

a THU early – 21sep23 – First Tara's Homage EXPLAINED

# **This Early-morning let's Explore...**



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# Spontaneous Fulfillment of Wishes

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*The Great Sakya Patriarch (1147-1216): Jetsün Dragpa Gyaltsen's*

# Brilliant Rays of Light

a commentary on the Praise to Tara

*adapted and amplified by Lama Jigme Gyatso*



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*First*

Homage to **Tara** swift and gallant  
glance *flashing* like flares of lightning

born on the heart of a blossoming lotus  
that (*a*)rose from the tears  
of the triple world's lord.    \_Λ\_

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**Homage to Tara,**  
**she** who liberates  
from the suffering(*s*) of Sam-sa-ra.

**She** is swift aiding beings  
**and gallant** in conquering afflictions.

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**Her** glance flashes like flares of lightning,  
a statement that serves as an analogy  
for its luminosity.

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**She** was **born on the heart**  
**of a blossoming lotus**  
or Ut-pa-la flower

**that (*a*)rose from the tears**  
**of A-va-lo-ki-te-shva-ra**  
**the Triple-World's Lord.**    **\_Λ\_**

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Let's Demystify Awareness and Letting-go, Dhyana, Mahasandi, Great Completion Stage, Ati yoga, Sutra Mahamudra, Dzogchen, Trekcho, and Slice through.

*As we inhale let's Mindfully notice the play of Mind as silently and mentally we recite the demonstrative pronoun this...*

and as we exhale let's **Meditatively Relax** into Mind's NON-graspable nature as silently and mentally we recite the hyphenated verb relaxing.

*Meditation's **relaxing** exhalation*

**yes!**

*Mindfulness' perceptive inhalation*

*This*

*1<sup>st</sup> collection of 16 sets of 16 rounds*



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Let's Demystify Awareness and Letting-go, Dhyana, Mahasandi, Great Completion Stage, Ati yoga, Sutra Mahamudra, Dzogchen, Trekcho, and Slice through.

*As we inhale let's Mindfully notice the play of Mind as silently and mentally we recite the demonstrative pronoun this...*

and as we exhale let's **Meditatively Relax** into Mind's NON-graspable nature as silently and mentally we recite the hyphenated verb relaxing.

***Relaxing** into the Nature of Mind*

*Watching the Play of Mind*

**yes!**

***This***

*2<sup>nd</sup> collection of 16 sets of 16 rounds*

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Do you love Star Wars and wish to meditate as transformatively as Yoda on Dagobah – Thursday **Earl-morning** Lama Jigme could EXPLAIN the Homage to the First Tara that you too could meditate like a Jedi. – He'll also lead us through the practice of Buddhist: chanting, and meditation, as well as entertain questions. He livestreams two to four meditation classes every day (health permitting)!

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## Yang's Attributes

Rigid,  
Fearful,  
Controlling,  
Elitist,  
Competitive,  
and Cruel

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## Yin's Attributes

Flexible,  
Loving,  
Laid-back,  
Egalitarian,  
Cooperative,  
and Kind

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*Three Circles of Emptiness*

*Realization of Emptiness*

*Notice form... relaxing*

*Notice mind... relaxing*

*Notice me...relaxing*

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*Emptiness of Victimhood*

*That action... relaxing*

*That actor... relaxing*

*This actee... relaxing*

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*Emptiness of Villainy*

*That action... relaxing*

*That actee... relaxing*

*This actor... relaxing*

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*Contemplative Notation*

Observant inhalation:

*This*

*Relaxing* exhalation:

*ease*



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*Bengali Crease Counting*

*1<sup>st</sup> set of 256 rounds*

*count the sixteen BREATHS upon the left: **little, ring, middle, and index** finger's:  
lower, middle, & higher creases, & their tips.  
count sixteen SETs upon the right **little, ring, middle, and index** finger's  
lower, middle, & higher crease sets & tip*

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*Notice form... relaxing*

*Notice mind... relaxing*

*Notice me...relaxing*

*That action... relaxing*

*That actor... relaxing*

*This actee... relaxing*

*That action... relaxing*

*That actee... relaxing*

*This actor... relaxing*

\_\_\_\_\_ and \_\_\_\_\_ ... how NOT two?

*this and that... how NOT two?*

Observant inhalation:

***Notice this...***

***(This...)***

***Releasing*** exhalation:

***relaxing!***

***(ease!)***

*1<sup>st</sup> set of 256 rounds*

*count the sixteen BREATHS upon the left: **little, ring, middle, and index** finger’s:*

*lower, middle, & higher creases, & their tips.*

*count sixteen SETs upon the right **little, ring, middle, and index** finger’s*

*lower, middle, & higher crease sets & tip*

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# The Eight Worldly Concerns

	HATE	CRAVE
CIRCUMSTANCE	scarcity	abundance
BODY	pain	pleasure
COMMUNICATION	scorn	praise
MIND	obscurity	fame



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The Four Noble Truths:

1 – Stressors

- a) Circumstantial
- b) Physical
- c) Interpersonal and
- d) Mental

2 – Exacerbation by the primal drives of

- a) Shoving (*hating*),
- b) Reaching (*craving*), and
- c) Clinging.

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### 3 – Liberation

- a) NOT from the presence of the three mental poisons
- b) BUT from their tyranny over our choices, utterances, and deeds

### 4 – The Eight-fold path of liberation practice and enlightenment’s mastery by practicing it

- a) spontaneously,
- b) habitually,
- c) easily, and
- d) effectively



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Skillful Means:

Cryptic, pseudo-spiritual word salad does not enlightenment make.

**Scatteredness** + Inhalation's-mindfulness = Centeredness

**Controlling-tendencies** + Exhalation's-meditation = Spontaneity

Centeredness + Spontaneity = Skillful means or Simplicity

For, when our decisions, utterances, and deeds  
FLOW from centered spontaneity  
any harm we do is minimized  
and any good we do is maximized.



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Eight fold path:

VIEW or contemplation

- 1 – Liberating view (*supporting letting-go*)
- 2 – Liberating intention (*compassionate and loving*)

compassionate ACTION

- 3 – Liberating communication (*which is rather kind*)
- 4 – Liberating conduct (*which is rather kind*)
- 5 – Liberating commerce (*which is rather kind*)

MEDITATION as described by the seven enlightenment factors

- 6 – Liberating enthusiasm (*that is rather joyful*) 4 & 3
- 7 – Liberating mindfulness (*that is vulnerable, passive, visceral, & spontaneous*) 1, 2, & 6
- 8 – Liberating meditation (*constituting physical relaxation, psychic release*) 5 \_Λ\_

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The Seven Enlightenment Factors:

1 mindfulness (7),

2 curiosity (7),

3 energy (6),

4 joy (6),

5 tranquility (8),

6 coalescence (7),

7 balance (8) 



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Distractions

Let us NOT ignore the AT AT in the room

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What are we to DO

with that which we notice?

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Are we to shove at that which we perceive  
like Yoda force pushing Darth Sidious  
in “Revenge of the Sith?”

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Are we to greedily, hungrily, and desperately  
reach for that which we perceive

like Smeagol chasing after his precious  
only to plummet into the bowels of Mount Doom  
in “Return of the King?”

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Are we to obsessively analyze and label  
that which we perceive

like poor, mad Renfield  
forever organizing and then RE-organizing his bugs  
in “Dracula?”



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NOTICE: vulnerably, passively, viscerally, and randomly  
Whether that which we notice is: sight,  
scent  
sound  
taste  
sensation

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Whether that which we notice is: emotion,  
intention  
thought  
memory  
imagination

Whether that which we notice is: External or Internal,  
Physical or Mental  
Pleasurable or Painful  
Interesting or Boring  
Glorious or Grotesque

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Whatever comes  
let it come

whatever stays  
let it stay

whatever goes  
let it go



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# V. Appendix

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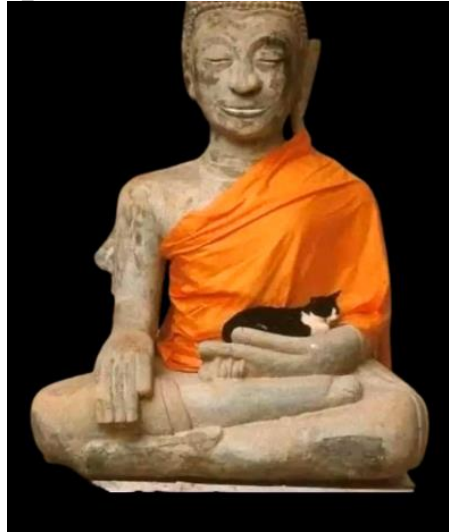
*Shantideva's*

# *Dedication Prayers*

*from the 10<sup>th</sup> chapter of the Bodhicharyavatara*



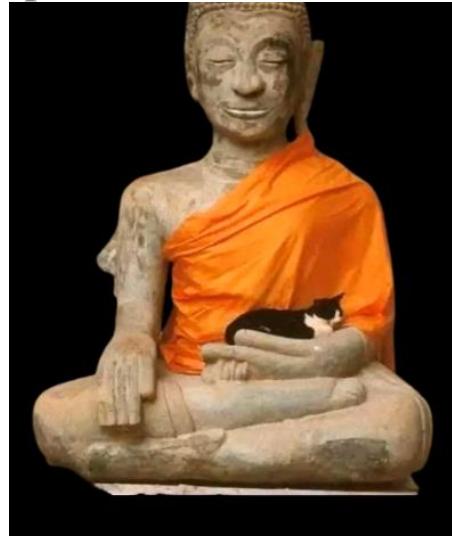
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Máy all beings everywhere  
plagued by sufferings of body ánd mind,  
*réceive* an ocean of happiness and joy  
by virtue of my mérits.



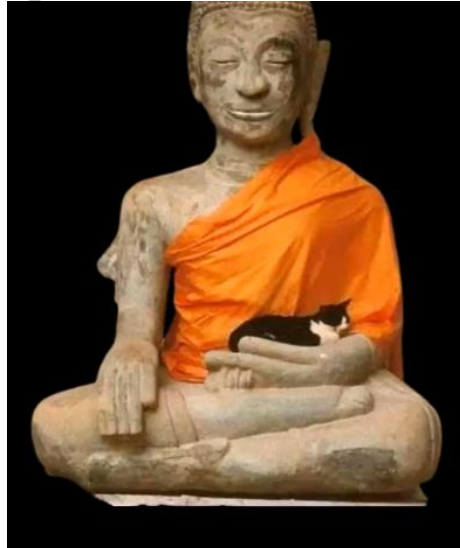
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Máy NO living creature suffer,  
commit evil, or ever fáll ill.

Máy NO one be afraid or belittled,  
with a mind weighed down by *sórror*.

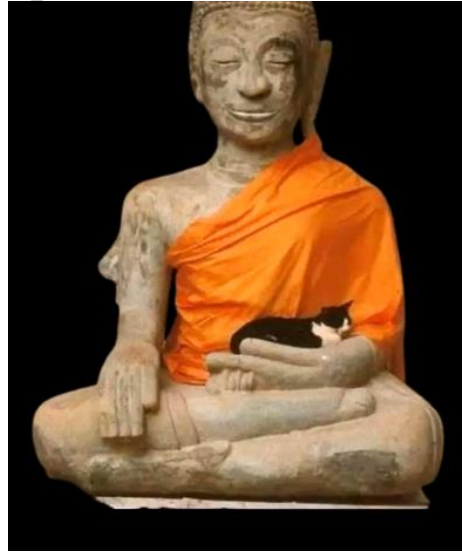
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Máy the blind see forms  
and the deaf héar sounds.

Máy those whose bodies are worn with toil,  
*receive* rest and be réstored.

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Máy the naked *receive* clothing  
the hungry receíve food  
máy the thirsty *receive* water  
and deliciouús drinks.

