

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



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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

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so that I could become your:

- Nerdy,
- Neurodivergent,
- guide to Nirvana. _^_

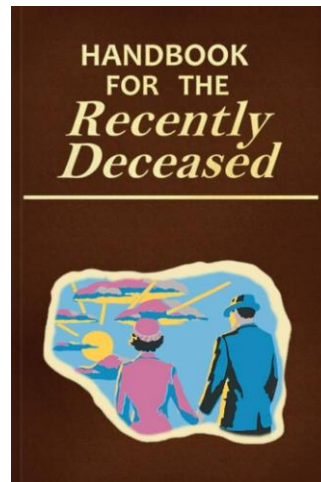


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GETTING

the most out of this meditation manual

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

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



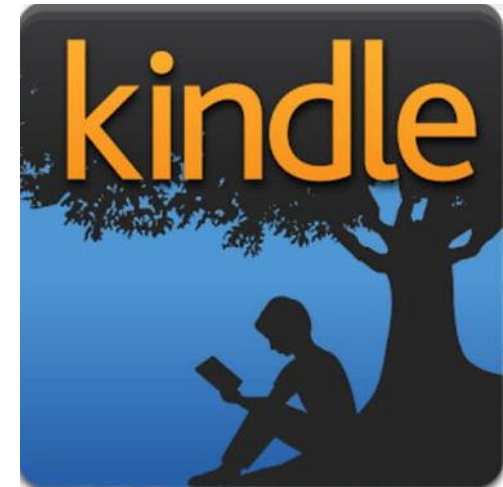
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to be read on your smart phone
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in the horizontal position.



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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



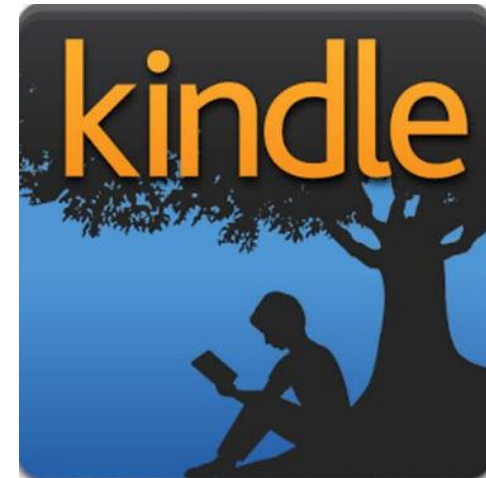
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while reading a meditation manual
because one's smartphone
consistently loses one's place.



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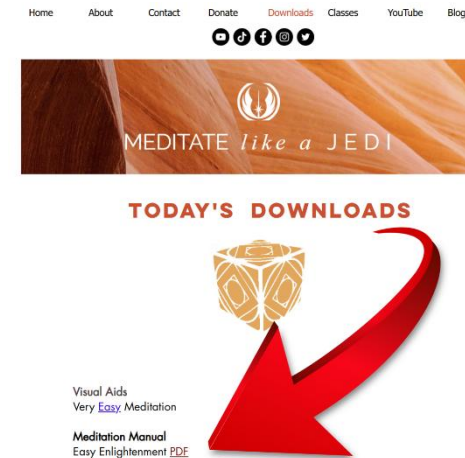
Search “Amazon Kindle”
in the search bar
of your smartphone’s app store
and download it right away.



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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.”



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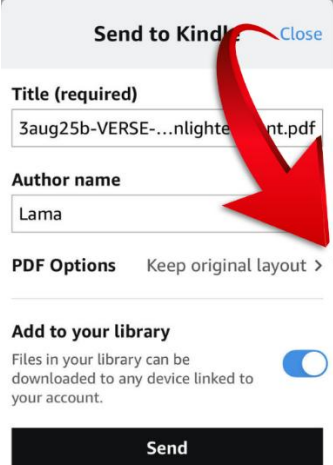
THIRD – tap the “Share” icon in the corner of your browser and then tap the “Kindle” icon.



iOS Share

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



The screenshot shows the 'Send to Kindle' dialog box. At the top, there is a 'Send to Kindle' button and a 'Close' link. Below this, there are input fields for 'Title (required)' and 'Author name'. The title field contains the text '3aug25b-VERSE-...nlightenment.pdf' and the author field contains 'Lama'. A red arrow points from the top right towards the 'PDF Options' section. The 'PDF Options' section has two tabs: 'Keep original layout' (selected) and 'Make layout adjustable'. Under the 'Keep original layout' tab, there is a description: 'Keeps page layouts and formatting as-is. Supports writing directly on the page with Kindle Scribe.' Under the 'Make layout adjustable' tab, there is a description: 'Enables adjustable font styles and sizes. Supports on-page writing with Active Canvas on Kindle Scribe; however, some formatting may be lost.' At the bottom, there is a 'Send' button.

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Author name
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☒ **Keep original layout**
Keeps page layouts and formatting as-is. Supports writing directly on the page with Kindle Scribe.

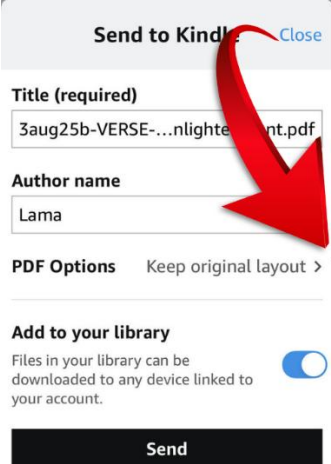
☐ **Make layout adjustable**
Enables adjustable font styles and sizes. Supports on-page writing with Active Canvas on Kindle Scribe; however, some formatting may be lost.

Send

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

and you
promptly lose your mind.



The screenshot shows the 'Send to Kindle' dialog box. At the top, there is a 'Send to Kindle' button and a 'Close' link. Below this, there are two input fields: 'Title (required)' with the text '3aug25b-VERSE-...nlighte...nt.pdf' and 'Author name' with the text 'Lama'. Underneath these fields is the 'PDF Options' section, which has a dropdown menu currently set to 'Keep original layout >'. To the right of this dropdown is a left-pointing arrow. Below the dropdown, there are two radio button options: 'Keep original layout' (which is selected) and 'Make layout adjustable'. Each option has a brief description. At the bottom of the dialog is a large black 'Send' button.

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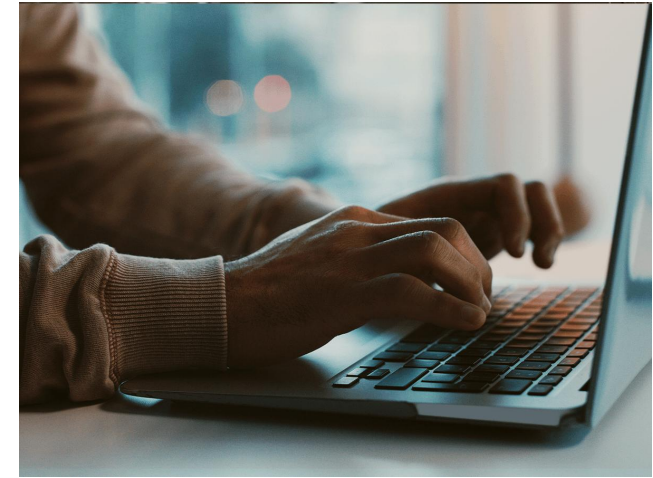
☒ **Keep original layout**
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FIFTH – think of this text
as less of a novel
and more of a meditation manual

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



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

- a conversational recitation or
- a melodious chant.



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SEVENTH – personally
I prefer transcription.

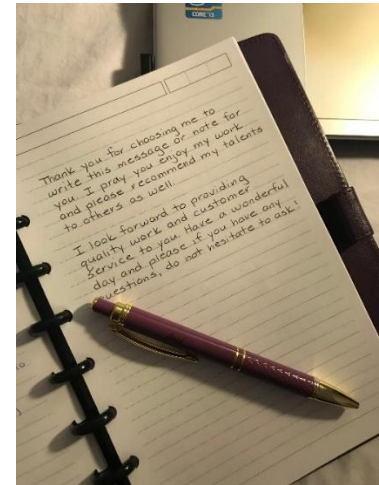
If you enjoy pen and paper
I would urge you
NOT to use cursive writing



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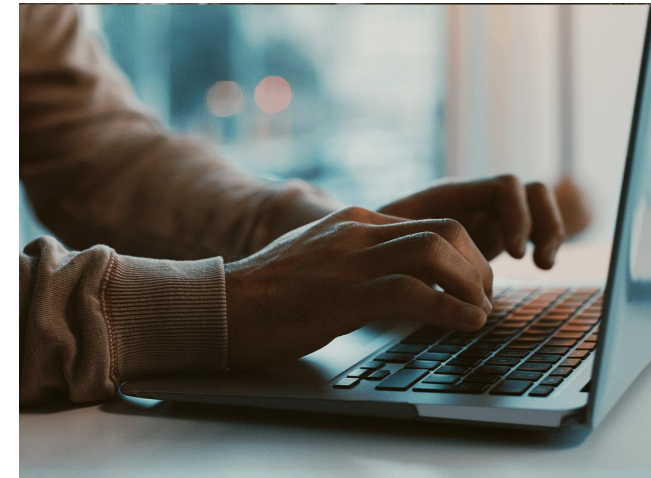
as there are some who feel
that is the modality
with which our subconscious
expresses itself.

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:

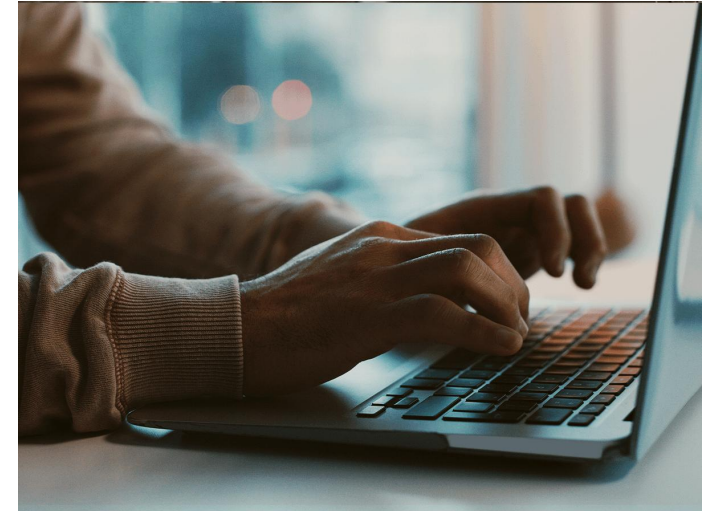
START by simply typing
the chapter in its entirety,
THEN return **to** the start
of your transcribed chapter



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

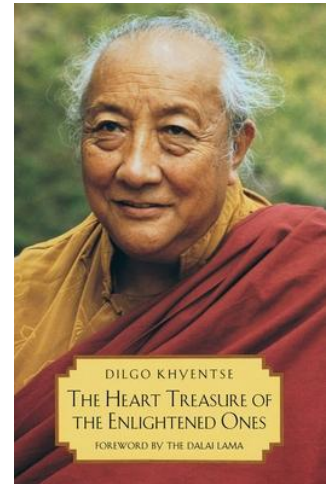
For manipulating the data,
in this manner,
could super-charge
our comprehension.



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

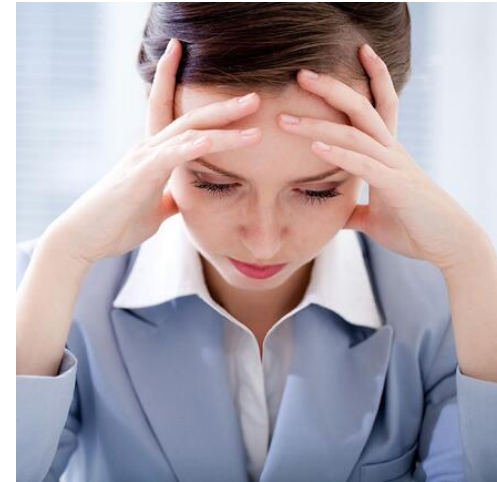
as well as Dilgo Khyentse Rinpoche,
the late, former head
of the Nyingma order
of Tibetan Buddhism.



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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**.

^



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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.

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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.

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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**.

^



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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.

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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.

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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,



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

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



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

^

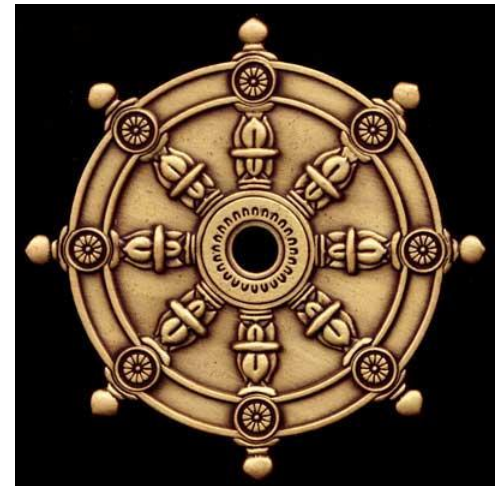


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BUDDHA's
one stop shopping

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?

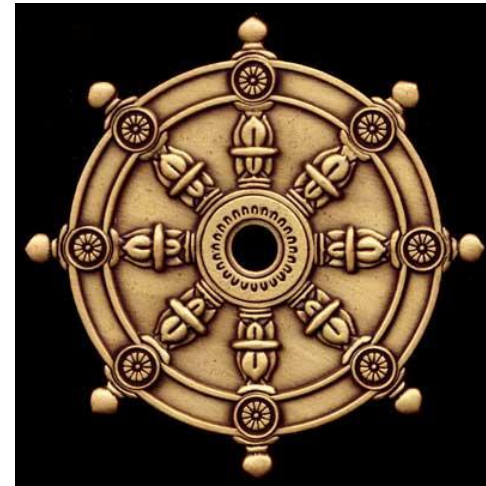
The Buddha's eight-fold path.

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?



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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.



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

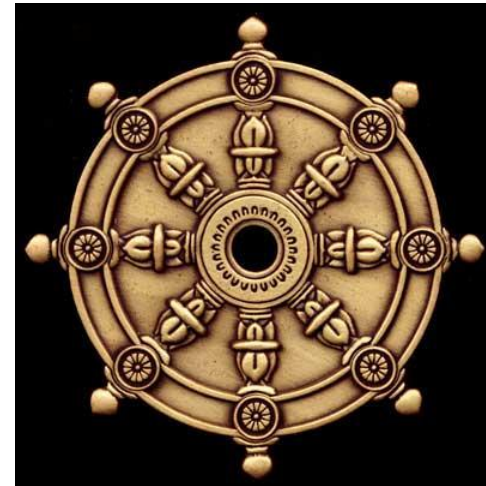
and when practiced correctly
they are the key
to the remainder of the path.



