

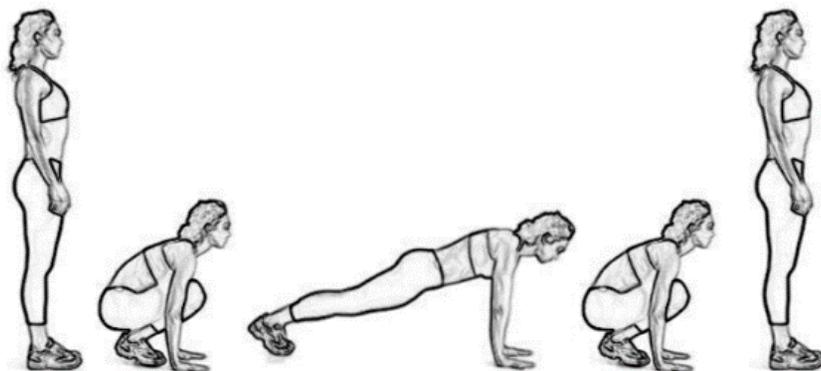
Love and Letting-go

# Love and Letting-go

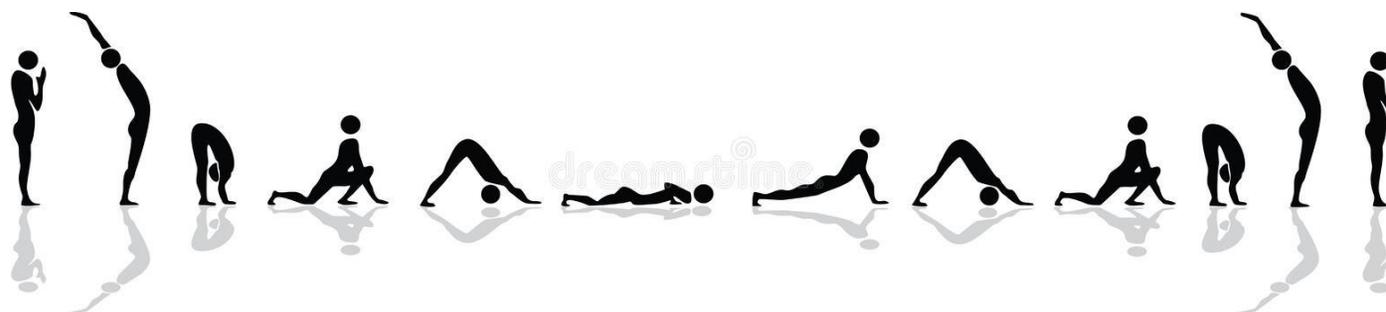
*3aug22b*



Í rely  
upon the Buddha's  
example, instructions,  
and stúdents.



# Love and Letting-go



Love and Letting-go

Vi-pash-ya-na

# Contemplation

Love and Letting-go

*Right View's First Fold of Bringing the Four Mental Poisons  
into Wisdom's Path of Contemplating Stress*

*Observant inhalation:*                    *How hating...*  
*Relaxing exhalation:*                    *quite stressful?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*                    *How craving ...*  
*Relaxing exhalation:*                   *quite stressful?*

*1<sup>st</sup> set of 16 rounds*  
*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers'*  
*lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's*  
*lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*                      *How vying...                      (competing)*  
*Relaxing exhalation:*                      *quite stressful?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*      *How clinging...*  
*Relaxing exhalation:*      *quite stressful?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Right View's First Fold of Bringing the Four Bases of Mindfulness  
into Wisdom's Path of Contemplating **Interdependence***

*Observant inhalation:*                    *How are lots ... (circumstances)*  
*Relaxing exhalation:*                    *dependent?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers'  
lower, middle, & higher creases and tips.  
Count four sets upon RIGHT little, ring, middle, index finger's  
lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*                    *How are forms ...*                    (*bodies*)  
*Relaxing exhalation:*                    *dependent?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*

*How are ties... (relationships)*

*Relaxing exhalation:*

*dependent?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*

*Count four sets upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

## Love and Letting-go

( *physically we could perceive: sensations, flavors, scents, sounds, sights, and the like* )

( *mentally we could perceive & generate: emotion, intention, thought, memory, & imagining* )

*Observant inhalation:*            ***How are minds ...***  
*Relaxing exhalation:*            ***dependent?***

Count sixteen **rounds** upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.

