

Sacred Sexuality and Meditation

Let's Explore Sacred Sexuality and Meditation



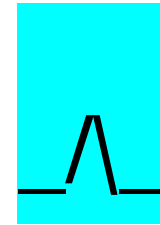
36 %
of Buddhist Tantra

Bliss and Letting-go

Controlling Tendencies

Centered Spontaneity

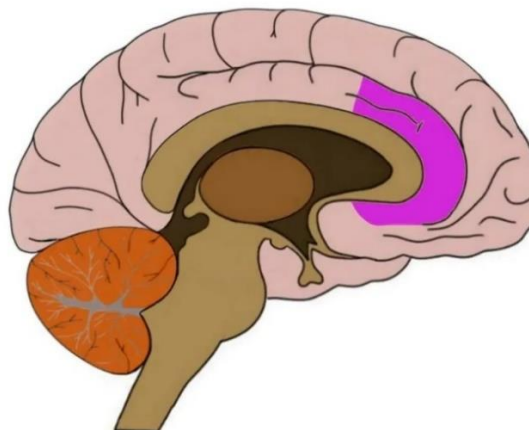
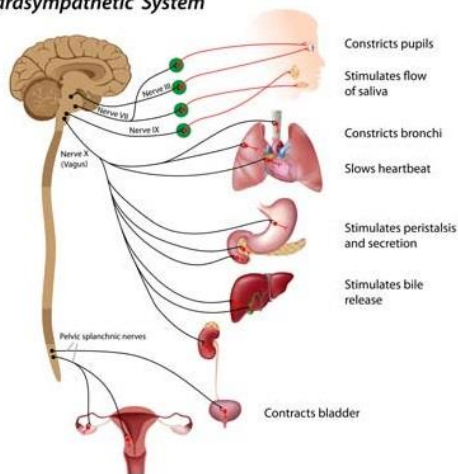
Bringing the Primal into the Path



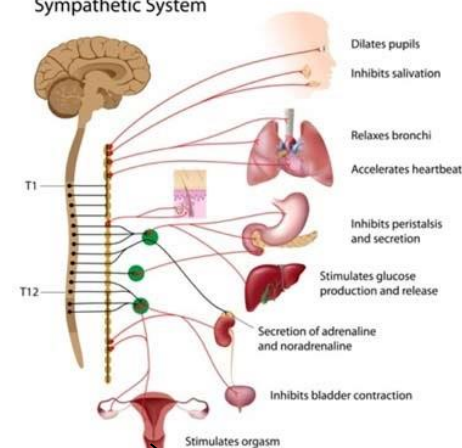
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Dhyana's Mindfulness & Meditation the 7th and 8th Folds

Parasympathetic System



Sympathetic System



Mindfulness perceive inhalation

Meditation **release** exhalation

Notice this
relaxing!

(Sam-sa-ra)

(Nir-va-na)

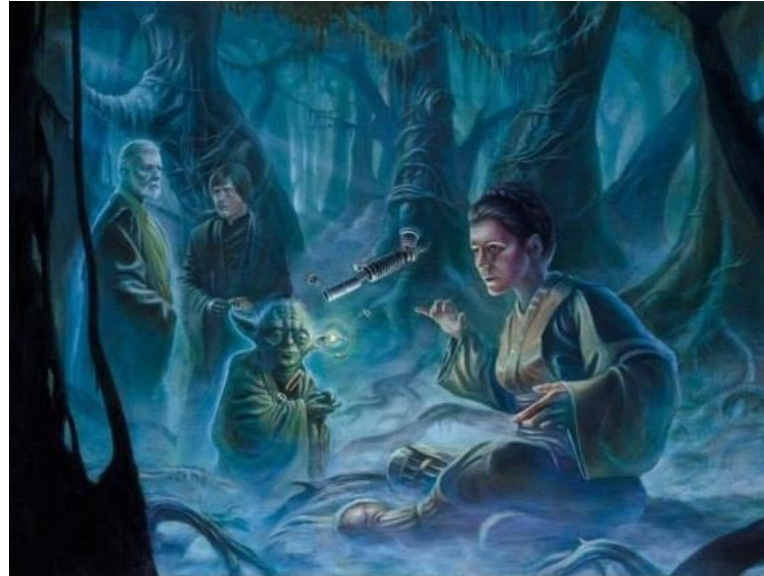


1 collections of 1 set of 17 rounds

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Mindfulness & Meditation: *Sati-Passaddhi, Ch'an, Dhyana, Proto-zen, Zen, Mahamudra (or Great Seal), Mahasandhi (or Great Coalescence), Ati yoga (or Utmost), Dzogchen (or Great Completion Stage Tantra) & Trekcho (or Slice-through)*

IV. Practice



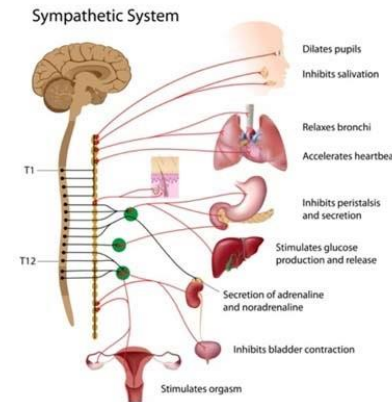
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Mindfulness



Perceive:

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



Mindfulness perceive inhalation

This

Notice this

Mindfulness perceive inhalation

Notice this

This

Inhalation

Perceiving this very turbulent play of mind

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Appearance/ **relaxing** *Emotion/* **relaxing**

Resonance/ **relaxing** *Intention/* **relaxing**

Sensation/ **relaxing** *Cognition/* **relaxing**

This Flavor/ **relaxing** *Recollect/* **relaxing**

This Fragrance/ **relaxing** *Imagine/* **relaxing**

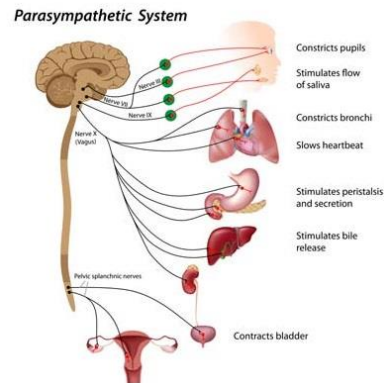
Mindfulness *perceive* *inhalation* *Notice this*

