

Easy Enlightenment

Easy Enlightenment

by the Dzogchen Lama: Jigme Gyatso

inspired by Prahe Vajra's

“Vast Expanse of (*the*) Diamond (*like Strength of a*)
Mind (*in Harmony with Mindfulness and Meditation*)”

10jun25b



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INTRODUCTION

This is the renegade Lama:
Jigme Gyatso of the
Buddha Joy Meditation School

for more than thirty years
I have harnessed
my autistic special interests

and my ADHD hyper focus
to spend about eight hours a day
almost every day

studying, practicing, mastering,
and reverse engineering

the teachings, practices
and techniques
of each school of meditation

so that I could become your:
nerdy, neurodivergent,
guide to Nirvana. _^_

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GETTING

the most out of this meditation manual

Read this as you would a novel
and you could find this is as enthralling
as stereo instructions.

But apply the following instructions
and this meditation manual
could serve you well.

HANDBOOK
FOR THE
*Recently
Deceased*



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This FREE pdf has been formatted to be read on your smart phone while it is held in the horizontal position.



FIRST – download
the FREE “Amazon Kindle” app
with which to read this
upon your smart phone



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for it does a marvelous job
of remembering the last page you read;
as few things are as darkly ironic
as losing one's mind



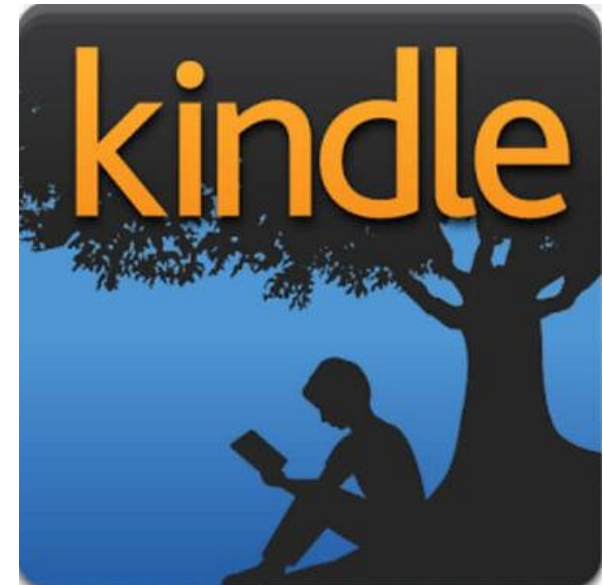
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while reading a meditation manual
because one's smartphone
consistently loses one's place.



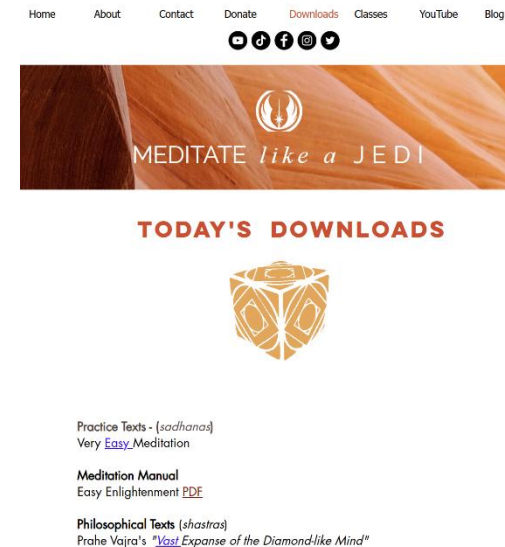
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Search “Amazon Kindle”
in the search bar
of your smartphone’s app store
and download it right away.



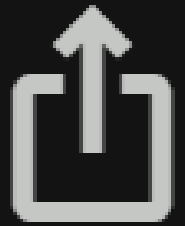
SECOND – navigate in your browser to
“MeditateLikeAJedi.org/downloads”

and tap the “pdf” link
next to “Easy Enlightenment”
under the heading
“Meditation Manual.”



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

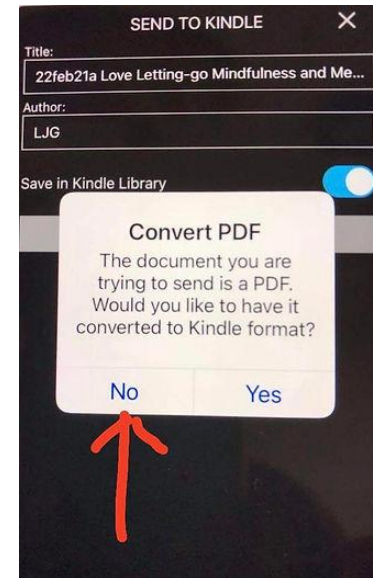


iOS Share

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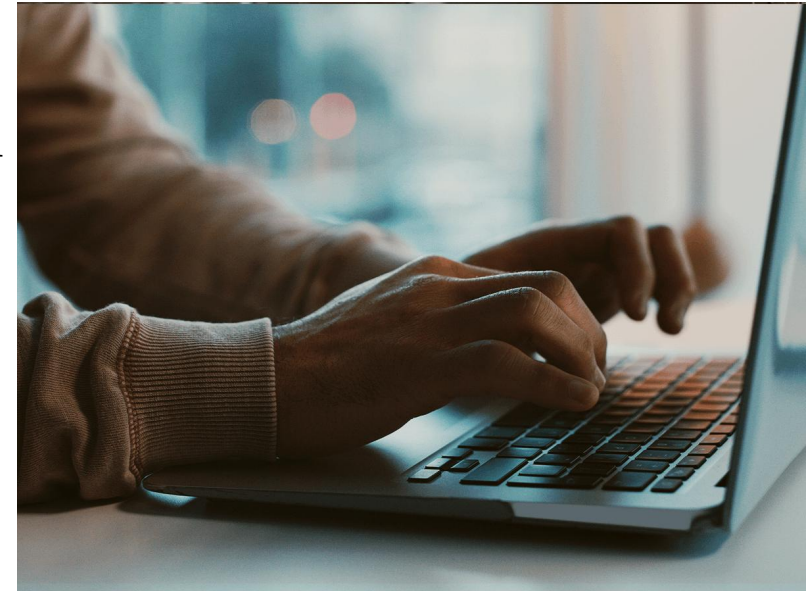
FOURTH – if you are asked whether or not you'd like to convert the PDF into the Kindle format

tap “NO”
lest the document lose all it's beautiful formatting and you promptly lose your mind.



FIFTH – think of this text
as less of a novel
and more of a meditation manual

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



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SIXTH – if recitation floats your boat
you could perform either
a conversational recitation
or a melodious chant.



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SEVENTH – personally
I prefer transcription.

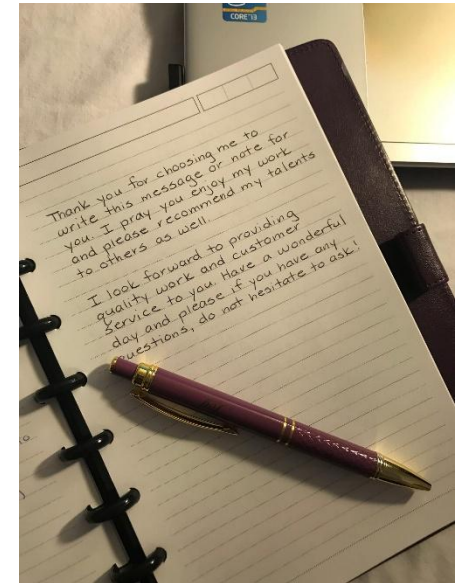
If you enjoy pen and paper
I would urge you
NOT to use cursive writing



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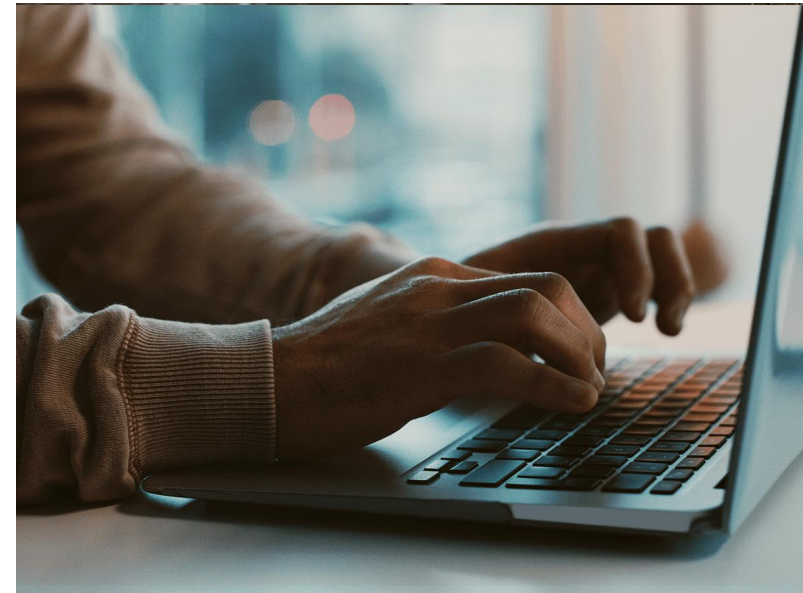
as there are some who feel
that is the modality
with which our subconscious
expresses itself.

Better instead, to merely write
in the printing style of children
thus driving it into our mind.



I feel the BEST form
of computer transcription is two-fold:

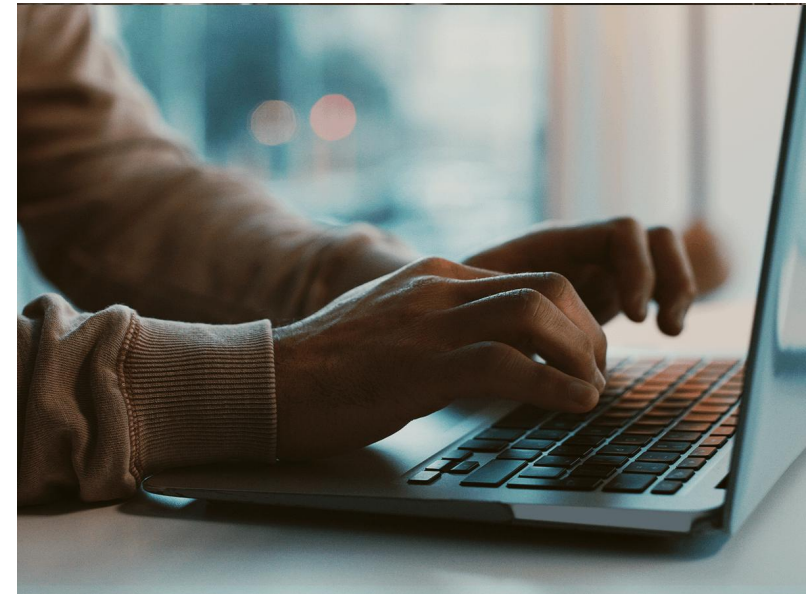
START by simply typing
the chapter in its entirety,
THEN return to the start
of your transcribed chapter



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to format it not with the intention
of practicing perfect grammar
but to ensure
perfect comprehension.

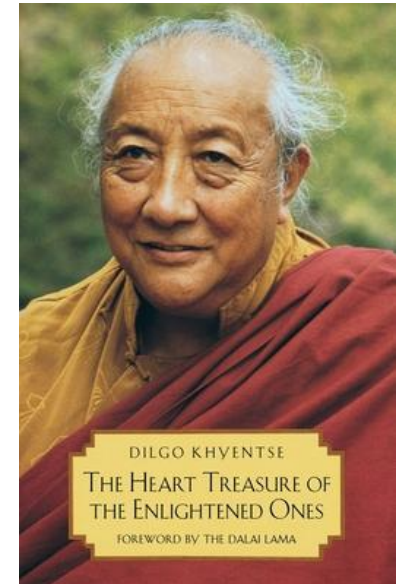
For manipulating the data,
in this manner,
could super-charge
our comprehension.



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

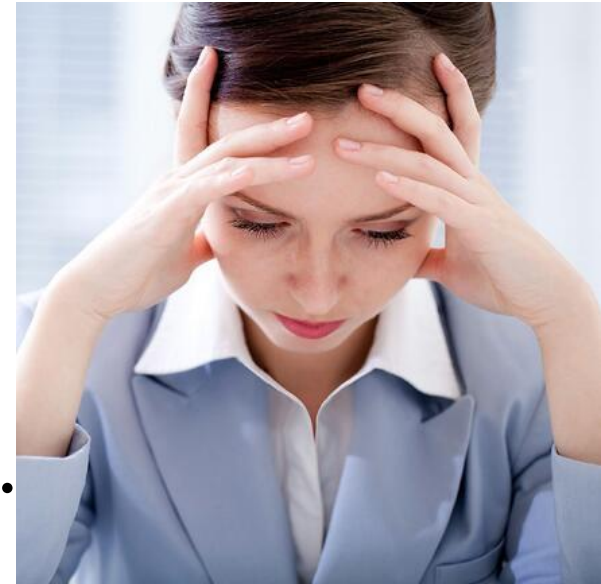
as well as Dilgo Khyentse Rinpoche,
the late, former head
of the Nyingma order
of Tibetan Buddhism.



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EIGHTH – limit yourself
to NO more than one chapter
per meditation session.

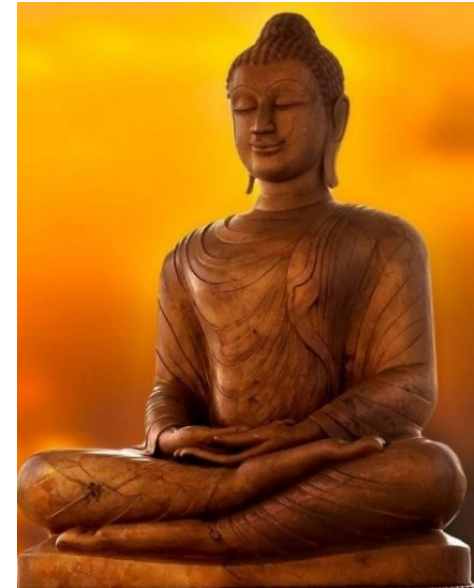
Less, and you'll breed confusion;
more, and you'll court overwhelm.



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This is an excellent manner
with which we could quickly

master the Buddha's path
of mindfulness and meditation. _^_



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STRESS

the first of the buddha's four noble truths

Contrary to the ravings
of a thousand and one

self-help gurus, personal coaches,
and con-men,

the experience of stress
is NOT an indictment.

If we asked an evolutionary biologist
they could tell us:
there are stressors.

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Some are circumstantial,
some are physical,

some are interpersonal,
and some are mental.

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NO, stress (*or Duk-kha in Pa-li*)
is NOT the smoking gun

proving that: we believe
in a permanent or independent self,

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thát we are arrogant,
cowardly, or fáithless.

Our visceral response to stress
evolved as an evolutionary mechanism

in response to peril
in order to keep us alive.

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Tó paraphrase Doctor of Philosophy
Neil deGrasse Týson,

*“(it could feel like)
the universe is trying to kill us”*

and biology has evolved mechanisms to respond to the danger appropriately.

Fór lifeforms born
without a stress réponse

týpically did NOT live long enough
to reproduce
and pass on their genetíc traits.

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NÓ sentient being is a stranger
to the stréssors

óf NOT getting what we want
when we wánt it,

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NÓT keeping what we like
for as long as wé please,

ánd enduring that
which we do NÓT want.