Count four **sets** upon RIGHT little, **ring**, middle, index finger's lower, middle, & higher sets of creases & tip.

Love and Letting-go

*Right View's First Fold of Bringing the Four Bases of Mindfulness  
into Wisdom's Path of Contemplating Impermanence*

*Observant inhalation:*      *How could lots ... (circumstances)*  
*Relaxing exhalation:*      *always change?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers'  
lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's  
lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*      *How could forms... (bodies)*  
*Relaxing exhalation:*      *always change?*

*Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count four sets upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

Love and Letting-go

*Observant inhalation:*      *How could ties... (relationships)*  
*Relaxing exhalation:*      *always change?*

Count sixteen **rounds** upon the *LEFT little, ring, middle, & index fingers'*  
*lower, middle, & higher creases and tips.*  
Count four **sets** upon *RIGHT little, ring, middle, index finger's*  
*lower, middle, & higher sets of creases & tip.*

## Love and Letting-go

( *physically we could perceive: sensations, flavors, scents, sounds, sights, and the like* )

( *mentally we could perceive & generate: emotion, intention, thought, memory, & imaginings* )

Observant inhalation:      *How could minds ...*  
*Relaxing exhalation:*      *always change?*

Count sixteen **rounds** upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.

Count four **sets** upon RIGHT little, ring, **middle**, index finger's lower, middle, & higher sets of creases & tip.

Love and Letting-go

*Right View's First Fold of Bringing the Four Bases of Mindfulness  
into Wisdom's Path of Contemplating **NOT-self***

*Observant inhalation:      **How could lot...**    (*circumstance*)*  
*Relaxing exhalation:      **NOT be "me"?***

*Count sixteen **rounds** upon the **LEFT** **little, ring, middle, & index** fingers'  
lower, middle, & higher creases and tips.*  
*Count four **sets** upon **RIGHT** little, ring, middle, **index** finger's  
lower, middle, & higher **sets of creases** & tip.*

## Love and Letting-go

*Observant inhalation:*      *How could form...      (body)*

*Relaxing exhalation:*      *NOT be “me”?*

Count sixteen **rounds** upon the *LEFT little, ring, middle, & index fingers'*  
*lower, middle, & higher creases and tips.*

Count four **sets** upon *RIGHT little, ring, middle, index finger's*  
*lower, middle, & higher sets of creases & tip.*

## Love and Letting-go

*Observant inhalation:*      *How could ties... (relationships)*  
*Relaxing exhalation:*      *NOT be “me”?*

Count sixteen **rounds** upon the *LEFT little, ring, middle, & index fingers'*  
*lower, middle, & higher creases and tips.*  
Count four **sets** upon *RIGHT little, ring, middle, index finger's*  
*lower, middle, & higher sets of creases & tip.*

## Love and Letting-go

( *physically we could perceive: sensations, flavors, scents, sounds, sights, and the like* )

( *mentally we could perceive & generate: emotion, intention, thought, memory, & imaginings* )

Observant inhalation:      *How could mind...*

*Relaxing exhalation:*      *NOT be “me”?*

Count sixteen **rounds** upon the LEFT little, ring, middle, & index fingers’  
lower, middle, & higher creases and tips.

Count four **sets** upon RIGHT little, ring, middle, **index** finger’s  
lower, middle, & higher sets of creases & tip.

Love and Letting-go

Shya-ma-ta

# Centering

## Love and Letting-go

*Observant inhalation:*                    *Good fortune ... (Notice this...)*  
*Releasing exhalation:*                    *for all lots!      (relaxing!)*

*Observant inhalation:*                    *Boone ...      (Notice this...)*  
*Releasing exhalation:*                    *all!              (relaxing!)*

*Count sixteen **rounds** upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count sixteen **sets** upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.*

## Love and Letting-go

*Observant inhalation:*      ***Profound health... (Notice this...)***  
*Releasing exhalation:*      ***for all forms! (relaxing!)***

*Observant inhalation:*      ***Health... (Notice this...)***  
*Releasing exhalation:*      ***all! (relaxing!)***

**1<sup>st</sup>** set of 256 rounds  
 Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers' lower, middle, & higher creases and tips.  
 Count sixteen **sets** upon RIGHT **little, ring, middle, index** finger's lower, middle, & higher sets of creases & tip.