Meditation ***release*** *exhalation* **relaxing!**

2 collections of 20 sets of 17 rounds

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Meditation



Meditation **release** *exhalation* **ease!** **relaxing!**

Meditation **release** *exhalation* **re-la-xing!** **ease!**

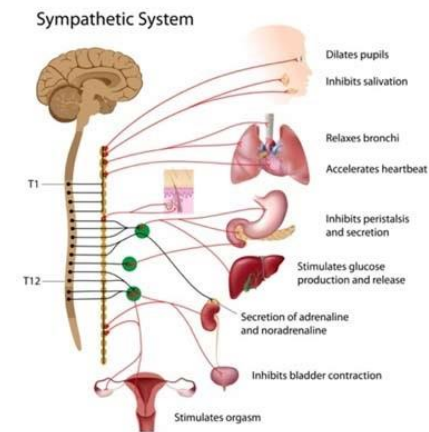
Exhalation **relaxing into mind's non-graspable nature!**

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Perceive:

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

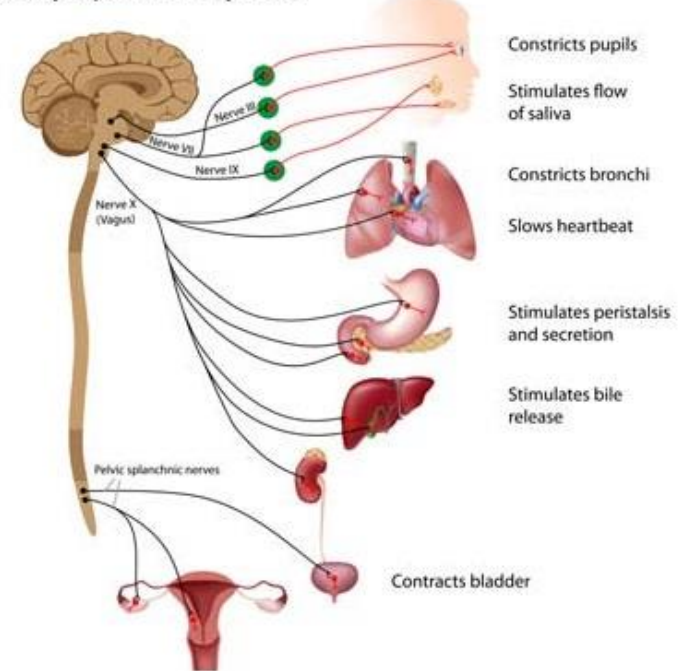


Mindfulness

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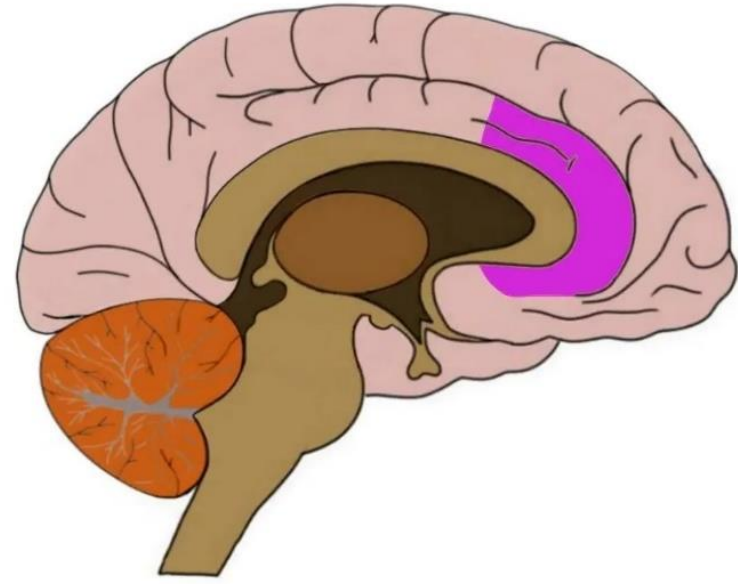


Parasympathetic System



Meditation

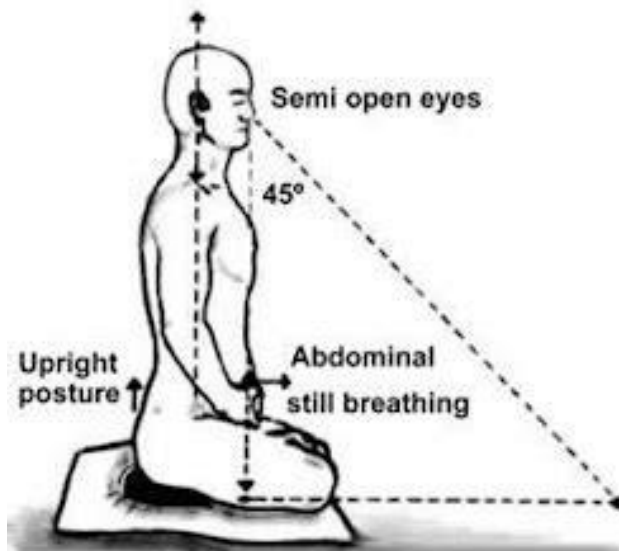
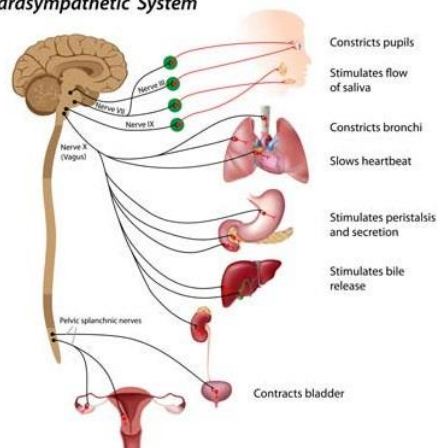
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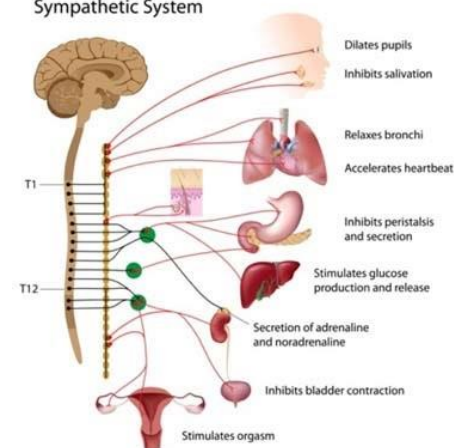
Empathy

