do NOT hesitate



to type your question, in great detail, in the chat window of my next livestream.

[Linktr.ee/LamaJigmeG](https://linktr.ee/LamaJigmeG)

If you feel I have earned it  
you could support the kind works  
of the Buddha Joy Meditation School

on YouTube - [Youtube.com/@LamaJigmeG](https://www.youtube.com/@LamaJigmeG)

PayPal - [MeditateLikeAJedi.org/donate](https://www.meditatelikeajedi.org/donate)

or Patreon - [Patreon.com/MeditateLikeAJedi](https://www.patreon.com/MeditateLikeAJedi)

# Appendix

Easy Enlightenment  
Dzokchen Semde Lama: Jigme Gyatso's  
**Very Easy Meditation**  
visual aids  
24oct25a



# Sturgeon's Law

Ninety-percent of everything Sucks

Content

## **Yin's Spiritual Matriarchy**

**Flexible,**  
**Loving,**  
**Rational,**  
**Laid-back,**  
  
**Egalitarian,**  
**Lucid,**  
**Cooperative, &**  
**Kind**

Compassionate

## **Yang's Religious Patriarchy**

**Rigid,**  
**Fearful,**  
**Superstitious,**  
**Controlling,**  
  
**Elitist,**  
**Cryptic,**  
**Competitive, &**  
**Cruel**

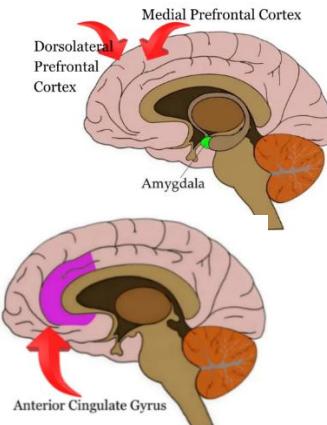
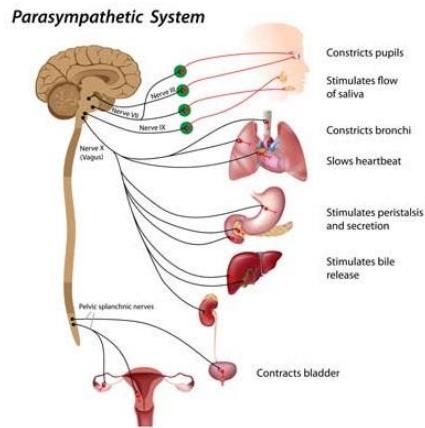
Cooperative

Cowardly

Cruel

Competitive

## Easy Enlightenment

*Ati-yoga's (Trekchöd's or Sutra-mahamudra's) Mindfulness and Meditation***Notice**

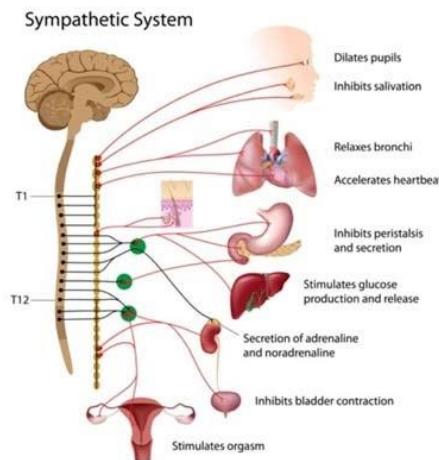
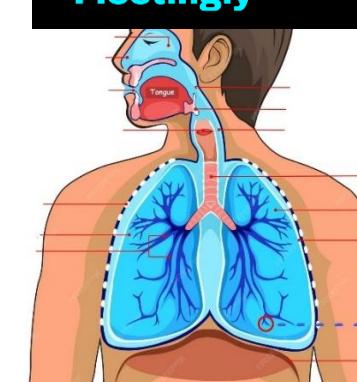
- Vulnerably,
- Passively,
- Viscerally,
- Randomly, and
- Fleetingly

*Mindfulness noticing inhalation*

*Meditation relaxing exhalation*

*Watch  
rest*

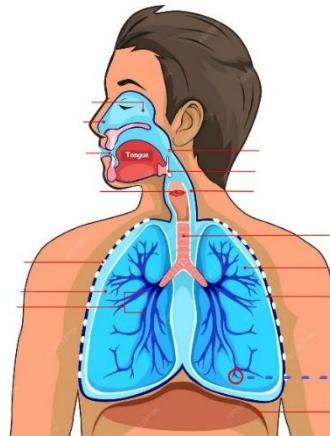
**Fleetingly LESS stressful, LESS permanent, and LESS defining**



## Easy Enlightenment

*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*

**As NON-graspable as**

**a Vast, Empty Void  
like the Illusion of the Infinite, Azure Sky**

*This  
ease*

## Easy Enlightenment

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



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



You and your questions  
are welcome to attend  
the twice daily livestreams  
[Youtube.com/@LamaJigmeG](https://Youtube.com/@LamaJigmeG)