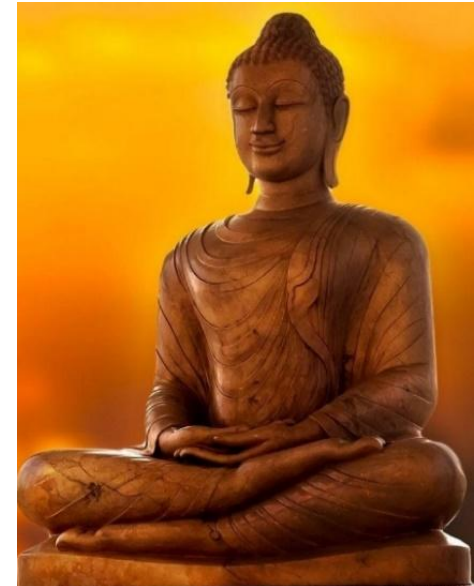
Bíρθ is stressful,
illness is stressful,
even dying is stréssful.

Sínce stress
(from the petty to the existential)
is more of a rule than an excéption

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the wise develop strategies
to deal with it.

This is why the Buddha taught
mindfulness and meditation. _^_



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COMPETITION's
crazy cure that exacerbates stress

If the first noble truth
was the pervasive nature of suffering
(*or more accurately stress*)

then the second noble truth
is its cause (*or actual exacerbation*).

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Evolution has gifted us
with a dopamine-oriented system
in our under-brain

that rewards for procreation
with FLEETING feelings of pleasure
that, as such, keep us coming back for more.

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It also rewards for finding:
warmth when it's cold,
shade when it's hot,

water when we are thirsty,
food when we are hungry,
and rest when are weary.

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Why? For all these things
keep us alive long enough
to pass on our genetic traits.

And that is of primary concern
to our genes;
the puppet master behind the scenes.

The religious folk
sometimes describe the primary drives

of this dopamine-oriented reward system
as pushing, pulling, and clinging.

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Perhaps we're just crass enough
to prefer the six F's.

Whén exposed to any:
thing, being or phenoména

déep within our viscera
we seem tó ask,

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“Should I Fuck with this,
Feed on this,
Fight against this,

Flee from this,
Faint before this,
or Fawn over this?”

Yés, this mechanism
could occasionally aid in our survíval.

Bút a life defined only by survival
is rather shallow and unsatisfying.

You see we also have
an oxytocin-oriented system
in the basement of our brain

that rewards cooperation
with feelings of fulfillment.

Whén this system
is our default mechanism
life could be pretty sweet,

bút sometimes we get stuck
in our competitive, dopamine
oriented system and life bécomes

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(ás Thomas Hobbes insisted)

“...solitary, poor, nasty,
brutish, ánd short.”

Ín his Third Noble Truth
the Buddha offers us liberation.
But liberation fróm what?

Fróm that tyranny of our competitive,
dopamine-oriented
survival impúlses,

fréedom from its job of tyrant
and instead, its relegation
to the role of mére tool:

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

This is why the Buddha taught
mindfulness and meditation. _^_



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BUDDHA's
one stop shopping

How do we transcend stress' control
over our choices, utterances, and deeds?

The Buddha's
eight-fold path.

How do we transform
our competitive, survival instincts

from being our tyrant
to merely being our tool?

The Buddha's
eight-fold path.

What about holy grail
of enlightenment itself?

What if enlightenment
was merely the mastery
of the Buddha's eight-fold path?

But
what is mastery?

As little children we found
the tying of our shoes
to be a daunting task.

But after (*what seemed like*) a great amount
of time, and tears, and repeat instructions

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wé finally got so good
at tying those sneakers
that we could dó so

spóntaneously, habitually,
easily, and effectívely.

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The same held true
for potty training, dental hygiene,
and even bicycle riding.

Likewise, we could so master
the Buddha's eight-fold path.

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The seventh and eighth folds
of the path
are mindfulness as well as **meditation**

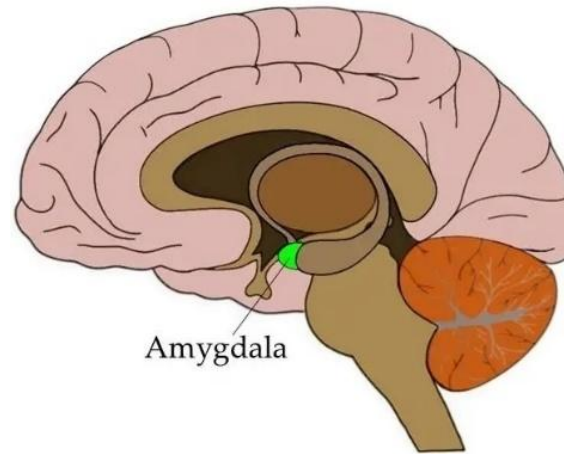
and when practiced correctly
they are the key
to the remainder of the path.

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

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

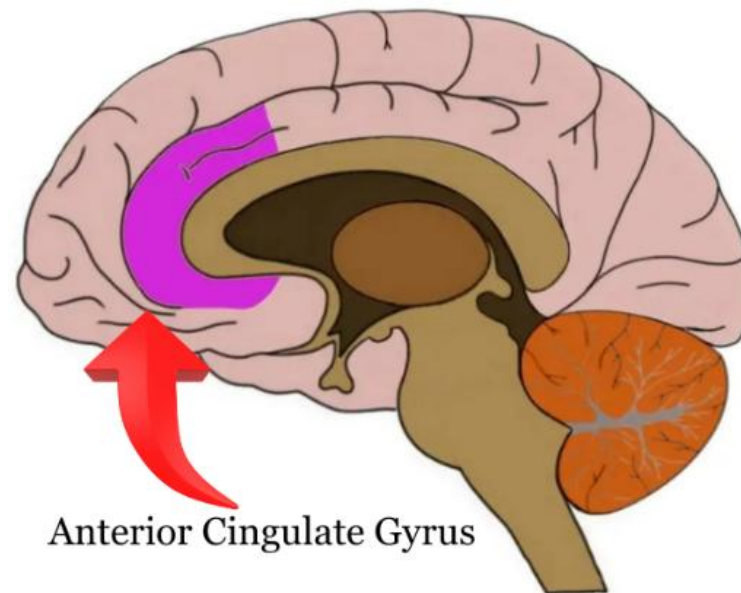
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When practiced authentically
mindfulness and **meditation**



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

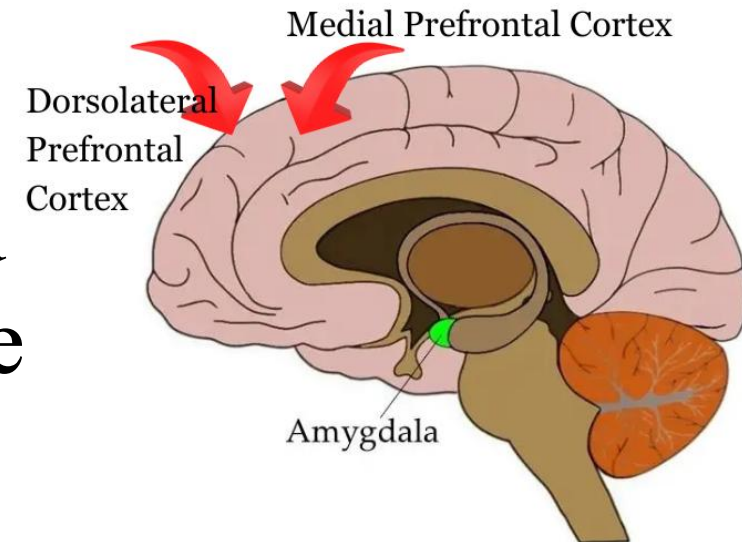
and stimulate
our anterior cingulate gyrus
(*the seat of empathy*).



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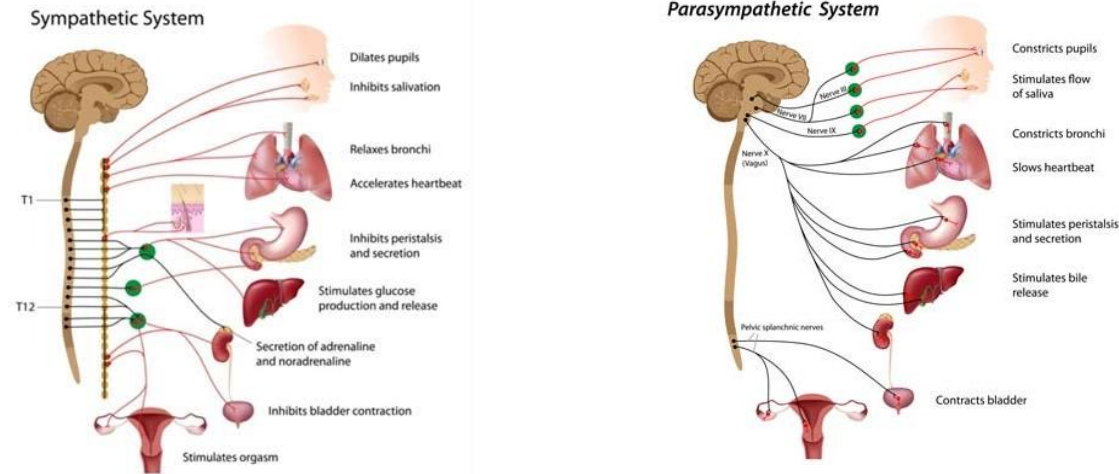
This is why the late Tulku Thondup insisted that the highest love was NOT the result of focus or analysis

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



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The significance of this
cannot be overstated



for loving-kindness comprises fifty percent
of the Buddha's eight-fold path:

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the second fold's KIND intention,
the third fold's KIND communication,

the fourth fold's KIND conduct,
and the fifth fold's KIND commerce.

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Persist in the consistent, enthusiastic,
and correct practice
of mindfulness as well as **meditation**

and we could find
that our choices, utterances, and deeds

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flow from the right
(*or effortless*) effort

of love's centered spontaneity
which is the sixth fold of the path.

But what about the first fold:
the view of reality's

literal impermanence
and figurative emptiness
that support letting go?

We could sit
in mindfulness as well as **meditation**

and strive to see permanence
but find it, we shall NOT.

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Instead, we'll be assailed
with perceptions of sights, sounds,
sensations, flavors, and scents

ever shifting in a manner
ranging from the subtle to the jarring.

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The internal is NO different.
Mindfulness and **meditation**
rub our face in the ever-changing nature

of our emotions, intentions, thoughts,
memories, and imaginings.

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But what about emptiness?
Every time we relax into our exhalation
whatever we noticed
during our previous inhalation

could feel as non-graspable
as a vast, empty void.

Any good English teacher
could remind us
that a simile is only as effective
as it is relatable.

Therefore we have to ask the question,
“*What is a real-world example
of a non-graspable, vast, empty void?*”

How about the illusion
of the infinite, azure sky
on a bright and beautiful cloudless morn;

which although tantalizing to the eye,
could feel non-graspable to the hand?

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Mindfulness and **meditation**
are the keys that unlock our mastery
of the Buddha's eight-fold path.

A mastery that he taught
could be accomplished in as little

as: seven years,
seven quarters,
seven months,

seven fortnights,
seven weeks, **or** as little
as seven days.

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



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WRONG
way to meditate

Sturgeon's law reminds us
that ninety percent of everything sucks,
but NOT in the fun, tingly way.

This includes humanity,
even those who fancy themselves
teachers of meditation.

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According to some Gau-ta-ma
(*who was known as the Buddha*)

Yin's Spiritual Matriarchy

**Flexible,
Loving,
Rational,
Laid-back,**

**Egalitarian,
Lucid,
Cooperative, &
Kind**

was rather:

flexible, loving, rational, laid-back,
lucid, egalitarian, cooperative and kind.

This is why many people
are enthusiastic to emulate his example.

Many people (*that is*)
other than his foolish cousin De-va-dat-ta.

What was he like? De-va-dat-ta was:
rigid, fearful, superstitious, controlling,
elitist, cryptic, competitive, and cruel.

Yang's Religious Patriarchy

**Rigid,
Fearful,
Superstitious,
Controlling,**

**Elitist,
Cryptic,
Competitive, &
Cruel**

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Gau-ta-ma's path could be described
by many terms including: yin
or spiritual matriarchy

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

Statistically the majority
of meditation teachers

unwittingly follow in the footsteps
of the Buddha's foolish cousin.

Therefore, it could come
as little surprise

that these individuals
implore their students
to ACTIVELY focus and analyze.

They might even use fancy labels like:
analysis, contemplation, Vi-pas-sa-na,

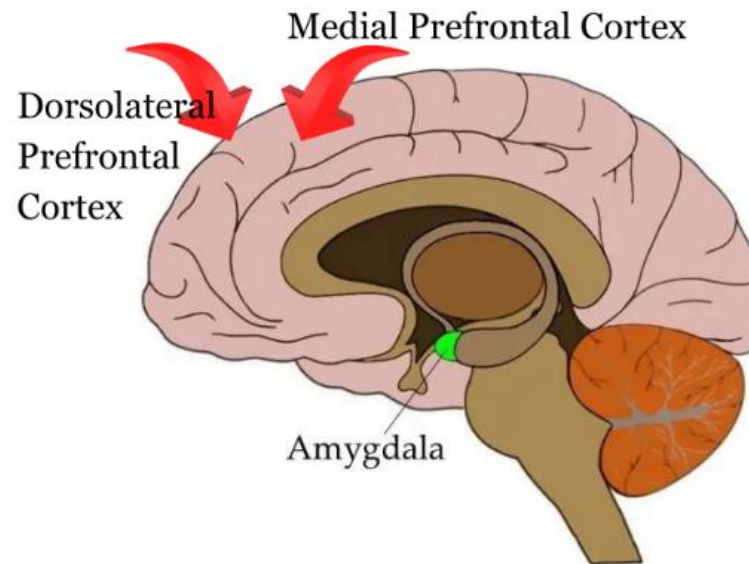
Sa-ma-tha, concentration, focus,
or even mindfulness

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

The ONLY way to practice:

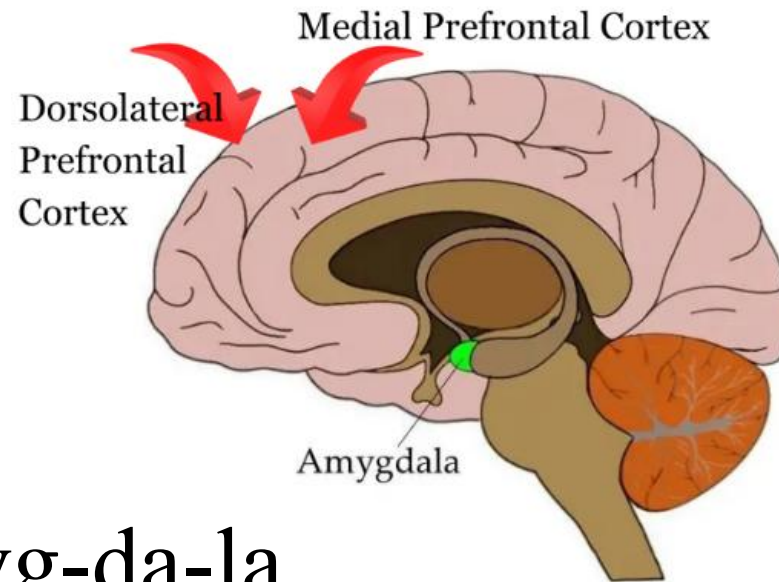
- active focus,
- active analysis
- (or both)*

is to rely upon discrete neural pathways such as those found



in our medial prefrontal cortex or our dorsolateral prefrontal cortex.

Overuse of such regions
could exhaust our prefrontal cortex



triggering our A-myg-da-la
(*the seat of anxiety and aggression*).