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Parasympathetic System



Sympathetic System



Mindfulness perceive inhalation

This

Mind

Notice this

Samsara

Meditation **release** exhalation

ease!

no!

relaxing!

Nirvana

Inhalation

Perceiving this very turbulent play of mind

Exhalation

relaxing into mind's non-graspable nature!

2 collections of 16 sets of 17 rounds

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Yang's Attributes

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

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Yin's Attributes

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

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Sit Training

1 st week	5 minutes	2 nd week	10 minutes
3 rd week	15 minutes	4 th week	20 minutes
5 th week	25 minutes	6 th week	30 minutes
7 th week	35 minutes	8 th week	40 minutes
9 th week	45 minutes	10 th week	50 minutes
11 th week	55 minutes	12 th week	60 minutes
13 th week	65 minutes	14 th week	70 minutes
15 th week	75 minutes	16 th week	80 minutes

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The Promise of the Satipatthana Sutta

7 years or

7 quarters or

7 months or

7 fortnights or

7 weeks or even

7 days

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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

Relaxing exhalation:

ease!

Observant inhalation:

This

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Bengali Crease Counting

1st collection of 16 sets of 16 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 _Λ_

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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 _^_

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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) _Λ_

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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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Instead we could 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 _Λ_

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RIGHT: view of Letting-go's First fold

II. Heart (of Wisdom) Sutra



Sacred Sexuality and Meditation
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

*Meditation's **relaxing** exhalation*

yes!

Mindfulness' perceptive inhalation

This

1st collection of 16 sets of 16 rounds

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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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The same is true with feeling,
appraisal, impulse and awareness.

<i>Form..... (form)</i>	<i>body</i>
<i>Feeling..... (feel)</i>	<i>pleasure, pain, or nether</i>
<i>Appraisal..... (rate)</i>	<i>intensity (volume)</i>
<i>Impulse..... (drive)</i>	<i>primal drives (shoving, reaching, clinging)</i>
<i>Awareness..... (mind)</i>	<i>perception</i>

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three dualities

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

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they are neither produced nor destroyed,
neither corrupted nor purified,
neither increasing nor decreasing.

contemplation

Relaxing exhalation:

*how **NOT** two?*

Observant inhalation:

This and that...

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five aggregates – second

Thérefore, 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 1st 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 Understánding

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 Svwaá-ha!

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

cómpletely and perfectly go
to enlighténment! _Λ_

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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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The PATH of Mastery

Unconscious	Incompetence
Conscious	Incompetence
Conscious	Competence
Unconscious	Competence

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When have we mastered the Buddha's path?

PRACTICE:

spontaneously,
habitually,
easily, and
effectively

—^—

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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.*

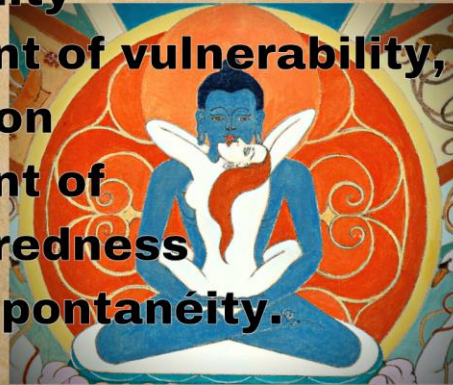
*Although this path of mastery can be long,
it is neither mysterious nor occult.*

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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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1. Distraction or Enhancement

Movies – active or passive

Snacks – distracting or enhancing

Notation – “*This*” and “**yes!**”

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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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Unraveling the Illusion of Control: Exploring Meditation

Neither: producer...

Merely: audience member

Buckle-up: and enjoy the ride

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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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*Cultivating Harmony:
the Synergy between Veganism and Meditation*

Physical Challenges

Mental Turmoil

Dr. Michael Greger

Nutrition Facts dot Org

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).

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

The Essence of the Four Sets of Vows

Karma Chakme Rinpoche's Journey

1 Refuge

2 Monastic

3 Bodhisattva

4 Tantra

Prahe Vajra's

Sacred Sexuality and Meditation

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,*

Sacred Sexuality and Meditation

*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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PTSD and Walking Meditation

- 1 The Never-ending Traumatic Now,
- 2 Massaging our Hippocampus,
- 3 Walking around the Block (*Dr. Paul Hartmann's "Walking your Blues Away"*),
- 4 Tapping and Gazing

Sacred Sexuality and Meditation

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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation
Sky Gazing Meditation

- 1 Sky,
- 2 Horizon,
- 3 Earth,
- 4 Hallucinations

Sacred Sexuality and Meditation

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.* _Λ_

Sacred Sexuality and Meditation

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 st week	meditate for	5 minuets	approximately once every twelve hours,
2 nd week	meditate for	10 minuets	approximately once every twelve hours,
3 rd week	meditate for	15 minuets	approximately once every twelve hours,

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

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2. The PATH of Mastery

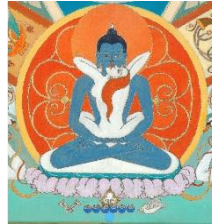
Unconscious Incompetence

Conscious Incompetence

Conscious Competence

Unconscious Competence

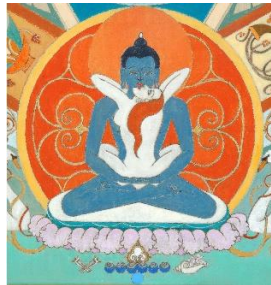
When have we mastered the archetypical Buddhas' vulnerability, non-grasping, compassion and centered spontaneity?