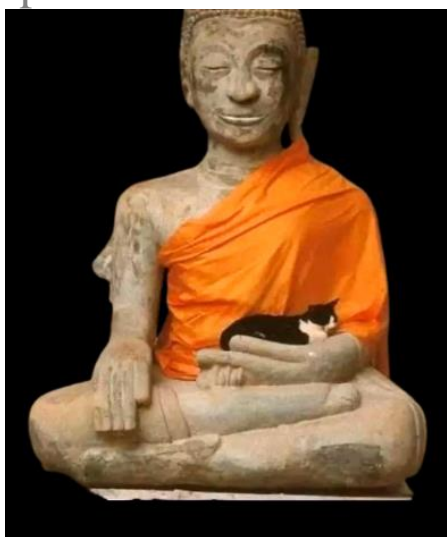
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Máy the poor *receive* wealth,  
those weak with sorrow *recéive* joy;

máy the hopeless *receive*:

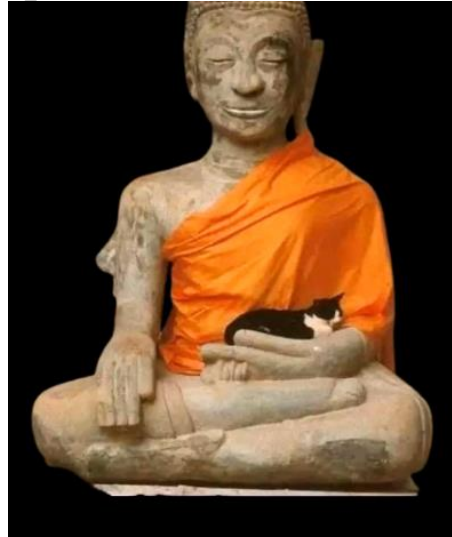
- (1) hope,
- (2) constant happiness,
- (3) and prosperity.

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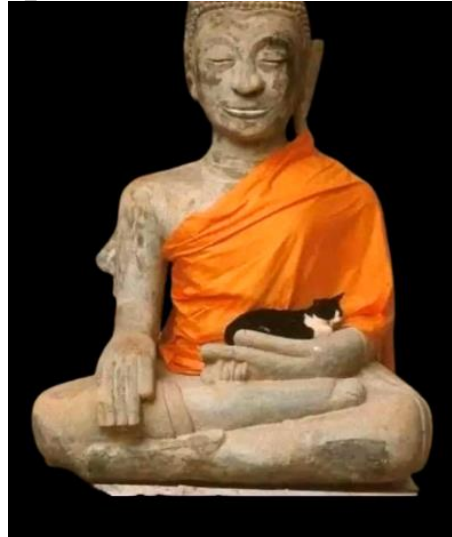
Máy there be timely rains  
and bountiful hárvests;  
máy all the medicines be effective  
and wholesome prayers béar fruit.

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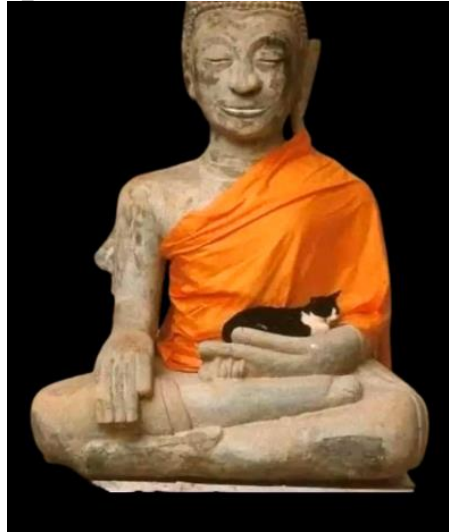
Máy all who are sick and ill  
quickly be freed from their ailments.  
Whátever diseases there are in the world,  
may they never occur ágain.

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Máy the frightened cease to be afraid  
and those bound bé freed;  
máý the powerless *receive* power  
and the people *long* to benefit each óther.

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Fór as long as space remains,  
for as long as sentient beings rémain,  
úntil then may I too *auspiciously* remain to  
*effectively* dispel the miseries of thé world. 😊



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*RIGHT: view of Letting-go's First fold*

## *II. Heart (of Wisdom) Sutra*



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*introduction*

*(It is said that)* ***Quan Shi Yin Pu Sa***

*(an archetype of enlightened compássion),*

while moving in the deep peace  
of Perfect understanding,

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shéd light on the five aggregates  
and found them equally empty.

Áfter this realization,  
she (*made peace with*) áll pain.

*mindfulness and meditation*

Energetic inhalation:

***Notice this...*** (*This*)

***Calming*** exhalation:

***accepting!*** (*yes*)

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*five aggregates – first*

“Lísten, Sha-ri-pu-tra,

form is emptiness

emptiness ís form,

fórm does NOT differ from emptiness,

emptiness does NOT differ fróm form.

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**Thé same is true with feeling,  
appraisal, impulse and awareness.**

*Form..... body*

*Feeling..... pleasure, pain, or nether*

*Appraisal..... intensity (volume)*

*Impulse..... primal drives (shoving, reaching, clinging)*

*Awareness..... perception*

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*three dualities*

“Listen, Sha-ri-pu-tra, all phenomena  
are marked with emptiness;

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théy are neither produced nor destroyed,  
neither corrupted nor purified,  
neither increasing nor decreásing.

*contemplation*

*Observant inhalation:*

***Relaxing** exhalation:*

*This and that...  
how **NOT** two?*

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*five aggregates – second*

Therefore, in emptiness there is no form,  
no feeling, no appráisal,  
nó impulse, (*and*) no awareness  
(*that once perceived, can NOT be reléased*);



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*Deconstructing the Three Circles of Experience*

*What observe?*

nó sensation, no flavor, no scent,  
no sound, no sight, no phenomena  
(*that once perceived, can NOT be reléased*);

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**How** observe?

nó body, no tongue, no nose,  
no ears, no eyes, no mind  
(*that once perceived, can NOT be reléased*);

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*Observing...*

nó feeling, no tasting, no smelling,  
no hearing, no seeing, no noticing  
(*that once perceived, can NOT be reléased*);

*Sensation... relaxing!*  
*That flavor... relaxing!*  
*That there scent... relaxing!*  
*That there sound... relaxing!*  
*That there sight... relaxing!*  
*Phenomena... relaxing!*

*This body... relaxing!*  
*This here tongue... relaxing!*  
*This here nose... relaxing!*  
*These here ears... relaxing!*  
*These here eyes... relaxing!*  
*This here mind... relaxing!*

*This feeling... relaxing!*  
*This tasting... relaxing!*  
*This smelling... relaxing!*  
*This hearing... relaxing!*  
*This seeing... relaxing!*  
*Noticing... relaxing!*

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*interdependence*

nó interdependent origins and no extinction  
of them from confusion to aging and death  
(*that once perceived, can NOT be released*);

1 Confusion (competitiveness and clinging)  
3 Awareness (influenced by previous actions)  
5 Six Sources (body, tongue, nose, ears, eyes, mind)  
7 Feeling (pleasure, pain, or neither)  
9 Clinging  
11 Birth (consciousness leaving bardo & entering an ovum)

2 Action (influenced by competitiveness and clinging)  
4 Name and Form (the five aggregates)  
6 Contact (feeling, tasting, smelling, hearing, seeing, & thinking)  
8 Craving (reaching)  
10 Existence (Samsaric in nature)  
12 Aging and Death (under the influence of the 1<sup>st</sup> link)

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*the four noble truths*

nó stress, no exacerbation,  
no liberation, nó path;

nó understanding, no attainment  
(*that once perceived, can NOT be released*).

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*the fruit of training*

“Bécause there is NO attainment,

*(that once perceived, can NOT be reléased)*

thé Bo-dhi-sat-tva

*(archetypes of enlightenment)*, suppórted

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bý the Perfection of Understanding,  
find NO obstacles for their minds  
(*that once perceived, can NOT be reléased*).

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**Háving NO obstacles**

*(that once perceived, can NOT be released),  
they transcend (the tyranny of) fear,*

**liberating themselves forever  
from (the tyranny of) illusion  
and realizing perfect Nirvána.**



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Áll Buddhas of the past, present, and future,  
thanks to this Perfect Understánding,

árrive at full, right,  
and universal Enlighténment.

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*mantra*

“Thérefore, one should know  
that Perfect Understanding

ís (*like*) a great mantra,  
is (*like*) *an* unequalled mántra,

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thé destroyer of all suffering,  
the incorruptible truth.

Á mantra of Praj-na-pa-ra-mi-ta's  
(*perfect understanding*)  
*could* therefore be próclaimed.

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This is the mantra:

“Ga-te Ga-te Pa-ra-ga-te

Pa-ra-sam-ga-te Bod-hi Svwá-ha!

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**Máy** *all* so (*notice, relax and release*)  
*that we* go, go, completelý go,

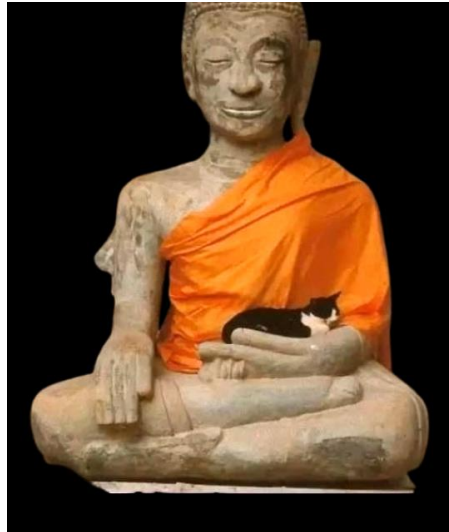
cómpletely and perfectly go  
to enlighténment! 

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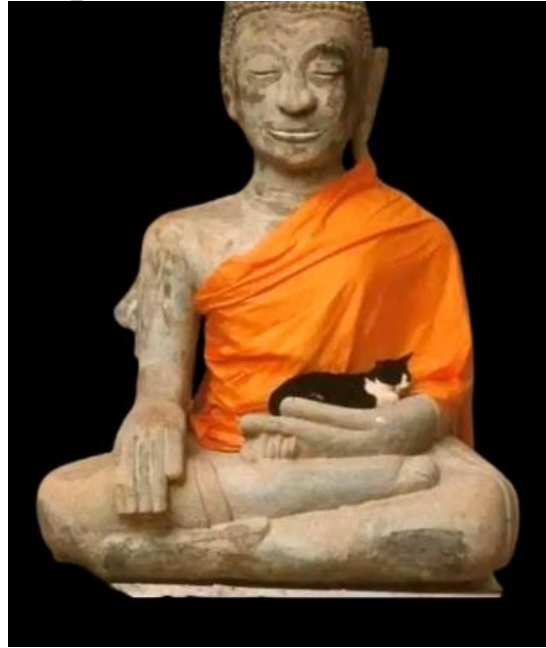
*Right Aspiration's Second Fold*

# Universal Liberation

*thus side-stepping aloofness*



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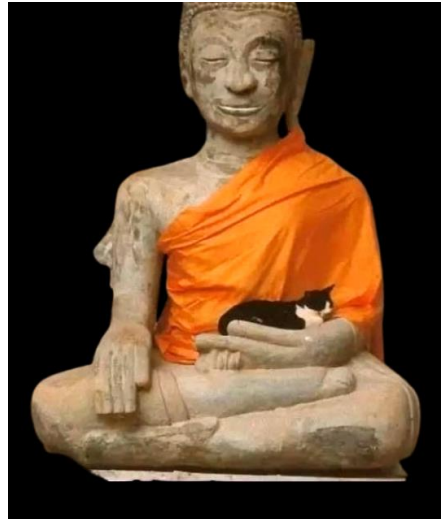
**Máy I, like the Buddha,  
master the Eight-fold path  
as well as liberate ALL óthers.**