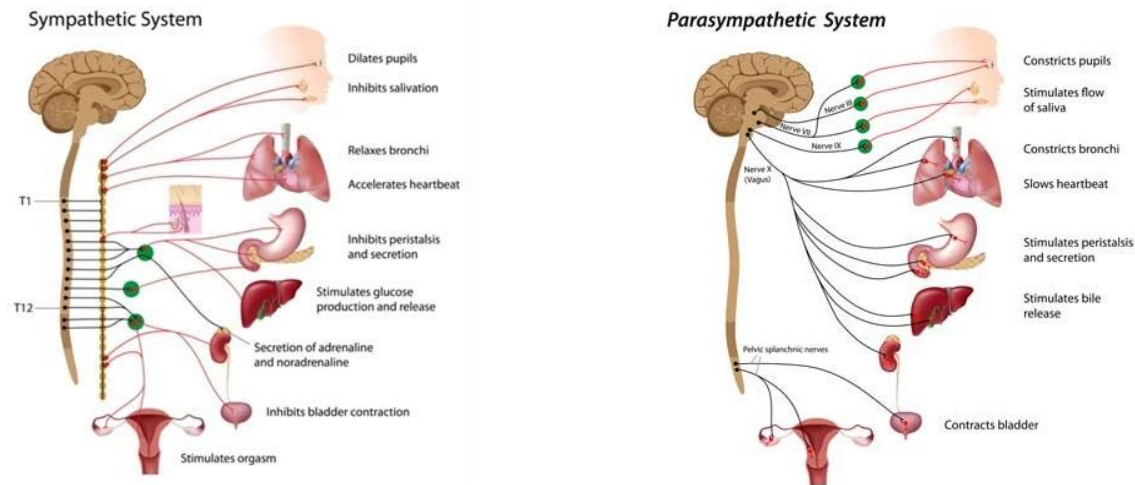
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This is clearly antithetical
to the peace and love

that lure us into what we hope
is the Buddha's
path of meditation.

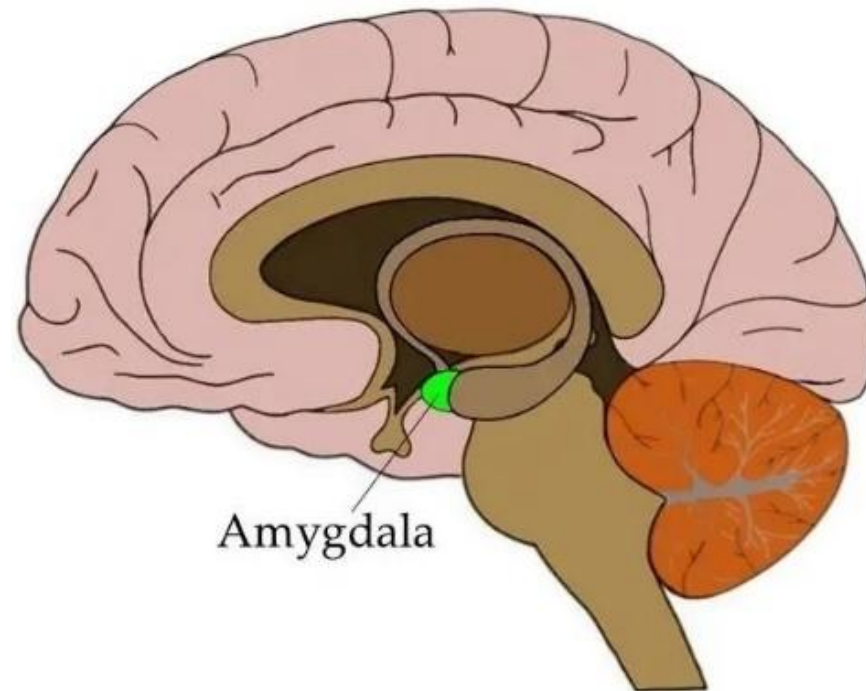
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Far better it is
to practice mindfulness and meditation



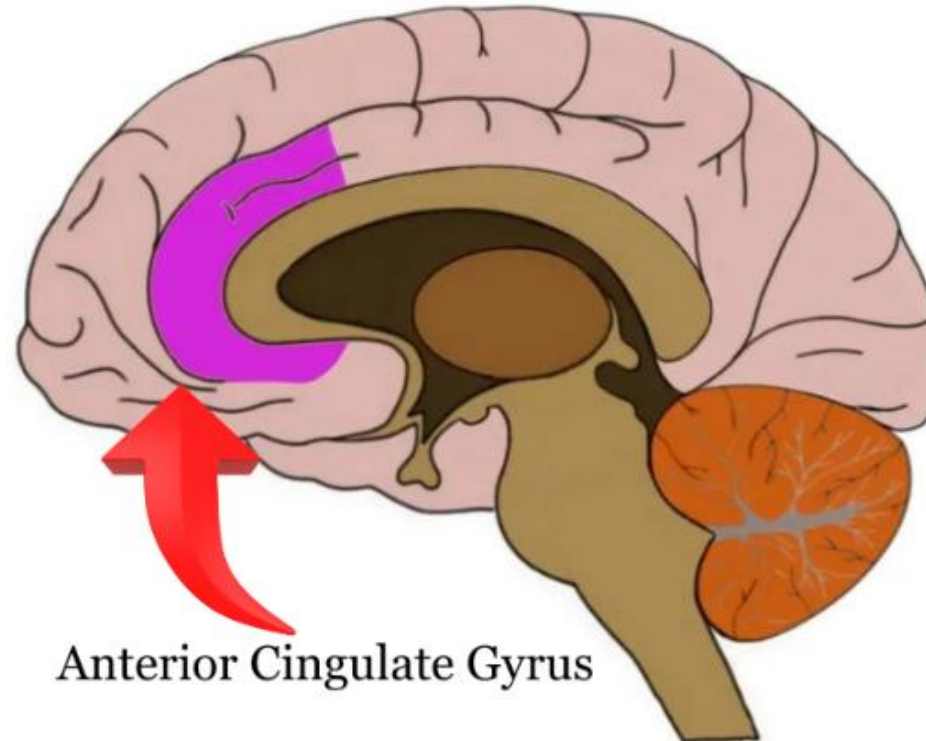
in reliance upon the two branches
of our Autonomic Nervous System.

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



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as well as excite the empathy
our Anterior Cingulate Gyrus.



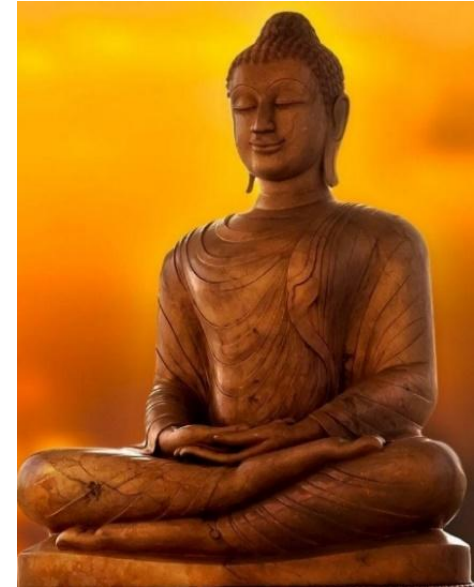
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With consistency it could even cause
our choices, utterances, and deeds

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

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This is why the Buddha taught
mindfulness and meditation. _^_



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The Right Way
to meditate

Nothing dispels
the disinformation, misinformation,
mythology, and superstition

surrounding mindfulness and meditation
quite like neuroscience.

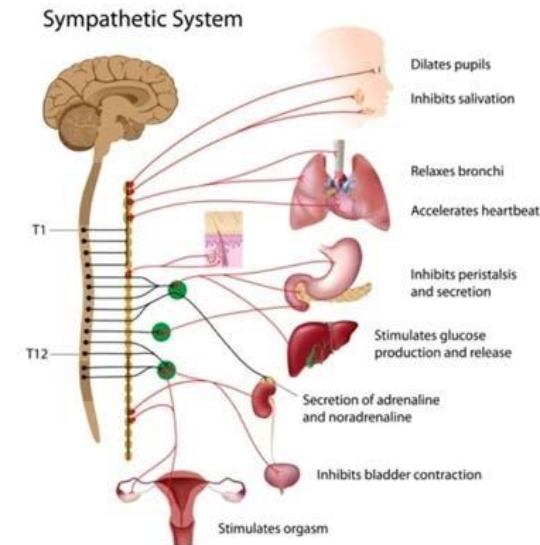
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Let us begin by considering
MINDFULNESS.

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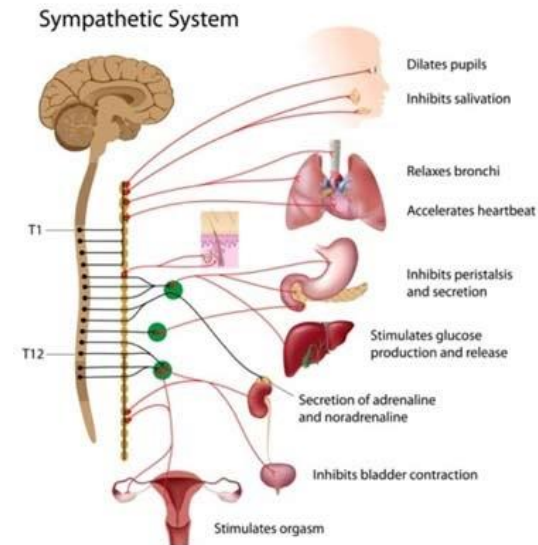
Every time we inhale
we are wired to access
the sympathetic nervous system

ensconced within the middle third
of our spinal cord.



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This bad boy has evolved
to help us NOTICE
in a very special way:



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vulnerably, passively, viscerally,
randomly, and fleetingly;
which is quite antithetical

to the rigidity and controlling tendencies
inherent to concentration.

But WHAT have we evolved to notice?

We have evolved to notice perceptions: such as seeing, hearing, feeling, tasting, smelling, and the like.

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We have also evolved to notice
the full spectrum of human:

emotions, intentions, cognitions,
recollections, and imaginings.

If this mindfulness
is the natural function
of our Sympathetic Nervous System

then why do we sit down,
every twelve hours or so,
to formally practice?

Every time we
silently and mentally recite

the demonstrative pronoun “*This*,”
or the verb “*Noticing*,”
during our inhalation

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we interrupt the habit
of our clever Cerebral Cortex

to compete against
our Sympathetic Nervous System

and instead we set space
for these two to cooperate.

With each inhalation
we are wired to notice
all manner of thing:

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from the internal to the external,
from the physical to the mental,
from the pleasurable to the painful,

from the interesting to the boring,
from the glorious to the grotesque.

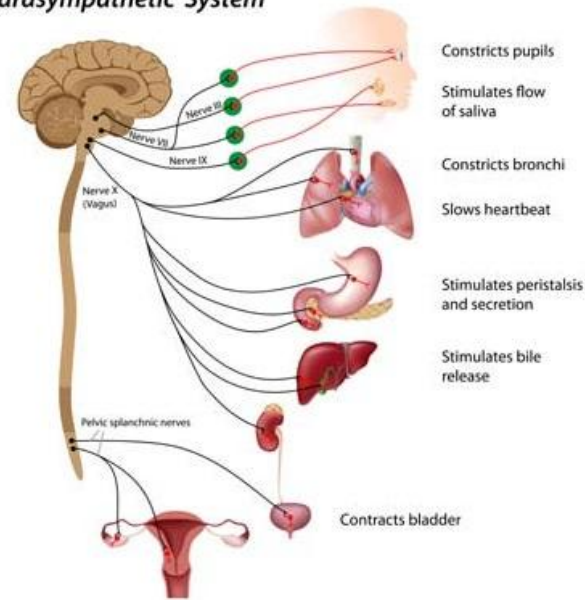
What are we to do
with all this stuff?
Meditate!

So, come let us explore
the neuroscience of MEDITATION.

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Each time we exhale
we are wired

Parasympathetic System

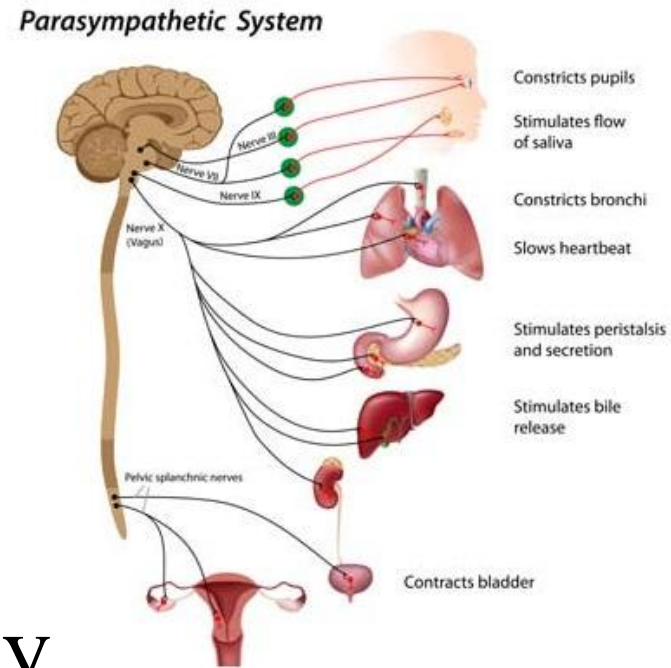


to effortlessly and automatically access
our Parasympathetic Nervous System

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which is divided between
the lower third and the upper third

of that same spinal cord
we mentioned previously.



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This Parasympathetic Nervous System
has evolved to support

our physical relaxation
as well as mental release

of that which we noticed
during our previous inhalation
to the point that,

that which we noticed
could feel as non-graspable
as a vast, empty void.

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Now any good English teacher
could remind us

that a simile is only as effective
as it is relatable.

Thus we have to ask the question:
“*What is a real-world example*

*of a non-graspable,
vast, empty void?”*

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How about the illusion
of the infinite azure sky

on a bright & beautiful
cloudless morn,



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which although compelling
to the eye,

is non-graspable
to the hand?



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Thus, as we could see,
emptiness only makes sense

when seen through
a flexible world view

that accepts that NOT all statements
are literal,

requiring: superstition, blind faith, or
pseudo-intellectual mental gymnastics.

One might ask,
“If this relaxing and releasing

*is the natural behavior
of our Parasympathetic Nervous System*

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

Each time we silently
and mentally recite

the one syllable verb “**ease,**” or
the multi-syllabic verb “**relax,**”
during our exhalation

we are interrupting
the habit of our clever Cerebral Cortex

to actively compete against
our Parasympathetic Nervous System

and instead open space for these two
to cooperate
in a delightfully therapeutic manner.

For some of us
sitting in mindfulness and meditation

for about an hour twice daily
is absolutely no problem.

However, some of us could require a more gradual or hedonistic approach.

Thus sitting
in mindfulness and meditation
for about five minuetts

once every twelve hours or so
could be a very good start.

The second week
that could be lengthened
to ten minutes every twelve hours

the third week
that could be stretched out
to fifteen minutes every twelve hours.

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Over the course of twelve weeks
one could progress by an additional
five minutes every week

and thusly condition
one's body and mind to sit for an hour
every twelve hours or so.

One of the benefits
of this incremental approach
is that it could give our body, mind,

partner, pets, children, and schedule
an opportunity to gently acclimate
to this lifestyle enhancement.

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Walking in the Buddha's foot steps
we too could master
mindfulness and meditation. _^_



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BENGALI
crease counting and energy work

In these days of technological terrors
we can easily time our meditation

using the stopwatch app
on our smart phones.

In days of yore, however,
one might time one's meditation session

by burning one, two, or three
sticks of incense (*one after the other*).

This method of crease counting however was inspired by the techniques practiced by many Bengalis.

Those of us living in countries enduring a rise of fascism

know that although
cranky officials in polyester
could “*confiscate*”

smartphones, malas, and rosaries alike,
we’ll most always have our hands

and by extension
this means
of practicing crease counting.