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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.*

Origin of Mindfulness Meditation

- Palace
- 1st monastery
- 2nd monastery
- forest austerities
- forest balance

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

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

Sacred Sexuality and Meditation

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.*

Sacred Sexuality and Meditation

*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.

Sacred Sexuality and Meditation

*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.*

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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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

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*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*

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*but to notice them
and harness them
and release them
in the most wonderful way.*

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Concentration is Not Mindfulness

Yang

Yin

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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.*

Sacred Sexuality and Meditation

*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.*

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*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...”*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

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

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

Sacred Sexuality and Meditation

Reconciliation Meditation

Like sitting next to a moving conveyor belt
All that comes up
is volunteering for reconciliation meditation

Sacred Sexuality and Meditation

“Should” is Poison

- Destructive Urges
- Empathetic Motivation
- Contemplation
- Meditation _Λ_

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

“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.

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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*).

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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!”

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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”*)

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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!”

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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.

Sacred Sexuality and Meditation

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!”*

Λ

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So-called Buddhist Pranayama

- Ratios
- Opposite of Buddha Nature
- Rigid and Controlling
- Spontaneous and Uncontrived

—Λ—

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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.*

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*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.*

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*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.*

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*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.*

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*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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. _Λ_*

Sacred Sexuality and Meditation

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*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

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:

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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?*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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."*

Sacred Sexuality and Meditation

*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.”

Sacred Sexuality and Meditation

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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

Perhaps that is why Albert Einstein explained

“Great spirits

have always encountered violent opposition

from lesser minds.” _Λ_

Sacred Sexuality and Meditation

Bliss and Meditation

- NOT pain
- NOT an acquittal
- Neither Chase nor Flee allow it to find you
- Notice and Release _Λ_

Sacred Sexuality and Meditation

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,

Sacred Sexuality and Meditation

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. _^_

Sacred Sexuality and Meditation

**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



Sacred Sexuality and Meditation

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 ^{LIKE} A JEDI

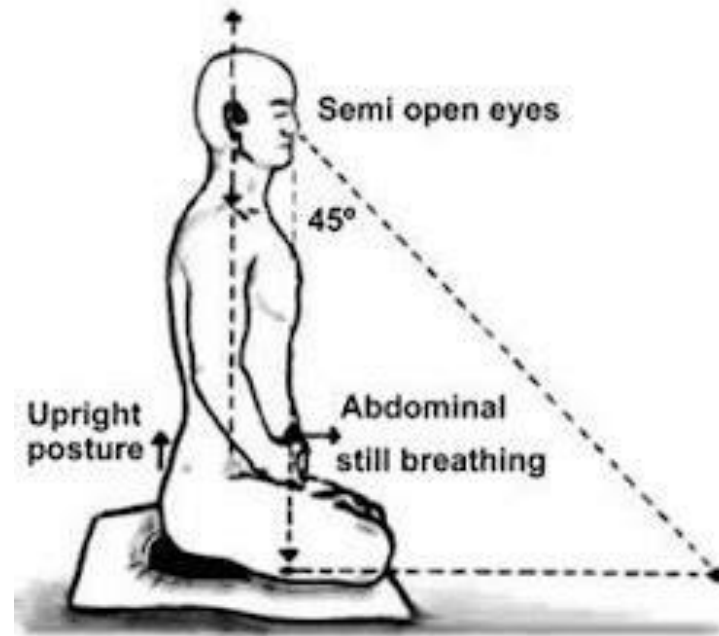
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Mindfulness & Meditation: Zen, Proto-zen, Ch'an, Dhyana, Mahamudra (or Great Seal), Ati (or Utmost) yoga, Dzogchen (or Great Completion Stage Tantra) and Trekcho (or Slice-through)

IV. Practice



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*Let's Demystify Soto Zen's (or Caodong Zong {Ts'ao Tung Tsung!}) Figurative aphorism to "Just Sit" or to let "form and mind" "drop away" and Proto Tientai's Observation and Cessation by sitting nice and tall with each inhalation and physically **relaxing** with each exhalation*

*Meditation's **relaxing** exhalation*

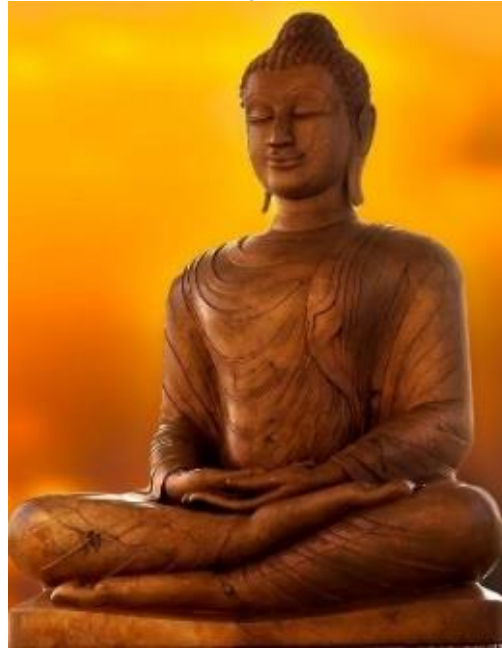
Mindfulness' perceptive inhalation

yes!

This

1st collection of 16 sets of 16 rounds

Sacred Sexuality and Meditation



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*

Mindfulness' perceptive inhalation

yes!