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*Right Communication, Conduct, and Commerce's Third, Fourth, & Fifth Folds – **Ethics***

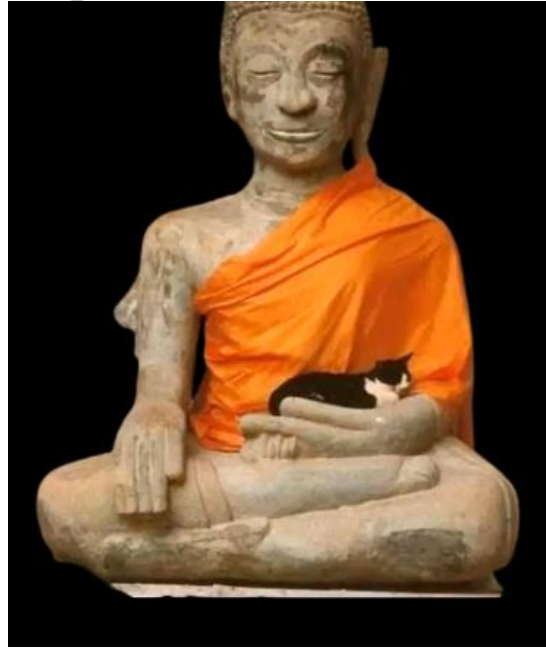
# Kind Ethics

*thus side-stepping aloofness*





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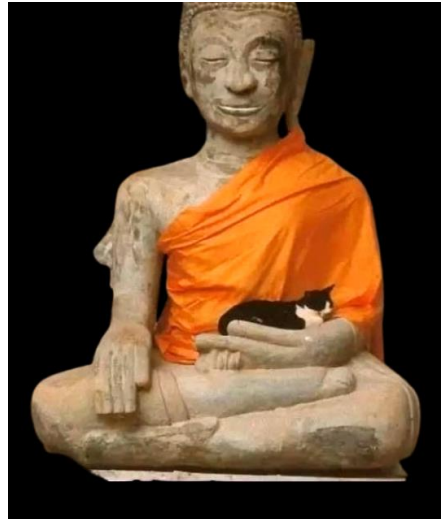
**Máy ALL beings' practice of KIND:  
communication, conduct, and commerce  
flow from centered spontaneíty.**

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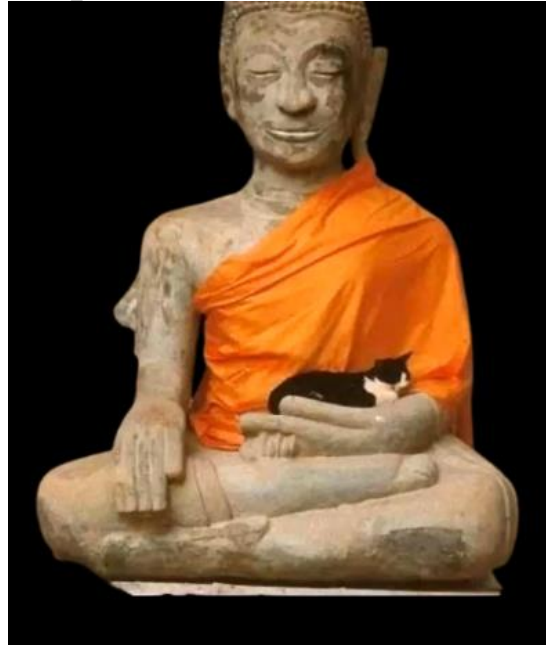
*Right View, Aspiration, and Enthusiasm's first, second, and sixth folds of the path*

# Auspicious Rebirth

*thus side-stepping aloofness*



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Máy each being take auspicious rebirth,  
master the Buddha's path,  
and then help ALL others do líkewise.

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*Active Contemplations Inspired by Bodhidharma’s Outline of Practice as well as the Buddha’s Compassion and the Three Marks of Reality*

*How could this  
feel stressful?*

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*All beings' stress  
may I soothe!*

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*How could this  
NEVER last?*

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*How could this  
NOT be me?*

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*Active Contemplations Inspired by Bodhidharma's Outline of Practice as well as the Buddha's Compassion and the Three Marks of Reality*

*How could this... feel stressful?  
All beings' stress... may I soothe!  
How could this... NEVER last?  
How could this... NOT be me?*

*Watching the play of mind... and **Relaxing** into its NON-graspable nature*

*No-tice this  
re-la-xing*

*1<sup>st</sup> collection of 16 sets of 16 rounds*



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*Active Contemplations Inspired by Bodhidharma’s Outline of Practice as well as the Buddha’s Compassion and the Three Marks of Reality*

*How could this... feel stressful?  
All beings’ stress... may I soothe!  
How could this... NEVER last?  
How could this... NOT be me?*

*Watching the play of mind... and **Relaxing** into its NON-graspable nature*

*Notice this  
**re-la-xing***

*2<sup>nd</sup> collection of 16 sets of 16 rounds*

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# A. Invigorating Buddha Bowing



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Na-mo Bud-dha-ya  
Na-mo Dhar-ma-ya  
Na-mo Sang-ha-ya!

*I pay homage to the Buddha's example*

*I pay homage to the Buddha's teachings*

*I pay homage to the Buddha's students*

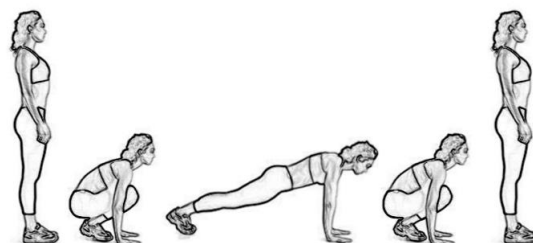
**3 repetitions**

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*Karmic Calisthenics*



or



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**Máy** everyone be free from misery.

May everyone be háppy.

**Máy** NO one be separated  
from their happíness.

**Máy** everyone have balance: FREE from  
the tyranny of greed, hate, and confúsi<sup>o</sup>n. 😊

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## *B. Two Paths*

*In the Tao Te Ching we read of two paths in any endeavor,  
Lao Tzu warned against the former and encouraged the latter:*

*the path of yang or the path of yin,  
the path of patriarchy or the path of matriarchy,  
the path of rigidity or the path of flexibility,  
the path of elitism, or the path of egalitarianism,*

*the path of control or the path of permissiveness,  
the path that craves certitude or the path that embraces ambiguity,  
the path with authority as the source of truth  
or the path with truth as the source of authority,*

*the direct path or the circuitous path,  
the active path or the passive path,  
the path of competition or the path of cooperation,  
the path of cruelty or the path of compassion...*

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*the path of pride or the path of love,  
the path of ego or the path of NO-self (aka NOT-self),  
the path of scatteredness or the path of centeredness,  
the path of contrivance or the path of spontaneity,  
the path of effort or the path of ease.*

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## C. Four Levels of Practice

*Browsers – come to class occasionally with no consistency and see NO transformation.*

*Students – come to class every twelve hours; they evolve.*

*Yogis – students who perform one-day retreats every quarter, month or week, practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).*

*Monastics – students who live as if on permanent retreat, practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).*



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## Three Durations of Practice

### **Twenty minutes of formal silent meditation**

*for First Level Students – those who are seeking a “life lubricant”*

### **Forty minutes of formal silent meditation**

*for Second Level Students – those who desire a “profound evolution”  
such as healing PTSD, overcoming a tragic past,  
or transcending a disempowering and oft repeated pattern*

### **Sixty minutes of formal silent meditation**

*for Third Level Students – those who yearn to rapidly master  
Buddha’s eight-fold path to the point of practicing it:  
spontaneously, habitually, easily and effectively.*

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## *D. The PATH of Mastery*

*Unconscious Incompetence*

*Conscious Incompetence*

*Conscious Competence*

*Unconscious Competence*

*When have we mastered the Buddha's path?*

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*When we practice his techniques:  
spontaneously, habitually, easily and effectively;  
and their practice has so defined us  
that we no longer chase a goal...*

*but are so content to practice the path  
that we no longer even feel the need  
to ask whether or not  
we have mastered it.*

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## *E. The MEANS of Mastery*

*Ten thousand hours of regular, lucid, strategic practice  
is often the minimum required to accomplish mastery needed to teach others.  
Any student who enthusiastically practices their homework every morning  
AND every evening for sixteen consecutive weeks could be considered an apprentice.*

*A Journeyman is an apprentice who has accumulated  
5,000 hours of study and 5,000 hours meditation;  
ideally for eight hours daily  
over the course of three and a half years...*

*and has demonstrated intellectual comprehension  
and emotional **evolution**.*

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*A Master is a journeyman who has accumulated  
an additional 5,000 hours of study  
and an additional 5,000 hours of meditation;  
ideally for eight hours daily...*

*over the course of an additional three and a half years  
and has demonstrated intellectual and emotional **mastery**.  
The 10,000 hours is a minimum, for some folks require 20,000 hours,  
30,000 hours or more to demonstrate intellectual and emotional mastery.*

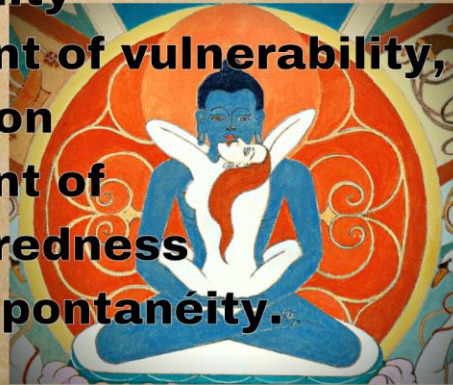
*Although this path of mastery can be long,  
it is neither mysterious nor occult.*

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# Yab Yum Iconography

**THEIR** beauty  
reminiscent of empathy,  
**THEIR** translucence  
reminiscent of letting-go,

**THEIR** nudity  
reminiscent of vulnerability,  
**THEIR** union  
reminiscent of  
**HIS** centeredness  
and **HER** spontaneity.



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# A. Padawan Training

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# 1. Tale of the Movie Concessions

It was 1971 and I was in first, or second grade.  
A class mate’s mother had taken many of us  
to see “Willy Wonka and the Chocolate Factory”  
for his birthday.

My family did not often go to movies  
so this was very exciting for me.

Timid, and uncertain, and polite,  
I did what I was told,  
and gratefully accepted what I was offered.



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I was offered hot buttered popcorn  
and what seemed like a huge vessel  
of Dr. Pepper,  
a soda I had heretofore never tasted.

So there I sat,  
in the darkened theater,  
with my class mates  
and several hundred strangers;

eating my popcorn,  
and sipping my Dr. Pepper,  
and all the while enjoying the movie,  
which I still remember, to this day.

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Upon first consideration  
one could understandably assume  
that the movie could distract me...

from my snacking and sipping  
and thus undermine  
my enjoyment of them.

But I experienced the opposite  
to be true:  
that the movie enhanced my enjoyment  
of the popcorn and the soda...

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and the popcorn and the soda  
enhanced my enjoyment  
of the movie.

And this could be very much  
like our practice of meditation...

where during our inhalation  
we silently, and mentally recite,  
“*Notice this...*”

and during our exhalation  
we silently, and mentally recite,  
“*relaxing!*”...

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while actually physically relaxing  
as best we can.

For just as I was able to observe the movie  
while snacking and sipping  
we can watch our mind  
while noticing and relaxing.

We could notice sensations,  
and flavors, and scents,  
and sounds, and sights...

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as well as our emotions,  
and intentions, and reasonings,  
and recollections, and imaginings.

And we could notice  
all those things  
passively and non-conceptually.

And as we physically relax  
into each exhalation,  
*for that is what our bodies  
have evolved to do,*

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all that we noticed as we breathed in  
could feel a little less graspable  
and a little easier to mentally release  
as we relax into our out breath.