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

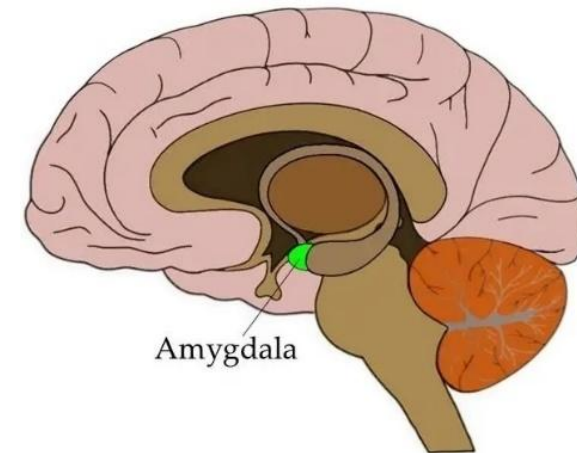
the cogs and gears of the Buddha's
metaphoric enlightenment machine.



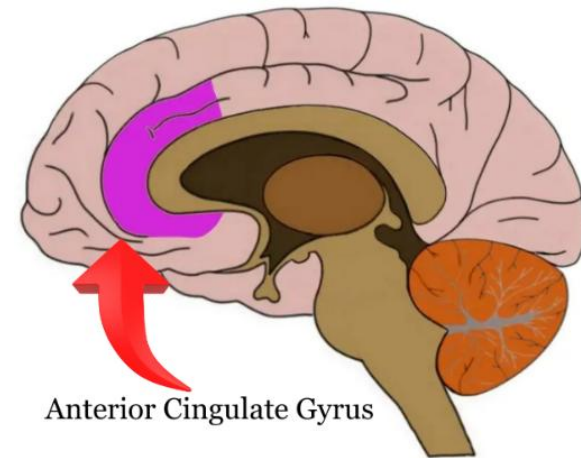
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When practiced authentically
mindfulness and **meditation**

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

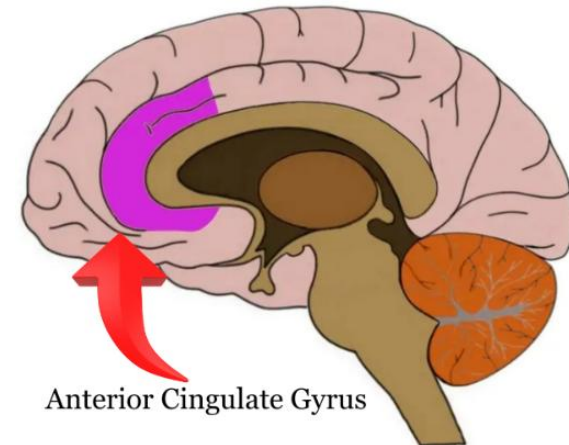


and stimulate
our anterior cingulate gyrus



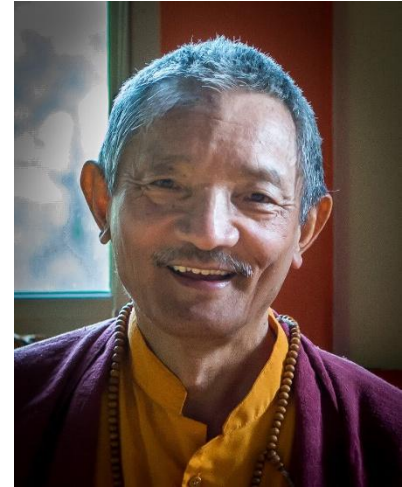
which functions
as the hub of our mirror neurons,

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



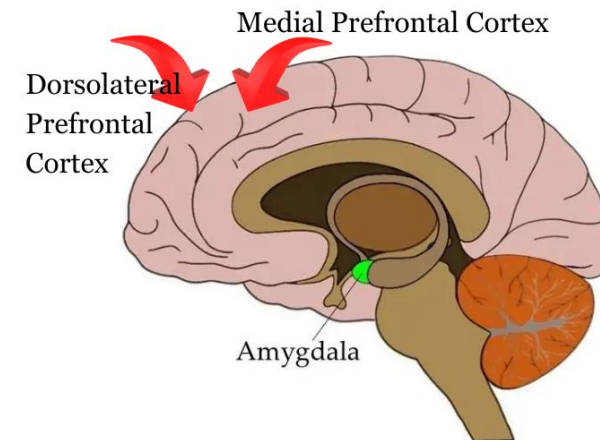
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This is why the late Tulku Thondup
insisted that the highest love



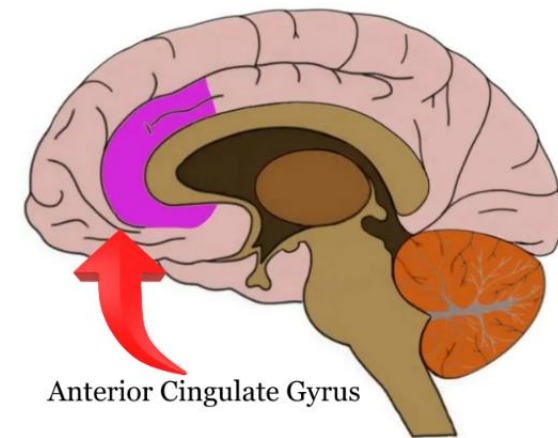
was NOT the result
of focus or analysis

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



The significance of this
cannot be overstated

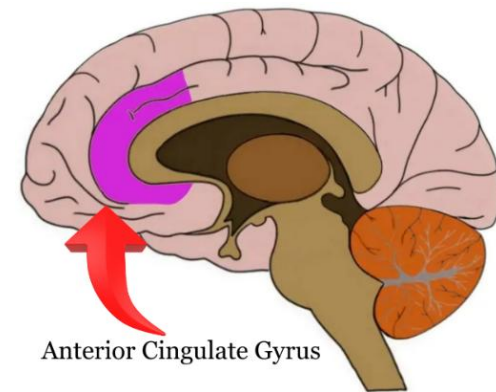
for loving-kindness
comprises fifty percent



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of the Buddha's eight-fold path:

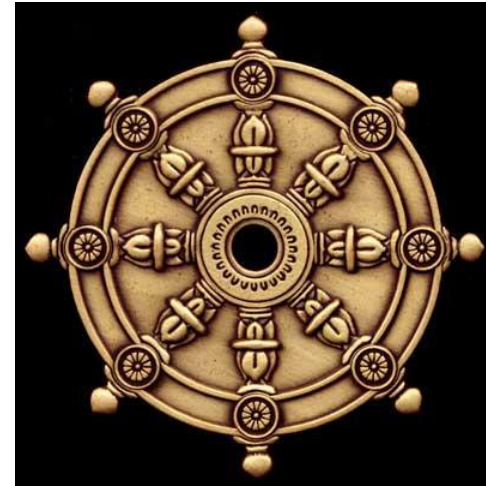
- the SECOND fold's kind intention,
- the THIRD fold's kind communication,
- the FOURTH fold's kind conduct, and
- the FIFTH fold's kind commerce.



Persist in the:

- consistent,
- enthusiastic, and
- correct

practice of mindfulness
as well as **meditation**



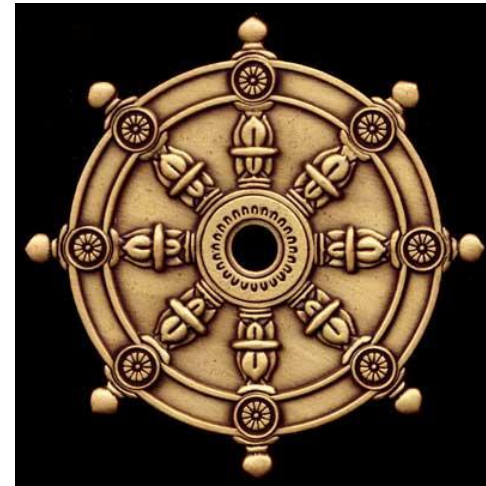
and we could find that our:

- choices,
- utterances, and
- deeds



flow from the right
(*or effortless*) effort

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



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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.

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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?*”

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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?



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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*)



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



in as little as:

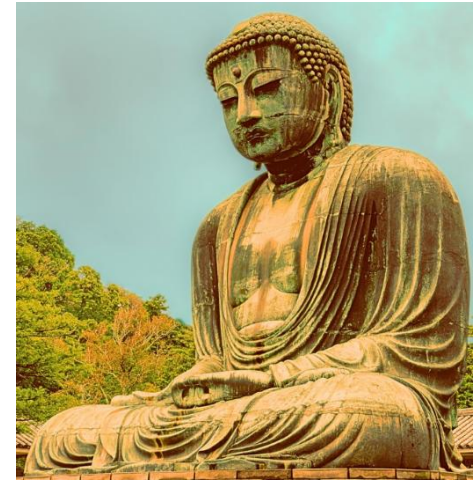
- seven years,
- seven quarters,
- seven months,
- seven fortnights,
- seven weeks, **or** even just
- seven days.



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

^



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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.

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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

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

Statistically the majority
of meditation teachers

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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-pas-sa-na...

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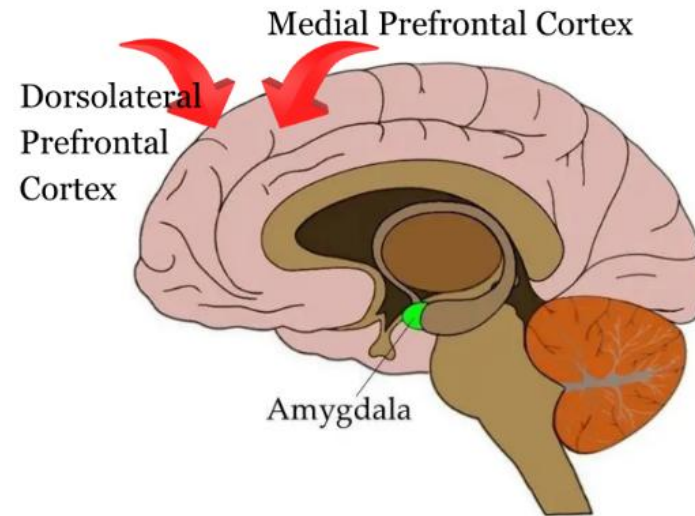
- Sa-ma-tha,
- concentration,
- focus, or
- even mindfulness

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

The ONLY way to practice:

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

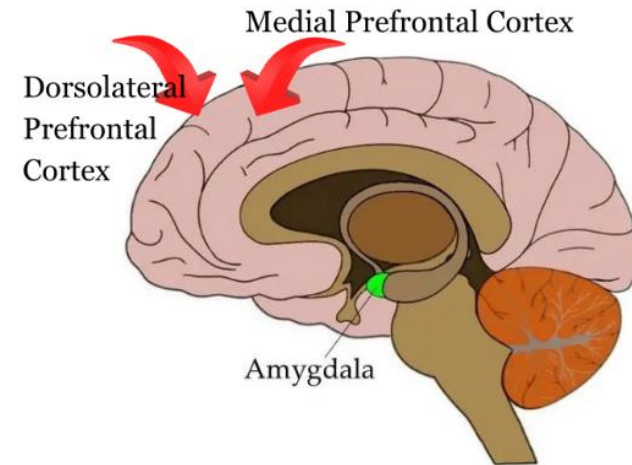
is to rely upon discrete neural pathways such as those found



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*).

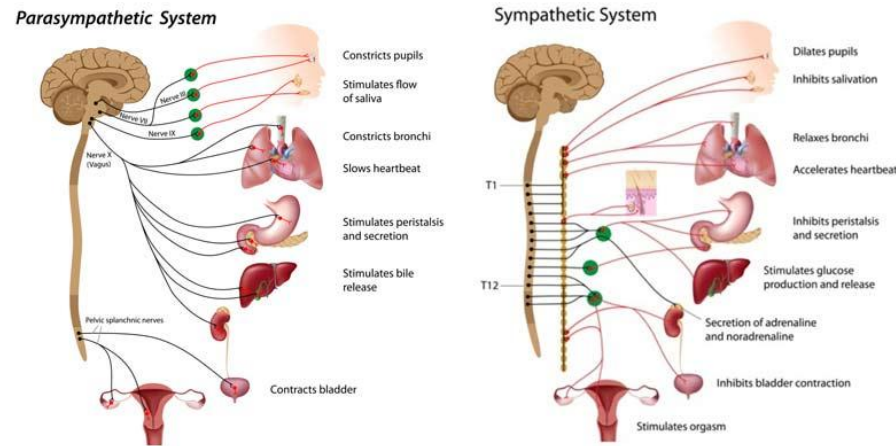


This is clearly antithetical to the:

- peace and
- love

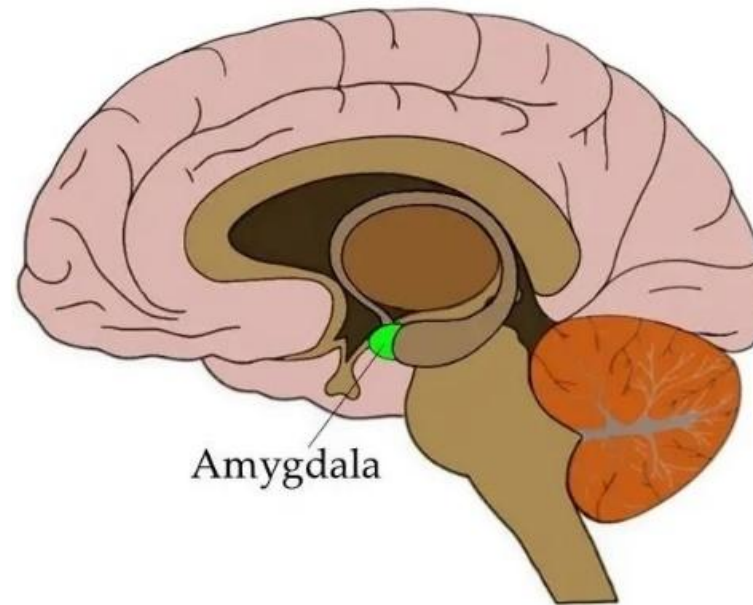
that that could make life
so fulfilling.