This

2nd collection of 16 sets of 16 rounds

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*Let us explore the iconography of Kuntuzangpo Yab Yum: their nudity reminds us of vulnerability, their beauty reminds us of empathy, their translucence reminds us of non-graspability, the stability with which he sits reminds of centeredness, and the abandon with which she sports reminds us of spontaneity. as we **relax** during our **exhalation**, all that we noticed during our previous inhalation, could now feel as non-graspable as a vast, **empty** void like the illusion of the infinite azure sky on a bright and beautiful, cloudless morn, which although is tantalizing to the eye is NON-graspable to the hand*

*Meditation's **relaxing** exhalation*

Mindfulness' perceptive inhalation

yes!
This

3rd collection of 16 sets of 16 rounds

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RIGHT: view of Letting-go's First fold

II. Heart (of Wisdom) Sutra

adapted and amplified from traditional sources by Lama: Jigme Gyatso



Sacred Sexuality and Meditation
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

Meditative exhalation:

relaxing!

Mindful inhalation:

***This*...**

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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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The same is true with feeling,
appraisal, impulse and awareness.

Form..... body

Feeling..... pleasure, pain, or nether (channel)

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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they are neither produced nor destroyed,
neither corrupted nor purified,
neither increasing nor decreasing.

contemplation

Relaxing exhalation:

how NOT two?

Observant inhalation:

These...

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five aggregates – second

Thérefore, in emptiness there is no form,
no feeling, no appráisal,

nó impulse, (*and*) no awareness
(*that once perceived, can NOT be reléased*);

Sacred Sexuality and Meditation
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*);

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

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

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

Sacred Sexuality and Meditation
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 1st link)

Sacred Sexuality and Meditation
the four noble truths

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

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

Sacred Sexuality and Meditation
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*).

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.

Sacred Sexuality and Meditation
mantra

“Thérefore, one should know
that Perfect Understánding

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 Svwaá-ha!

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Compassion and the Three Marks of Reality

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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

*feel stressful?
How could this*

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may I soothe!
All beings' stress

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NEVER last?
How could this

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NOT be me?
How could this



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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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Zero to Sixty in Twelve Weeks

Attend a livestream (live or recorded) every morning and every evening:

*5 minutes per session the first week,
10 minutes per session the second week,
15 minutes per session the third week,*

*20 minutes per session the fourth week,
25 minutes per session the fifth week,
30 minutes per session the sixth week,*

*35 minutes per session the seventh week,
40 minutes per session the eighth week,
45 minutes per session the ninth week,*

*50 minutes per session the tenth week,
55 minutes per session the eleventh week, &
60 minutes per session the twelfth week.*

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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

10,000 hours minimum

16 weeks – apprenticeship

Apprentice + 5,000 hours study + 5,000 hours practice = Journeyman
(8 hours daily for 3 ½ years MINIMUM)

*GOAL: intellectual **comprehension** & emotional **evolution**.*

Journeyman + 5,000 hours study + 5,000 hours practice = Master
(8 hours daily for 3 ½ years MINIMUM)

*GOAL: intellectual & emotional **mastery**. _Λ_*

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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.*

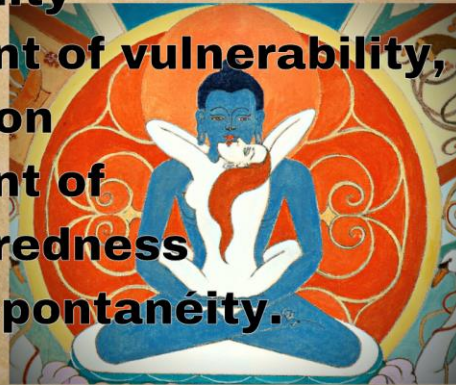
*Although this path of mastery can be long,
it is neither mysterious nor occult.*

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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.



Sacred Sexuality and Meditation

1. The Juggling Aspect of Meditation

Snack + Beverage + Movie = Enhancement

Inhaling + Exhaling + Relaxing + Reciting = Meditation

—^—

Sacred Sexuality and Meditation

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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3. Parable of the Movie Patron

NOT: actor, director, writer, nor producer,
BUT: audience member

NOT: select experience
BUT: enjoy the ride _Λ_

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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.

4. Whole-food Veganism's Physical Panacea

- Sitting is Rigorous
 - 50% of the Eight-fold Path
 - Ain't got NO place else to practice
- Medical
Ethical
Ecological

—^—

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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6. Essence of the Four Sets of Vows

Source	Karma Chakme Rinpoche – adapted
Refuge	rely on Buddha's example, instructions, & students
Renunciation	NON-violence
Compassion	sharing the good vibes
Tantra	rely on teacher's example, instructions, and students
Ati yoga	Love' centered-spontaneity



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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8. Walking Meditation

PTSD and CPTSD

Dr. Thom Hartman Ph.D.

Bi-lateral Stimulation of Hippocampus

Walking

Taping

Gazing

Λ

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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.

9. Sky Gazing

- Mechanism: Meditating with Sky Gazing
- Methodology: Exotic Postures verses Supine
- Terms: Slice-through verses Leap-over
- World view: Literal verses Figurative
- Safety Protocols: Sky verses Sun Gazing



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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.* _Λ_

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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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2. The PATH of Mastery

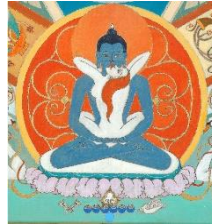
Unconscious Incompetence

Conscious Incompetence

Conscious Competence

Unconscious Competence

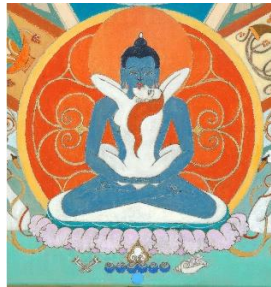
When have we mastered the archetypical Buddhas' vulnerability, non-grasping, compassion and centered spontaneity?