Those of us who have endured
disabilities (*numerous and life-long*)

are often drawn to the energy work of Taoism as well as Tantric Buddhism.

Although we could influence our bodies' channels, winds, and drops

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(or Na-di, Pra-na, and Bin-du in San-skrit)
through visualization or invocation

the easiest and most therapeutic method
is to use the finger gestures *(or Mu-dra)*

that are part and parcel of this practice
of Bengali Crease Counting;
consisting of:

the FIRST pillar – **inhalations** (*or repetitions*),
the SECOND pillar – **sets**, and
the THIRD pillar – **collections**.

Easy Enlightenment

Beginning with the FIRST pillar:
over the span of twelve **inhalations**



we could touch the tip of our right thumb
to the lowest, middling, and uppermost
sets of creases upon its little finger.

Easy Enlightenment

It could then count likewise upon its ring, middle, and then index fingers.



Continuing with the **SECOND** pillar:
we could count **sets**

tracking the twelve inhalations
accumulated upon our right hand,
with our left thumb.

Easy Enlightenment

To count four **sets**
we could touch the tip of our left thumb
to the **lowest** set of creases
upon the little, ring, middle, and index
fingers of our left hand.



Easy Enlightenment

Yes, to count eight **sets**
we could touch both

the lowest and **middling** sets of creases
upon the four fingers of our left hand;



Easy Enlightenment

and even count twelve **sets** by touching
the lowest, middling and
uppermost sets

of the creases
upon the four fingers of left hand;



Easy Enlightenment

but typically we'll only count
the eight sets
of twelve inhalations each.



Easy Enlightenment

Finishing with the THIRD pillar:
we could gather five **collections**

of our left hand's
four, eight, or twelve **sets**
of our right hand's
twelve **inhalations** each

Easy Enlightenment

in a manner that gently, therapeutically,
and sustainably influences
our channels, winds, and drops.

Easy Enlightenment

Upon the tip of left little finger,
we could rest our right little finger's
first, second, or third knuckle
palms up, in our lap.



Easy Enlightenment

Doing so could gently invite
our real or imagined, subtle energies,
to automatically coalesce at the
Bladder region of our lower abdomen.



Easy Enlightenment

Upon the tip of left ring finger,
we could rest our right ring finger's
first, second, or third knuckle
palms up, in our lap.



Easy Enlightenment

Doing so could gently invite our real or imagined, subtle energies, to automatically coalesce at the **Navel** region of our mid-abdomen.



Easy Enlightenment

Upon the tip of left middle finger,
we could rest our right middle finger's
first, second, or third knuckle
palms up, in our lap.



Easy Enlightenment

Doing so could gently invite
our real or imagined, subtle energies,
to automatically coalesce
at the **Heart** region of our chest.



Easy Enlightenment

Upon the tips of **each** of our **left** fingers,
we could rest **each** of our **right** fingers'
first, second, or third knuckles
palms up, in our lap.



Easy Enlightenment

Doing so could gently invite
our real or imagined, subtle energies,
to automatically coalesce where we
at times feel a lump in our the **Throat**.



Easy Enlightenment

Upon the tip of left index finger,
we could rest our right index finger's
first, second, or third knuckle
palms up, in our lap.



Easy Enlightenment

Although these actions
might NOT bestow upon us

the miraculous powers
a Tolkien fever dream



Easy Enlightenment

they could assist our bodies' practice
of the Buddha's
mindfulness and meditation. _^_



Easy Enlightenment
SECRET
of our buddha nature

A reoccurring phrase
in both Ma-ha-ya-na
as well as Tantric literature

is Ta-tha-ga-ta Gar-bha
or Buddha Nature.

Easy Enlightenment

This charming iron-age turn of phrase
hints that enlightenment
is our birth right and easily attained,

without requiring heroic effort
or noble sacrifice.

Sounds great!
Sign me up!

But the mystery remains,
how is one to realize it?

Easy Enlightenment

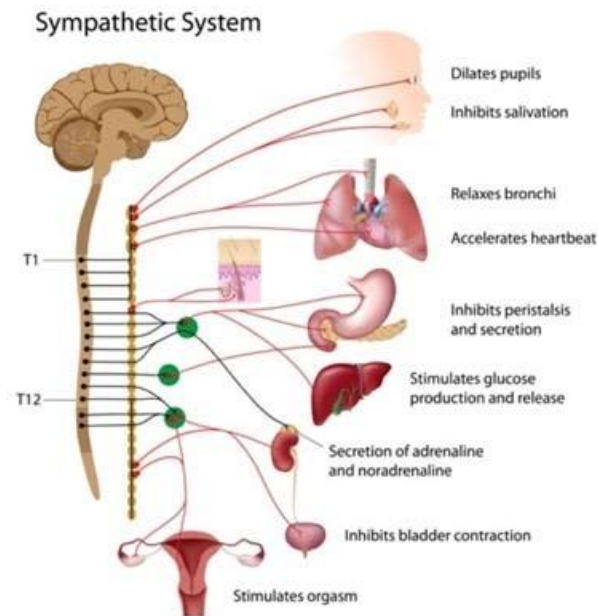
One of the many advantages
of living in this age is
that medical professionals have access

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

Functional Magnetic
Resonance Imaging
(or fMRI) studies have revealed

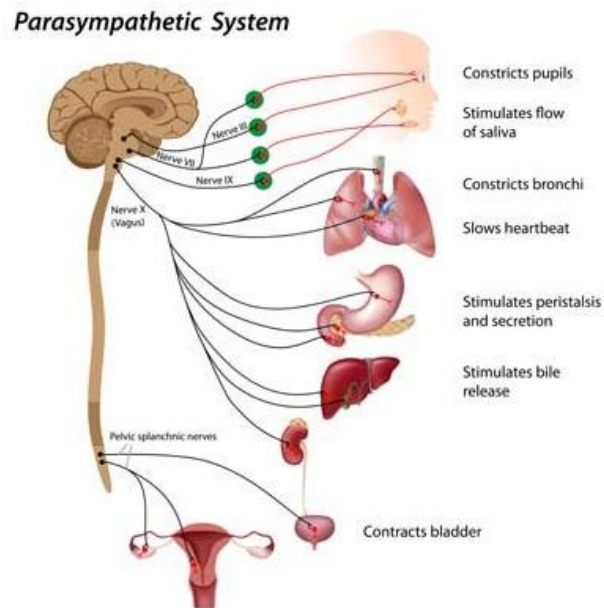
Easy Enlightenment

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

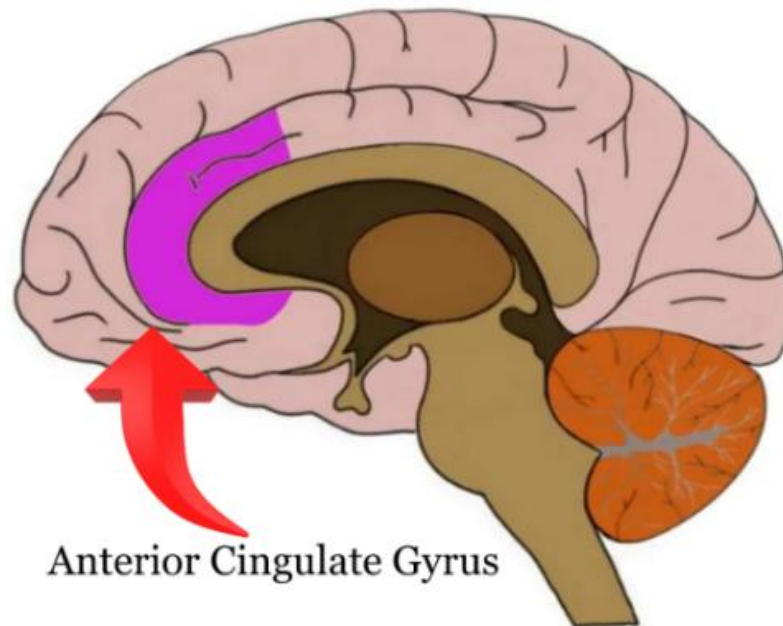


Easy Enlightenment

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



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

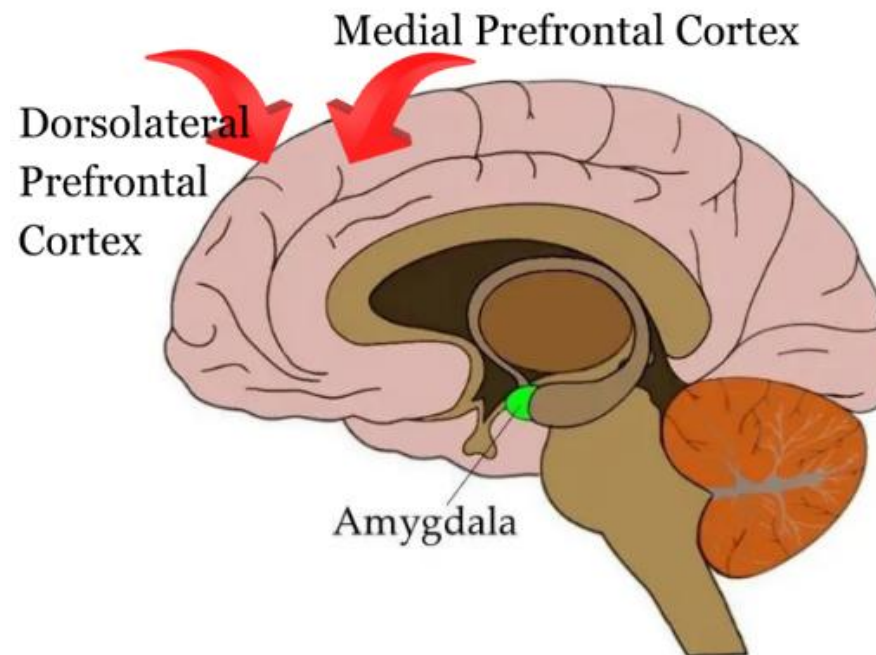


Easy Enlightenment

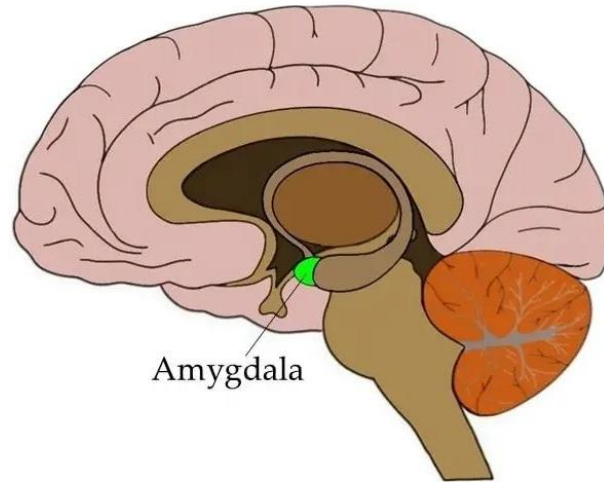
It is these three structures
that comprise our Buddha nature.
But a villain lurks!

Just as the Buddha's foil
was his foolish cousin De-va-dat-ta,

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



and our Amygdala
(the seat of anxiety and aggression)



the opponents to the mechanism
of our Buddha Nature.

Easy Enlightenment

Just as Jack the Ripper taught us
that a surgeon's scalpel could be used
to take lives as well as save them,

so too could both the prefrontal cortex
as well as the amygdala
be abused as well as used.

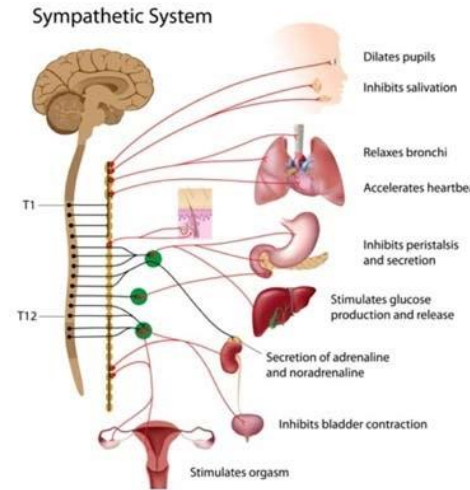
Easy Enlightenment

The solution to this dilemma
is two-fold.

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

Easy Enlightenment

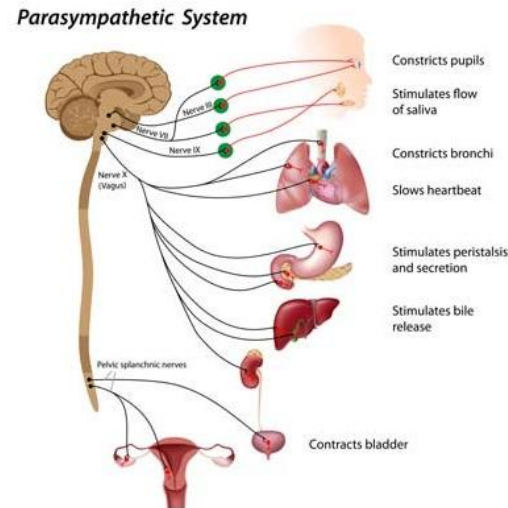
is to allow
our Sympathetic Nervous System



to MINDFULLY do its thing
during our inhalations

Easy Enlightenment

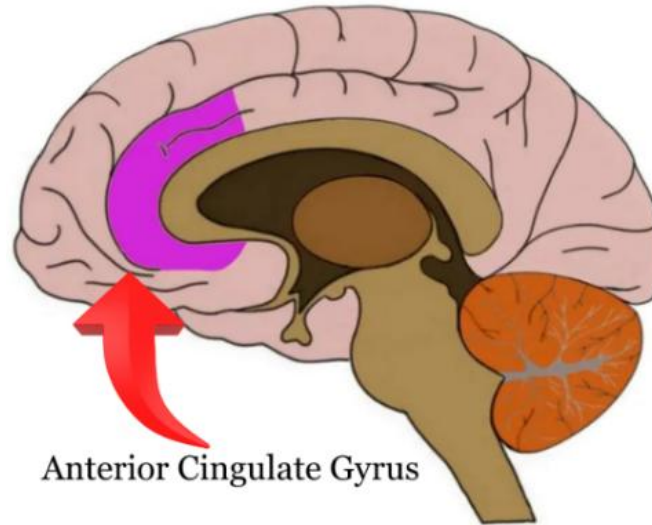
and to let
our Parasympathetic Nervous System



MEDITATIVELY do its thing
during our exhalations.

Thus, sitting in formal
mindfulness and meditation
once every twelve hours or so

we set space to live
from our EMPATHETIC



Anterior Cingulate Gyrus
effortlessly and automatically.

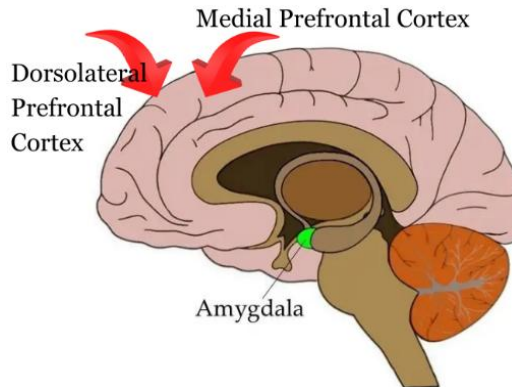
Easy Enlightenment

A delightful fringe benefit of this
is the manner in which

our choices, utterances, and deeds
could begin to flow

Easy Enlightenment

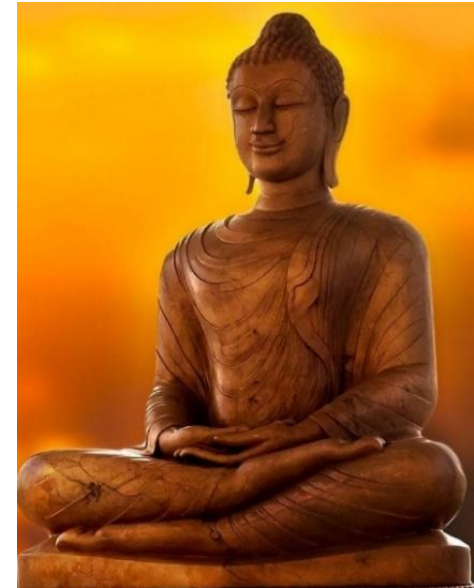
from the right (*or effortless*) effort
of love's centered spontaneity:



which is the KEY to the sustainable use
of our analytical Prefrontal cortex
as well as our primal Amygdala.