## Love and Letting-go

*Observant inhalation:*      ***Profound peace ...***      (*Notice this...*)  
*Releasing exhalation:*      ***for all ties!***      (*relaxing!*)

*Observant inhalation:*      ***Love ...***      (*Notice this...*)  
*Releasing exhalation:*      ***all!***      (*relaxing!*)

*Count sixteen **rounds** upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count sixteen **sets** upon RIGHT little, ring, **middle**, index finger's lower, middle, & higher sets of creases & tip.*

## Love and Letting-go

*Observant inhalation:*      *Profound joy... (Notice this...)*  
*Releasing exhalation:*      *for all minds! (relaxing!)*

*Observant inhalation:*      *Joy... (Notice this...)*  
*Releasing exhalation:*      *all! (relaxing!)*

*Count sixteen **1<sup>st</sup>** rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.*  
*Count sixteen **sets** upon RIGHT little, ring, middle, **index** finger's lower, middle, & higher sets of creases & tip.*

Love and Letting-go

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

**Máy** each being's practice of **KIND**:  
communication, conduct, and commerce  
flow spontaneous and uncóntrived



Love and Letting-go

*Right Intention's Second Fold – The Four Immeasurables*

Máy everyone be free from stress.

*thus no need to hate*

May everyone be háppy.

*thus no need to crave*

Máy NO one be separated  
from their happíness.

*thus no need to cling*

Máy everyone have balance: FREE from  
the tyranny of hating, craving, & clínging. 😊

# Appendix

## Love and Letting-go

<i>Notice form/ <b>relaxing!</b></i>	<i>Notice mind/ <b>relaxing!</b></i>	<i>Notice me/ <b>relaxing!</b></i>
<i>What action?/ <b>Relaxing!</b></i>	<i>What actor?/ <b>Relaxing!</b></i>	<i>This actee/ <b>relaxing!</b></i>
<i><u>What</u> perceive?/ <b>Relaxing!</b></i>	<i><u>How</u> perceive?/ <b>Relaxing!</b></i>	<i><u>Who</u> perceives.../ <b>relaxing?</b></i>

*Observant inhalation:*                      ***This...***      (*Notice this...*)

*Releasing exhalation:*                      ***yes!***              (*relaxing!*)

Count sixteen **rounds** upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.

Count sixteen **sets** upon RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.

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

Love and Letting-go

# A. Padawan Training

# 1. Parable 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.

Love and Letting-go

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.

Love and Letting-go

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...

## Love and Letting-go

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!*” ...

Love and Letting-go

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...

Love and Letting-go

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,*

Love and Letting-go

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...

Love and Letting-go

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...

## Love and Letting-go

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

Love and Letting-go

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.

## Love and Letting-go

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...

## Love and Letting-go

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.

Love and Letting-go

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.

Love and Letting-go

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.

## 2. Karezza Tantra's Mental Panacea

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

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

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

## Love and Letting-go

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

through the lenses of anthropology, and genetics,  
and neuroscience, and trenchant pragmatism.

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

## Love and Letting-go

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

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

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

Love and Letting-go

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

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

**FULL DISCLOSURE:** the Buddha Joy Mediation School  
makes **NO** money from your purchase  
of Marnia Robinson's "Cupid's Poisoned Arrow."

### 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.

Love and Letting-go

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

Love and Letting-go

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.

Love and Letting-go

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.

Love and Letting-go

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

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.

## Love and Letting-go

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).

## Love and Letting-go

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.

Love and Letting-go

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...

Love and Letting-go

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.

Love and Letting-go

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.

## 5. Two Paths

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

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

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

Love and Letting-go

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

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

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

## 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.*

## Love and Letting-go

*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.*

## Love and Letting-go

*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,*

Love and Letting-go

*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;*

Love and Letting-go

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

## 7. Good night and Wake up Channels

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

## 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.*

Love and Letting-go

*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

*In “Red Tare’s Treasure” the phrase “queen 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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

# B. Jedi Knight Training

# 1. Four Levels of Practice

*Browsers – come to class but do NO homework  
and see NO transformation.*

*Students – come to class AND do their homework every morning AND every evening;  
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).*

Love and Letting-go

**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.*

Love and Letting-go

## 2. The Path of Mastery

*Unconscious Incompetence*  
*Conscious Incompetence*  
*Conscious Competence*  
*Unconscious Competence*

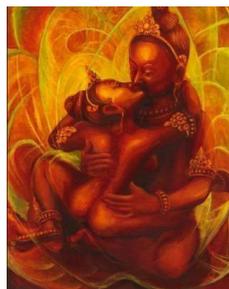
*When have we mastered the archetypical Dakini's  
vulnerability, non-grasping,  
compassion and centered spontaneity?*



## Love and Letting-go

*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.*



### 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**.*

Love and Letting-go

*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.*

## 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.

Love and Letting-go

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.

