# Amoghasiddhi’s Essence of Mahamudra & Dzogchen

*by Terton Lama: Jigme Gyatso; Rime Manipa Rinpoche*

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# I. Opening Material

# *A. Acknowledgments*

*This sadhana or practice text and its commentary was inspired by:*

*The termas or psychic instructions I received from:*
*Avalokiteshvara, Arya Tare, and Padmasambhava,*

*the oral instructions of Bhakha Tulku Rinpoche, Chogyal Namkhai Norbu,*
*Lama Chodrak Gyatso, and Lama Olé*

*meditation manuals composed by Gautama Siddhartha: the Buddha*
*"**Maha Satipatthana Sutta**– the Greater Discourse upon the Four Bases of Mindfulness*
*translated by Maurice Walshe,*

*"**Satipatthana Sutta** –the Discourse upon the Four Bases of Mindfulness"*
*translated by Bhikkhu Nanamoli*

*"**Anapanasati Sutta** – the Discourse of Mindfulness with Breathing"*
*also translated by Bhikkhu Nanamoli*

*a meditation manual composed by Ven. Dr. Madawela Punnaji Maha Thera*
*"**Ariymagga Bhavana** – the Sublime Eightfold Way"*

*one of the last meditation manuals composed by*
*Dza Patrul Rinpoche, Jigme Chökyi Wangpo*
*"**The Heart Treasure of the Enlightened Ones***
*the Practice of View, Meditation, and Action;*
*a discourse Virtuous in the Beginning, Middle, and End"*
*and the explanation thereof given by Dilgo Khyentse Rinpoche*
*translated by the Padmakara Translation Group,*

*a meditation manual composed by Karma Chagme Rinpoche*
*"**The Quintessence of Spiritual Practice,***
*the Direct Instructions of the Great Compassionate One"*
*translated by Eric Pema Kunsang*

*a sadhana by Thangtong Gyalpo*
*"**All Pervading Benefit of Beings***
*The Recitation and Meditation of the Great Compassionate One"*
*translated by Tyler Dewer*

*a meditation manual composed by Bokar Rinpoche*
*"**Chenrezig: Lord of Love,***
*the Principles and Methods of Deity Meditation"*
*translated by Christiane Buchet*

*a sadhana compiled from traditional sources*
*"**Praises and Requests of the Twenty-one Taras**"*
*translated by Ani: Thubten Chodron*

*a meditation manual composed by Atisha – Shrijana Dipamkara*
*"**Sadhana of the Venerable Tara:***
*Tara Battarika Sadhana"*
*translated by Martin Willson*

*a sadhana composed by His Holiness Dudjom Rinpoche, Jigdral Yeshe Dorje*
*"**The Daily Recitation of the Revered Noble Tara**"*
*translated by the Vimala staff*

*a meditation manual composed by Lama Palden Drolma*
*"**Love on Every Breath**:*
*Tonglen Meditation for Transforming Pain into Joy"*

*a meditation manual composed by Lama Kazi Dawa Samdup*
*"**Tibetan Yoga;** and Secret Doctrines"*
*translated by Lama Kazi Dawa Samdup and edited by W. Y. Evans-Wentz*

*a meditation manual composed by Gyalwa Wensapa*
*"**A Source of Every Realization**:*
*Handprints of the Profound Path of the Six Yogas of Naropa"*
*translated by Glenn H. Mullin*

*a sadhana composed by Dudjom Rinpoche Jigdral Yeshe Dorje*
*"**The prayer of Calling** (the Lama) **from Afar***
*A Spontaneous Son of the Original Nature"*
*translated by Yeshe Melong*

*a commentary composed by His Eminence Chagdud Tulku*
*"**Ngondro Commentary**:*
*Instructions for the Concise Preliminary Practices of the New Treasure of Dudjom"*
*Compiled by Jane Tromge*

*a sadhana composed by Dudjom Lingpa Rinpoche*
*"**Dudjom Tersar Ngöndro**"*
*translated under the direction of His Eminence Chagdud Tulku*

*and a meditation manual composed by Lama Surya Das*
*"**Natural Radiance**: Awakening to your Great Perfection"*

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# *C. Heart Treasure Syllabus*

| Day | Time | Chapters | Day | Time | Chapters |
|---|---|---|---|---|---|
| Monday | AM | 1st – 6th | Friday | AM | 49th – 54th |
| Monday | PM | 7th – 12th | Friday | PM | 55th – 60th |
| Tuesday | AM | 13th – 18th | Saturday | AM | 61st – 66th |
| Tuesday | PM | 19th – 24th | Saturday | PM | 67th – 72nd |
| Wednesday | AM | 25th – 30th | Sunday | AM | 73rd – 78th |
| Wednesday | PM | 31st – 36th | Sunday | PM | 79th – 83rd |
| Thursday | AM | 37th – 42nd | | | |
| Thursday | PM | 43rd – 48th | | | |

# II. Opening Recitation

# A. The Four Thoughts

R**é**sistance exacerbates all stress,
independence is but an ill**ú**sion,
th**é**re is nothing permanent to grasp;
so let's make the most of our precio**ú**s lives!