Easy Enlightenment

This is why the Buddha taught
mindfulness and meditation. _^_



Easy Enlightenment
TEACHER
selection

With so many lamas and authors
offering to teach us how to meditate
(*often for a substantial fee*)

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

Should we rely upon the teacher
with the greatest:

beauty, fame, popularity, acclaim, wealth,
resume, credentials, or
letters of recommendation? No, no, and no!

Easy Enlightenment

The proof of the pudding
is in the tasting

and we test the effectiveness
of a teacher's guidance

in the laboratory
of our body and mind.

Fírst we find a teacher
(*regardless of gender, age, or nationality*)
and request instrúction.

We then enthusiastically
practice the technique we are given

for at least five minutes,
once every twelve hours or so,
for seven consecutive days.

NÓTE – if we're not up to the task
of practicing thúsly

thén the selection of a teacher
is simply NOT our biggest problém.

After the conclusion
of the second practice,
on the seventh day,

we vulnerably gaze within and ask,
*“Has this week of practice
increased my peace and love?”*

Easy Enlightenment

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

Easy Enlightenment

If NOT then follow up with that teacher.
If they won't or can't help you
then to hell with them!

Find a better teacher
for you at this time.

Easy Enlightenment

No, the test of a teacher's wisdom
is NOT whether their teachings

align with either our preconceptions
or what we've been previously taught.

Easy Enlightenment

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

Easy Enlightenment

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

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

For although TRULY
optional donations
could be lovely

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

Easy Enlightenment

If we wish to follow in the footsteps
of the Buddha
(be he real or merely archetypical)

then we must bring a scientist's curiosity
and enthusiasm to be methodical
into our spiritual journey.

Easy Enlightenment

If it sounds inconvenient
and maybe even a little scary,

there is probably a very good reason for that.
But is it worth the inconvenience?

Easy Enlightenment

The Buddha thought so,
this is why Gau-ta-ma devoted

his talents and time to teaching
mindfulness and meditation. _^_



Easy Enlightenment
EASE
of NON-duality

It's NOT our fault
if we've only been exposed
to weak-minded teachers and authors

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

Easy Enlightenment

It's NOT an indictment
against our wisdom or spirituality
if the feckless or the elitist

could NOT or would NOT
spell out for us duality
as well as its transcendence.

Easy Enlightenment

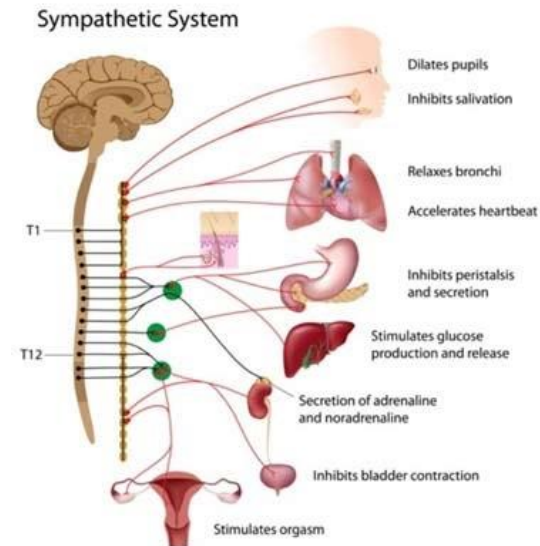
Let us begin remedying that
with a review.

Level ONE – each time
we silently and mentally recite

Easy Enlightenment

the demonstrative pronoun “*This*”
(or the verb “*Noticing*”)
during our inhalation

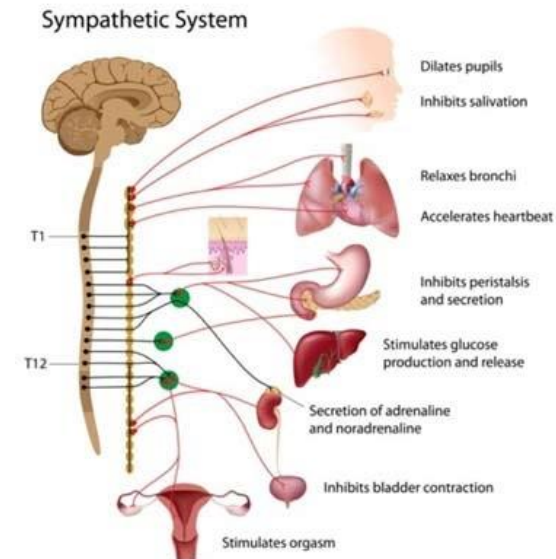
our Sympathetic Nervous System
wires us



Easy Enlightenment

to:

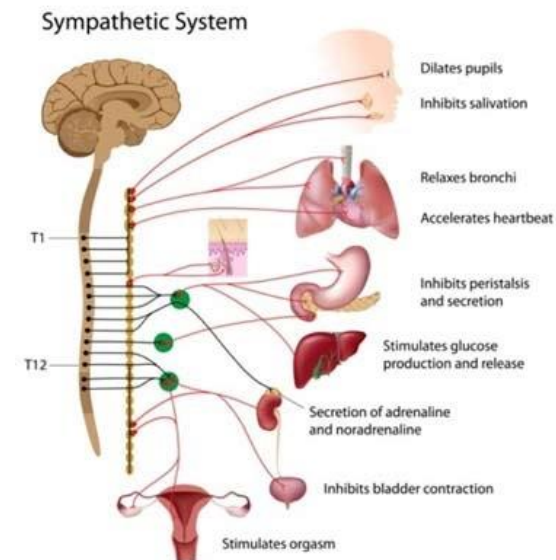
- vulnerably,
- passively,
- viscerally,
- randomly, and
- fleetingly



Easy Enlightenment

notice perceptions such as:

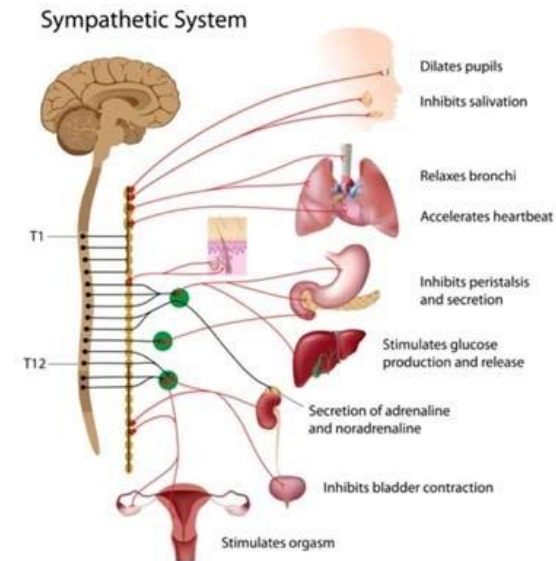
- sights,
- sounds,
- sensations,
- flavors, and
- scents.



Easy Enlightenment

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

- emotions,
- intentions,
- cognitions,
- recollections, and
- imaginings.



Level THREE – we could spontaneously notice many things:

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

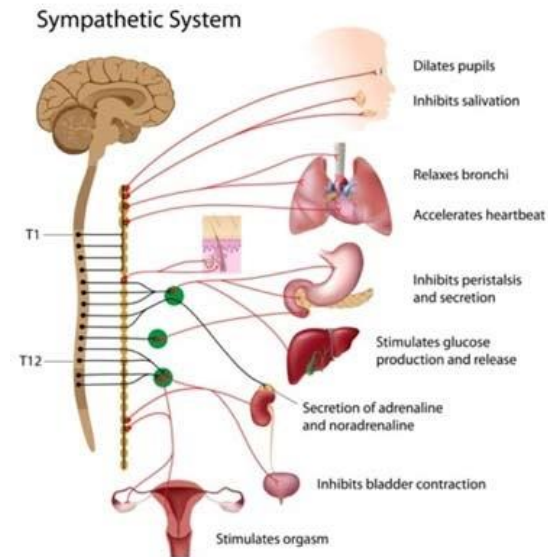
Level FOUR – we could
spontaneously notice
the fundamental duality sited in Buddhism

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

Easy Enlightenment

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

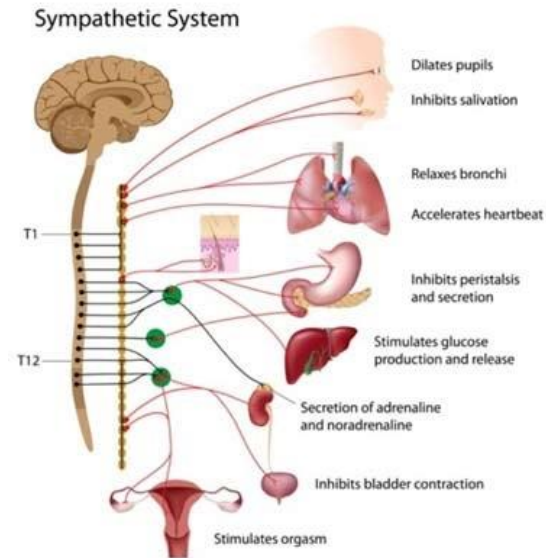
as well as resistance to the mere prospect of its absence.



Easy Enlightenment

Similarly, we could passively notice the subtle resistance to the actual presence of that which we dread

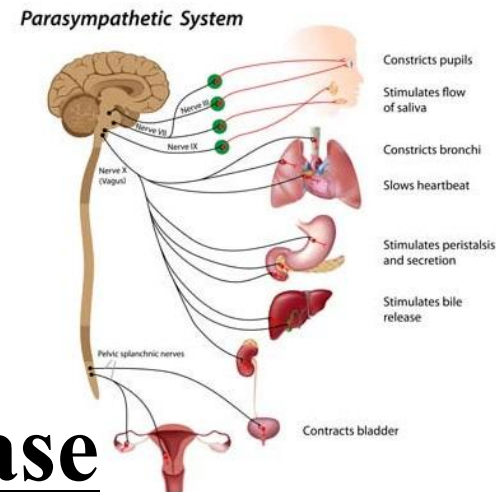
as well as resistance to the mere possibility of its presence.



Easy Enlightenment

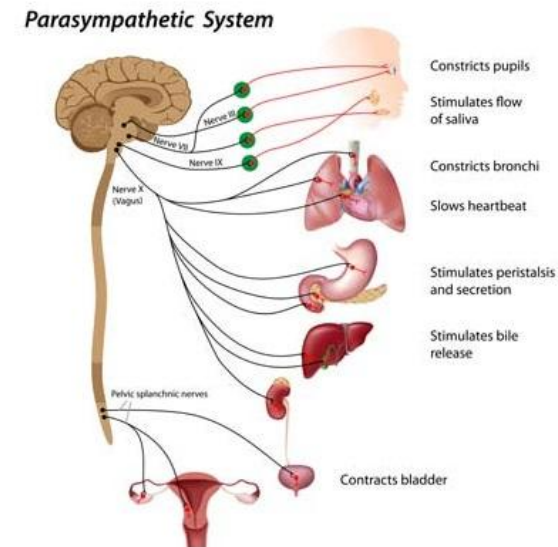
As we silently and mentally
recite the one syllable verb “**ease**”
(or the thee syllable verb “**relaxing**”)
during our exhalation

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



whatever:

- dread or desire,
- glory or grotesquery,
- interest or boredom,
- pleasure or pain,
- mind or body,
- external or internal

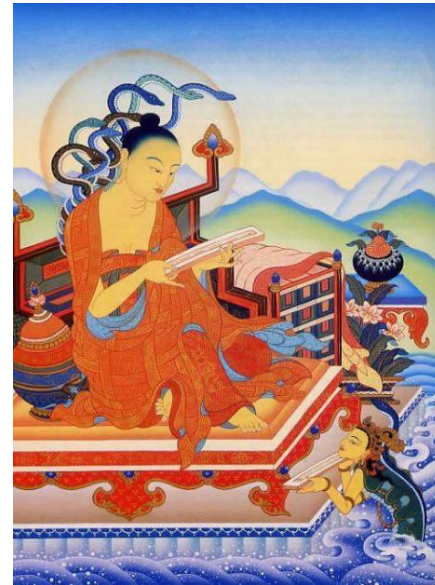


we may have spontaneously noticed
during our previous inhalation;

thus causing each pole of duality
to smack of the same taste
of fleeting NON-graspability.

Easy Enlightenment

The great south Indian Buddhist philosopher Nar-ga-ju-na



taught of two truths
(*the conventional and the ultimate*);

Easy Enlightenment

that we notice during our inhalation
and that we feel
during our **relaxing** exhalation.

Easy Enlightenment

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

and taste of NON-duality
during each exhalation.

Easy Enlightenment

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

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

Easy Enlightenment

those who convince themselves
they do NOT perceive the conventional
cannot experience Nir-va-na;

despite the pseudo-spiritual blatherings
of individuals
who think themselves buddhas

whilst remaining merely
self-important boobs.

Easy Enlightenment

Let us turn our attention
to simple perception.

Easy Enlightenment

As we **relax** into our exhalation
whatever beauty or ugliness

we may have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever harmony or discord

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever pleasure or pain

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever deliciousness or disgust

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever fragrance or foulness

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Now we could turn our attention
to our inner life.

Easy Enlightenment

As we **relax** into our exhalation
whatever happiness or sorrow

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever kindness or cruelty

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever cleverness or foolishness

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever clarity or dullness

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever triumph or defeat

we might have *noticed*
during our previous inhalation

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

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

how then could reconcile
non-duality with morality?

Simple! Every time
we notice and relax in harmony
with the phases of our breath

We automatically calm
the anxiety and aggression
of our amygdala

and stimulate the empathy
of our anterior cingulate gyrus;

Easy Enlightenment

setting the kindness of morality
on autopilot.

Let us turn our attention
to a set of four dualities

known as the
Eight Failings of the World
(or Lo-ka-vi-pat-ti in Pali)

Easy Enlightenment

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

within the context
of the four bases of mindfulness:

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever wealth or lack,
safety or peril,

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever bliss or pain

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever praise or scorn

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

As we **relax** into our exhalation
whatever fame or shame

we might have *noticed*
during our previous inhalation

Easy Enlightenment

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

Easy Enlightenment

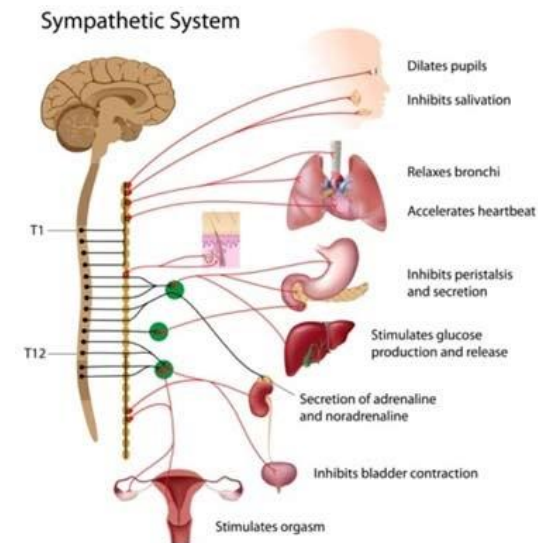
Liberation from the tyranny of duality
could be an effortless
and effective process.