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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

- Gautama's Origin,
- Start-overs,
- Extremes (both physical and mental),
- Sympathetic Nervous System,
- Four Bases of Mindfulness,
- Meditation and Contemplation _Λ_

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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.

6. Journey's Duration EXPLAINED

- Twelve – Competence
- Sevens – Mastery
- Teacher Training – (Two sets of ten thousand)
- Patriarchy's Red Flag _Λ_

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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.*

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*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.*

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

7. Eleven Benefits of LOVING-KINDNESS

PERSPECTIVE: Eight-fold Path

GENERATION: Recitation,
Mindfulness, and
Meditation

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SOURCE: *Numerical Discourses
of Buddha, Elevens – set 16*
(*A-ngut-ta-ra Ni-ka-ya E-ka-da-sa Ni-pa-ta 16*)

ONE *sleeping in comfort,*
TWO *awaking in comfort,*
THREE *freedom from (the tyranny of) evil dreams,*

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- FOUR* *being dear to humans,*
- FIVE* *being dear to non-humans,*
- SIX* *being protected by the De-vas*
(gods and goddesses),
- SEVEN* *being safe from fire,*
poison, and sword (weapon),

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EIGHT one's mind easily meditates,
NINE one's demeanor is serene,
TEN one's death is peaceful, and

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*ELEVEN if one fails to accomplish
enlightenment in THIS life
one will take rebirth
in a celestial realm (auspicious rebirth)*

*where one will continue
one's training in comfort.*

Λ

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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.

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*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.*

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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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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*

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*but to notice them
and harness them
and release them
in the most wonderful way.*

—Λ—

10. Concentration versus Mindfulness

- Survival
- Disposition
- Rigidity versus Flexibility
- Contrivance versus Centered-spontaneity
- Vulnerability _Λ_

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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.*

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*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.*

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*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...”*

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*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.*

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*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.*

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

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

12. Poisonous “Should” EXPLAINED

The Witches Brew of Contrivance and Guilt
ANTIDOTE: Love’s Centered Spontaneity
Pain versus Pleasure

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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.

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“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.

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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*).

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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!”

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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”*)

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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!”

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

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!”*

Λ

Sacred Sexuality and Meditation

13. Buddha's Breathing Method

Contrived Ratios of Pranayama
Spontaneous Effortless Breathing
Neuroscience Informed Intention

—Λ—

Sacred Sexuality and Meditation

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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.* _Λ_

14. What is “Emptiness or Voidness”?

Letting go as if

- NOT me
- Unborn
- vast, empty void

Real world example

Λ

Sacred Sexuality and Meditation

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

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

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:

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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?*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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."*

Sacred Sexuality and Meditation

*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.”

Sacred Sexuality and Meditation

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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

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.

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

*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.*

Sacred Sexuality and Meditation

Perhaps that is why Albert Einstein explained

“Great spirits

have always encountered violent opposition

from lesser minds.” _Λ_

16. What do we mean by “Bliss”?

NOT stress

Reward systems

- Dopamine

- Oxytocin

Road Signs or Trap $_ \Lambda _$

Sacred Sexuality and Meditation

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,

Sacred Sexuality and Meditation

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. _^_

Translators, Scholars, and Yogis

- Translators – words
- Scholars – grammar and comparisons
- Yogis – application and goals
- Goals – not ALL created equal

Sacred Sexuality and Meditation

Impulses are Like Ninjas

- NINJAS rely on ambush
- Mindfulness FIRST line of defense
- Meditation Lincoln's strategy:
(eradicate enemies by making them my friends)

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Buddha Nature

- Opposite of Demon (*or Yang*) Nature,
- Enlightened Potential
- Wet Ware
 - 1 Sympathetic nervous system,
 - 2 Parasympathetic nervous system, and
 - 3 Anterior cingulate gyrus

Sacred Sexuality and Meditation

Meditation Healing

- Owner of sick cat asked for help.
- Scolded and derided.
- How to help without falling into duality?
- Lay hands and meditate.
- Practice vulnerability and release. _Λ_

Sacred Sexuality and Meditation

Starting Meditation with ADHD

- Dispelling Misinformation (*the 80/20 rule*)
- Concentration is NOT Mindfulness
- Harnessing the Autonomic Nervous System
- Progressing from 0 - 60 minutes in 12 weeks

—Λ—

Sacred Sexuality and Meditation

Is the Ultimate Goal of Buddhism to Abide in Your Unborn Nature?

- Four Noble Truths
- Eight Fold Path
- Nagarjuna's Two Truths
- Liberation
- Enlightenment _Λ_

Sacred Sexuality and Meditation

The Mysteries of Enlightenment - Is It Forever or Can You Lose It?

Buddha's Eight-fold Path

Liberation

Enlightenment

EMOTIONS: indictment or acquittal _Λ_

Sacred Sexuality and Meditation

The Surprising Link Between Mindfulness, Personal Magnetism, and Sensuality

- Antidote to Neurosis
- The Promise of Authenticity
- Know thy Self _Λ_

Sacred Sexuality and Meditation

*When we experience sadness due to unfulfilled expectations,
what strategies can we employ to observe this feeling and help it fade away?*

- EMOTIONS neither good nor bad
- REASONS a pseudo-intellectual distraction
- PROFIT by allowing them to fuel the process

—^—

Sacred Sexuality and Meditation

The Hidden Truth: Psychedelic Ego Death vs Buddhist Emptiness

SELFLESSNESS: literal or figurative?

PSYCHEDELIC: permanent or temporary?

NARGARJUNA's two truths _Λ_

Sacred Sexuality and Meditation

*If this reality, sense of self, physical/mental perceptions, degrees of separation
and everything within it is all an "illusion" then what's the point of existing/experiencing it?*

ILLUSION: literal or figurative

LIVE's MEANING: love's centered flow

CULTIVATION: autonomic nervous system

Sacred Sexuality and Meditation
Can I practice both Buddhism and Taoism?