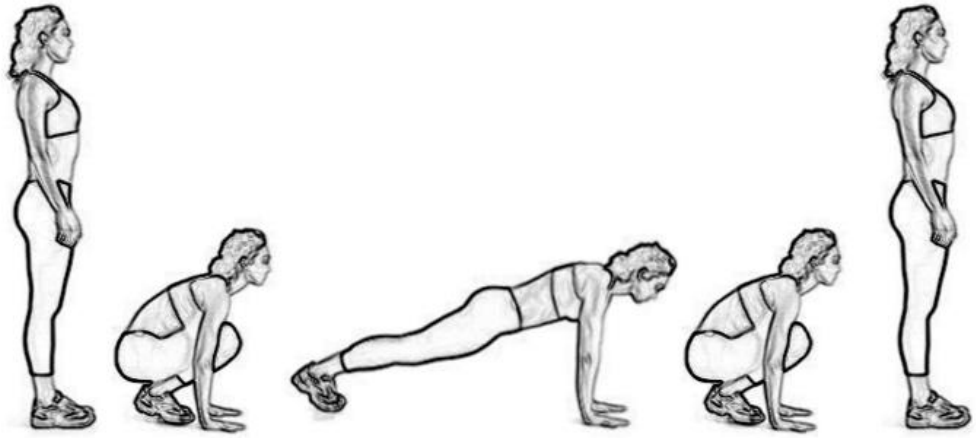
# B. Refuge and Bodhichitta

**É**ternally I rely upon the Buddha's:
example, teachings, and st**ú**dents
**á**s well as practice contemplation and
meditation for the benefit **ó**f all.

***3*** *repetitions*

*Karmic Calisthenics*

or



# III. Meditation's Mahamudra and Trekchö

*Zen, Zazen, Ch'an,*
*Sati Passaddhi mindfulness and release, Shyamata,*
*Dhyana, Ati-yoga and Mahasandhi in Sanskrit,*

*Observant inhalation:* *Notice this…*

***Relaxing** exhalation:* ***relaxing!***

*1st four sets of sixteen breaths – both hands Palms DOWN*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **ring** finger's lower, middle, & higher crease sets & tip*

*Observant inhalation:* *Notice this…*

***Relaxing** exhalation:* ***relaxing!***

*2nd four sets of sixteen breaths – both hands Palms DOWN*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **index** finger's lower, middle, & higher crease sets & tip*

*Observant inhalation:* *Notice this…*

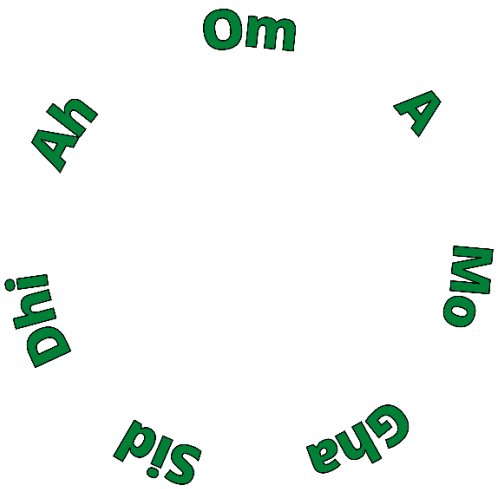
***Relaxing** exhalation:* ***relaxing!***

*3rd four sets of sixteen breaths – both hands Palms DOWN*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **middle** finger's lower, middle, & higher crease sets & tip*

# IV. Love's Vajrayana and Tokal

# Ah

M**á**y each mind be as joyfully wise
as the Almighty
Conquering Buddhas' in Tantric union
myth**í**c minds.




M**á**y each relationship
be as <u>peacefully loving</u>
as A-mo-gha-sid-dhi Kar-ma Mu-dra's
mythic m**á**ntra.

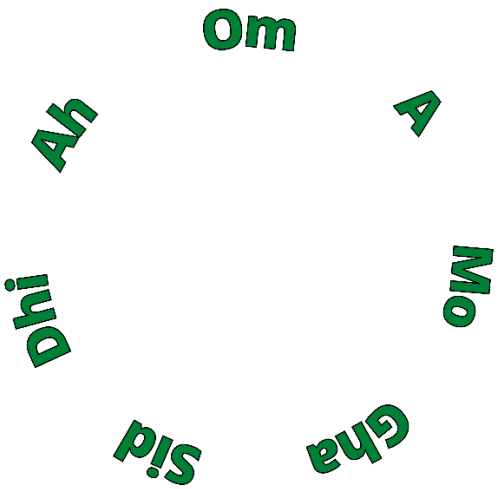
M**á**y each body
be as <u>healthy</u>
as Do-nyo-dru-pa Yab Yums'
mythic b**ó**dies.