Far better it is
to practice mindfulness and **meditation**



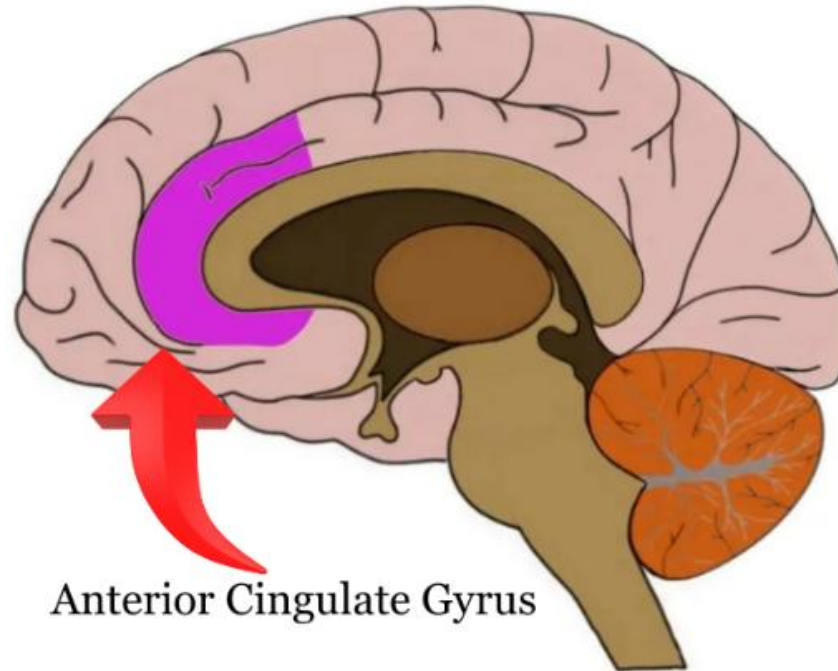
in reliance upon the two branches
of our Autonomic Nervous System.

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



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as well as stimulate the empathy
our Anterior Cingulate Gyrus.



With consistency it could even cause
our:

- choices,
- utterances, and
- deeds

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

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

Λ



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The Right Way
to meditate

Nothing dispels the:

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

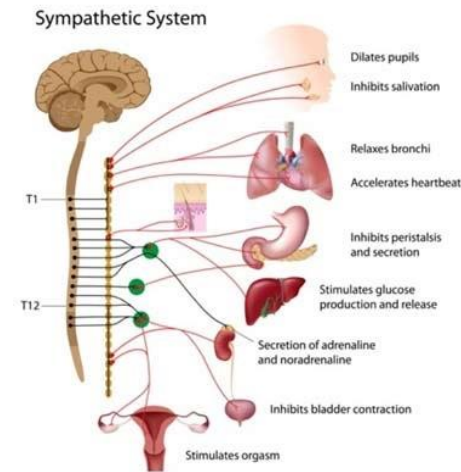
surrounding
mindfulness and **meditation**
quite. Like. Neuroscience.

Let us begin by considering
MINDFULNESS.

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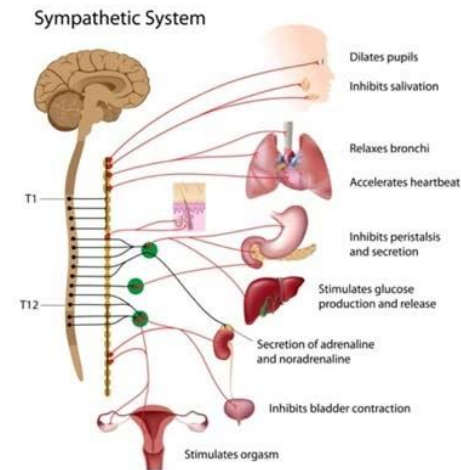
Every time we inhale
we are wired to access
the sympathetic nervous system

ensconced within the middle third
of our spinal cord.



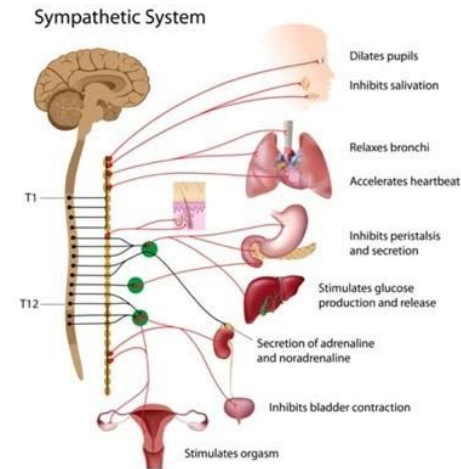
Easy Enlightenment

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...

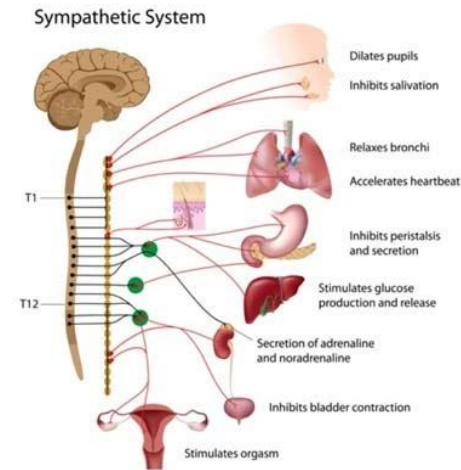
- sensations,
 - flavors,
 - scents,
- and the like.

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?

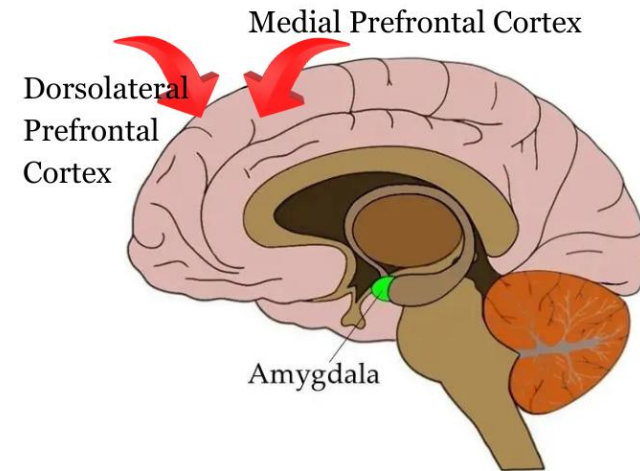


Every time we
silently and mentally recite

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.

Easy Enlightenment

With each inhalation
we are wired to notice

all manner of things:

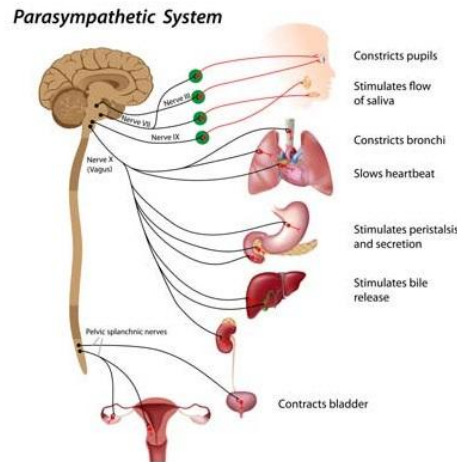
- from the internal to the external,
- from the physical to the mental,
- from the pleasurable to the painful,
- from the interesting to the boring,
- from the glorious to the grotesque.

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

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

Easy Enlightenment

Each time we exhale
we are wired

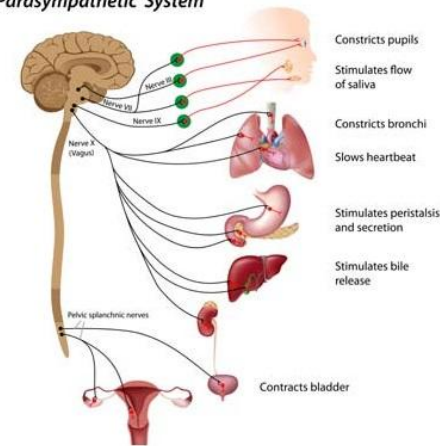


to effortlessly and automatically access
our Parasympathetic Nervous System

Easy Enlightenment

which is divided between
the lower third and the upper third

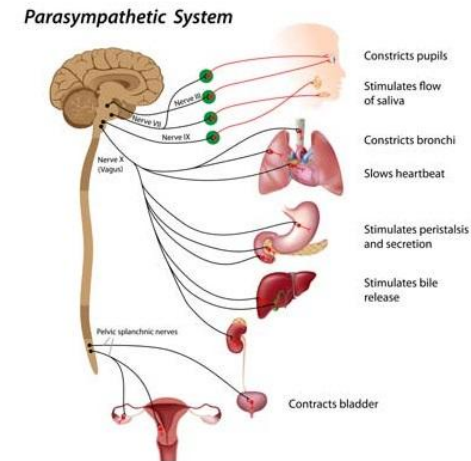
of that same spinal cord
we mentioned previously
like bookends.

Parasympathetic System

Easy Enlightenment

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?”*

Easy Enlightenment

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

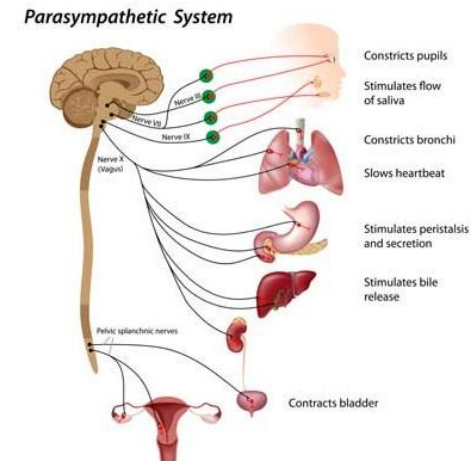
when seen
through a flexible
world view

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*



Easy Enlightenment

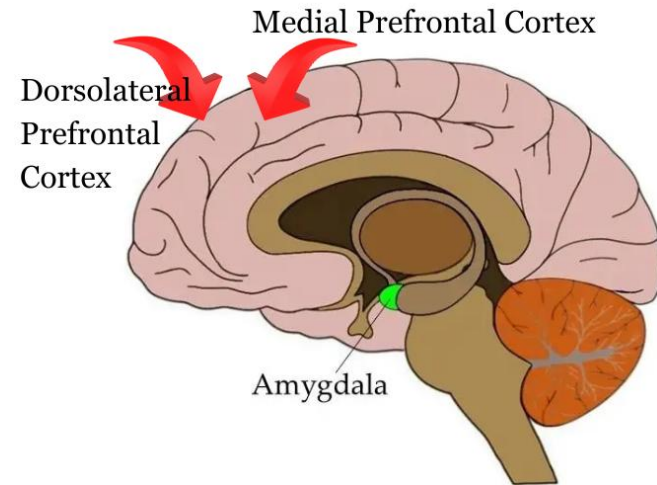
*then why bother sitting
in mindfulness and **meditation**
every twelve hours or so? ”*

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.

Easy Enlightenment

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.

Easy Enlightenment

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

^



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.

Easy Enlightenment

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.

Easy Enlightenment

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**.

Easy Enlightenment

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.

Easy Enlightenment

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

to its LITTLE finger's
lower set of creases.



Easy Enlightenment

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

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



Easy Enlightenment

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

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



Easy Enlightenment

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

up to its little finger's
tip.



Easy Enlightenment

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

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



Easy Enlightenment

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

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



Easy Enlightenment

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

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



Easy Enlightenment

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

up to its RING finger's
tip.



Easy Enlightenment

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

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



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.



Easy Enlightenment

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

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



Easy Enlightenment

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

up to its MIDDLE finger's
tip.



Easy Enlightenment

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

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



Easy Enlightenment

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

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



Easy Enlightenment

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.

Easy Enlightenment

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

Easy Enlightenment

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



Easy Enlightenment

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.



Easy Enlightenment

Although these actions
might NOT bestow upon us

the miraculous powers
of a George Lucas
fever dream



Easy Enlightenment

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?

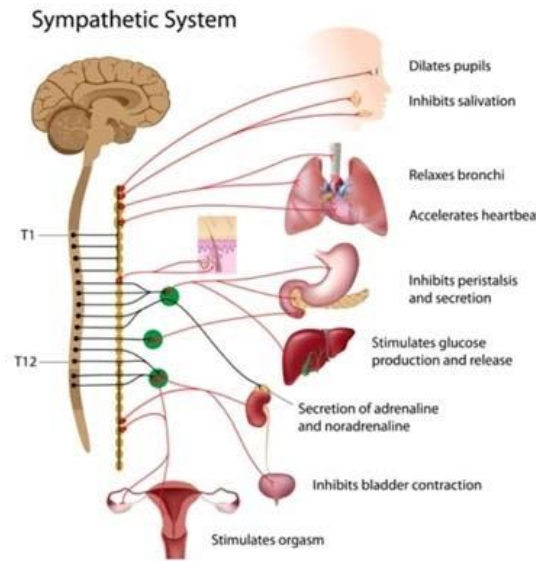
One of the many advantages
of living in this age is
that medical professionals have access