And just as the snacking  
and the sipping  
did not undermine

my enjoyment  
of the movie  
but rather enhanced it...

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likewise our silent and mental  
recitations of “Notice this...” and “**relaxing!**”  
in harmony with our breathing...

does NOT undermine our ability  
to watch the play of mind  
or relax into its non-graspable nature  
but rather facilitates it.

More than two millennia ago  
a Jewish carpenter  
is said to have explained...

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that man was not made  
for the Sabbath,  
but Sabbath for man.

Likewise, I tell you  
that we do not sit in meditation  
that we might more efficiently  
recite “Notice *this...*” and “**relaxing!**”

but rather  
that we silently and mentally recite  
“Notice this...” and “**relaxing!**”  
that we might more efficiently meditate



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so that our passive and non-conceptual  
observation of the play of mind

and our physical, and visceral,  
and mental relaxation  
into its non-graspable nature....

might be more easy,  
and effective,  
and transformative.

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Recall Darth Bane's rule of two,  
wherein there must be a master  
to have power,  
and a student to crave it.

This is a form of elitism  
and manipulation.

And over the millennia  
many so-called spiritual teachers  
have used cryptic meditation  
instructions, and techniques...

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to reinforce a rule-of-two-like  
elitism and coercion.

Some deliberately chose  
obfuscation and coercion  
because they embraced elitism  
and power, and prestige...

others chose the same obfuscation and coercion  
because they lacked the mental acuity  
to know any better.

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But I am here to tell you  
that something does NOT  
have to be difficult  
to be effective.

I'm telling you the opposite.  
I'm telling you that  
something must be easy  
and intuitive....

if it is to be sustainable,  
no less effective.

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But do not take  
my word for it;  
put it to the test.

Play with these techniques  
every morning and every evening  
that you,  
like Rey Skywalker...

might meditate  
like a Jedi.

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## 2. Karezza Tantra's Mental Panacea

One can not gaze at an image of Dröl-ma Mar-mo Yab Yum without noticing that she is sporting in Tantric union.

Just as the Baskin Robins franchise of ice cream parlors claims to offer thirty-one flavors likewise there are many flavors of sexual tantra.

As with all things, there are also patriarchal as well as matriarchal takes on what the Buddhist Tantrikas refer to as Karma Mudra in Sanskrit, or Yab Yum if you prefer Tibetan.

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In the book “Cupid’s Poisoned Arrow”  
the author Marnia Robinson does an outstanding job  
explaining the flavor of sexual tantra that could be described as:  
matriarchal, or valley, or yin, or bonding , or oxytocin-oriented,  
  
through the lenses of anthropology, and genetics,  
and neuroscience, and trenchant pragmatism.

Oh how I wish that her text was required reading  
in every junior high school Sexual Education class  
for the way we choose to make love or masturbate,  
and our choices in pornography, and erotica, and even fantasy

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have a profound effect upon each of our midbrain's  
dopamine pathways, and oxytocin pathways,  
and our mental health, and our physical health,  
all our relationships,  
as well as our educational and vocational well-being.

The endocrino-neurological, and emotional, and intellectual,  
and romantic, and social, and educational, and vocational,  
and developmental healing made available

by the subtle and often G-rated techniques of Karezza tantra  
are a virtual panacea.



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Purchase this book from Amazon dot com tonight  
either as a paper back or read it through the FREE kindle app  
on the digital device of our choosing.

Read it with your partner aloud before bed.  
Apply its teachings, for no less then twenty-eight consecutive days,  
and watch your life change.

FULL DISCLOSURE: the Buddha Joy Mediation School  
makes NO money from your purchase  
of Marnia Robinson’s “Cupid’s Poisoned Arrow.”

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### 3. Parable of the Movie Patron

Let us revisit our friend  
the movie patron.  
He has purchased his ticket,  
and his snack, and his beverage,

and has taken his seat  
in the air conditioned comfort  
of the movie theater.

After a handful of trailers,  
how many?  
Just enough to make him forget  
what movie he came to see.

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And after those trailers  
the movie begins.

And whether it is adventure, or horror,  
or comedy, or drama

our friend the patron sits back  
and enjoys the ride  
as he knows he has little other choice.

For he does not confuse himself  
for the screenwriter, nor editor,  
nor director, nor producer  
and knows completely

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that what occurs upon the screen  
is utterly out of his control.

So he nibbles his snack  
and sips his beverage  
and enjoys the show.

Likewise, when the wise sit down,  
cross-legged to meditate  
they know it is NOT their job to select

the sensations, or flavors, or scents, or sounds, or sights,  
or emotions, or intentions, or reasonings, or recollections, or imaginings  
that cartwheel across the metaphoric stage of their mind.

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What then is their job?

To notice: vulnerable, and passive,  
withOUT bothering to analyze or label  
and to physically relax that we might mentally let go.

And to do all this  
in harmony with the tightening tendencies of each inhalation  
and with the relaxing propensities of each exhalation.

For, in our very good fortune,  
that is how evolutionary biology  
selected for our bodies and minds to best operate.

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And if we put this advice into action,  
every morning and every evening,  
then we could very much be like a child, with a video game:  
difficult, and frustrating, and seemingly impossible to prevail against;

who at long last receives the manufacturer's cheat-codes  
and is at last able to transform  
their time spent with the video game  
from an ordeal, into a delight.

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## 4. Whole-food Veganism's Physical Panacea

Buddhist tantra is the path of love and letting-go.  
Love is more than just a feeling.

Compassion is an intention that effects our choices,  
and our behaviors, and the ripples that we generate  
that, in turn, effect the world around us.

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Choosing a cruelty-free diet  
is one of the easiest ways  
to diminish the suffering created  
by our consumer choices.

The benefits generated  
by embracing a whole-food vegan diet  
are not limited to non-human animals  
with whom we share this planet,

nor even this planet itself,  
the only place in the known universe  
that we are certain sustains life (for the time being).



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The physical, and en-dro-crin-o-lo-gi-cal,  
and neurological, and psychological benefits  
that we could savor on a whole-food vegan diet  
have been observed in peer reviewed scientific journals.

In the parody song “White and Nerdy”  
Weird Al Yankovic sings of a fellow  
who “...does calculus just for fun...”.

Which reminds me of Dr. Michael Greger, M.D.  
whose full time job is to analyze  
EVERY peer-reviewed, nutrition-oriented study  
published in English, every year.

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This man is no ideologue,  
content to twist the facts  
in order to support his world view.

For his top priority is to discover the dietary interventions  
that could prevent disease, reverse disease,  
and increase quality of life as well as longevity.

And towards that end  
he uses meta analysis to follow the facts  
wherever they lead;  
like a contemporary, medical Sherlock Holmes...

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if Sherlock was so geeky  
as to name his book  
after a Monty Python skit.

“How NOT to Die”

first explores the top fifteen causes of premature death in America,  
secondly shares a dozen things we could do  
to prevent and reverse these disorders,

and thirdly contains hundreds of citations  
to peer-reviewed studies.

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This book is a virtual panacea of all medical disorders.

It is available on Amazon dot com

and the Buddha Joy Meditation School

receives NO remuneration for your purchase of this life-saving book.

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## 5. Two Paths

*In the Tao Te Ching we read of two paths in any endeavor,  
Lao Tzu warned against the former and encouraged the latter:*

*the path of yang or the path of yin,  
the path of patriarchy or the path of matriarchy,  
the path of rigidity or the path of flexibility,  
the path of elitism, or the path of egalitarianism,*

*the path of control or the path of permissiveness,  
the path that craves certitude or the path that is comfortable ambiguity,  
the path with authority as the source of truth  
or the path with truth as the source of authority,*

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*the direct path or the circuitous path,  
the active path or the passive path,  
the path of competition or the path of cooperation,*

*the path or cruelty or the path of compassion  
the path of pride or the path of love,  
the path of ego or the path of NO-self (aka NOT-self),*

*the path of scattered-ness or the path of centeredness,  
the path of contrivance or the path of spontaneity,  
the path of effort or the path of ease.*

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## 6. Essence of the Four Sets of Vows

*Karma Chakme Rinpoche was a brave soul  
who received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik,  
the archetype of enlightened compassion,  
guiding him to begin the journey out of sectarianism and fundamentalism.*

*In his effort to transcend sectarianism  
he embraced the teachings and practices  
of both the Kagyu as well as Nyingma sects as best he could.*

*In his effort to transcend **fundamentalism**  
he strove to simplify Highest Yoga Tantra or Ut-ta-ra Tan-tra in Sanskrit,  
as well as essentialize the hundreds of Hinayana, Mahayana and Vajrayana vows.*

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*Towards the latter: he taught that the essence of all the Refuge vows was to simply trust in the Bud-dha, Dhar-ma and Sang-ha, he taught that the essence of all the Pratimoksha vows of morality is NON-violence,*

*he taught that the essence of all the Bodhisattva vows of compassion was to share all our good karma with all beings,*

*and he taught that the essence of the Tantric Samaya of wisdom was to see ourselves as Chen-re-zik  
and see our teacher as Chen-re-zik's teacher, A-mi-ta-bha.*



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*Many centuries later Lama: Jigme Gyatso  
received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik,  
guiding him to journey further out of sectarianism, fundamentalism, and patriarchy.*

*In terms of sectarianism he was led to explore the teachings and practices  
of each sect of Buddhism  
and in terms of transcending fundamentalism,  
which is one of patriarchy's symptoms,*

*he was taught further simplify the four sets of vows thusly:  
the essence of the Refuge vows is to simply **rely** upon the example of Buddha's life story,  
**apply** the instructions of the Dharma,*

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*and humbly **rely** upon the support offered by fellow Sangha members,  
(those who are striving to master the Buddha’s teachings)  
as well as lovingly support Sangha members with our skill set as best we can;*

*the essence of the Pratimoksha vows of morality  
is still NON-violence which includes a whole-food, vegan diet  
which practices NON-violence toward the planet, NON-human animals,  
as well as our own lucidity and longevity;*

*the essence of the Bodhichitta vows of compassion  
is to blend our practice of the four bases of mindfulness  
with compassionate and loving intentions  
for each being of each world or each galaxy real or imagined;*

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*the essence of the Tantric Samaya of wisdom  
is to enthusiastically apply our teacher's instructions  
and follow his example as best we can.*

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## 7. Good night and Wake up Channels

*In Buddhist Tantra it is often taught  
that within our bodies of flesh, blood and bone,  
lay energy channels*

*that fundamentalists squander inordinate amounts of time and energy  
visualizing as tubes comprised of light.*

*It is said we have a blue central channel,  
the width of an arrow shaft,  
that begins in the lower abdomen,  
ascends about a thumb's width before the spine,*

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*piercing the horizontal bladder wheel  
(or chakra if you prefer Sanskrit),  
navel wheel, heart wheel, and throat wheel*

*as it ascends into the skull  
where it arches forward brushing against  
the crown wheel at the fontanel  
before terminating between, and just above the eyebrows.*

*There are two side channels.  
The moon, or left, side-channel is red,  
the width of hay or straw  
and begins at our urethra,*

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*brushes past the most sensitive part  
of either our citreous or our penis,  
climbs up the left of our central channel,*

*looping once around the central channel  
just below the bladder wheel  
and then just below the navel wheel,*

*looping thrice around the central channel  
just below the heart wheel,*

*looping once again just below the throat wheel,  
and then just below the crown wheel  
before terminating in the left nostril.*

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*The sun, or right, side channel is white,  
also the width of hay or straw  
and begins in our rectum,*

*brushes past either our G-spot or prostate,  
climbs up the right of our central channel,*

*looping once around the central channel  
just above the bladder wheel  
and then just above the navel wheel,*