This is why the Buddha taught
mindfulness and meditation. _^_



Easy Enlightenment
SEVEN-POINT
posture of Vairochana

Our mind dwells
in our central nervous system

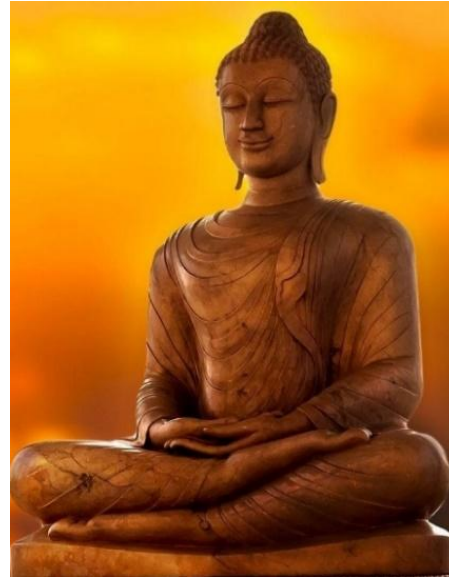


and our central nervous system dwells in our physical body of:

- flesh,
- blood, and
- bone.

Easy Enlightenment

The advantage to this is that we could make subtle adjustments



to the manner in which we sit thus enhancing the duration and profundity of our practice of meditation.

Easy Enlightenment

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

of India and Tibet
organized the sitting instructions



Easy Enlightenment

in an outline known as
*“The Seven-point Posture
of Vai-ro-cha-na.”*

The FIRST point
concerns our legs.



We could find
a, so-called, Mexican Yoga Blanket
online for about twenty bucks.



Easy Enlightenment

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



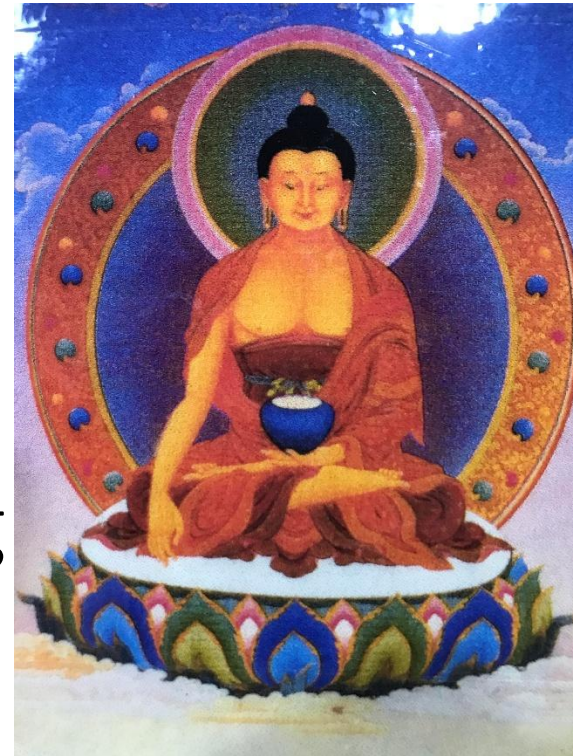
Easy Enlightenment

We could remember
to wash it weekly

for the work of sitting
could be sweaty business.

The majority
of contemporary contemplative art

depicts the Buddha sitting
in a full lotus posture.



What an excellent example of the effect of Patriarchy's toxic elitism upon art.

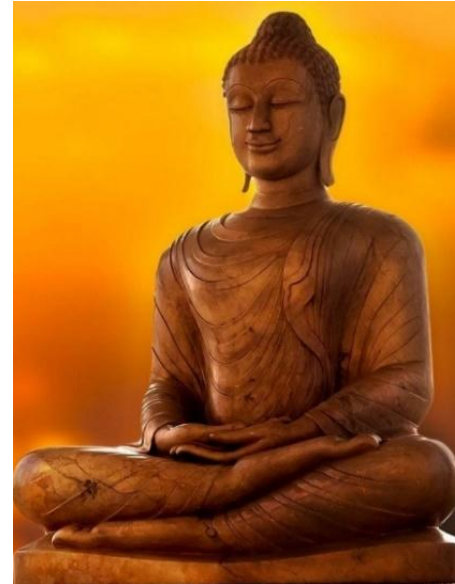


For few can comfortably and sustainably assume that posture (*or A-sa-na*) for two hours daily.

Easy Enlightenment

The most ancient Buddhist art, however,
depicts Gau-ta-ma (*the Buddha*)

sitting in what some would describe
as merely the **quarter** lotus posture



Easy Enlightenment

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



Easy Enlightenment

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



whereas our knees
are merely hinge joints.

Easy Enlightenment

Treating knees as if they were
as omnidirectional as our hip joints



could lead to needless
and unnecessary injury.

Easy Enlightenment

By experimenting with our hip joints
we could rest our instep
upon the blanket



instead of on the bony crowns of our ankles,
which could be quite painful.

Easy Enlightenment

After a lifetime of sitting in chairs
the quarter lotus pose
could feel like an impossibility.



May we therefore remember
NOT to force the posture.

Easy Enlightenment

Once we have assumed as sustainable
a version of this posture as we can,
though ungainly and asymmetric
it could be

we could surrender
to temporary imperfection,



Easy Enlightenment

Sitting for as little a five minutes
every twelve hours or so
for as little as a week or two



Easy Enlightenment

could allow time and gravity
to work their so-called magick,

as they return our bodies
to a semblance of the flexibility
we once enjoyed as children.



Easy Enlightenment

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

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



Easy Enlightenment

enhances both the short-term comfort as well as the long-term endurance of their sitting.

We could find a Za-fu on line for about fifty bucks.



The better ones
are filled with buckwheat hulls

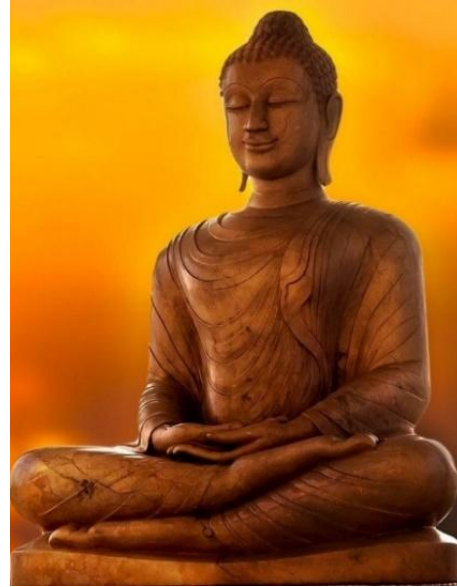
and have a side zipper
through which we could add more
hulls once the old ones have settled.



The SECOND point concerns our hands
which we explored in great detail

in a previous chapter
exploring “Bengali Crease Counting.”

The THIRD point
concerns our spine.

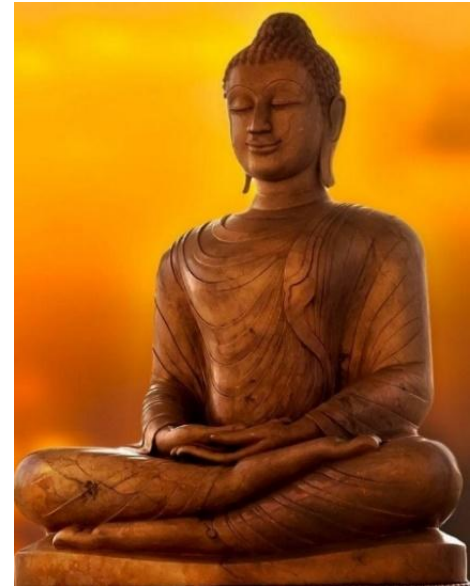


With each inhalation
we could generate a vertical traction
between our tush and the top of our head

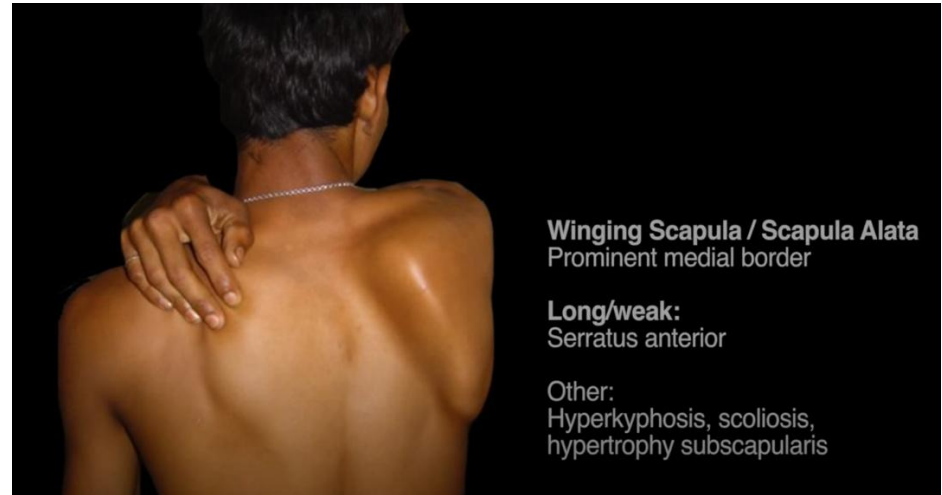
Easy Enlightenment

*(as if we were pulling our head
out of the warm, dark place
we sometimes seem to keep it).*

During each exhalation
we are wired
to subtly relax this traction.



The **FOURTH** point
concerns our shoulder blades
(*or Scapula*).



With each inhalation
the vertical traction of our spine
could subtly open our shoulder blades

Easy Enlightenment

in a manner reminiscent
of a hungry vulture spreading its wings

to protect its meal
from greedy competitors.



Easy Enlightenment

Vultures are often referenced
in Buddhist teachings

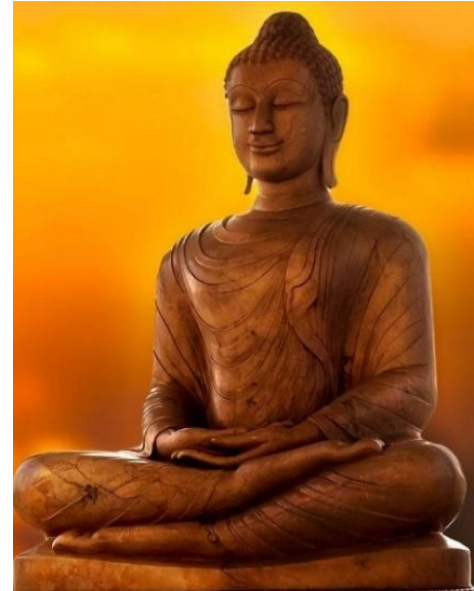
as a reminder of the inevitability
of the various forms of impermanence

which (*although inconvenient
and sometimes frightening*)

could aid our training
in relaxation and release.

The FIFTH point
concerns our head.

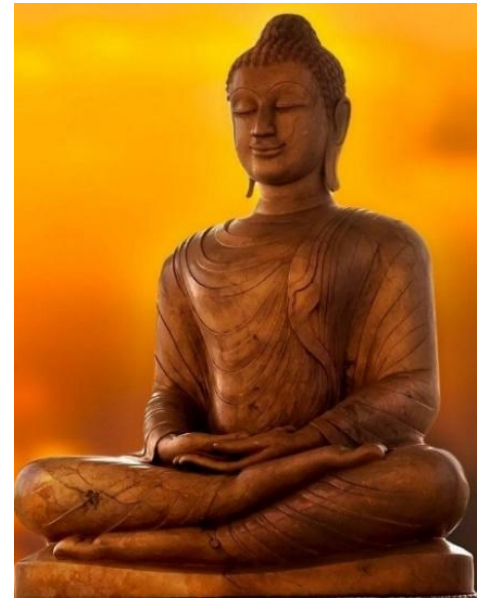
With each inhalation
subtly dropping our chin



Easy Enlightenment

down towards
our breast bone (*or Sternum*)
could be the natural consequence

of subtly pulling the top of
our head up while simultaneously
opening our shoulder blades.



Easy Enlightenment

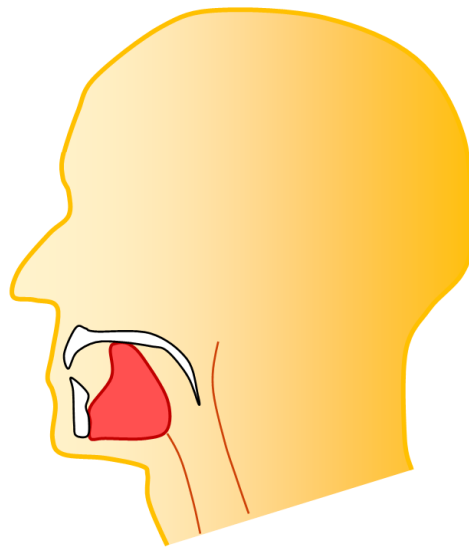
The SIXTH point concerns our mouth.
With each inhalation our jaws could
subtly part though lips remain sealed



and a subtle smile could:

- start at the corners of our lips,
- ascend through the apples of our cheeks,
- and perch upon the crows' feet
of our eyes;

as the tip of our tongue
gingerly touches the roof of our mouth
behind our front teeth (*or incisors*).



Easy Enlightenment

The SEVENTH (*and final*) point
concerns our gaze.

Although some insist
there are supernatural benefits

to be had from staring at either:

- the sky,
- the horizon or even
- the tip of our nose

Easy Enlightenment

our inhalation's subtle
kinesiological momentum of:

- spinal traction,
- scapular opening, and
- chin dropping



Easy Enlightenment

strongly infer that pointing our face straight ahead while one's gaze drops,

to a place about one to two meters before us is most natural and sustainable.



Easy Enlightenment

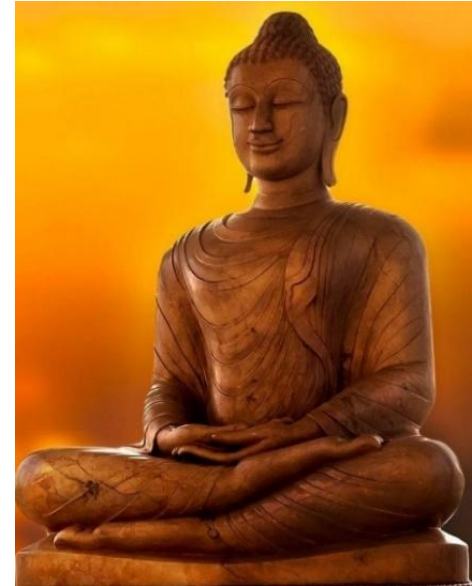
Some squeeze their eyes tightly closed,
some open wide their eyes as if surprise,

some hold their eyes at half-mast,
while some, their eyes, gently close.

Easy Enlightenment

May we exercise the courage
to experiment

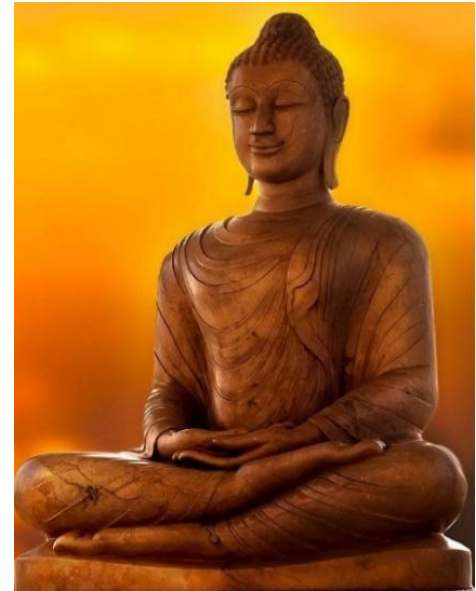
and listen to our body's
ever changing needs.