M**á**y each circumstance
be as fortunate
as Do-nyo-dru-pa Yab Yums'
mythic par**á**dise.

# V. Letting-go's Vajrayana and Tokal

H**ó**w could each circumstance
<u>look</u> as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic paradise **ó**f light?

H**ó**w could each body
<u>feel</u> as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic body **ó**f light?




H**ó**w could each relationship
<u>sound</u> as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic mantra **ó**f light?

# Ah

H**ó**w could each mind
feel as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic minds **ó**f light?

# VI. Mantra Meditation Bindu Tikle

*Observant inhalation:* *Grin…*

***Relaxing*** *intonation:* ***Ah!***

*One mantra per breath for FIRST four sets of sixteen mantras. Palms UP*
*Count sixteen mantras upon the lower, middle, & higher creases and tips*
*upon the left:* ***middle, little, ring,*** *and* ***index*** *finger's:*
*Count 1st four sets upon RIGHT* ***ring*** *finger's lower, middle, & higher creases & tip.*

*Observant inhalation:* *Grin…*

***Relaxing*** *intonation:* ***Ah!***

*One mantra per breath for SECOND four sets of sixteen mantras.*
*Count sixteen mantras upon the lower, middle, & higher creases and tips*
*upon the left:* ***middle, little, ring,*** *and* ***index*** *finger's:*
*Count 2nd four sets upon RIGHT* ***index*** *finger's lower, middle, & higher creases & tip.*

*Observant inhalation:* *Grin…*

***Relaxing*** *intonation:* ***Ah!***

*One mantra per breath for THIRD four sets of sixteen mantras.*
*Count sixteen mantras upon the lower, middle, & higher creases and tips*
*upon the left:* ***middle, little, ring,*** *and* ***index*** *finger's:*
*Count 3rd four sets upon RIGHT* ***middle*** *finger's lower, middle, & higher creases & tip.*

*Observant inhalation:* *Grin…*

***Relaxing*** *intonation:* ***Ah!***

*One mantra per breath for FOURTH four sets of sixteen mantras.*
*Count sixteen mantras upon the lower, middle, & higher creases and tips of the LEFT* ***little***, ***ring***, ***middle***, *and* ***index*** *fingers.*
*Count 4th four sets upon RIGHT* ***little*** *finger's lower, middle, & higher creases & tip.*

# VII. Meditation's Mahamudra and Trekchö

*Zen, Zazen, Ch'an,*
*Sati Passaddhi mindfulness and release, Shyamata,*
*Dhyana, Ati-yoga and Mahasandhi in Sanskrit,*

*Observant inhalation:* *This…*

***Relaxing*** *exhalation:* ***yes!***

*4th four sets of sixteen breaths – both hands Palms UP*
*count the sixteen BREATHS upon the left:* ***middle, little, ring,*** *and* ***index*** *finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right* ***little*** *finger's lower, middle, & higher crease sets & tip*

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

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

*5th four sets of sixteen breaths – both hands Palms UP*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **ring** finger's lower, middle, & higher crease sets & tip*

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

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

*6th four sets of sixteen breaths – both hands Palms UP*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **index** finger's lower, middle, & higher crease sets & tip*

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

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

*7th four sets of sixteen breaths – both hands Palms UP*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **middle** finger's lower, middle, & higher crease sets & tip*

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

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

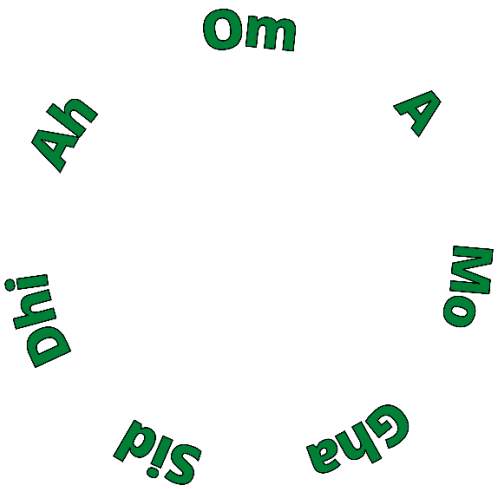
*8th four sets of sixteen breaths – both hands Palms UP*
*count the sixteen BREATHS upon the left: **middle, little, ring,** and **index** finger's:*
*lower, middle, & higher creases, & their tips.*
*count four SETs upon the right **little** finger's lower, middle, & higher crease sets & tip*

# VIII. Closing Recitation

# A. Love's Vajrayana and Tokal

# Ah

M**á**y each mind be as joyfully wise
as the Almighty
Conquering Buddhas' in Tantric Union
myth**í**c minds.