*looping thrice around the central channel  
just above the heart wheel,*

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*looping once around the central channel  
just above the throat wheel  
and then once again just above the crown wheel  
prior to terminating in the left nostril.*

*As liberals upon the path of matriarchy  
none of this needs to be memorized or even visualized.*

*Our right channel could be stimulating,  
so we impeded it when its time to go to sleep,  
by closing our right eye and reading through our left  
and by sleeping on our right side.*



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*Conversely, our left channel could be sedating,  
so we impeded it is time to start our day,  
by rolling over to our left side*

*and laying in the fetal position for a few moments  
as thoughts of the day's tasks begin to clarify  
like friends emerging from a fog bank.*

*Upon rising, we could also close our left eye,  
and read though our right  
as we sit upon the toilet  
to further wake our bodies.*

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## 8. Walking Meditation

*After fifteen weeks of twice daily livestream practice  
you should have automatically memorized the 24 contemplations  
of Tantra's: mindfulness, compassion, insight, love, and letting-go.*

*Which should come in handy,  
as this week you could begin training  
in brisk, walking meditation.*

*Its simple, just perform the 24 contemplations you've already grown accustomed to  
while briskly walking through your neighborhood.  
This is especially useful during times of emotional upset or even PTSD episode.*

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*Of course if you're so upset as to experience disorientation  
then please limit your walking course to just going around your block,  
that way you won't get lost, or walk into traffic.*

*Blending the 24 contemplation techniques you've already learned  
with brisk walking  
allows us to bilaterally stimulate our hippocampus and amygdala  
which aids in the processing of difficult events and emotions.*

*REMEMBER: upon this path  
we do not practice rigid concentration which stimulates our sympathetic nervous system,  
but rather relaxed mindfulness which accesses our parasympathetic nervous system;  
the quick path to the light side, or eager youngling.*

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## 9. Sky Gazing

*In “Heart Treasure” the phrase “King of the sky” could remind us literally of the practice of sky-gazing,*

*where we perform the contemplation, compassion, and meditation that we are taught in the sixteen week series of meditation classes while gazing into the sky.*

*Any time of day we could gaze into the sky while meditating, but it could be especially poignant to gaze at the sun, doing so only during the first hour of sunrise, or the last hour of sunset.*

*In Sanskrit this practice is sometimes referred to as Surya Chaku.*

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*Common sense prevails:*

*1 – remove your corrective lenses or contact lenses,  
gaze with the left eye for four breaths,  
then with the right eye for four breaths,  
alternating back and forth;*

*2 – only do this for as long as it feels comfortable,  
giving yourself permission to progress gradually  
such as adding seven seconds per day,  
or seven minutes, or more every day.*

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*3 – relax the tissues of your face, especially around the eyes,  
allowing the eyelids to close somewhat,  
viewing the sun through one's eyelashes  
thus occasionally giving rise to the illusion of subtle rainbows encircling the sun;*

*4 – don't wander into traffic,  
for your vision will be dazzled after completing this exercise,  
thus while it is fine to practice this during opening verbal contemplation & compassion,  
as well as the silent meditation...*

*I recommend turning away from the sun  
during the practice of the closing silent contemplation and compassion  
thus allowing one's eyes to recalibrate  
to the ambient lighting.*

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*5 – I recommend the lion posture Simha asana,  
feet flat on earth or floor,  
resting one's tuchus upon one's calves,  
forearms resting upon knees.*

*Neither mysterious nor occult  
this practice could act as a subtle tonic to your body.*



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## B. Jedi Knight Training



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# 1. Four Levels of Practice

- Browsers – come to class intermittently  
and see NO transformation.*
- Students – come to class consistently every morning AND every evening;  
they evolve.*
- Yogis – students who perform one-day retreats  
every quarter, month OR week,  
studying four times that day (i.e.: 5am, 9am, 1pm & 5pm),  
and practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).*
- Monastics – students who live as if on permanent retreat,  
studying four times every day (i.e.: 5am, 9am, 1pm & 5pm),  
and practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).*

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## Three Durations of Practice

**Twenty minutes of formal silent meditation**

*for First Level Students – those who are seeking a “life lubricant”*

**Forty minutes of formal silent meditation**

*for Second Level Students – those who desire a “profound evolution”  
such as healing PTSD, overcoming a tragic past,  
or transcending a disempowering and oft repeated pattern*

**Sixty minutes of formal silent meditation**

*for Third Level Students – those who yearn to rapidly master  
enlightenment’s Blissful-mindfulness, Peaceful-insight and Spontaneous-compassion.*

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# Zero to Sixty in Twelve Weeks

Doing anything for an hour  
without proper conditioning  
is a hardship that could lead to aversion.

The old adage is true,  
sure and steady could win the race.

1 <sup>st</sup> week	meditate for	5 minuets	approximately once every twelve hours,
2 <sup>nd</sup> week	meditate for	10 minuets	approximately once every twelve hours,
3 <sup>rd</sup> week	meditate for	15 minuets	approximately once every twelve hours,

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4 <sup>th</sup> week	meditate for	20 minuets	approximately once every twelve hours,
5 <sup>th</sup> week	meditate for	25 minuets	approximately once every twelve hours,
6 <sup>th</sup> week	meditate for	30 minuets	approximately once every twelve hours,
7 <sup>th</sup> week	meditate for	35 minuets	approximately once every twelve hours,
8 <sup>th</sup> week	meditate for	40 minuets	approximately once every twelve hours,
9 <sup>th</sup> week	meditate for	45 minuets	approximately once every twelve hours,
10 <sup>th</sup> week	meditate for	50 minuets	approximately once every twelve hours,
11 <sup>th</sup> week	meditate for	55 minuets	approximately once every twelve hours,
12 <sup>th</sup> week	meditate for	60 minuets	approximately once every twelve hours,

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## 2. The PATH of Mastery

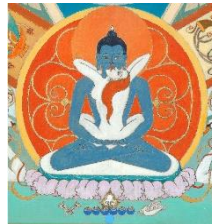
*Unconscious    Incompetence*

*Conscious     Incompetence*

*Conscious     Competence*

*Unconscious   Competence*

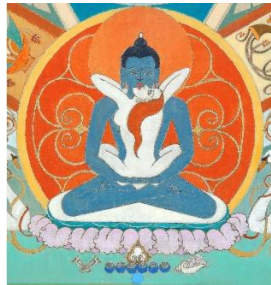
*When have we mastered the archetypical Buddhas' vulnerability, non-grasping, compassion and centered spontaneity?*



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*When we practice their techniques:  
spontaneously, habitually, easily and effectively;  
and their practice has so defined us  
that we no longer chase a goal...*

*but are so content to practice the path  
that we no longer even feel the need  
to ask whether or not  
we have mastered it.*



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### 3. The MEANS of Mastery

*Ten thousand hours of regular, lucid, strategic practice  
is often the minimum required to accomplish mastery needed to teach others.  
Any student who enthusiastically practices their homework every morning  
AND every evening for sixteen consecutive weeks could be considered an apprentice.*

*A Journeyman is an apprentice who has accumulated  
5,000 hours of study and 5,000 hours meditation;  
ideally for eight hours daily  
over the course of three and a half years...*

*and has demonstrated intellectual comprehension  
and emotional **evolution**.*

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*A Master is a journeyman who has accumulated  
an additional 5,000 hours of study  
and an additional 5,000 hours of meditation;  
ideally for eight hours daily...*

*over the course of an additional three and a half years  
and has demonstrated intellectual and emotional **mastery**.  
The 10,000 hours is a minimum, for some folks require 20,000 hours,  
30,000 hours or more to demonstrate intellectual and emotional mastery.*

*Although this path of mastery can be long,  
it is neither mysterious nor occult.*



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## 4. The Origin of Mindfulness Meditation

A tale is told of a north Indian prince  
of the Shakya clan  
who forsook his life of privilege and debauchery  
to become a homeless wandering monk;

and who studied with not one  
but two prominent teachers  
who taught him the path of deep concentration.

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After time and effort  
each of these teachers were so impressed  
with he who some called Siddhartha  
but who called himself Gautama

that they proclaimed  
that he had mastered their teachings,  
had become their equals,

and invited him to share the leadership  
of their respective monastic communities.

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However, each time  
Gautama politely refused  
explaining that he had still not found  
what he was looking for

(which of course sounds very much  
like a U2 lyric, doesn't it?).

Again choosing to leave  
(in this case a modicum)  
of prestige and comfort

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Gautama retired to the forest  
where for the next five years  
he practiced austerities  
in the company of five ascetics

until at last he saw  
that enduring physical austerities  
was as ineffective at generating peace  
as was indulging in the debaucheries of the palace.

It was at that time  
that he discovered the middle way  
between all extremes.

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It seems he applied that epiphany  
not only to his physical practices  
but to his spiritual ones as well

for from that point  
he no longer practiced concentration  
(arbitrarily setting the mind upon one object  
and shoving everything else away).

He saw that concentration was based in effort  
and in control  
and as such was unsustainable  
and so he chose to practice the opposite.

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He forsook the path of controlling  
and embraced the path of allowing.

He allowed his body and mind  
to experience whatever they experienced  
without any modification or contrivance.

He relaxed into inhalation  
and found it ideal for perception.

He relaxed into his exhalation  
and found it ideal for release:  
spontaneous and uncontrived.

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After years of squeezing tight  
his mind in concentration  
he was now relaxing it  
in vulnerable mindfulness

and as such  
his doors of perception  
swung open  
wide upon their hinges

flooding his body and mind  
with a wealth of information.

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To keep from drowning  
in such a deluge  
he took to organizing all experience  
in terms of the four bases of mindfulness

which he often described of as  
phenomena (or circumstance),  
body, interpersonal-feelings, and mind.

Gautama also found it helpful to coordinate  
contemplations of compassion, love, and impermanence  
with these four bases of mindfulness



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and so he developed this system  
that slowly swings from active contemplation  
to passive meditation

like a pendulum's gentle motion  
within a grandfather clock.

This method proved so effective  
that in time people took to calling him  
the awakened one or Buddha.

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## 5. The Texts upon which this Practice is Based

*This set of two practices  
“From Petulance to Peace”  
and “Mindfulness, Love and Letting-go”  
are based on four texts:*

- #1 the “Mindfulness with Breathing Discourse”  
or A-na-pa-na-sa-ti Sut-ta,*
- #2 the “Loving Kindness Discourse”  
or Met-ta Sut-ta,*

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#3 *the “Failings of the World Discourse”*

*or Lo-ka-vi-pat-ti Sut-ta, and*

#4 *the “Book of the Beneficial Way”*

*or Tao Te Ching.*

*In the “Mindfulness with Breathing Discourse”*

*we learn of:*

*the four bases of mindfulness,*

*the seven enlightenment factors,*

*the two fruits of practice*

*and to correlate all those contemplations*

*with our breathing:*

*spontaneous and uncontrived.*

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*In the “Loving-kindness Discourse”*

*we learn to lovingly wish  
safety, health, peace, and joy  
to all beings everywhere*

*as well as to compassionately wish  
that all would be free of sufferings.*

*In the “Failings of the World Discourse”*

*we learn to first view the four bases of mindfulness  
circumstance, body, relationships, and mind  
through the lens of dread  
and thus contemplate loss, pain, scorn, and shame.*

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*We are also taught to view the four bases  
through the lens of desire  
and so consider gain, bliss, praise, and fame.*

*Then we are taught to let-go of all eight worldly failings  
through contemplation of impermanence:  
the universal panacea.*

*In the “Book of the Beneficial Way”  
we explore the dichotomy of the two paths  
and are encouraged to abandon the path of the reptilian brain  
and embrace the path of the mid-brain.*

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## 6. How Long does the Journey Take?