Easy Enlightenment

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

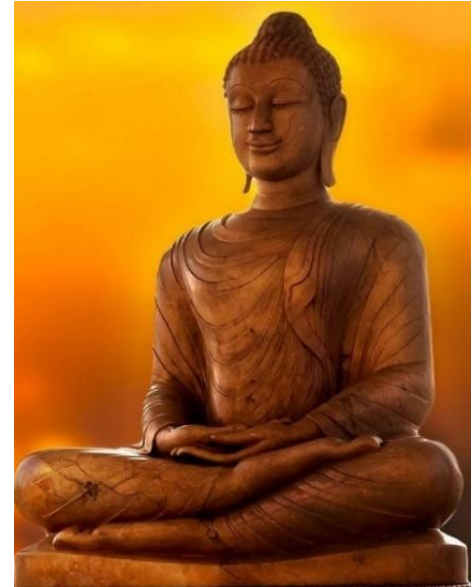
May we therefore
give ourselves permission
to have a learning curve.



Easy Enlightenment

Like the archetype
of Shak-ya-mu-ni (*the Buddha*)
sitting in peace,

may we too practice
mindfulness and meditation. _^_



Easy Enlightenment
ICONOGRAPHY
of three Archetypes

One of the most recognizable
archetypes of Dzok-chen's

great completion stage
of Buddhist meditation



Easy Enlightenment

is the image depicting a nude woman
(*the color of a cumulus cloud*)

sporting in tantric union
with a naked man
(*the hue of the infinite azure sky*).



Easy Enlightenment

Despite the pearl clutching of Karens,
if the Catholics get to erect statues



of a scrawny, naked carpenter
being tortured to death

then yes,
the Ati-yogis get to display



meaningful images of two beautiful people
contemplatively making love.

Easy Enlightenment

This image could be translated
as the All-good Ones
Sporting in Tantric Union,



in Sanskrit as Sa-man-ta-bha-dra
Sa-man-ta-bha-dri Kar-ma Mu-dra,

Easy Enlightenment

and in Tibetan as Kun-tu-zang-po
Kun-tu-zang-mo Yab Yum.



Easy Enlightenment

In his commentary
to “*The Essence of Refined Gold*”
the fourteenth Dalai Lama of Tibet



insisted that each lama
functions as his own sect.

Bearing this in mind,
let's explore an explanation



of the iconography of this famous
(*or infamous*) archetype.

Easy Enlightenment

In this day, and in this country,
one could take literacy for granted.



But in days of yore
it was the exception, NOT the rule.

Easy Enlightenment

Thus, it could come as little surprise that many teachers relied on symbols and archetypes



to serve as mnemonic devices with which to remind folks of the teachings.

Easy Enlightenment

Fortunately, most complex lifeforms
on this planet
have evolved to think symbolically



which made such a teaching strategy
quite effective for humans.

Easy Enlightenment

The NUDITY of the couple
reminds us that for mindfulness
to be truly beneficial as we inhale



Easy Enlightenment

it must be:

- VULNERABLE as well as
- passive,
- visceral,
- random, and
- fleeting.



Easy Enlightenment

The TRANSLUCENCE of Sa-man-ta-bha-dra

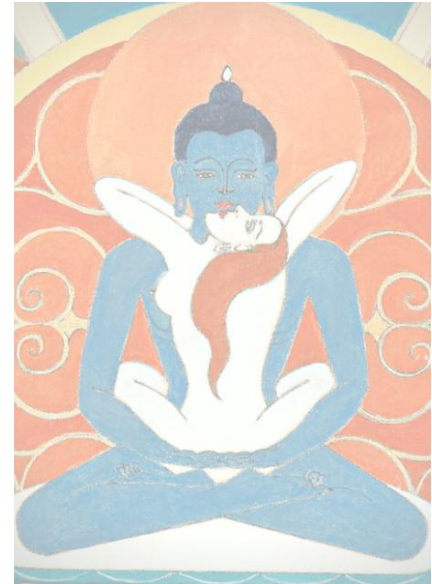
and Sa-man-ta-bha-dri
(*depicted in the finer paintings*)



Easy Enlightenment

reminds us that for meditation
to be truly beneficial as we exhale

we must physically relax
that we may mentally release:



Easy Enlightenment

as if that which we noticed
during our previous inhalation,

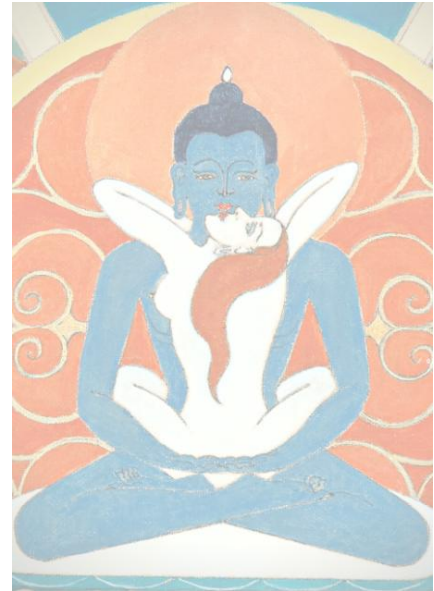
could now feel as if it was as
NON-GRASPABLE
as vast empty void



Easy Enlightenment

*(like the illusion
of the infinite azure sky*

*on a bright and beautiful
cloudless morn,*



Easy Enlightenment

*which although could look tantalizing
to the eye,*

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



Easy Enlightenment

The BEAUTY of Kun-tu-zang-po and Kun-to-zang-mo

reminds us the highest LOVE
(the source of the greatest beauty)



Easy Enlightenment

is the effortless by-product
of passive noticing and
releasing relaxation

in harmony with our respective
inhalations and exhalations.



The ABANDON
with which the cloud-colored woman

appears to sport in tantric union
reminds us of the
SPONTANEITY



Easy Enlightenment

that is tempered by **CENTEREDNESS**,
which in turn is symbolized

by the **STABILITY** with which
her sky colored tantric partner
(*or Vaj-ra throne*) sits;



Easy Enlightenment

reminding us that
the more we authentically practice
mindfulness and meditation



the more
our choices, utterances, and deeds
could flow

with the right
(*or effortless*) effort
of love's centered spontaneity.



Easy Enlightenment

An additional archetype of Dzok-chen's

great completion stage
of Buddhist meditation



is the image depicting
a scantily clad fellow
the color of a cumulous cloud.

In San-skrit this archetype
of the mastery
of mindfulness AND meditation
is known as Vaj-ra Sat-tva.



In Tibetan he is known as
Dor-je Sem-pa.

and in English as Diamond Mind or
the Diamond (*like strength of a*) Mind
(*well trained in awareness and **release***).



His crossed legs
are reminiscent of the duality
we notice as we inhale

and the non-duality we
feel as we **relax**
into our exhalation.



His six ornaments of:

1. Anklets,
2. Bracelets,
3. Armlets,
4. Triple necklace,
5. Earrings, and
6. Semi-circular crown



Easy Enlightenment

remind us of a Bo-dhi-sat-tva's
six perfections of:

1. Generosity,
2. Kindness,
3. Patience,
4. Effortless effort,
5. Mindfulness, and
6. Meditation.



His five garments of:

1. Skirt,
2. Belt,

3. Shawl,
4. Scarf, and
5. Semi-circular crown-tie



Easy Enlightenment

remind us of a Bo-dhi-sat-tva's:

1. Mirror-like wisdom,
2. Discerning wisdom,

3. All-pervasive wisdom,
4. All-accomplishing wisdom, and
5. Equalizing wisdom.



In his right-hand Dor-je Sem-pa holds
a five-pronged Vaj-ra (*Sanskrit for Diamond*)
reminding us that during our inhalations

we have evolved to: vulnerably,
passively, viscerally, randomly,
and fleetingly NOTICE



PERCEPTIONS such as:

1. Scents,
2. Flavors,
3. Sensations,
4. Sounds, and
5. Sights



EXPERIENCES such as:

1. Emotions,
2. Intentions,
3. Cognitions,
4. Recollections, and
5. Imaginings;



BASES of mindfulness such as:

1. the Circumstantial,
2. the Physical,

3. the Interpersonal, and
4. the Mental;



Easy Enlightenment

and DUALITIES such as:

1. the External and the Internal,
2. the Physical and the Mental,
3. the Pleasurable and the Painful,
4. the Interesting and the Boring, and
5. the Glorious and the Grotesque.



In his **left**-hand Vaj-ra Sat-tva holds a bell (*or Ghan-ta in Sanskrit*) reminding us that during our exhalations we're wired

to physically relax
and mentally release
to such a degree that,



that which we noticed
during our previous inhalation
could literally feel fleetingly LESS:

stressful, permanent, and
defining like the fading
ring of a bell;



Easy Enlightenment

and figuratively feel as non-graspable
as a vast, empty void
like the illusion of the infinite azure sky



on a bright and beautiful cloudless morn
which although looks visible to the eye
feels non-graspable to the hand.

Easy Enlightenment

Let us NOT make the mistake
of Yang's religious patriarchy

of: deifying, worshiping,
and supplicating
a mere archetype.



Instead, let us traverse
Yin's path of spiritual matriarchy

allowing our practice
to be inspired by the meaning
of this iconography



Easy Enlightenment

that we could be
the peaceful and loving people
our dogs already think we are.

This is why the Buddha taught
mindfulness and meditation. _^_



Easy Enlightenment
SEVEN:
enlightenment factors

In the Buddha's concise meditation instruction known as

the Mindfulness with Breathing Discourse
or the Sa-ti-pat-tha-na Sutta

the seven enlightenment factors are mentioned.

This simple teaching is applicable to the:

- Theravada,
- Mahayana, and
- Tantrayana paths.

Easy Enlightenment

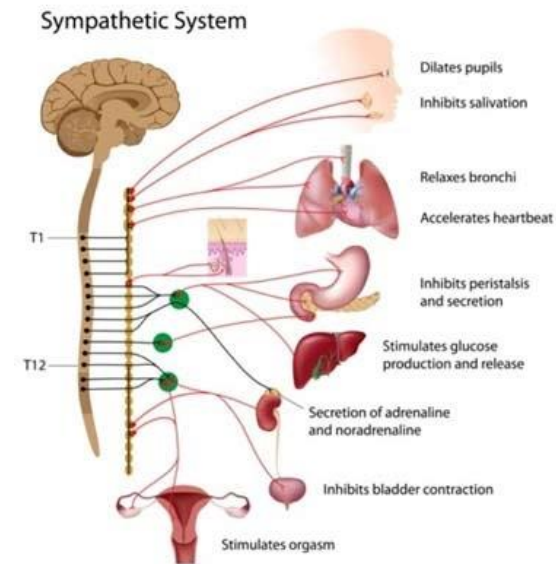
We practice the first enlightenment
factor of MINDFULNESS or Sa-ti

Easy Enlightenment

every time we notice:

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

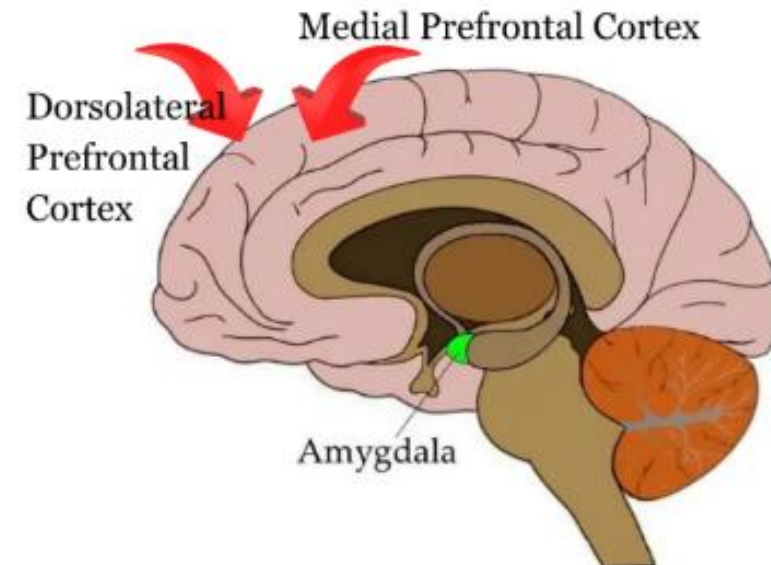
during each inhalation
as silently and mentally we recite
“This” or “Noticing.”



Easy Enlightenment

It bears recalling that it is the polar opposite of the:

- rigidity and
- controlling tendencies inherent to concentration.



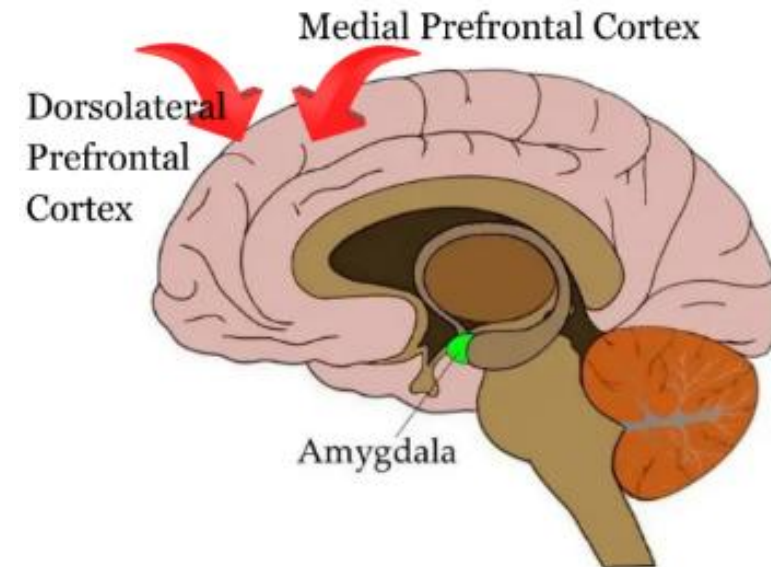
Easy Enlightenment

We practice the second enlightenment
factor of INVESTIGATION
or Dham-ma-vi-cha-ya

Easy Enlightenment

every time we courageously
defy our:

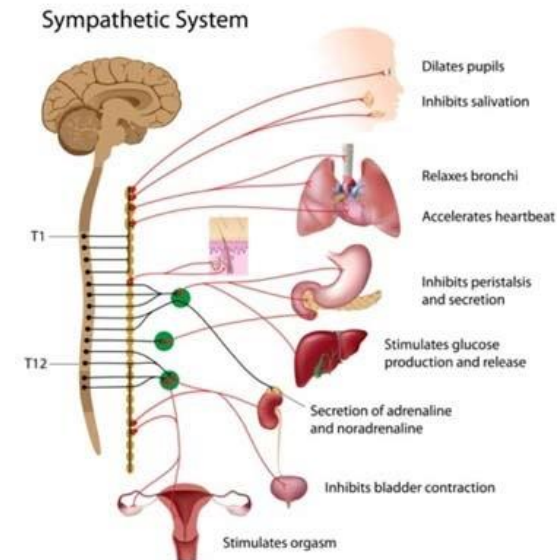
- fearful,
- defensive, and
- prideful tendencies



Easy Enlightenment

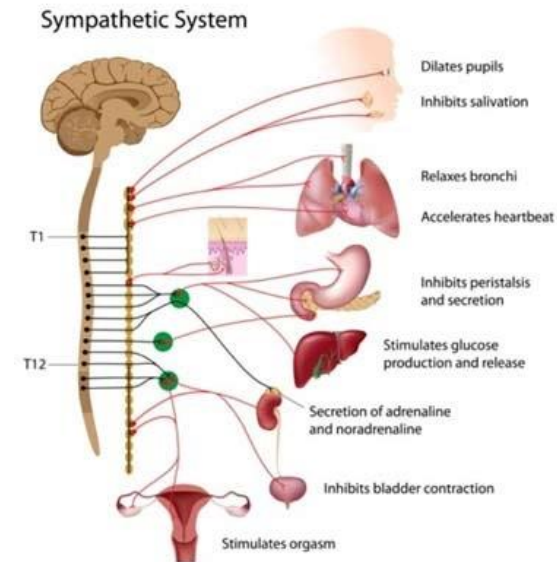
to act as our own press secretary
forever photoshopping or
editorializing the:

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



as well as the:

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



Easy Enlightenment

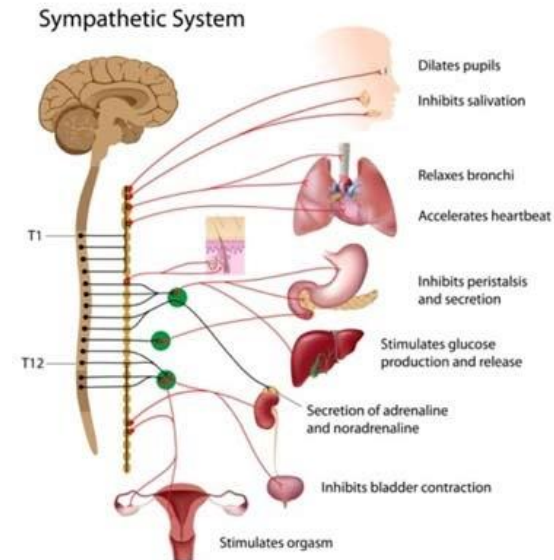
that seem to cartwheel
across the metaphoric stage
of our mind.