- You're not the boss of me now...
- FEAR-oriented NO
- LOVE-oriented YES
- Going with the Flow and
- Cultivating the Flow. _^_

Sacred Sexuality and Meditation

Mastering Emotional Resilience to Conquer Negative Feelings Rapidly

OVERVIEW: intention then method

INTENTION: not enemies or indictments

METHOD: autonomic nervous system



Sacred Sexuality and Meditation

Preventing Creepy Meditative Experiences

MINDFULNESS fatigue

FATIGUE fear

POSTURE supine versus sitting

DURATION (NOT 5-6 hours) 5 to 60 in 12

—^—

Sacred Sexuality and Meditation
Finding Inner Peace in Times of Chaos: A Guided Journey

NOT an Indictment
PHYSICAL
MENTAL
NEUROLOGICAL
BENEFITS _Λ_

Sacred Sexuality and Meditation

Embrace the Beauty of Existence by Experiencing the Magic of Meditation

- Vulnerability's Power
- Freedom from Neurosis
- The Folly of Renunciation
- Entering the Flow



Sacred Sexuality and Meditation

Discover the Zen Meditation secrets to inner peace

- Renzi – contemplation
- Soto – meditation
- Jing – sitting and relaxing
- Chi – breathing
- Shen – noticing and releasing
- Liberation – practice
- Enlightenment – mastery

—^—

Sacred Sexuality and Meditation

Unleash the power of mindfulness with these Meditation Tips

- Short but sweet (5 min every 12 hours)
- 5 to 60 (in 12 weeks)
- FEAR'S controlling tendencies
- LOVE'S centered spontaneity
- EFFORTLESSNESS of the Autonomic



Sacred Sexuality and Meditation

Unveiling the Hidden Dangers of an Academic Approach to Meditation

Einstein's Quip

Fruit of a Poisoned Tree

Fearful Yang versus Loving Yin

Buddha Promised an Easy Path

Less Intellectual and More Visceral



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From Turmoil to Tranquility by Transcending Hope and Fear with Meditation

Fundamental Duality

Four Noble Truths

Mindfulness Perceives Duality

Meditation Transcends Duality _^_

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Escape Stress and Find Serenity Through Meditation

Sitting
Noticing
Relaxing
Practice
Mastery

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How the Pursuit of Experiences Leads NOT to the Mastery of Meditation

Elitism versus Egalitarianism

Quick and Easy

Effort versus Ease

The Actual Method



Sacred Sexuality and Meditation
Meditation for Anxiety with Tips to help you get started

Lifestyle Choices
More Physical than Psychological
Yin and Yang
Prevention is the Best Cure
Rocket Fuel



Sacred Sexuality and Meditation

Unlock Your Mind's Potential - Clear Thinking through Meditation

Duality Fuels Turmoil
Meditation Fuels NON-duality
Vulnerability Fuels Mindfulness
Clarity Fuels Centered Spontaneity
Flow State Fuels Manifesting



Sacred Sexuality and Meditation
How to Meditate Using 5 tips for Beginners

Sitting
Concentration versus Mindfulness
Letting-go
Liberation defined
Enlightenment defined



Sacred Sexuality and Meditation
Unveil the Secrets of the Science of Meditation

Sympathetic Nervous System
Parasympathetic Nervous System
Amygdala
Anterior Cingulate Gyrus



Sacred Sexuality and Meditation

Non-violence vs. Self-defense - The Ultimate Moral Conundrum Revealed

Rigidity versus Flexibility
Controlling versus Laid-back
Contrivance versus Centered-spontaneity
Cultivation of Centered-spontaneity
Test of Centered-spontaneity



Sacred Sexuality and Meditation

Discover the Secrets of Grounding the Body through Meditation

Parable of the Fraud Hunter
Folly of Breathing-concentration
Body-awareness
Body-release
Body-bliss



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Breaking Free - Transcend Limiting Labels Now

Yang Oppresses by Confusing
Samsara and Nirvana are One?

Nargarjuna

Both Wings Needed for Flight
Power in Vulnerability



Sacred Sexuality and Meditation
Boost Your Clarity with Guided Meditation Sessions

Indictment
Unmet Needs
Buddha's 12 Meditations & 4 Contemplations
Emotional Poise
Creative Resourcefulness
Tonight's Guided Meditation

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Harnessing our Flaws Paves the Path of Wisdom

Everybody Plays the Fool
Purification is Not Required
Poisons and Wisdoms
Vulnerability
Release



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Master the Art of Breathing Meditation - Avoid these Mistakes

Concentration is Not Mindfulness
Rigid Concentration's Anxiety
Spontaneous Mindfulness' Freedom
Just a Metronome



Sacred Sexuality and Meditation

Powerful tips for Managing Brainstorms Occurring during Meditation

Yang's Controlling Tendencies
Jot it Down or Type it Up
Man was Not Made for the Sabbath
Exciting Adventure
Love's Centered-spontaneity



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Avoid This Common Mistake - Why Manifesting Hampers Peace

Fundamental Duality

Exacerbates Stress

Liberation

Mindfulness

Meditation



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Revitalizing Your Spirit - Meditative Healing for Despondence

Not a Panacea
Psychiatry
The Cries of Unmet Needs
Impeccable Posture
Energy, Joy, and the 7 Factors



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Unlock the True Essence of Meditation through Experience

Examples of the Indescribable Meditation Instructions Meditation Results Notice Release



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Breaking Free from Authoritarianism - the Liberating Side of Meditation

Sith Drawn to Positions of Power
Controlling and Elitist
Disempowering
No Permission Required
Notice and Release



Sacred Sexuality and Meditation
Unlock Divine Bliss with the Secrets of Tibetan Tantra

“Divine’s” Confusion Solved
Figure of Speech
Nargarjuna
Two Truths
Togal’s Mantra Contemplation



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Stigma of Suffering

Over the Top Subtle Indictment Resistance

—^—

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Debunk the Myth that Thoughts are the Enemy of Meditation

Lies of Patriarchy
Impotence of Mind Blanking
Grist for the Mill
Noticing and Releasing

—^—

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Debunking Karma

Inherent Duality
Test of Morality
Neurology
What's Right?