*Fundamentalism is a symptom of patriarchy  
it delights in self-aggrandizement  
and the disempowerment of its minions.*

*So it is not surprising when  
when fundamentalists insist  
that one must practice for eons  
to master the Buddha's path.*

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*The only people who say that  
are those who know  
that their techniques  
are impotent, flaccid, worthless, and weak.*

*The Buddha never taught  
that one must practice for great oceans of time  
in order to accomplish mindfulness' true knowledge  
or wisdom's liberation.*

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*To the contrary,  
he taught that one could master his path*

*of mindfulness, compassion, contemplation,  
love, and letting-go  
in as little as:*

*seven years...  
or seven quarters,  
or seven months,*

*or seven fortnights,  
or seven weeks,  
or even seven days.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*When have we mastered  
the Buddha's techniques?*

*When we practice them:  
spontaneously, habitually,  
easily, and effectively.*

*So attend a livestream every morning  
and every evening:  
for five minuets per session the first week,  
and ten minutes per session the second week.*

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*Each week lengthening  
the duration of your participation  
by five minutes.*

*Until within fifteen weeks  
you're meditating like a Jedi.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Make use of this opportunity  
of working with a live master  
by typing your questions in the chat window  
and applying his advice.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

## 7. Eleven Benefits of Loving-kindness

*In the Numerical Discourses of Buddha, Elevens – set 16  
(or A-ngut-ta-ra Ni-ka-ya E-ka-da-sa Ni-pa-ta 16 if you prefer Pali)  
it is written that the Buddha enumerated eleven benefits  
to be had from the contemplation of loving-kindness.*

*The Buddha begins this discourse by explaining  
that training the mind in loving-kindness  
is integral to our liberation  
from the tyranny of craving and clinging.*

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*He then explained*

*how it is not sufficient to only contemplate loving-kindness  
rather it must be applied  
to our communication, behavior, and commerce.*

*He enumerated the benefits thusly:*

- 1. sleeping in comfort,*
- 2. awaking in comfort,*
- 3. freedom from (the tyranny of) evil dreams,*
  
- 4. being dear to humans,*
- 5. being dear to non-humans,*
- 6. being protected by the De-vas (gods and goddesses),*
- 7. being safe from fire, poison, and sword (weapon),*

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8. *one's mind easily meditates,*
9. *one's demeanor is serene,*
10. *one's death is peaceful, and*
  
11. *if one fails to accomplish enlightenment in THIS life*  
*one will take rebirth in a celestial realm*  
*where one will continue one's training in comfort.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*As a vegan feminist I am comfortable  
with either a literal or figurative interpretation  
of this discourse.*

*The skillful contemplation  
of both compassion and love  
have been of great benefit to me*

*and I hope they will a great boon  
to you as well.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

## 8. The Hedonism of Dopamine and the Pettiness of our Oxytocin

*Let us begin with a bit of context.*

*In the “Failings of the World Discourse”*

*(or Lo-ka-vi-pat-ti Sut-ta if you prefer Pali)*

*we learn, what my Tibetan teachers referred to as,  
the eight worldly concerns.*



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*What are they?*

*Are they random?*

*Did the Buddha merely pull them out of dog's ear?*

*Just as Zacharias Jansen required a microscope  
to first see the minute entities  
dwelling in a drop of pond water*

*or Galileo Galilei needed a telescope  
to view the moons of Jupiter,*

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*likewise the eight worldly concerns are seen  
when we view the four bases of mindfulness  
through the two metaphoric lenses  
of dread and desire.*

*Let's take a closer look.*

*In Tantra we often enumerate the four bases of mindfulness  
as circumstance, body, communication, and mind.*

*When we view circumstance and body  
through the lens of dread  
we see circumstantial loss  
and physical pain.*

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*When we view circumstance and body,  
also known as lot and form,*

*through the lens of desire  
we see circumstantial wealth  
and physical pleasure (or bliss).*

*These dreads of scarcity and pain,  
as well as the desires  
for wealth and pleasure  
are the domain of our brainstem.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*From the point of view  
of natural selection  
they were crucial to our  
evolutionary biology.*

*Animals that did not feel dread  
of scarcity and pain  
nor desire for abundance and pleasure*

*did not live long enough  
to pass on their genetic traits  
or even have the desire to reproduce.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*If we wish to grow and evolve  
into happy, well-adjusted adults  
we must neither indulge our every impulse  
nor ignore and repress them.*

*The Buddha's solution is to use mindfulness  
to notice our impulses  
and then harness their raw energy  
through the contemplations*

*of compassion, love, and non-graspability  
as well as the meditation of awareness and acquiescence.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*When we peer at communication and mind  
through the lens dread  
we see scorn and obscurity or shame.*

*In the context of desire  
we perceive praise and fame.*

*Scorn, shame, praise, and fame  
are the domain of our social midbrain.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Before we are quick  
to write them off as petty and trivial  
let us recall that our ancestors did not survive  
because in comparison to other animals*

*we were swift of foot,  
nor strong of limb,  
nor sharp of claw,  
nor long of fang.*

*On the contrary  
our survival was largely due  
to our big old brains  
and our propensity to cooperate.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Ancient humans who did care  
whether they received the support of their fellows or not  
usually did not live long enough  
to pass on that genetic trait.*

*Being esteemed and even favored by our fellows  
is a biological imperative and an evolutionary need.*

*However if left unchecked  
the hedonistic impulses of our survival brainstems  
and the petty drives of our social midbrains  
could make us neurotic and unfulfilled.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*It is therefore imperative  
that we exercise the courage  
to vulnerably practice the mindfulness*

*that notices the cravings and clingings  
of our body and mind  
and also practice the contemplation that harnesses their energy  
to drive the engines of our compassion, love, and wisdom*

*as well as the meditation  
with which we are able to process our experience  
and release it  
in the most therapeutic manner.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*In short*

*it can be uncomfortable*

*and down-right embarrassing*

*to practice the vulnerable mindfulness*

*that notices our hedonistic, petty,*

*and petulant impulses.*

*However our task upon the spiritual path*

*is to neither ignore, indulge,*

*excuse, deride, nor condemn them*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*but to notice them*

*and harness them*

*and release them*

*in the most wonderful way.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

## 9. The Power of Rhetorical Questions

*What is an affirmation?*

*It is a lie you tell yourself with enthusiasm  
in the hopes that it will come true.*

*The act of composing,  
no less applying  
affirmations...*

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*is a manifestation of patriarchy's tendencies  
to strive and to strain  
to bend reality to your will.*

*It is controlling,  
and aggressive,  
and exhausting at best.*

*A wealthy and well-known self-help guru  
speaks in a voice: hoarse, and gravely, and strained, and injured  
after a lifetime spent shouting affirmations  
in the privacy of his car.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*But the Buddha  
did NOT find enlightenment  
upon patriarchy's path  
and neither will you.*

*Where then did he find liberation?  
Upon the path of matriarchy,  
the path of acquiescence, and vulnerability,  
and centered spontaneity, and non-analysis.*

*I call it the path  
of the vegan feminist.  
It is easy, and gentle,  
and profoundly transformative.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*It swings gently  
like the pendulum of a grandfather clock  
from contemplation to meditation and back.*

*Half the contemplations  
are compassionate  
or loving*

*and the second half  
rely upon  
skillfully worded, questions;  
that assume and are rhetorical.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*By definition a rhetorical question  
is one asked NOT to elicit an answer  
BUT merely for effect.*

*The beauty of a rhetorical question  
that is well worded  
it that is drops its assumption  
into the depths of our subconscious*

*the way a hungry vegan  
might drop pieces of fruit  
into a running Vita-mix  
whilst making their morning smoothie.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Remember, remember, remember therefore  
that the power of a rhetorical question  
lies NOT in striving or straining*

*to solve its query  
as if it were a great,  
metaphysical rubric's cube.*

*No, the power  
of a rhetorical question:  
assumptive and well-worded*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*is only accessed  
by the silent and mental recitation  
of the question*

*from a place of vulnerability  
and surrender  
in harmony with the breathing  
spontaneous and uncontrived*

*and in coordination  
with the body's relaxation  
that evolution has hard-wired  
into every exhalation*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*and that turns the key  
that opens the door  
to the healing that comes  
from mental release.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

## 10. Concentration is NOT Mindfulness

*The path yang  
is the path of fear, aggression,  
rigidity, and controlling tendencies.*

*And although it leads to many places,  
enlightenment is NOT one of them.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Concentration is a function of yang  
a tool of patriarchy;  
it chooses its focus  
to the exclusion of all else.*

*Upon concentration's path  
there is NO room for spontaneity,  
nor relaxation, no less release.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*A tragedy of our time  
is that so many  
self-professed teachers of mindfulness*

*are not really teaching mindfulness  
but are merely teaching concentration.*

*For whenever a teacher tells you  
“...and when you notice  
that your mind has wandered  
gently bring it back...”*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*that individual is NOT teaching mindfulness  
but really concentration  
regardless of the labels  
they bandy about.*

*Well what then  
IS mindfulness?*

*A function of yin,  
mindfulness vulnerably and passively notices  
whatever seems to pass  
through the sphere of its awareness*

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*whether it is a sensation, or a flavor,  
or a scent, or a sound or a sight,  
or an emotion, or an intention,  
or a thought, or a memory, or a fantasy.*

*Centered, and spontaneous,  
and passive, and vulnerable  
mindfulness merely notices*

*withOUT analyzing, or labeling,  
of shoving some things away,  
or clutching tightly at other things.*




a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Mindfulness notices  
and insight physically relaxes  
thus setting space to mentally release.*

*Evolutionary biology has selected  
for mindfulness to be wired into each inhalation  
and for the wisdom of letting-go  
to be wired into each exhalation.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Although the Buddha's path  
of mindfulness and insight is simple  
it NOT easy*

*for few things require as much courage  
as true vulnerability.*     

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# 11. Evolution, Dopamine, and Orgasm

*There is NO sentience driving evolution;  
just two random mechanisms.  
The first being genetic mutation  
and the second being natural selection.*

*DNA is huge, and complex, and ungainly  
and there are bound to be copying errors.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Whether those variations in replication  
are subtle or profound  
they really are bound to happen  
during the vast ocean of time.*

*Natural selection is easy.  
These mutations in an organism*

*either help its reproduction,  
hinder its reproduction,  
or are, for a time,  
neither beneficial nor harmful.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Evolutionary biology selects  
neither for peace, nor happiness,  
nor fidelity, nor fulfillment.  
It ONLY selects for reproduction.*

*Therefore it could come as little surprise  
that some of our neurological mechanisms  
could support our reproduction  
AND undermine our happiness simultaneously.*

*In the final chapters  
of the novelization of Carl Sagan’s “Cosmos”  
the triune brain is discussed.*

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*All of us each  
have three brains:  
a very old brainstem  
common to all reptiles,*

*a mid-brain  
shared by all mammals  
and a forebrain  
common to all primates.*

*Deep within each  
of our reptilian brainstems  
is a Dopamine based reward system.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Its highs are high  
its lows are low  
it is dramatic, exciting,  
easily bored,*

*wired to crash and burn  
and prone to addiction.*

*In 1973 Theodosius Dobzhansky wrote:  
“Nothing in biology makes sense  
except in the light of evolution.”*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*How could  
the rock-star-like impulses  
of our brainstem  
remotely serve our genes?*

*Heterosexual relationships:  
passionate, short-term, and numerous  
go a long way  
to guaranteeing a deep gene pool.*

*Animals born without the reward circuitry  
to reinforce eating, don't eat.  
Thus they die prior to passing on their genetic information  
and that trait is lost.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Likewise, individuals born without reward circuitry  
to reinforce reproduction  
do not mate  
and that trait is lost.*

*We are the descents of gluttonous,  
debaucherous horn dogs.  
We have inherited their reward systems,  
their impulses, and their consequences.*