Love and Letting-go

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

Love and Letting-go

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.

Love and Letting-go

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.

Love and Letting-go

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.

Love and Letting-go

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.

Love and Letting-go

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

Love and Letting-go

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.

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

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

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

Love and Letting-go

- #3 *the “Failings of the World Discourse”  
or Lo-ka-vi-pat-ti Sut-ta, and*  
#4 *the “Book of the Beneficial Way”  
or Tao Te Ching.*

*In the “Mindfulness with Breathing Discourse”  
we learn of:  
the four bases of mindfulness,  
the seven enlightenment factors,  
  
the two fruits of practice  
and to correlate all those contemplations  
with our breathing:  
spontaneous and uncontrived.*

Love and Letting-go

*In the “Loving-kindness Discourse”  
we learn to lovingly wish  
safety, health, peace, and joy  
to all beings everywhere*

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

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

Love and Letting-go

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

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

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

## 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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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 minutes per session the first week,  
and ten minutes per session the second week.*

Love and Letting-go

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

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

Love and Letting-go

*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

*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.*

Love and Letting-go

*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),*

Love and Letting-go

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.*

Love and Letting-go

*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.*

## 8. The Hedonism of our Brainstem and the Pettiness of our Midbrain

*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.*

Love and Letting-go

*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,*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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*

Love and Letting-go

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

## 9. The Power of Rhetorical Questions

*What is an affirmation?*

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

*Half the contemplations  
are compassionate  
or loving*

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

# 10. Concentration is NOT Mindfulness

*The path of the reptile-brain  
is the path of fear, aggression,  
rigidity, and controlling tendencies.*

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

Love and Letting-go

*Concentration is a function of the reptile brain  
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.*

Love and Letting-go

*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...”*

Love and Letting-go

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

*Well what then  
IS mindfulness?*

*A function of the mammalian mid-brain,  
mindfulness vulnerably and passively notices  
whatever seems to pass  
through the sphere of its awareness*

Love and Letting-go

*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.*

Love and Letting-go

*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 insight to be wired into each exhalation.*

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

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

# 11. Evolution, Dopamine, and Orgasm

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

*In the final chapters  
of the novelization of Carl Sagan's "Cosmos"  
the triune brain is discussed.*

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

*which reward orgasm  
and punish its avoidance.*

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

Love and Letting-go

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

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

*while actively relaxing  
as best we can.*

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

*As humans  
our brains exhibit  
neuroplasticity*

*and can adapt and change  
surprisingly quickly.*

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

*In coordination with our breath  
and with our partner*

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

*This rhetorical question  
could be a profoundly empowered way*

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

*After four rounds of this exercise  
one could return*

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

Love and Letting-go

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

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

Love and Letting-go

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

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

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

## 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.

Love and Letting-go

“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 reptilian brain-stem.

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

Love and Letting-go

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*).

Love and Letting-go

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!”

Love and Letting-go

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”)*

Love and Letting-go

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!”

Love and Letting-go

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.

Love and Letting-go

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!”



## 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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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*

Love and Letting-go

*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.*

Love and Letting-go

*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.*



## 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*

Love and Letting-go

*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:  
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.*

Love and Letting-go

*FIRST – there is stress.*

*There will always be something that we hate  
that we must endure,*

*there will always be something that we crave  
that we do not have,*

*there will always be something that we cling to  
that will be torn away from us.*

*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:*

Love and Letting-go

*for the intensity of the stress we endure  
is directly proportional to the intensity  
of the hatred, craving, and clinging we experience.*

*THIRD – just as there is stress,  
there is also a state wherein we are free  
from the tyranny of our stress.*

*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,  
namely our hatred, craving, and clinging.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*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 at all.*

Love and Letting-go

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

*The conventional truth is mindfulness:  
vulnerable, spontaneous, and non-analytical.*

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

Love and Letting-go

*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.*

Love and Letting-go

*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 infinite azure sky,  
on a bright and beautiful cloudless morn  
  
which although is tantalizing to the eyes  
cannot be grasped by our hands?*

Love and Letting-go

*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.*

Love and Letting-go

*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."*

Love and Letting-go

*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.”*

Love and Letting-go

*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.*

Love and Letting-go

*Those of us stuck in the aggression,  
and rigidity or our reptilian brainstems  
have trouble with figures of speech  
and tend to view things literally*