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

Functional Magnetic
Resonance Imaging
(or fMRI) studies have revealed

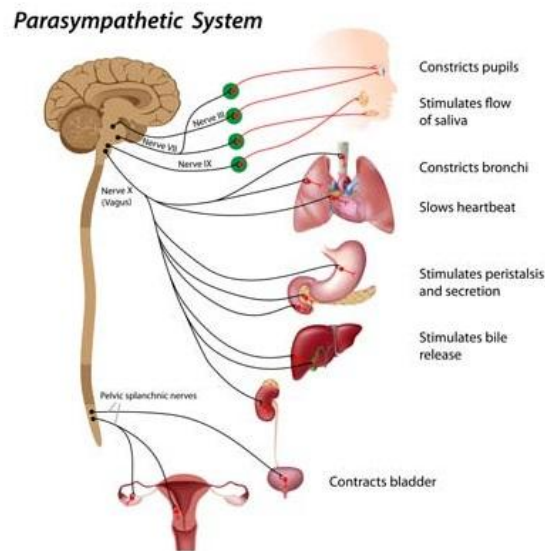
Easy Enlightenment

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

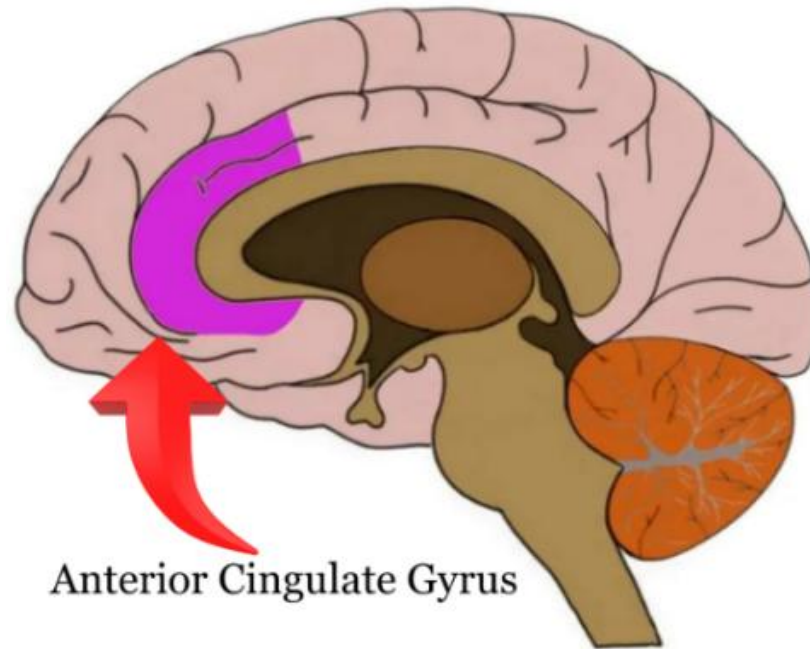


Easy Enlightenment

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



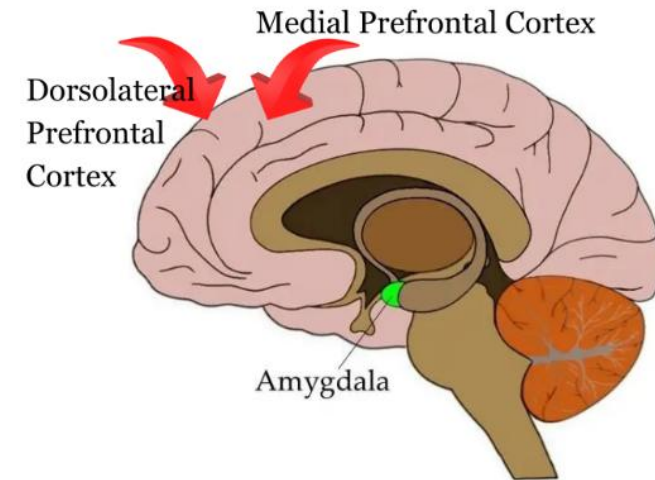
and our Anterior Cingulate Gyrus
that is the seat of our loving-kindness
(*or Met-ta*).



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,

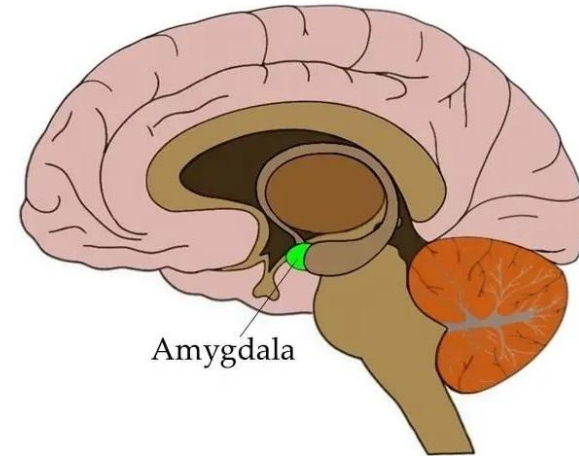
so too is the abuse
of our Prefrontal Cortex
(*the seat of analysis as well as focus*)



Easy Enlightenment

and our Amygdala
(the seat of anxiety and aggression)

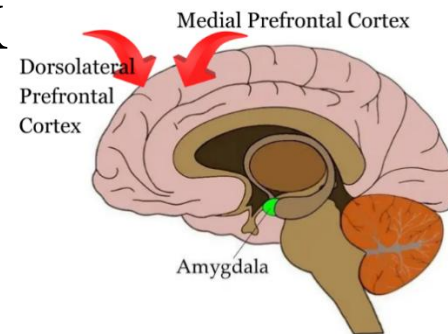
the opponents to the mechanism
of our Buddha Nature.



Easy Enlightenment

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.



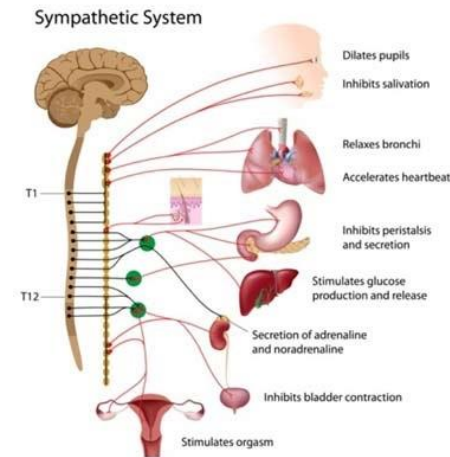
Easy Enlightenment

The solution to this dilemma
is two-fold.

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

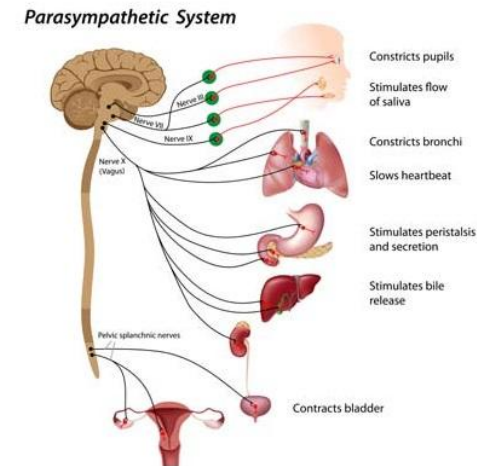
is to **passively** allow
our Sympathetic Nervous System

to MINDFULLY watch
during our inhalations



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

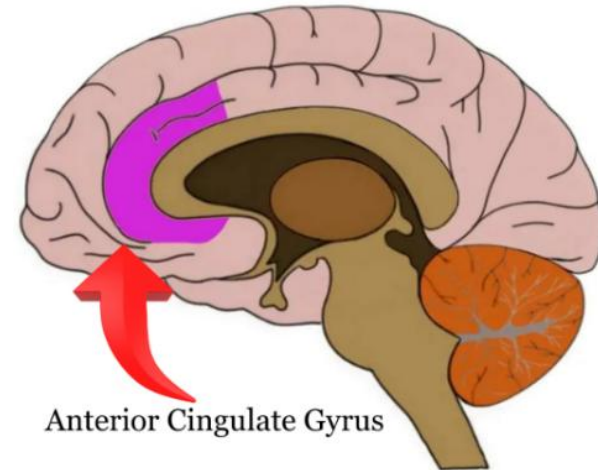
MEDITATIVELY rest
during our exhalations.



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.



Easy Enlightenment

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

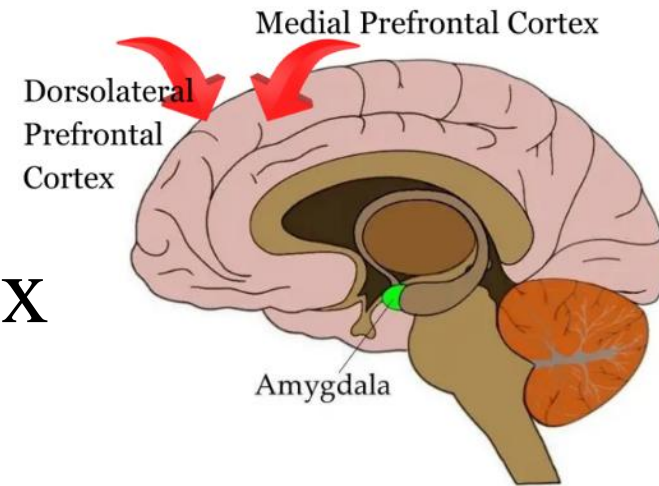
- choices,
- utterances, and
- deeds

could begin to flow

Easy Enlightenment

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.



Easy Enlightenment

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*)

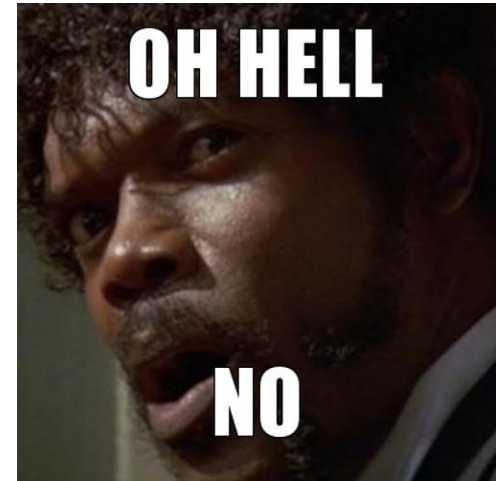
how are we to know
upon which teacher or technique
we should rely?

Should we rely upon the teacher
with the greatest:

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

Easy Enlightenment

- 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.

Easy Enlightenment

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.



Easy Enlightenment

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?”*



Easy Enlightenment

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



Easy Enlightenment

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.

Easy Enlightenment

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



Easy Enlightenment

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



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

Easy Enlightenment

For although TRULY
optional donations
could be lovely



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

Easy Enlightenment

If we wish to follow in the footsteps
of the Buddha

(be he, real or merely archetypical)



Easy Enlightenment

then we must bring a scientist's:

- curiosity and
 - enthusiasm to be methodical
- into our spiritual journey.

Easy Enlightenment

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?

Easy Enlightenment

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

Easy Enlightenment

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

Easy Enlightenment

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.

Easy Enlightenment

Let us begin remedying that
with a review.

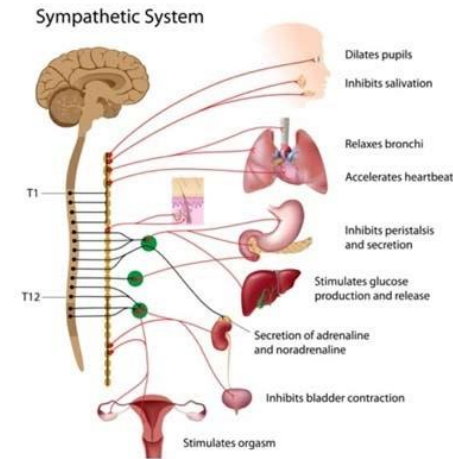
Level ONE – each time
we silently and mentally recite
the verb “Watch”

Easy Enlightenment

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

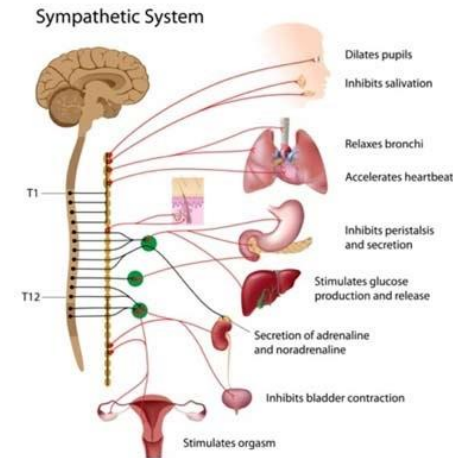
our Sympathetic Nervous System
wires us to:

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



watch perceptions
such as:

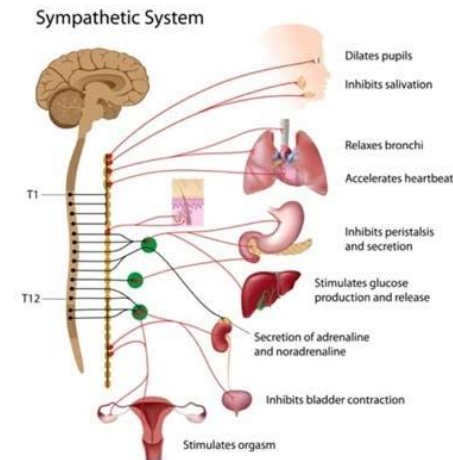
- sights,
- sounds,
- sensations,
- flavors, and
- scents.



Easy Enlightenment

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

- emotions,
- intentions...



Easy Enlightenment

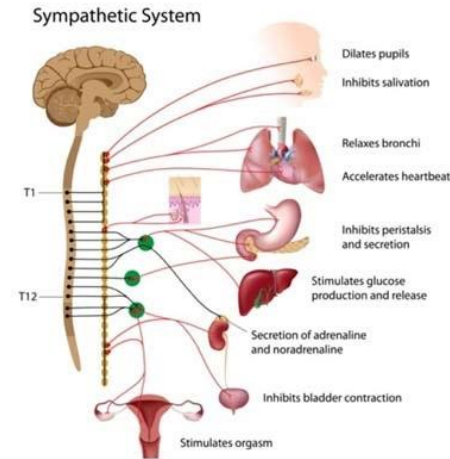
- cognitions,
- recollections, and
- imaginings.

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

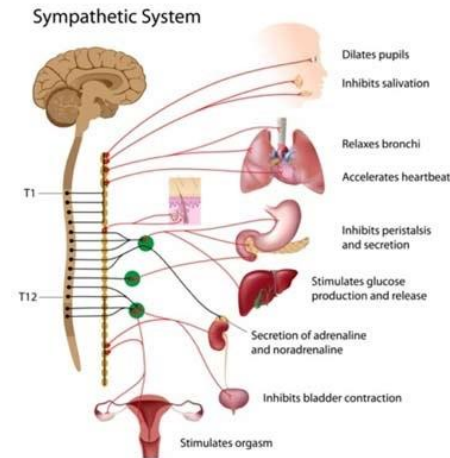
*(that we desire some things
and dread others).*



Easy Enlightenment

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

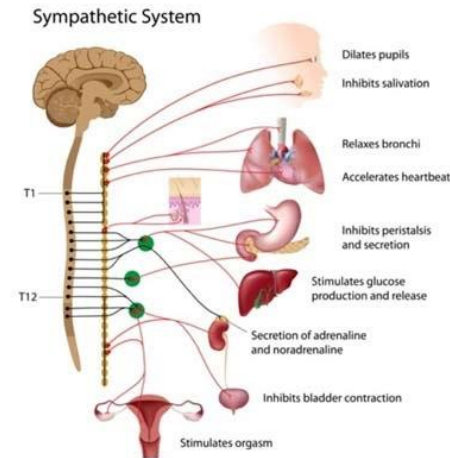
as well as resistance to the mere **prospect** of its absence.