*But we are not reptiles, are we.  
We are mammals.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*As such our mid-brains  
have their own reward system  
and it is oxytocin-based.*

*A mirror opposite of its predecessor  
the mammalian reward system  
is wired for long term fulfillment,  
sustainability and pleasure.*

*Pleasure is the common denominator  
shared by both the reptilian and mammalian  
reward systems*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*but where the pleasures of the reptile brain  
undermine vocational, intellectual,  
creative, and interpersonal success*

*the delights of the mammalian brain  
actually support them.*

*There is a reason  
why many of India and Tibet's  
greatest saints were not celibate monks*

*but rather yogis who savored  
the subtle tantric arts.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*But what has that to do with neurology?  
Come, let us imagine a spectrum of pleasure  
from zero to ten.*

*Imagine ten as orgasm  
be it wet or dry  
and seven or eight  
as the point of no return.*

*The folly of contemporary edging practices  
wherein the participants  
race up to a seven, an eight, or even a nine  
and then pull back;*

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*is that in so doing  
the are tapping into the mechanisms  
of their brainstem*

*which reward orgasm  
and punish its avoidance.*

*However by maintaining one's pleasure  
at about the three level  
one is accessing the gentle, oxytocin based reward system  
of their mid-brain.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*This, of course,  
opens up quite the can of worms.*

*What about boredom?  
After world war one  
it was asked*

*“How are you going to keep them on the farm  
after they have been to Paris?”*

*And so you could legitimately ask  
how could one be content with an Oxytocin pleasure level of three,  
no less delight in it,  
after having sampled the brain melting pleasures of level ten Dopamine?*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Internally one could practice the mental yoga  
of awareness and acquiescence  
whether you call it Mahamudra, or Ati-yoga, or Mahasandhi, or Trekchöd  
the practice is the same.*

*When we and our partner notice our bodies inhaling  
we could silently and mentally recite,  
“Notice this...”*

*and when we feel our bodies exhaling  
we could silently and mentally recite,  
“**relaxing!**”*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED  
*while actively relaxing  
as best we can.*

*Not only could this prevent a debaucherous frenzy  
but it could open the door to subtle pleasures  
heretofore unexperienced.*

*In fact,  
merely being on the same metaphoric page  
as your partner*

*and both practicing the same meditation  
could be an extremely intimate experience.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Externally we could take two or three weeks  
to have nightly g-rated pleasure fests  
with our partner*

*enjoying such innocent delights  
as hand holding, snuggling,  
scalp rubs, back scratches, and foot rubs.*

*Ask any recovering addict  
and they'll tell you  
that when they first get off of heroine  
all their senses seem dulled.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*However after a period of time  
there is a hedonistic recalibration  
not unlike returning a computer  
to its factory installed settings.*

*As humans  
our brains exhibit  
neuroplasticity*

*and can adapt and change  
surprisingly quickly.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*However diligent we may be  
our brainstems however are remarkably devious  
and when we feel our pleasure ascending*

*to a three and a half,  
a four,  
or even a four and a half*

*it is most definitely time to sublimate  
that sexual momentum.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*However if we strive to do so violently  
it will only pull us deeper down into our brainstem.*

*So we will use two methods:  
one rooted in our mid-brain  
and the other in our fore-brain.*

*Where the brainstem is focused on my pleasure  
our mid-brain could lovingly concern itself  
with the pleasure of all beings*

*of all worlds,  
of all galaxies,  
real or imagined.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*In coordination with our breath  
and with our partner*

*during our inhalation  
we could silently and mentally recite,  
“Profound bliss...”*

*and during our exhalation  
we could silently and mentally recite  
“for all forms!”*

*Here we are using form  
as a synonym for body.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Performing this for only four breaths  
while simultaneously  
drawing one's palms before one's torso*

*up one's centerline,  
and over one's head in harmony with the inhalation*

*and articulating one's arms  
out and down  
in harmony with one's exhalation*

*could be an excellent adjunct  
recruiting our subtle energies  
in a manner known in Sanskrit as Anu-yoga.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*While persisting with the arm movements  
one could access one’s primate fore brain  
with the next contemplation.*

*As we inhale  
we could silently and mentally recite,  
“How this bliss...”*

*and as we exhale  
we could silently and mentally recite,  
“always change?”*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*This rhetorical question  
could be a profoundly empowered way*

*of letting-go  
of the coarser drives  
of our brainstem.*

*After four rounds of this exercise  
one could return*

*to the savoring meditation of  
“Notice this...  
relaxing!”*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*while also returning  
to the giving and receiving  
of sexual flavors.*

*Is this as easy as falling off a log?  
Of course not.  
Like any new skill  
it involves a learning curve.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*A fool expects perfection  
whereas the wise  
are content to learn from their errors:*

*vulnerably, and passively,  
and non-conceptually, and viscerally.*

*In fact the more centered spontaneity  
one brings to the practice  
the more rapid, delightful, and fun  
one's journey could be.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

## 12. “Should” is Poison

A good hearted fellow  
asked for a contemplative solution  
to, what he felt,  
were the destructive urges

that he experienced  
when in public.

a THU early – 21sep23 – First Tara's Homage EXPLAINED

“I should do this.”

“I shouldn't do that.”

“Should” is poison

for it is the unctuous whisper  
of contrivance;

a dark legacy  
of our yang tendencies.

On the other hand  
centered spontaneity  
is that which paves  
enlightenment's path.

a THU early – 21sep23 – First Tara's Homage EXPLAINED

One of the many benefits  
of training in the Buddha's technique  
of passive meditation

is that we are able to notice  
even the most grotesque of impulses

without falling into the extremes  
of indulging them  
or repressing them  
(*which would undermine our mindfulness*).

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

For it is so much more liberating  
to find a way to release them:  
easy and sustainable.

As we breathe IN  
we could silently and mentally recite,  
“Notice this...”

and as we breathe OUT  
we could silently and mentally recite,  
“relaxing!”

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

After twelve or so breaths  
we could apply  
one of the Buddha’s contemplations  
such as the following:

During the inhalation  
we could actively contemplate love  
by silently and mentally reciting:  
“Health bliss for all for FORMS...”

(*“FORMS” being just a  
monosyllabic synonym for “BODIES”*)

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

and during the exhalation  
we could active contemplate wisdom  
by silently and mentally reciting:  
“each felt, yet changing!”

After four repetitions  
or rounds  
we could return  
to the passive meditation:

“Notice this...  
relaxing!”



a THU early – 21sep23 – First Tara's Homage EXPLAINED

And back and forth we could swing  
from passive meditation  
to active contemplation  
and back again,

like the ponderous motion  
of the brass pendulum  
of a grandfather clock.

There are some who fear  
this technique to be too passive.

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

But I assure you  
that although impulses may easily dominate us  
when we are in a state of scatteredness  
or contrivance

each of us  
is neurologically incapable  
of indulging a destructive impulse  
from the place of centered spontaneity

that is the fringe benefit  
of practicing  
*“Notice this...  
relaxing!”*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

## 13. Buddha's Breathing Method

*Spiritual technologies  
taught from the perspective of patriarchy  
are often about control;*

*controlling our circumstance,  
controlling our bodies,  
controlling our relationships, and  
controlling our minds.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*And as such  
patriarchy is rather fond of techniques  
that contrive, and strain, and strive*

*to bend those circumstances, bodies,  
relationships, and minds  
to their will.*

*But the Buddha did not teach  
from the perspective of patriarchy,  
he taught from that of matriarchy.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Oh sure,  
he began his spiritual journey  
upon the path of patriarchy,*

*but having surmounted its summit  
he did not care much  
for where it had led him.*

*So he started from scratch  
upon matriarchy's path  
and rapidly earned the nick name  
by which he is known by us today.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Upon the path of matriarchy*

*Gautama,*

*who would someday be known as the Buddha,*

*surrendered all hopes of trying to control*

*his circumstance, body, relationships, or mind.*

*And instead merely observed them*

*and released them*

*in the most wonderful way.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Recognizing that labeling,  
no less analyzing  
that which we perceive*

*is just another,  
more subtle form of control;  
Gautama released those as well.*

*Hindu breath control  
is some times called Prana Yama  
but it is not unique to the Indian sub-continent.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Wherever minions of patriarchy  
strive to control  
their circumstances, bodies, relationships, and minds  
you will find many who practice a form of breath control.*

*But the Buddha did NOT teach  
the techniques and trappings of patriarchy,  
he taught from the perspective of matriarchy  
and as such did NOT teach any breath control.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*He did NOT teach folks  
to select the length, or depth, or rate of respiration  
but to merely notice it:*

*passively, vulnerably, and non-conceptually  
FREE from the habit of analysis and labeling.*

*He taught us to coordinate  
our contemplations and meditations  
with our breathing:  
spontaneous and uncontrived.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*As one who has enthusiastically tread the Buddha's path  
for numerous decades*

*I have observed how all bodies tense during inhalation  
and relax during exhalation;*

*and how, as such, inhalation is best suited for mindfulness  
while exhalation is ideal for letting-go.*

*The minions of patriarchy  
tend to be competitive,  
and ambitious.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*They tend to elbow their way  
into to positions of leadership  
and be the most prolific of teachers.*

*And although the techniques they espouse  
are well known  
and widely practiced  
they are profoundly impotent.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*And in their rigidity  
and in their stubbornness  
when they are confronted  
with the ineffectuality of their methods*

*these minions of fundamentalism  
turn to superstition*

*claiming that their techniques  
had previously worked  
in a golden age  
far off in a mythical and distant past*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*but will not work during these days of darkness  
when the quality of things and the  
lifespan, emotions, views, and experiences beings  
have so deeply degenerated.*

*These apologists of patriarchy bleat  
that their so called powerful techniques  
can NOT work in the absence of ceremony*

*although the Buddha taught  
that an hour's worth of mindfulness  
was far more effectual than a lifetime of ritual.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*After a lifetime of study and practice*

*I can assure you*

*that patriarchy's path*

*leads to a dead end*

*whereas this path of Vegan Feminism*

*is the easy path*

*to great peace.*



a THU early – 21sep23 – First Tara’s Homage EXPLAINED

## 14. What is “Emptiness or Voidness”?

*When reading books about Mahayana, or Tantric Buddhism  
the terms empty, emptiness, void, and voidness  
are bandied about quite abundantly.*

*However, upon closer reading  
you could find that little satisfactory explanation is offered  
and what is provided is either so shrouded  
in pseudo-intellectualism, or blind superstition*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*as to be less than worthless,  
and to actually undermine and distract one  
from the journey upon the Buddha's path:  
the way of letting go.*

*How has this happened to Buddhism?  
How has a significant chunk of the Buddha's teachings  
come to have been obfuscated by minions of fundamentalism:  
rigid, elitist, deceitful, or dull witted?*

*To answer that we'll have to step back  
for a bit of context.  
A tale is told that in the Buddha's first discourse  
he taught of four noble truths.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*FIRST – there is stress.*

*There will often be circumstantial, physical, interpersonal, and mental stressors whose presence, absence, or loss could undermine our survival (no less reproduction) for those are the criteria of natural selection.*

*SECOND – although some causes of our stress could seem to be out of our control*

*we have the unpleasant talent of taking whatever stress we've been handed and making it much worse:*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*for the intensity of the stress we endure  
is directly proportional to the intensity  
of primal drives of shoving and hating,  
reaching and craving, and clinging.*

*THIRD – the liberation Buddha offers  
is not freedom from the mere presence of stress  
but, rather, freedom from their tyranny  
over our choices, utterances, and deeds.*

*FOURTH – just as there are things that create and intensify stress  
likewise there are things that can undermine our stress, its causes  
and that which exacerbate them:  
the eight fold path.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*This is the Buddha’s eight-fold path,  
which is easier to think about in terms of  
contemplation, action, and meditation.*