M**á**y each relationship
be as <u>peacefully loving</u>
as A-mo-gha-sid-dhi Kar-ma Mu-dra's
mythic m**á**ntra.

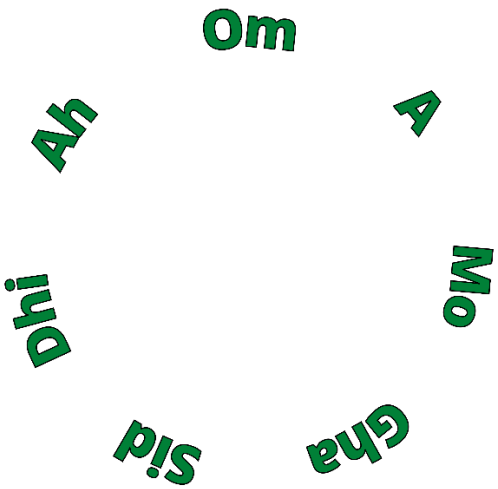
M**á**y each body
be as <u>healthy</u>
as Do-nyo-dru-pa Yab Yums'
mythic b**ó**dies.

M**á**y each circumstance
be as fortunate
as Do-nyo-dru-pa Yab Yums'
mythic par**á**dise.

# B. Letting-go's Vajrayana and Tokal

H**ó**w could each circumstance
<u>look</u> as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic paradise **ó**f light?

H**ó**w could each body
<u>feel</u> as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic body **ó**f light?




H**ó**w could each relationship
<u>sound</u> as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic mantra **ó**f light?

# Ah

H**ó**w could each mind
feel as non-graspable
as Do-nyo-dru-pa Yab Yums'
mythic minds **ó**f light?

# C. Inner wishes

M**á**y each being so master:
love, letting-go,
mindfulness, and medit**á**tion

**á**s to practice them )
spontaneously, habitually, ) *the very definition of mastery*
easily and effect**í**vely! )

# D. Future wishes

## Naropa's Fifth Yoga of Transference of Consciousness

M**á**y each being take auspicious rebirth,
complete the Buddha's path
and then help all others do l**í**kewise. ☺

# IX. Appendix

# 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.

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.

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…

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 <u>this</u>*…"

and during our exhalation
we silently, and mentally recite,
"***relaxing!***"…

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…

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*,

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…

likewise our silent and mental
recitations of "Notice <u>this</u>…" 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…

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 <u>this</u>…" and "**relaxing**!"
that we might more efficiently meditate

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.

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…

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.

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.

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.

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

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.

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.

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

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.

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.

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.

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).

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 calculous 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.

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…

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.

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,*

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

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

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

# 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.*

*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.*

*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 <u>sectarianism</u> 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,*

*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;*

*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,*

*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,*

*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.*

*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,*

*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 imped 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.*

*Conversely, our left channel could be sedating,*
*so we imped 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.*

*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.*

*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.*

*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 vison will be dazzled after completing this exercise,*
*thus while it is fine to practice this during <u>opening</u> verbal contemplation & compassion,*
*as well as the silent meditation…*

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

*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).*

***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.*

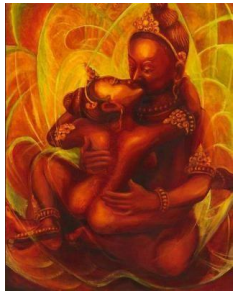
# 2. The Path of Mastery

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

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

*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****.*

*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.

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.

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

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.

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.

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.

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.

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

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,*

*#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.*

*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.*

*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.*

*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.*

*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.*

*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.*

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

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

*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.*

*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),*

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.*

*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.*

*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,*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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*

*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…*

*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.*

*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.*

*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.*

*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.*

*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*

*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*

*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.*

*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.*

*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…"*

*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*

*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.*

*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.*

*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.*

*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.*

*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.*

*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."*

*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.*

*Likewise, individuals born without reward circuity*
*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.*

*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*

*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.*

*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;*

*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.*

*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?*

*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**!"*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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?"*

*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!"*

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

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

*A 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.

"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.

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*).

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!"

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"*)

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!"

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.

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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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*

*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.*

*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*

*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 chuck 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.*

*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:*

*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.*

*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.*

*<u>Meditation</u>'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.*

*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.*

*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.*

*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.*

*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?*

*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.*

*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."*

*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."*

*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.*

*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.*

*Those who've acclimated*
*to the vulnerability and flexibility of their mammalian midbrains*
*have an easer 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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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?*

*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.*

*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*

*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.*

*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.*

*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.*

*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.*

*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.*

*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*

*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.*

*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*

*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*

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

*These* ***<u>three techniques</u>*** *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.*

# C. End Notes

# Amoghasiddhi's Essence of Mahamudra and Dzogchen

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

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