Easy Enlightenment

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.



Easy Enlightenment

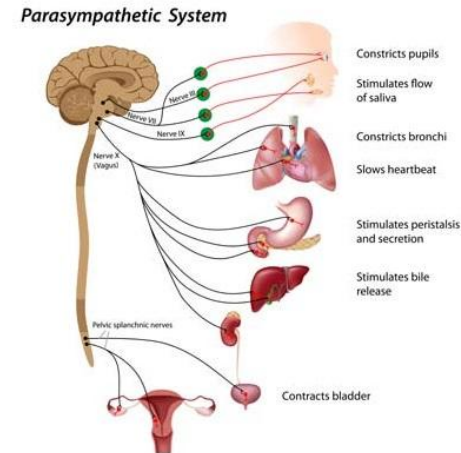
Level SIX – as we
silently and mentally
recite the one syllable verb “**rest**”

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

Easy Enlightenment

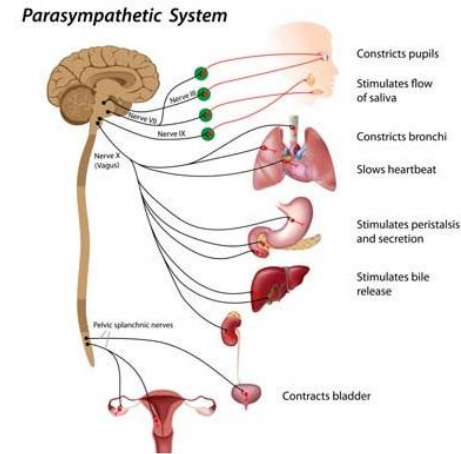
our parasympathetic nervous system
is wired to support our
physical **relaxation** and mental **release**.

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.

Easy Enlightenment

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.

Easy Enlightenment

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

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

Easy Enlightenment

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

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

Easy Enlightenment

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.

Easy Enlightenment

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

we might have heard
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

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

we might have felt
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

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.

Easy Enlightenment

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

we might have smelled
during our previous inhalation

Easy Enlightenment

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.

Easy Enlightenment

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

we might have felt
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

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.

Easy Enlightenment

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

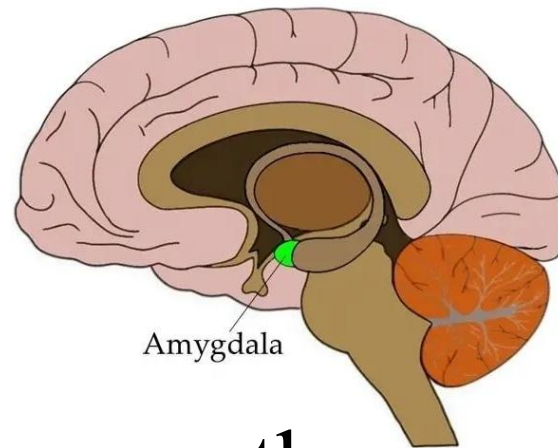
Easy Enlightenment

how then could we reconcile
non-duality with morality?

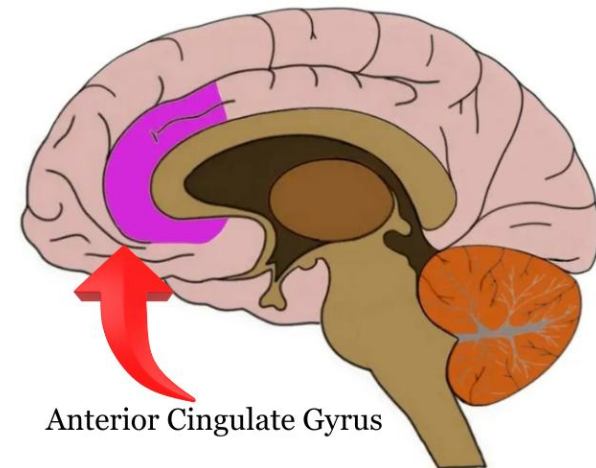
Easy! Every time
we watch and **rest** in harmony
with the phases of our breath



We automatically calm
the anxiety and aggression
of our amygdala



and stimulate the empathy
of our anterior cingulate gyrus;



Easy Enlightenment

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)

Easy Enlightenment

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

within the context
of the four bases of mindfulness:

Easy Enlightenment

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

Easy Enlightenment

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

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

Easy Enlightenment

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

Easy Enlightenment

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

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

Easy Enlightenment

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

Easy Enlightenment

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

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

Easy Enlightenment

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

Easy Enlightenment

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

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

Easy Enlightenment

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

Easy Enlightenment

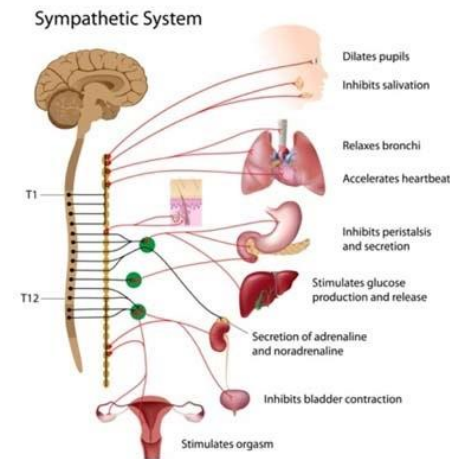
Liberation from the tyranny of duality
could be an effortless
and effective process.

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



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.

Easy Enlightenment

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.

Easy Enlightenment

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

of India and Tibet
organized the sitting instructions



Easy Enlightenment

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.



Easy Enlightenment

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



Easy Enlightenment

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



Easy Enlightenment

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



Easy Enlightenment

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

whereas our knees
are merely hinge joints.



Easy Enlightenment

Treating knees as if they were
as omnidirectional as our hips



could lead to needless
and unnecessary injury.

Easy Enlightenment

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.

Easy Enlightenment

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!



Easy Enlightenment

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.



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

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



Easy Enlightenment

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.”

Easy Enlightenment

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.



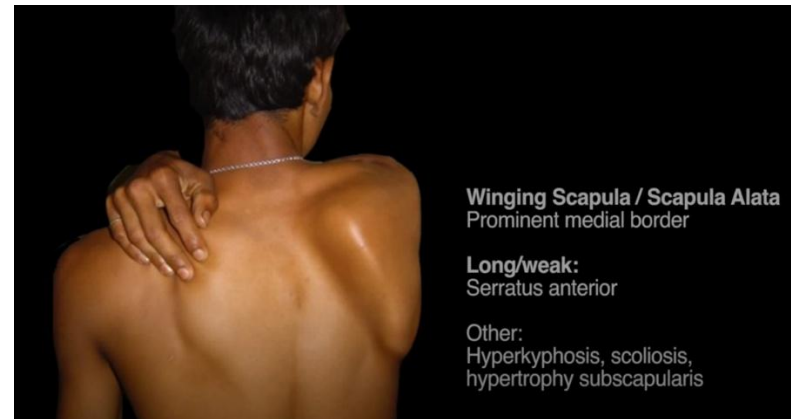
Easy Enlightenment

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



Easy Enlightenment

in a manner reminiscent
of a hungry vulture spreading its wings

to protect its meal
from greedy competitors.



Easy Enlightenment

Vultures are often referenced
in Buddhist teachings

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



Easy Enlightenment

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



Easy Enlightenment

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.



Easy Enlightenment

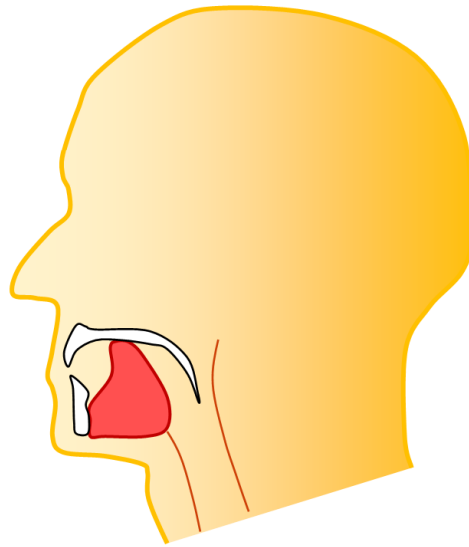
The SIXTH point concerns our mouth.
With each inhalation our jaws could
subtly part **th**ough lips remain sealed



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

Easy Enlightenment

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.



Easy Enlightenment

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.

Easy Enlightenment

May we exercise the courage
to experiment

and listen to our body's
ever changing needs.



Easy Enlightenment

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

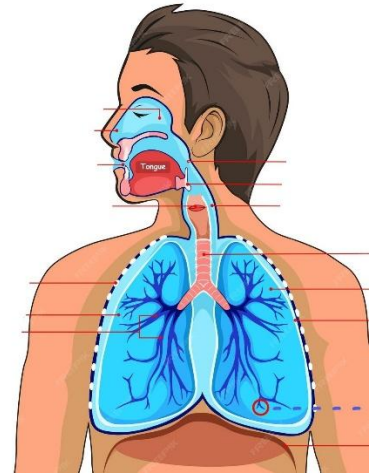
May we therefore
give ourselves permission
to have a learning curve.



Easy Enlightenment

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

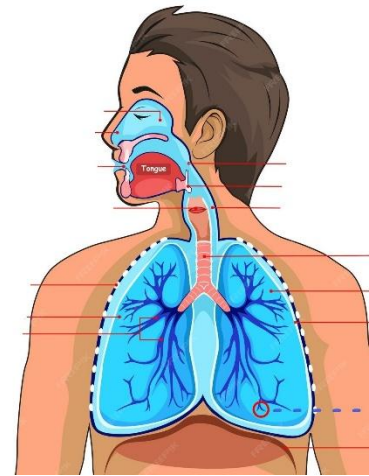
When we get out of our own way and allow its front edge to subtly pull in and down as we inhale



Easy Enlightenment

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**.



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*).



Easy Enlightenment

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.



Easy Enlightenment

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,

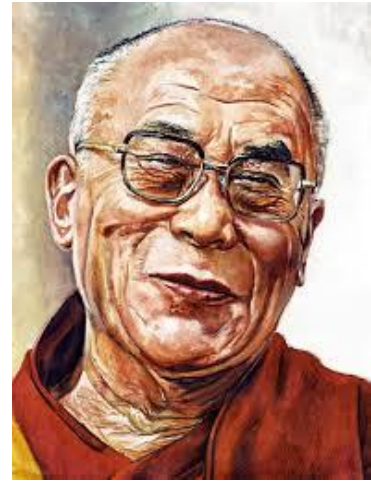
Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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)



Easy Enlightenment

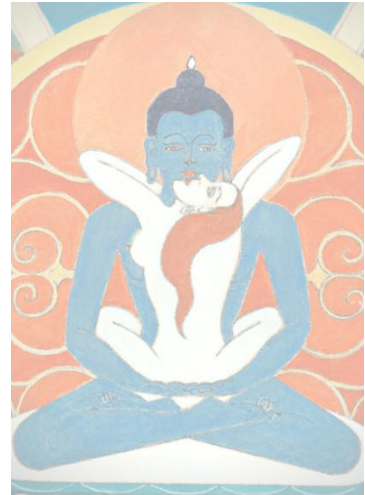
reminds us that for **meditation**
to be truly beneficial

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



Easy Enlightenment

*(like the illusion
of the infinite azure sky*

*on a bright & beautiful
cloudless morn,*



Easy Enlightenment

*which although could look tantalizing
to the eye,*

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



Easy Enlightenment

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)



Easy Enlightenment

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



Easy Enlightenment

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;



Easy Enlightenment

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**.



Easy Enlightenment

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

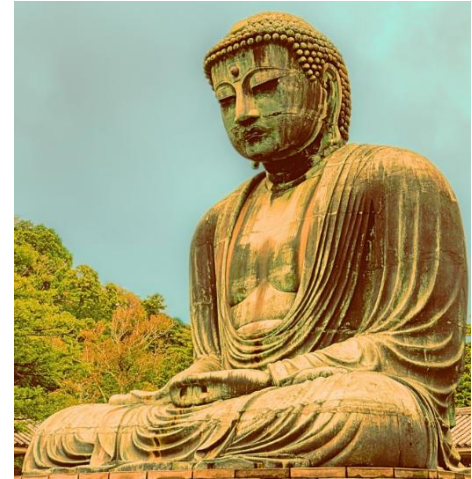


Easy Enlightenment

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

Easy Enlightenment

different ways of organizing
the oh so many teachings

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

Easy Enlightenment

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

were squirreled away by elitists
who described them

Easy Enlightenment

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.



Easy Enlightenment

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

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



Easy Enlightenment

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



Easy Enlightenment

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,



Easy Enlightenment

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



Easy Enlightenment

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



Easy Enlightenment

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



Easy Enlightenment

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



Easy Enlightenment

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



PEREPTIONS 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;



Easy Enlightenment

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



Easy Enlightenment

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.



Easy Enlightenment

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

^



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).

Easy Enlightenment

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*.