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The Secret to Saying Awake During Meditation

Health
Lifestyle
Type of Meditation
Self-talk Vocabulary

—^—

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Reveal the Dark Secrets of Blessed Objects of Duality Love and Meditation

Rooted in Duality

No Blessing Stronger than Love

Greatest Love: Spontaneous & Uncontrived
Generating Centered Spontaneity

—^—

Sacred Sexuality and Meditation
The Shocking Lies that Sabotage Compassion

Hypocrisy (*emotion versus intention*)
We can Run Out
Work Out their Own Karma
Forced

—^—

Sacred Sexuality and Meditation

Discover the Key to Finding your Ideal Meditation Teacher

Dalai Lama – his own sect

Dalai Lama – annoyance

Instruction

Application

Analysis



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Defend your Mind to Meditate Free from Demonic Influence

What is a Demon
Constantine
Neuroscience
Belief FREE
Emotion PROOF



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Supercharge your Productivity by Unlocking the Flow State with Meditation

Shattering the Myth of Focus The Superiority of Going with the Flow Generating Centered-spontaneity The Neuroscience of Meditation



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Depersonalization Disorder - the Consequence of Negligent Meditation Instruction

Tsongkhapa's Vest
Newbie Freak-out
Nargarjuna's Remedy
Neuroscientific Perspective _Λ_

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How Meditation Nurtures Morality in a Brutal World

Ruthlessness is Contagious

Ethics could be Refreshing

How Meditation Fits the Bill

Λ

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Escape Competitive Stress by Unlocking Inner Calm with Meditation

Gen Wangmo Kelsang

Benefits in Rejoicing in Other's Merit

Amygdala – competition

Anterior Cingulate Gyrus – cooperation

How Meditation Works



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Unveil the Secrets of Buddhist Tantra as an Analog of Magick

Is it Manifesting?

Problem with Manifesting

Mantra Meditation

Exercising Empathy

Exercising Release _Λ_

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Unleashing Courage by Breaking Free from the Chains of Fear

Fundamental Duality

Loving-kindness Panacea

Mantra Meditation – Love

How Letting-go Works



Sacred Sexuality and Meditation
The Key to Overcoming Pain and Suffering

biology
exacerbation
liberation
how it works



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From Euphoria to Exhaustion: The Reality of Perpetually Racing Thoughts

Monkey Mind
Lies of Patriarchy
Perceiving the Play of Mind
Relaxing into its Nature



Sacred Sexuality and Meditation
The Secret to Stress-free Yoga teaching Revealed
Patrul Rinpoche's Warning
Thubten Tashi's Advice
Personal Practice
Mindfulness Meditation



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Discover Powerful Ways to Supercharge your Mindset with Resilience Hacks

GLASS shatters

RUBBER endures

NEUROSCIENCE of stress

Mindfulness Meditation



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Unveil the Dark Side of Manifesting and How it is Making You a Nervous Wreck

Push and Pull
Exacerbation of Stress
Yin and Yang
Becoming Laid Back



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Overcome Feelings of Meaninglessness

Medical Help

ADHD

NON-neurotic LOVE

Transcendence



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Access the Key to Happiness by Cultivating Contentment

3rd Ch'an Patriarch,

“Don't Seek Reality, Just Put a STOP to Opinions”

Neither Repression nor Affirmations

Generalized Vulnerability

Viscerally Letting-go



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Discover the Jedi Code Meditation

Emotion into PEACE
Ignorance into KNOWLEDGE
Passion into SERENITY
Chaos into HARMONY
Death into the FORCE



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Soothing a Broken Heart

Rolling Stones

Peace in the Midst of Heart Break
NOT changing BUT accepting
Method 

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Unlock the Mental Balance of a Jedi

Turmoil is Exhausting
Concentration is NOT the Solution
EFFORTLESS remedy
Actual Method



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Escaping Humanity's Cycle of Violence

Neuroscience of Peril
Advisors with Agenda
Cooperation trumps Competition
the Contemplative Solution



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Let's Explore How No Nut November Could be a Huge Regret

Not all Trends are Beneficial
Indulging our Controlling Tendencies
Go with the Flow
Generating Centered Spontaneity



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Escape Anxiety's Tyranny

Fear can Suck the Joy out of Life
Lifestyle Causes
Psychiatric Option
Fear Meditation



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Let's Explore the Surprising Truth of Imperfect Meditation

BREATH: loss and fixation

Two Phases of Trekcho

The Neuroscience of Meditation

MEDITATION: just a metronome



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Let's Achieve Mental Clarity by Learning How to Meditate

Quiet Place

Consistent Time

Incremental Duration

Method



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Let's Experience Profound Serenity with Emptiness Meditation Techniques

Don't Believe Elitist Lies

Buddha's Schedule

Confusing the Figurative for the Literal

HOW to Actually Do It



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Let's Practice a Powerful Peace Mantra for Palestine & Israel

Heart Breaking Current Events

Mantra's Meaning

Harness the Power of Compassion

Side Stepping Neurosis 

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Let's Escape Hatred during Fascism's Return

Fascism is Returning

Absurdity of Hating our Way out of Hate

Meditation's Method

NON-duality's Refinement



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Let's Explore the Hidden Value of Recreation and Creativity

Controlling, Elitist Grinches
VILLAINS lacking wisdom and love
Evolutionary Need
No Extra Points for Suffering



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Let's Embrace Enlightenment's Meaning and Fulfillment

Stress
Exacerbation
Liberation
Means
Mastery



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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



Sacred Sexuality and Meditation

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 ^{LIKE} _A JEDI

Sacred Sexuality and Meditation