*Contemplation’s first fold is the wisdom of letting-go,  
and it’s second fold is compassion and love.*

*Action’s third, fourth, and fifth folds  
are merely compassion, love, and letting-go  
skillfully applied to our  
communication, behavior, and commerce.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Meditation's sixth, seventh, and eighth folds  
are simply the enthusiasm we bring to the two fold process  
of mindful awareness as well as  
insightful relaxation and release.*

*Now that we've survived the overview  
let's return to the first noble truth:  
right-view's contemplation of the wisdom of letting-go.*

*Just as biology only makes sense in light of evolution  
likewise voidness or emptiness only make sense  
in the light of letting-go.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Let's return to the task of letting go  
and dig a little deeper.*

*Did the Buddha's method of letting-go  
consist of faith: blind, and grasping, and rigid?  
No, it did not.*

*Was the Buddha's method of letting-go  
comprised of pseudo-intellectual skullduggery?  
No, not even a little bit.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*The Buddha's method of letting-go  
was predicated upon marrying the two truths  
with the two breaths.*

*The conventional truth is mindfulness:  
vulnerable, passive, visceral, and random.*

*The ultimate truth is the wisdom of letting go:  
that comes from the physical relaxation,  
which sets space for mental release.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Let us take our bodies for example,  
and begin with a literal approach.*

*As we breathe IN  
our body could FEEL permanent, independent, and rather solid.*

*However, as we physically relax into our exhalation  
this exact same body*

*could FEEL less permanent,  
and less independent,  
and less solid.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Now we could introduce a bit of simile.*

*In fact as we relax into our exhalation  
our body could feel as if it was as non-graspable  
as a vast, empty void.*

*And now we wade yet deeper  
into the waters of figurative communication.*

*What could be an example of a vast, empty void?  
How about the illusion of an infinite azure sky,  
on a bright and beautiful cloudless morn*

*which although is tantalizing to the eyes  
cannot be grasped by our hands?*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Consider an umbrella  
on a rainy day.*

*When we return home  
we might give our wet umbrella a shake  
and then hang it from a hook, in the mud room  
that its moisture might better evaporate.*

*Once it has dried out  
we close it completely, and tightly  
so that the snaps on its storage ribbon may meet,  
and then we return it to the closet.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Likewise, having explored  
the experience of our body’s non-graspability  
both from the literal perspective,  
as well as the figurative*

*we now convert the elaborate simile  
to the compact metaphor  
and wind-up with the concise yet cryptic statement  
our body is “felt yet void.”*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Lets contrast the use  
of literal statements, similes and metaphors.*

*We’ll start with a literal statement:*

*“John is tenacious.”*

*Then we’ll convert it to a simile:*

*“John is as tenacious as a dog with a bone;”*

*and then collapse it into a metaphor:*

*“John is a dog with a bone.”*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Is John literally a dog?*

*Does he prance about on all fours  
striving to sniff the butts of strangers?*

*Of course not,  
for such things are frowned upon  
in polite society.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Those of us stuck in the aggression,  
and rigidity of our under brain's amygdala  
have trouble with figures of speech  
and tend to view things literally*

*which can give birth  
to some fairly absurd  
and destructive doctrines.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Those who've acclimated to the vulnerability and flexibility  
of their empathetic anterior cingulate gyrus  
have an easier time  
delineating between the literal and the figurative.*

*Thus, in this text  
I first introduce figurative statements as similes  
before easing folks  
into their metaphoric counterparts;*

*for it requires a very special degree of stupid  
to confuse a simile with a literal statement.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*But why muck about with figurative speech at all  
if it is so prone to confuse the rigid and weak minded?  
Because figurative terminology  
is the language of the under-brain.*

*Neurologically, so much of our coarser  
rage, and terror, and despair  
are rooted in our brain stem.*

*And since it evolved prior to the mammalian brain,  
no less the forebrain,  
it is virtually deaf to words and reason.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*What, then, is the language of our under-brain?*

*The five senses*

*of sight, sound, sensation, flavor, scent, and the like.*

*Our under-brain evolved to perceive*

*in terms of the five senses*

*and in time came to recall and imagine*

*through the lens of those five senses as well.*

*That is why figurative language,*

*while coming with its own pitfalls,*

*could generate such a profound effect*

*upon our under brain.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Sadly, as I've mentioned elsewhere  
the minions of patriarchy and fundamentalism:  
those who are enslaved by ambition, and greed,  
and aggression, and fear, and rigidity*

*are very good at elbowing their way  
into positions of power  
but very bad at comprehending, no less mastering,  
the teachings they claim to represent.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*And so we have today's  
sorry state of affairs  
where greedy politicians  
ignore the counsel of scientists*

*and where religious leaders  
ignore the teachings  
of enlightened yogis.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Perhaps that is why Albert Einstein explained*

*“Great spirits*

*have always encountered violent opposition*

*from lesser minds.”*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

# 15. A Guide to Chenrezig Practice

*The 14th Dalai Lama of Tibet  
has written many forwards  
to many books,*

*but in none was he as enthusiastic  
as when he wrote the forward  
to Dza Patrul Rinpoche's commentary  
on Chenrezig practice.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*If you acquire a copy of  
“Heart Treasure of the Enlightened Ones”  
(perhaps from Amazon.com)  
you'll have what HHDL described*

*as a literal "complete path"  
and figuratively as something very much  
"like an elixir for reviving the dead."*

*As a very young man Patrul Rinpoche  
wrote a Ngöndro commentary  
from the fundamentalist point of view.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*However, at the very end of his life  
he wrote "Heart Treasure..."  
from a profoundly liberal point of view.*

*Once you acquire the book,  
skip the commentary  
and go straight to the root text  
in the back.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*If you have any difficulties with the text  
write me  
for I am at your service.*

*May you and yours be happy and healthy,  
-L. Jigme*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

## 16. What do we mean by “Bliss”?

In Buddhist tantra

“Bliss” refers to any pleasant perception.

Since human have evolved to seek pleasure,  
noticing bliss is effortless.

Take a moment to consider  
your favorite sexual favor  
to give, or receive, or share.

The same holds true  
for our more “G-rated” delights  
such as the sight of a sun set,  
the sound of a cat’s purr,



a THU early – 21sep23 – First Tara’s Homage EXPLAINED

the sensation of a foot rub,  
the flavor of a favorite fruit,  
or the scent of a flower.

By coordinating the silent, and mental recitation  
of “This... *ease!*” with our inhalation and exhalation  
we could easily bring hedonism  
into the paths of mindfulness and meditation.



a THU early – 21sep23 – First Tara's Homage EXPLAINED

## *17. Overview of Buddhist Sexual Tantra*

*Although there are many flavors of sexual tantra  
such as Neo-Taoist and Hindu  
I am only interested in practicing and teaching  
Buddhist sexual tantra*

*which some people call Karezza  
and is known as Kar-ma Mu-dra in Sanskrit  
or Yab yum in Tibetan.*

*Why should we bother with Buddhist Tantra  
when porno sex is so much fun?*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*This could best be answered  
by viewing sex  
through the metaphoric lens of Neuroscience.*

*For simplicity sake  
we could think of our brain has possessing  
two primary reward systems.*

*The reptilian Brain-stem's reward system  
is Dopamine-oriented  
whereas the mammalian Mid-brain's reward system  
is Oxytocin-oriented.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*These reward systems  
are like two sides of the same coin.*

*Dopamine's highs are high  
and its lows are low.*

*The Dopamine-oriented circuit  
drives boredom as well as addiction*

*and although it could take us  
on an exciting rollercoaster ride  
its journeys typically end  
in a crash and burn*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*causing nine out of ten relationships  
to end in sexual frustration,  
sexual betrayal, or both.*

*Why is that?*

*The evolutionary factors  
driving the development of the Brain-stem  
only selected for successful reproduction*

*and let's face it;  
numerous, passionate, and short-lived romantic relationships  
are great for the genepool  
but actually undermine long term physical and emotional wellbeing.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*On the other side of the coin,  
the Oxytocin-oriented reward system  
of our Mammalian mid-brain*

*is wired for subtle pleasures,  
long-term relationships  
and optimal intellectual  
as well as emotional development;*

*for our mammalian brain is most certainly wired  
for relationships.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*In Buddhist sexual tantra  
we avoid techniques that cause us  
to step into the tiger trap  
of the Dopamine oriented cycle*

*and embrace practices  
that access and nurture  
the Oxytocin oriented cycle.*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Simply put,  
the brain-stem is all about the lust  
that screams “give me pleasure”*

*in contrast the mid-brain is all about the love  
that whispers  
“I love you”*

*to our partner,  
to our neighbors,  
to this world,  
and to all worlds, real or imagined.*



a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Many tantric fundamentalists  
are very choosy  
about which sexual favors they will partake in,  
opting for that which is pretty vanilla.*

*But tantric progressives, such as myself,  
like the idea  
that any and every sexual favor  
could be brought into the subtle path of tantra;  
claiming that it all about  
subtlety and timing.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Imagine a number-line of sexual pleasure  
from zero to ten  
wherein ten is orgasm and ejaculation  
and eight and a half is the, so-called, point of no return.*

*The coarse pleasures of classic orgasm and ejaculation  
are the domain of the Dopamine-oriented cycle  
whereas the subtle pleasures at the three mark  
are the domain of the Oxytocin-oriented cycle.*

*Where conventional reproductive sex  
could be likened to a sprint  
to the summit of mount orgasm*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED

*Buddhist sexual tantra is more like  
a leisurely stroll around the base of the mountain  
never venturing very high up its slope.*

*A good book on this subject “Cupid’s Poisoned Arrow”  
was written by Marnia Robinson  
and is available on Amazon dot com.*

*Although her techniques of orgasmic sublimation  
are more Taoist than Buddhist  
I do appreciate her discussion of evolutionary biology  
and the wealth of anecdotes she includes.*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*Simply put, many practitioners of Hindu sexual tantra  
chase orgasm as a means of temporary liberation  
from the presence of thoughts*

*and many practitioners of Neo-Taoist sexual tantra  
sublimate orgasm  
with the intention of enhancing longevity.*

*But Buddhist sexual tantra's  
three primary techniques we rely on  
to access the Oxytocin oriented cycle  
and to keep from slipping into the Dopamine oriented cycle*

a THU early – 21sep23 – First Tara's Homage EXPLAINED

*multiply our mindfulness, love, and ability to let-go  
in the most sustainable manner.*

*For, in Buddhist tantra  
we do use neither contemplation nor meditation  
to escape the present moment.*

*Oh contraire, we embrace whatever  
sensation, flavor, scent, sound, sight,  
emotion, intention, thought, recollection, imagining,  
circumstance, activity, feeling, appraisal, or impulse*

*we are experiencing in the present moment  
and actively contemplate them through the lenses of love and letting go*

a THU early – 21sep23 – First Tara’s Homage EXPLAINED  
*and then passively process them  
through awareness and acquiescence.*

*These **three techniques** are introduced  
in the final section of almost every one of my guided meditations;  
a session of which we’ll begin momentarily.*

*Why wait to the end?  
Because the early portions of the guided meditation  
lay the groundwork of concepts and techniques  
upon which the three techniques depend.*



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## C. End Notes

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**Their nudity reminds us  
of mindfulness' vulnerability,  
their bodies comprised of light  
remind us of non-graspability,**

**their beauty reminds us  
of love's energy,  
the stability with which he sits  
reminds us of centeredness, and**

**the abandon with which she sports  
reminds us of spontaneity.**

**MEDITATE LIKE  
A JEDI**





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May love and insight  
drive our veganism.

The love that yearns to minimize  
our participation  
in the exploitation of others;

and the insight the seeks  
sustainability,  
both ecological and medical.

MEDITATE <sup>LIKE</sup> A JEDI