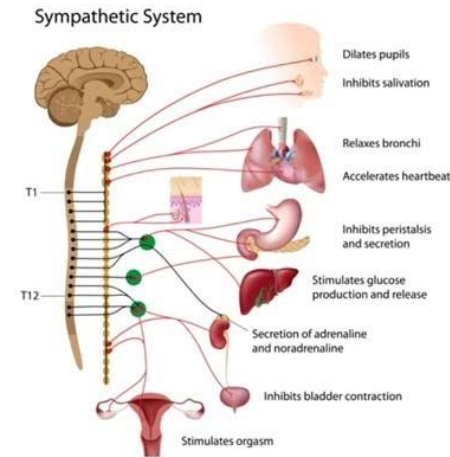
Easy Enlightenment

We practice the first
enlightenment factor

of MINDFULNESS
or Sa-ti

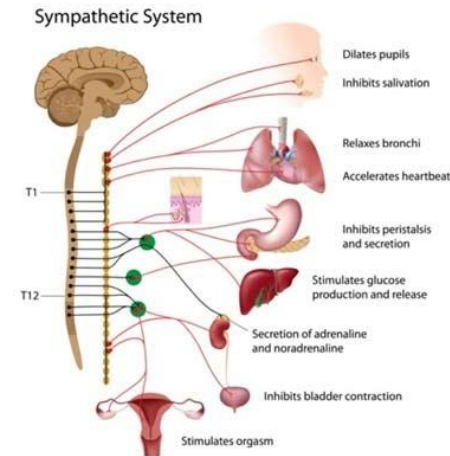
every time we notice:

- vulnerably,
 - passively,
 - viscerally,
 - randomly, and
 - fleetingly
- during our inhalation



Easy Enlightenment

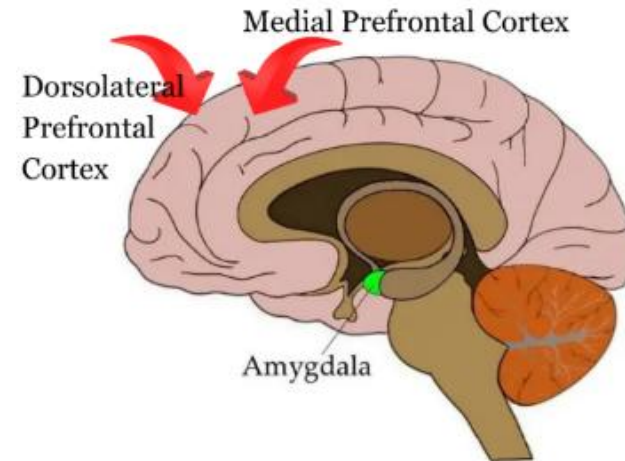
as silently and mentally we recite
the demonstrative pronoun “This.”



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

with its:

- rigidity and
- controlling tendencies.



Easy Enlightenment

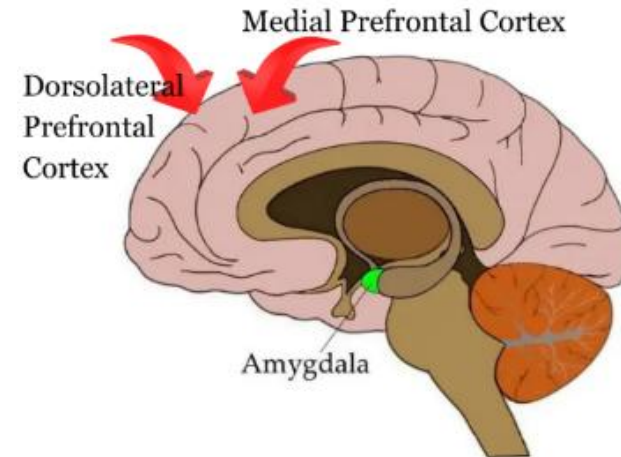
We practice the second
enlightenment factor

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

every time
we courageously defy our:

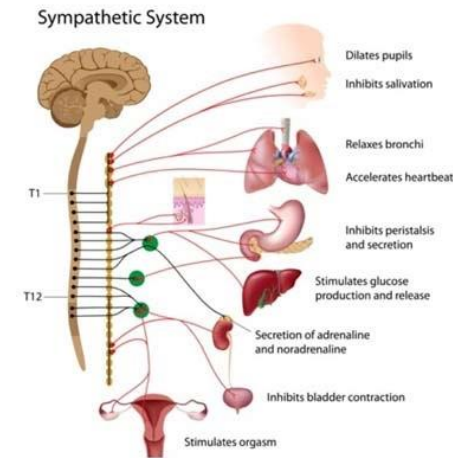
- fearful,
- defensive, and
- prideful tendencies

to act as our own press secretary
forever photoshopping



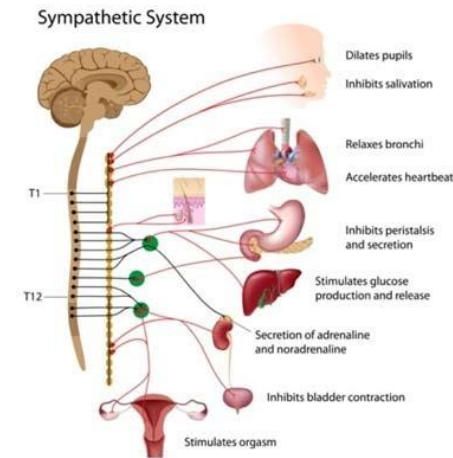
or editorializing the:

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



as well as the:

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



Easy Enlightenment

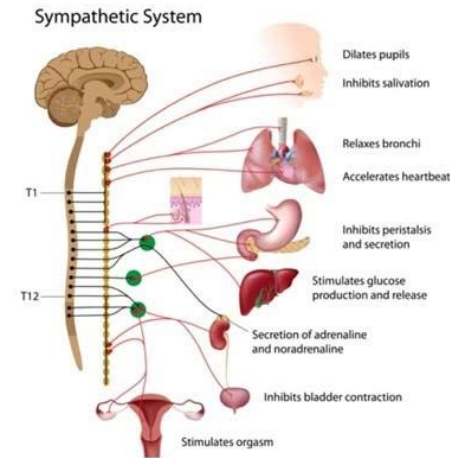
that seem to cartwheel
across the metaphoric stage
of our mind.



Easy Enlightenment

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.



Easy Enlightenment

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

Easy Enlightenment

as well as consuming a:

- whole-food,
 - vegan
- diet.



Easy Enlightenment

We practice the fourth
enlightenment factor

of JOY
or Pi-ti

Easy Enlightenment

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

Easy Enlightenment

NOT from the extremes
of being contrived or scattered

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

Easy Enlightenment

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

Easy Enlightenment

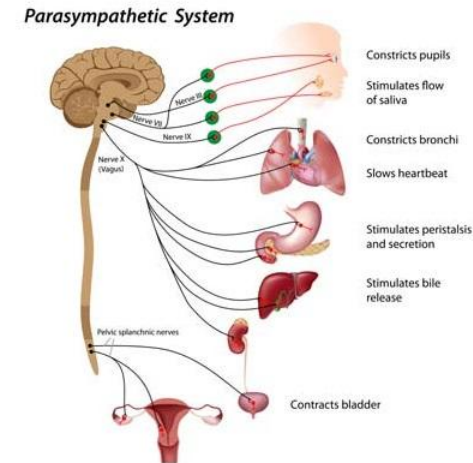
We practice the fifth
enlightenment factor

of SERENITY
or Pas-sad-dhi

Easy Enlightenment

by automatically **relaxing**
in cooperation

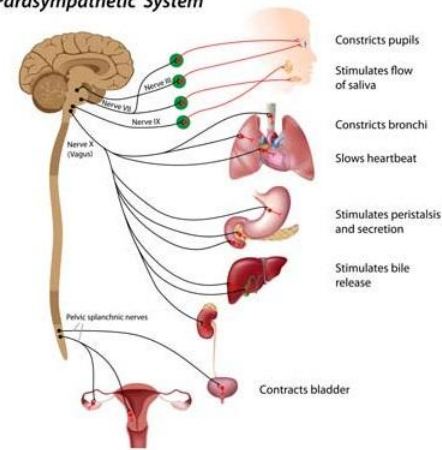
with our
parasympathetic nervous system



Easy Enlightenment

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

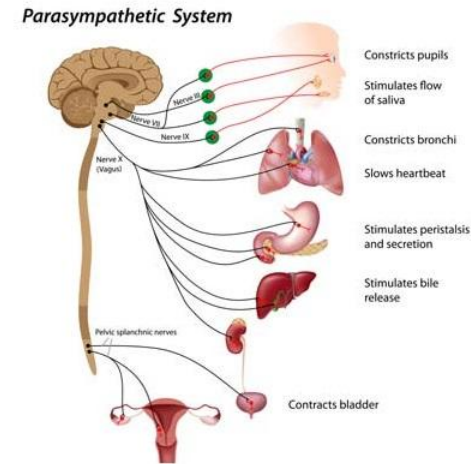
for that is what
we have evolved to do

Parasympathetic System

Easy Enlightenment

NOT through brute force,
BUT through placid cooperation

with the end bits
of our spinal cord.



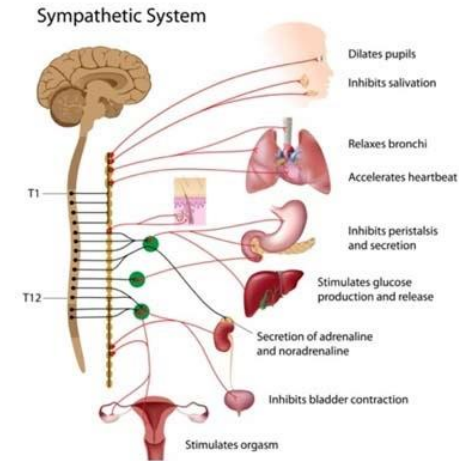
Easy Enlightenment

We practice the sixth
enlightenment factor

of COALESCENCE
or Sa-ma-dhi

Easy Enlightenment

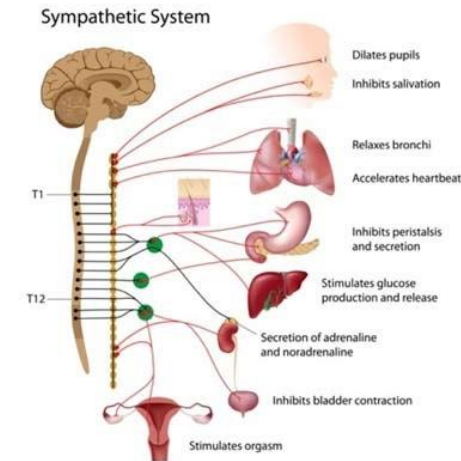
every time our inhalation
gathers in our lungs...



Easy Enlightenment

as our:

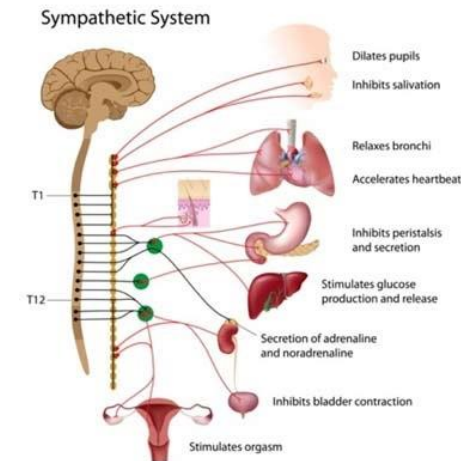
- vulnerable,
- passive,
- visceral,
- random, and
- fleeting awareness...



Easy Enlightenment

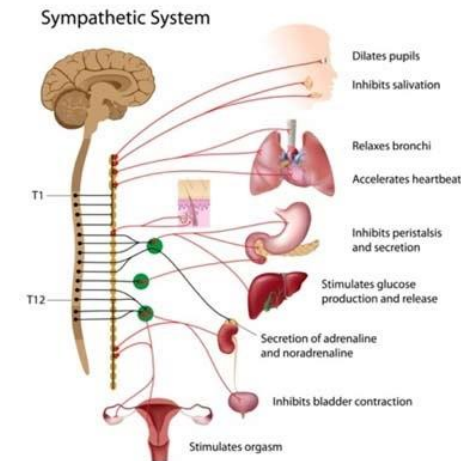
of:

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



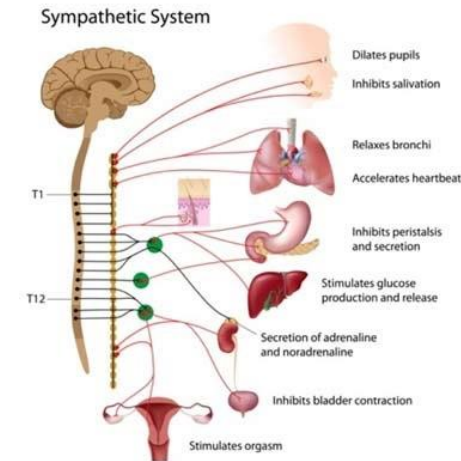
as well as:

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



Easy Enlightenment

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



Easy Enlightenment

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.

Easy Enlightenment

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,

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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...

Easy Enlightenment

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

Easy Enlightenment

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.

Easy Enlightenment

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

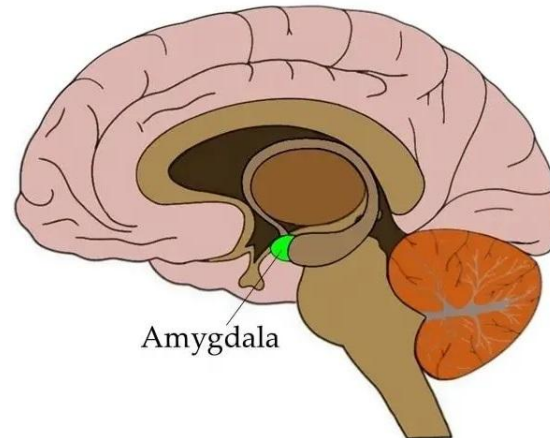
remember we are already
wired to love.

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.

Easy Enlightenment

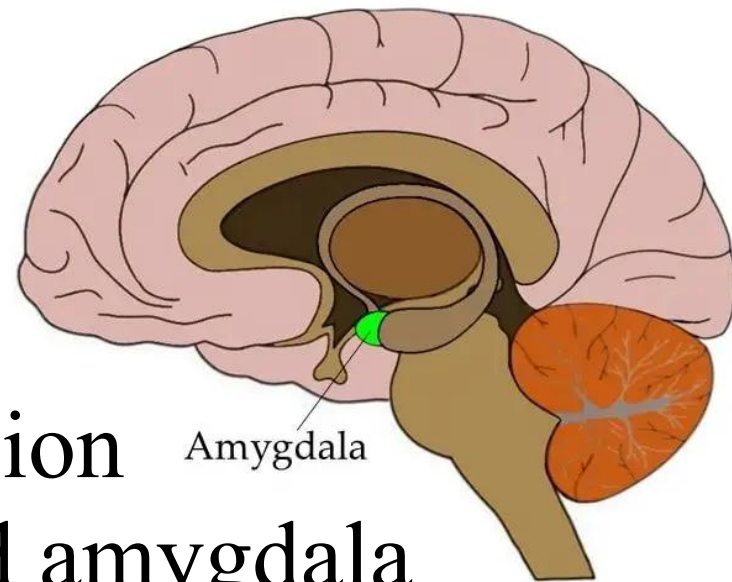
It is only our amygdala
that makes us aggressive.