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

Love and Letting-go

*Those who've acclimated  
to the vulnerability and flexibility of their mammalian midbrains  
have an easier time  
delineating between the literal and the figurative.*

*Thus, in my practice 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.*

Love and Letting-go

*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 underbrain.*

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

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

Love and Letting-go

*What, then, is the language of our underbrain?  
The five senses  
of sensation, and flavor, and scent, and sound, and sight.*

*Out underbrain evolved to perceive, and think, and imagine,  
in terms of the five senses.*

*That is why figurative language,  
while coming with its own pitfalls,  
could generate such a profound effect  
upon our under brain.*

Love and Letting-go

*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.*

Love and Letting-go

*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.*

Love and Letting-go

*Perhaps that is why Albert Einstein explained  
“Great spirits  
have always encountered violent opposition  
from lesser minds.”*



## 15. A Guide to Chenrezig Practice

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

Love and Letting-go

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

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

## 16. What do we mean by “Bliss”?

## *17. Overview of Buddhist Sexual Tantra*

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

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

*Why is that?*

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

Love and Letting-go

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

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

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

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

Love and Letting-go

*and then passively process them  
through awareness and acquiescence.*

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

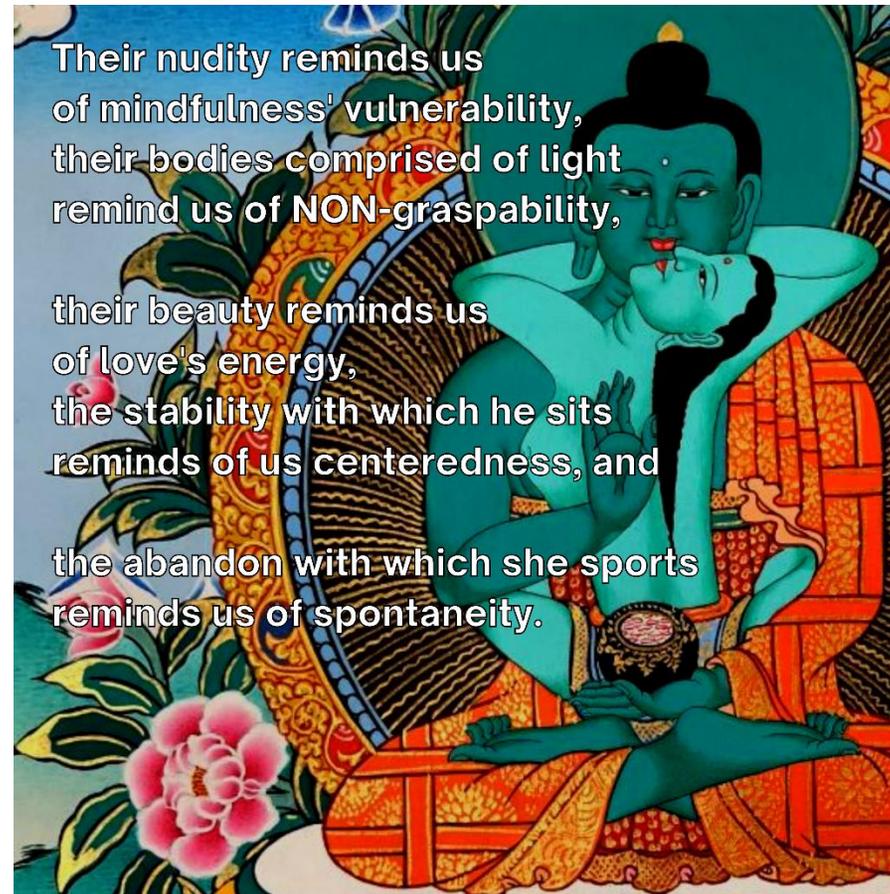
*Why wait to the end?  
Because the early portions of the guided meditation  
lay the groundwork of concepts and techniques  
upon which the three techniques depend.*



Love and Letting-go

# C. End Notes

## Love and Letting-go



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 of us centeredness, and  
the abandon with which she sports  
reminds us of spontaneity.

Love and Letting-go

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

## Love and Letting-go

## A. *Two Paths*

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

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

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

Love and Letting-go

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

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

Love and Letting-go