And the more we authentically practice
mindfulness and **meditation**,

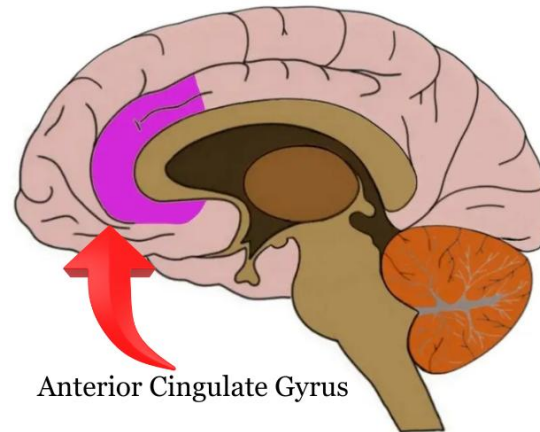
even as little
as once every twelve hours or so,

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.



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

Λ

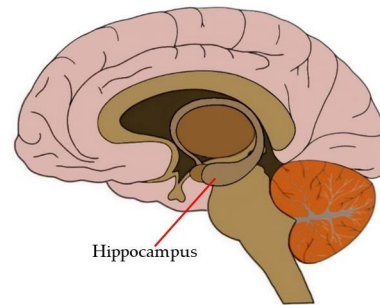


Easy Enlightenment
PTSD
and brisk walking meditation

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.

Easy Enlightenment

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

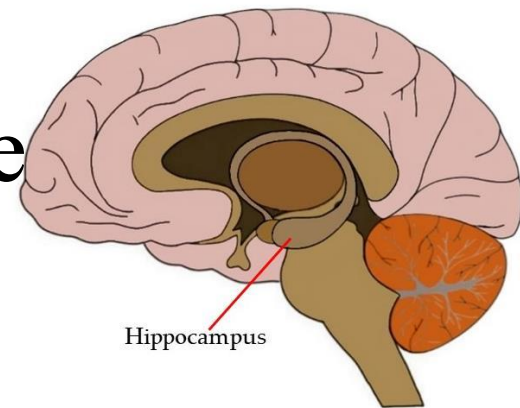
at the entrance to the hippest dance club
on a Saturday night

who only deigns entrance
to those who are:

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

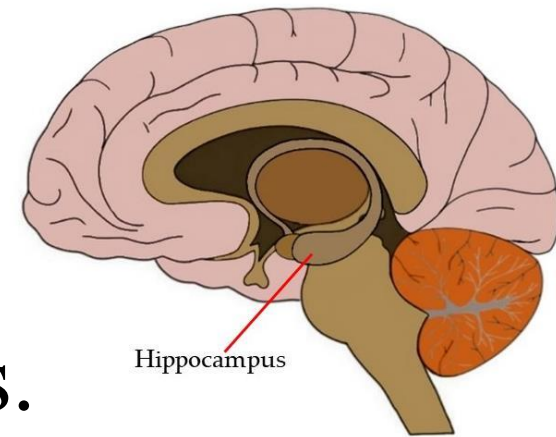
our friend the Hippocampus prevents certain perceptions from entering our memories' storage area

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.



Easy Enlightenment

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.



Easy Enlightenment

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.

Easy Enlightenment

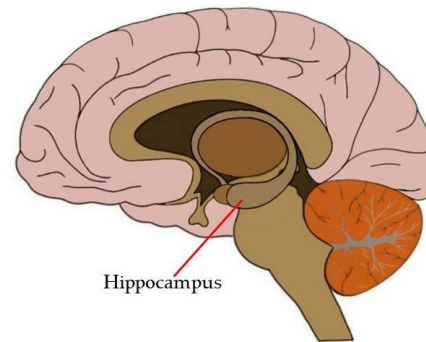
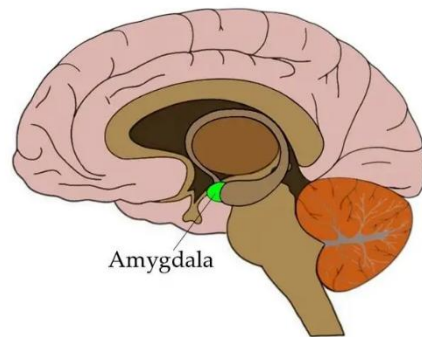
The greater the bend
you maintain in your knees



the more your joints could
thank you.

Easy Enlightenment

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.



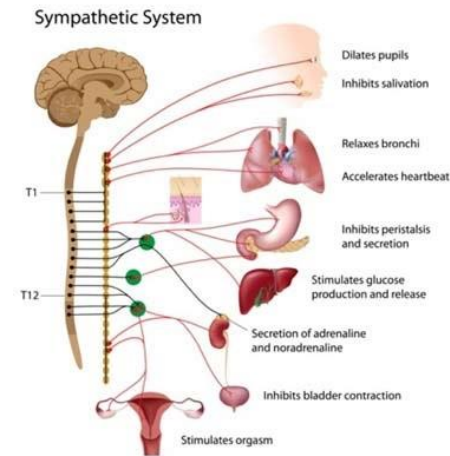
We could turbo-charge this process
by incorporating

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

Easy Enlightenment

cooperating with
our autonomic nervous system
by silently and mentally reciting

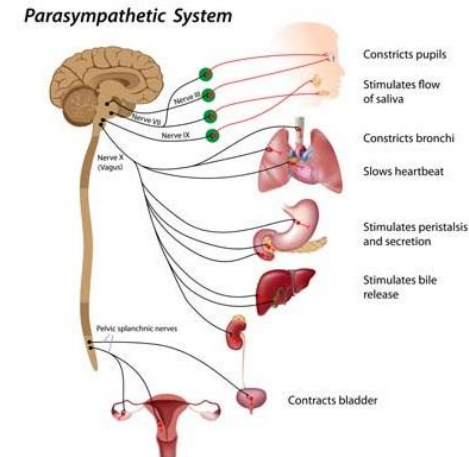
the demonstrative pronoun “*This*”
during each inhalation



Easy Enlightenment

as well as silently
and mentally reciting

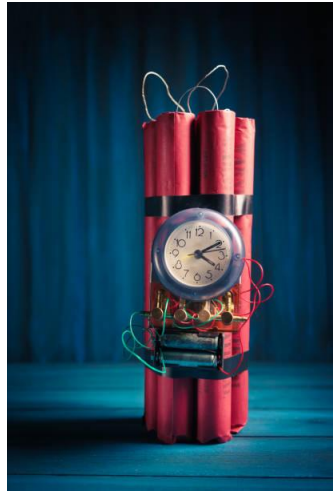
the one syllable verb “**ease**”
during each exhalation.



Easy Enlightenment

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



Easy Enlightenment

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



Thus, walking
in the Buddha's footsteps

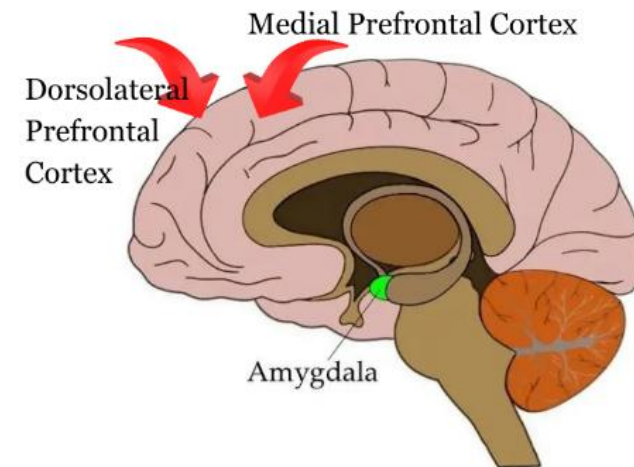
we too could experience
the healing effect
of mindfulness and **meditation**.

^



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.

Easy Enlightenment

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

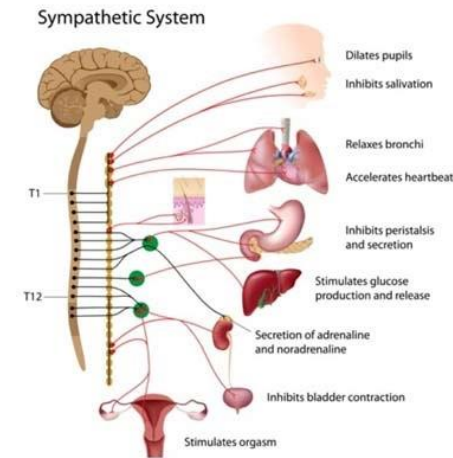
*(along with the coalescence of the
sixth enlightenment factor)*

infers that every time
our breath gathers in our lungs

our Sympathetic nervous system

NOTICES:

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



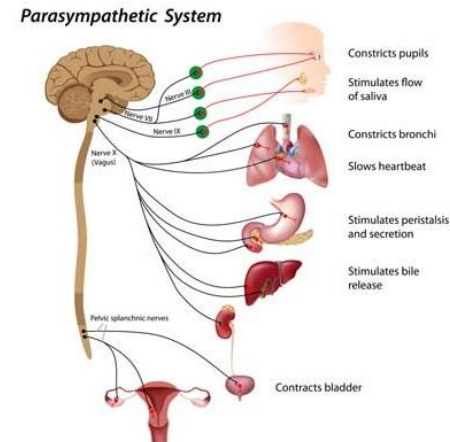
Once we move beyond
the title of the discourse.

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

Easy Enlightenment

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.

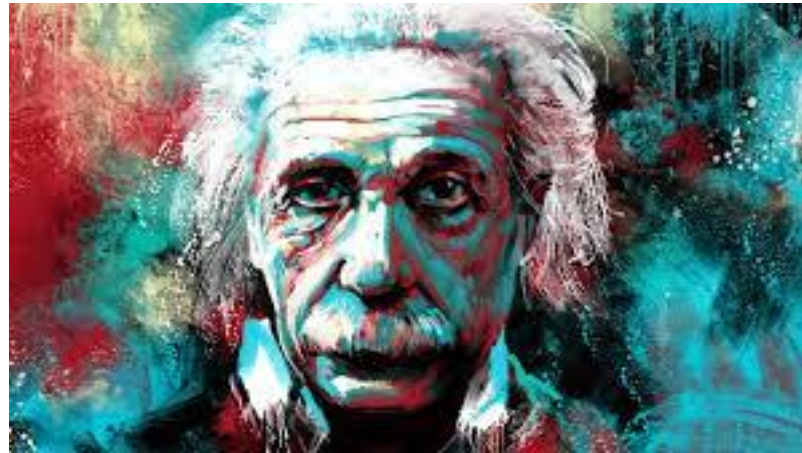
This is why the Buddha taught
mindfulness and **meditation**.

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.*

Easy Enlightenment

*(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...

Easy Enlightenment

- 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...

Easy Enlightenment

- 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

Easy Enlightenment

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.



Easy Enlightenment

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;



Easy Enlightenment

for the highest love
(*spontaneous and uncontrived*)



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

Easy Enlightenment

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

Easy Enlightenment

- 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

Easy Enlightenment

*(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

Easy Enlightenment

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;



Easy Enlightenment

which could be done
in but a single sitting.



Easy Enlightenment

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.

Easy Enlightenment

Although OPTIONAL donations
could be lovely,

the greatest offering
we could make to our teacher

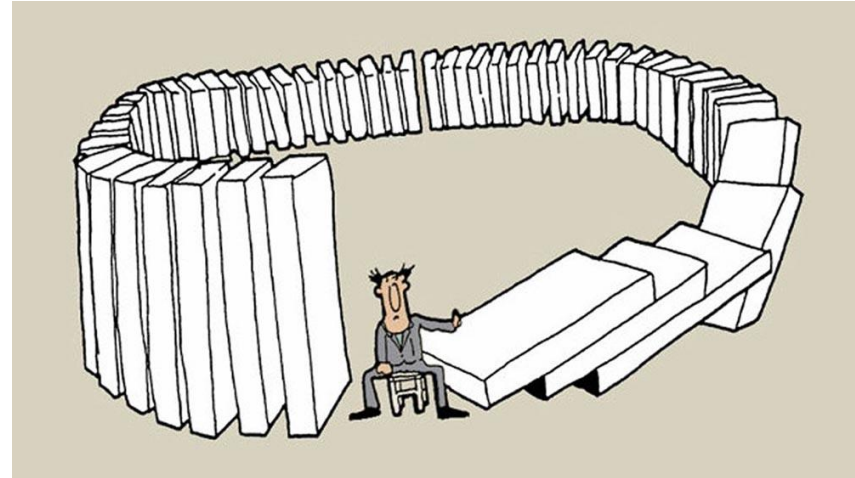
is none other than
the enthusiastic and sustainable practice
of their instructions;

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



Easy Enlightenment

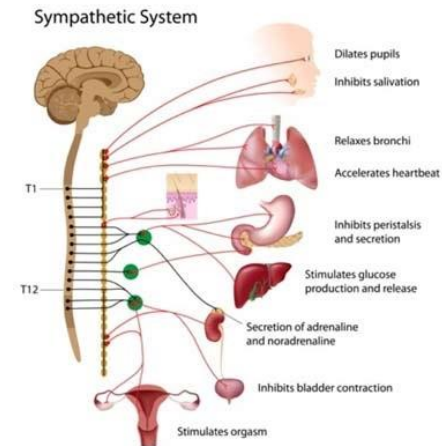
there is NO finer antidote
than mindfulness and **meditation**.



For those of us
who enthusiastically
seek PROTECTION

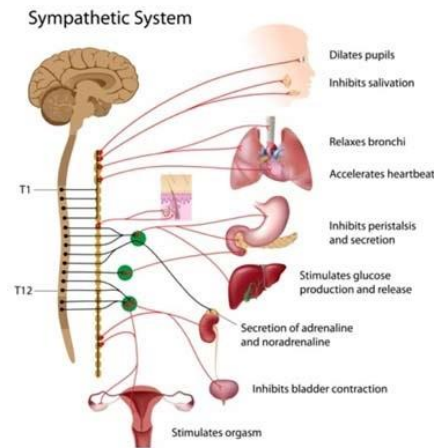
from the slings and arrows
of outrageous fortune

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



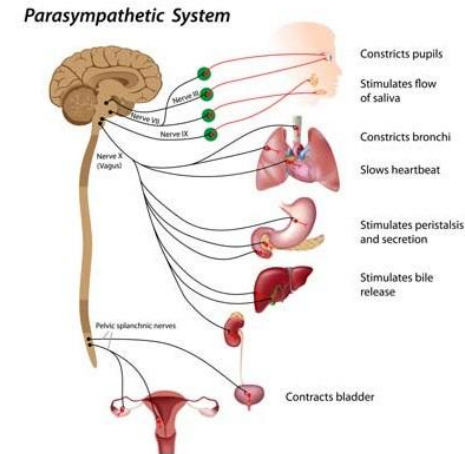
whatever
past, present, or potential dreads
spontaneously cartwheel

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



Easy Enlightenment

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



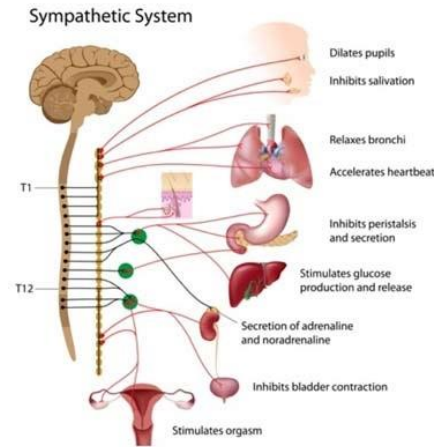
For those of us
who are eager to MANIFEST
the fulfillment of all our:

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

Easy Enlightenment

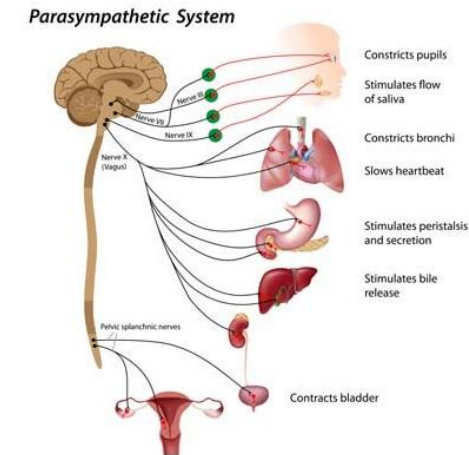
as we inhale we but only
have to vulnerably notice
our spontaneous and sundry desires

that dance like sugar plums
in children's dreams



Easy Enlightenment

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



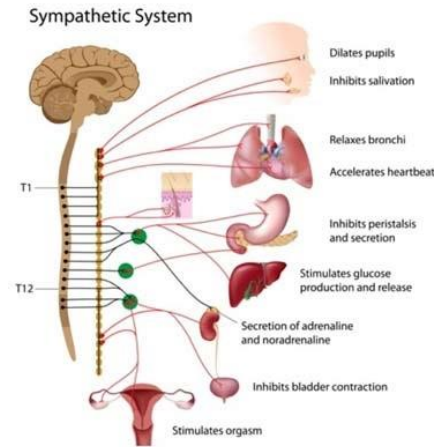
Recent centuries have seen a rise
in the popularity of training

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

Easy Enlightenment

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

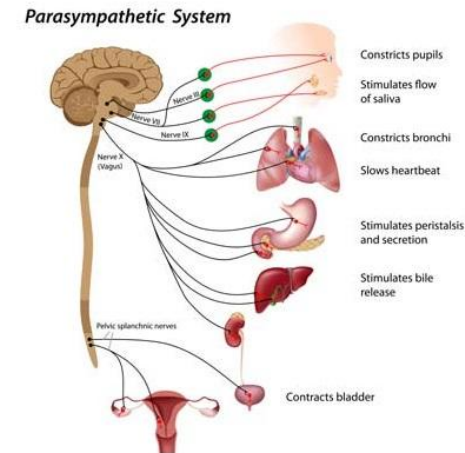
we can NOT help but automatically
notice, recall, or anticipate
stress (*or Duk-kha*).



Easy Enlightenment

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

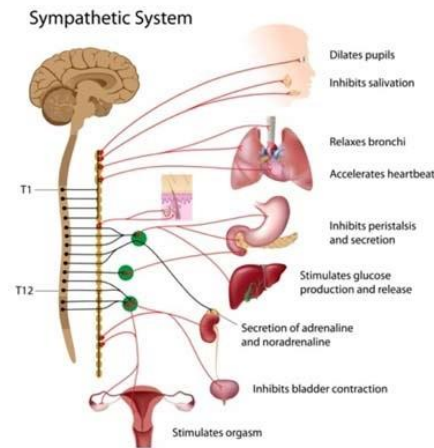
we cannot help
but viscerally experience



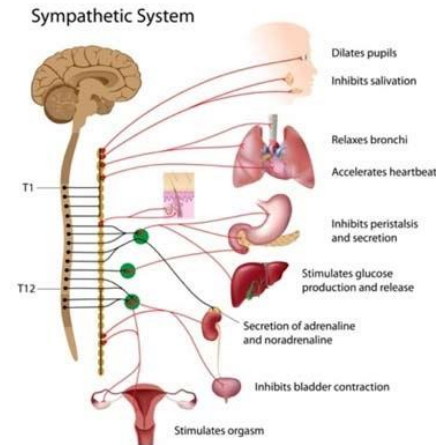
Easy Enlightenment

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**.

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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**.

Easy Enlightenment

Come, let us walk
in the Buddha's footsteps

practicing
mindfulness and **meditation**.

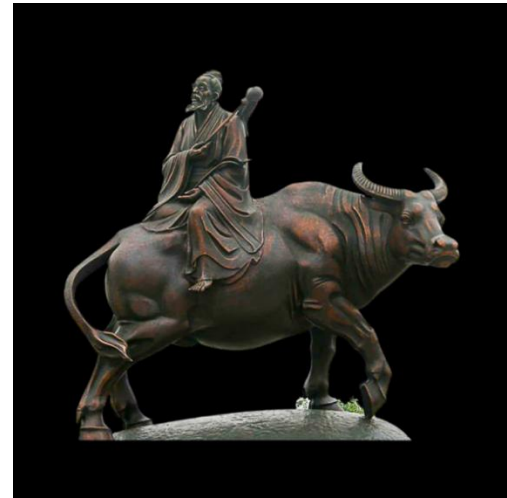
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Easy Enlightenment
SYMBOLISM
of the ox and the old teacher

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

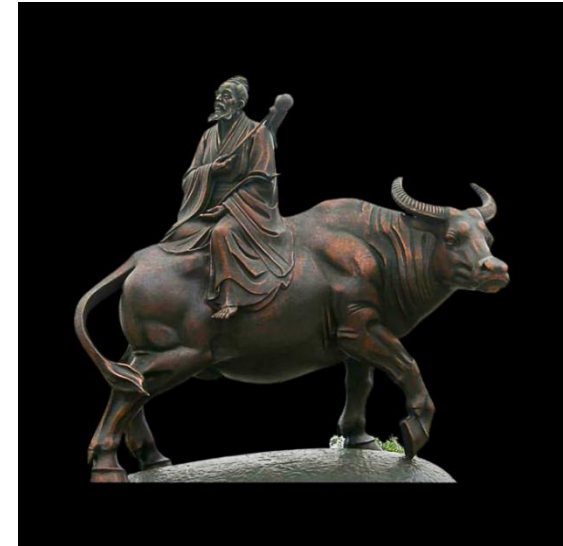
Perched upon his hind quarters
sits a thin, old man.



Easy Enlightenment

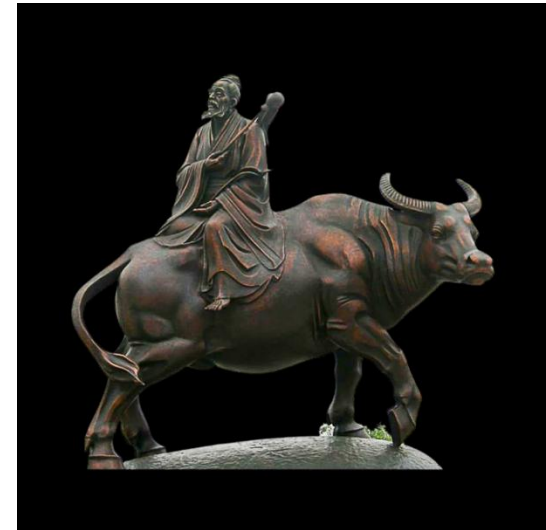
In the ox's mouth there is NO bit
and upon his head there is NO bridal.

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



Easy Enlightenment

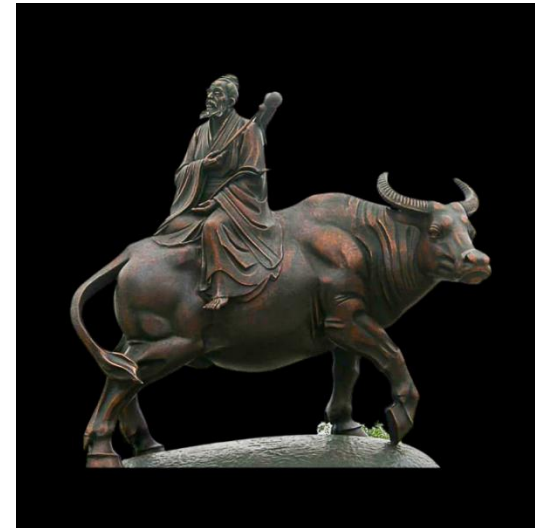
He does NOT.
Rather, he is content
to simply enjoy the ride.



Easy Enlightenment

By cultivating love's
centered spontaneity

we too
could go with the flow.



Easy Enlightenment

This is the effortless
by product

of mindfulness
and **meditation**.



Easy Enlightenment
TEACHER:
training

Patriarchal elitists have
worked diligently to mystify

the process
of becoming a meditation teacher.

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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.

Easy Enlightenment

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

Easy Enlightenment

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

Easy Enlightenment

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

Easy Enlightenment

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

Easy Enlightenment

we stand in profound need of
great meditation teachers

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

Easy Enlightenment

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.

Easy Enlightenment

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

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

Easy Enlightenment

Both Malcome Gladwell as well as
Brian Tracy insist that one

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

Easy Enlightenment

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

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

Easy Enlightenment

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.

Easy Enlightenment

Each week one could add an additional five minutes.

Beginning with five minutes for each stream the first week,

Easy Enlightenment

ten minuets for each stream
the second week,

fifteen minuets for each stream
the third week,

Easy Enlightenment

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

Easy Enlightenment

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.

Easy Enlightenment

4:30 am

wake

5:00 am

first study

6:00 am

first meditation

7:00 am

first break

Easy Enlightenment

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

Easy Enlightenment

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.

Easy Enlightenment

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

Easy Enlightenment

the pleasure and productivity
of future single day retreats.

As the months,
or maybe even years tick by,

Easy Enlightenment

our single day retreats
could feel less arduous
and more delightful

we could even find ourselves
so looking forward to them

Easy Enlightenment

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

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.

Easy Enlightenment

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

Easy Enlightenment

to walk the path of being:

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

Easy Enlightenment

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

Easy Enlightenment

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**.



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.paypal.com/donate/?url=https%3A%2F%2Fmeditatelikeajedi.org)
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

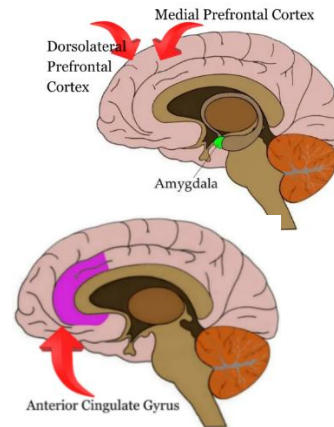
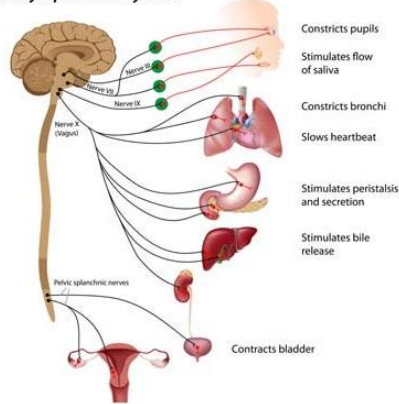
Ninety-percent of everything Sucks

Content	Yin's Spiritual Matriarchy Flexible, Loving, Rational, Laid-back,	Yang's Religious Patriarchy Rigid, Fearful, Superstitious, Controlling,	Cowardly
Compassionate	Egalitarian, Lucid, Cooperative, & Kind	Elitist, Cryptic, Competitive, & Cruel	Cruel
Cooperative			Competitive

Easy Enlightenment

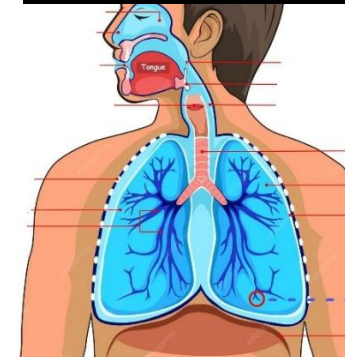
Ati-yoga's (Trekchö's or Sutra-mahamudra's) Mindfulness and Meditation

Parasympathetic System

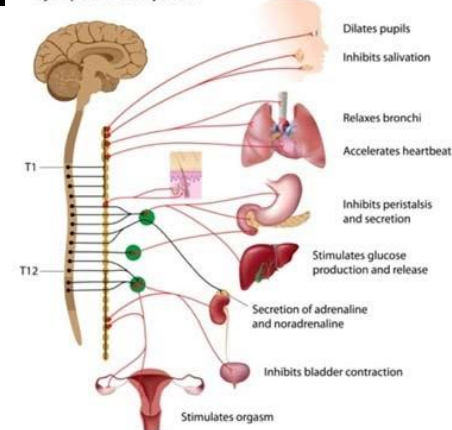


Notice

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



Sympathetic System



Mindfulness noticing inhalation

Meditation relaxing exhalation

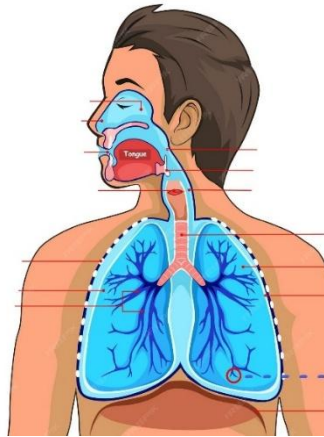
*Watch
rest*

Fleetingly LESS stressful, LESS permanent, and LESS defining

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*

This
ease

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

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...

Easy Enlightenment



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