Easy Enlightenment

For we are called to be vulnerable to whatever comes up, be it:

- external or internal,
- physical or mental,
- pleasurable or painful,
- interesting or boring,
- glorious or grotesque.



Easy Enlightenment

We practice the third enlightenment
factor of ENERGY or Vi-ri-ya

every time we make
the subtle adjustments
to the variables of our life

that influence our mental lucidity
and physical vitality

such as getting enough:

- sleep,
- exercise, and
- recreation,

Easy Enlightenment

as well as consuming a:

- whole-food,
- cruelty-free diet.



Easy Enlightenment

We practice the fourth enlightenment factor of JOY or Pi-ti by sidestepping

patriarchy's metaphoric minefield of stoically gutting-it-out



Easy Enlightenment

for the two fringe benefits of practicing
both mindfulness and meditation
every twelve hours or so

is FIRST – automatically generating
the highest love
which is spontaneous and uncontrived

and SECOND – allowing our:

- choices,
- utterances, and
- deeds

to flow

Easy Enlightenment

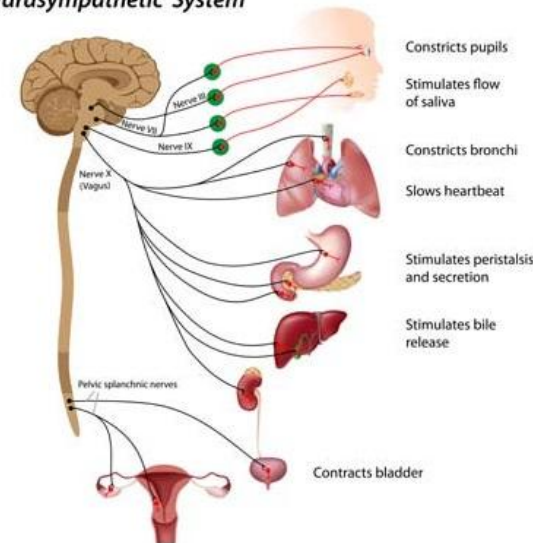
NOT from the spontaneity
that is scattered

BUT from the spontaneity that is **centered**.
For this, my friends,
is the font of enlightened joy.

Easy Enlightenment

We practice the fifth enlightenment factor of SERENITY or Pas-sad-dhi by automatically relaxing

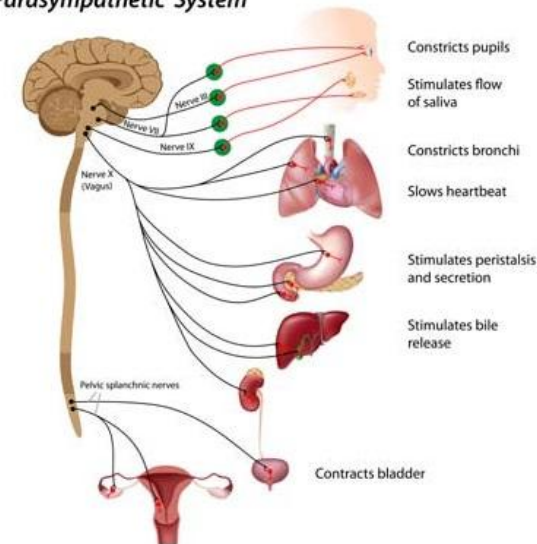
in cooperation with our parasympathetic nervous system as silently and mentally we utter “Ease” or “Relaxing.”

Parasympathetic System

for that is what
we have evolved to do
during each exhalation.

Instead of forcing,
we merely cooperate with our
parasympathetic nervous system.

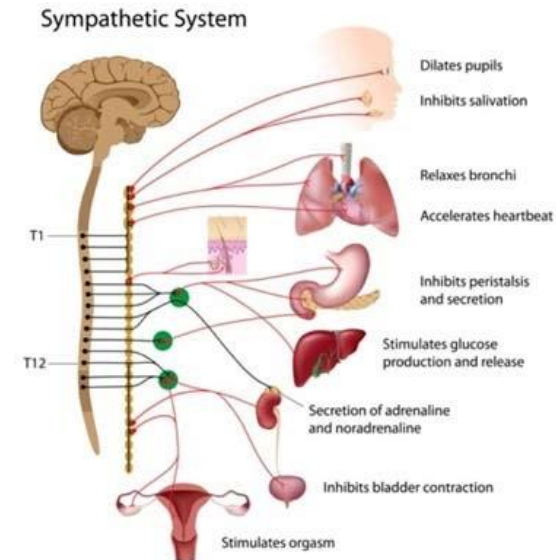
Parasympathetic System



Easy Enlightenment

We practice the sixth enlightenment
factor of
COALESCENCE or Sa-ma-dhi

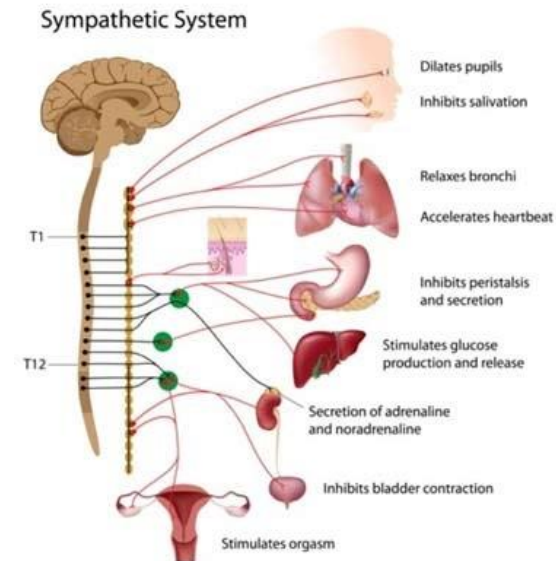
every time our inhalation
gathers in our lungs



Easy Enlightenment

as our:

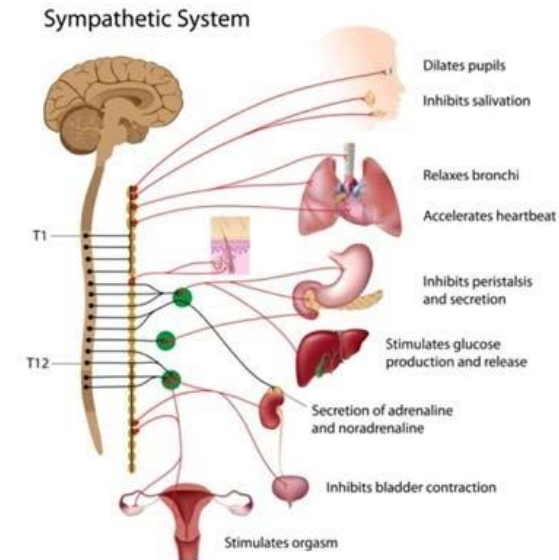
- vulnerable,
- passive,
- visceral,
- random, and
- fleeting awareness



Easy Enlightenment

of:

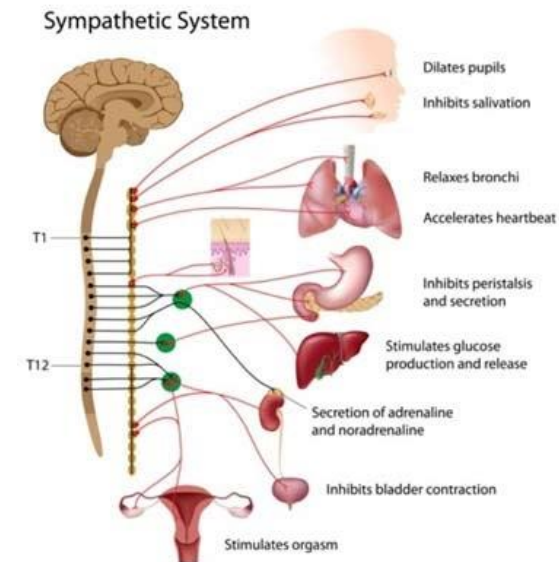
- sights,
- sounds,
- sensations,
- flavors, and
- scents



Easy Enlightenment

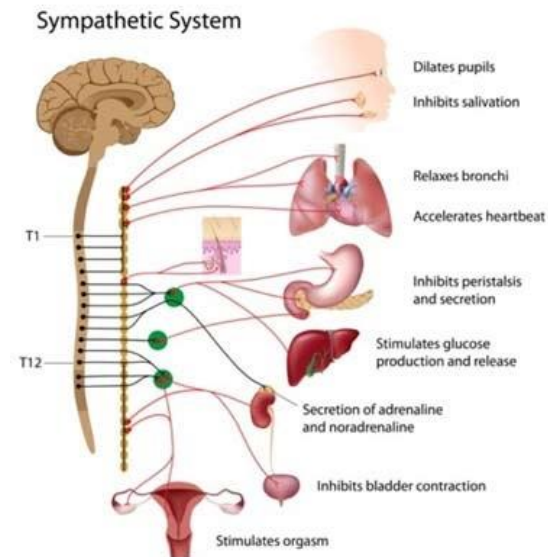
as well as:

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



Easy Enlightenment

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



Easy Enlightenment

We practice the seventh enlightenment factor of EQUANIMITY or U-pek-kha

when, as we **relax** into each exhalation all the dreads **and** desires we noticed during the previous inhalation

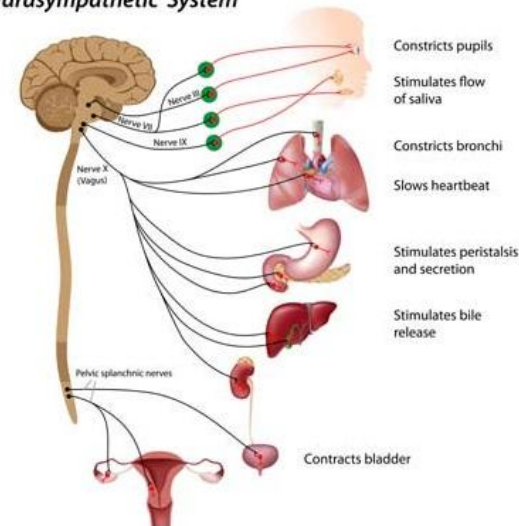
Easy Enlightenment

feel as if they are melting
into the non-duality
of the fleeting non-graspability

that feels:

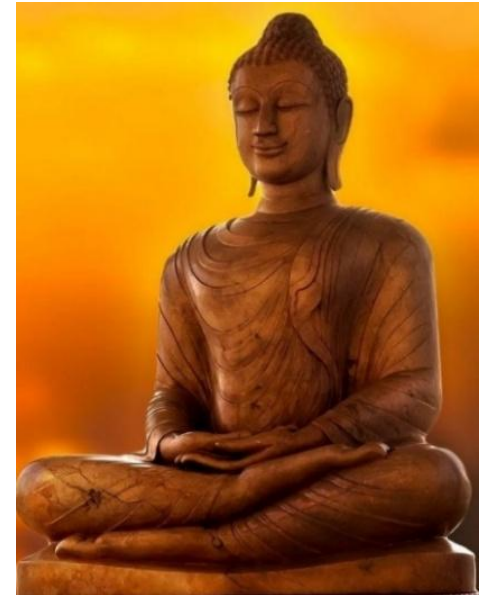
- LESS stressful,
- LESS permanent, and
- LESS defining.

Parasympathetic System



Easy Enlightenment

This is why the Buddha taught
mindfulness and meditation. _Λ_



Easy Enlightenment
VEGANISM:
a key to compassion

In late-stage capitalism there are many
who have a vested interest

in keeping us locked in the frenzy
of various iterations
of the kill or be killed mindset.

Easy Enlightenment

Come, let us wax subversive.
For although the United Nations

explained it would take
six billion dollars to end world hunger,

compassion is NOT an exclusive club
with an entry fee
or a two-drink minimum.

In-fact, some of the most
compassionate things we could do
merely involve our consumer choices.

Fifty percent of the Buddha's eight-fold path is comprised of:

- the mental kindness of intention,
- the interpersonal kindness of communication,
- the physical kindness of conduct, and
- the circumstantial kindness of commerce.

Easy Enlightenment

However, there is nothing kind
about using our consumer choices
to coerce an underpaid worker

to exploit (*no less slaughter*)
living beings
because we want a snack.

Easy Enlightenment

On average, world-wide, EVERY day
a vast ocean of sentient beings
is murdered,

more than:

- nine hundred thousand cows,
- one million four hundred thousand goats,
- one million seven hundred thousand sheep...

Easy Enlightenment

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

Each of them yearning to live and not die,
just like us.

Through the convenience
a cruelty-free diet

we get to exercise greater compassion:

- to the environment,
- to non-human animals, and
- (*if we consume a whole-food, vegan diet*)
to this very body
which supports our meditation.

Easy Enlightenment

And even though we could watch
the video “Dominion”

and a hundred and one other videos
that could pull at our heart strings

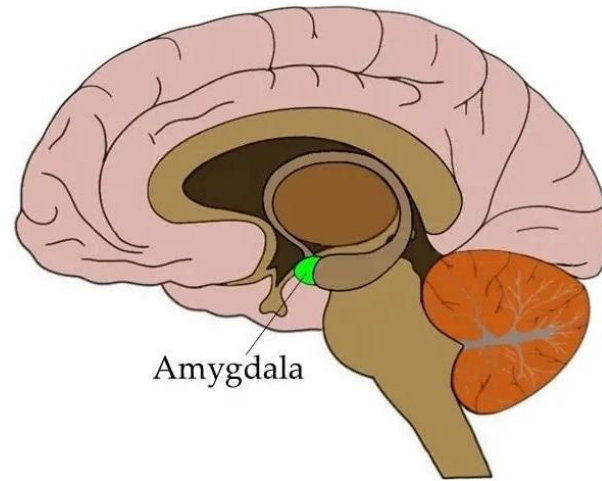
Easy Enlightenment

remember we are already
wired to love.

Every time we put a rabbit and an apple
in a play pen

the human child always pets the rabbit
and eats the apple
we are natural born herbivores.

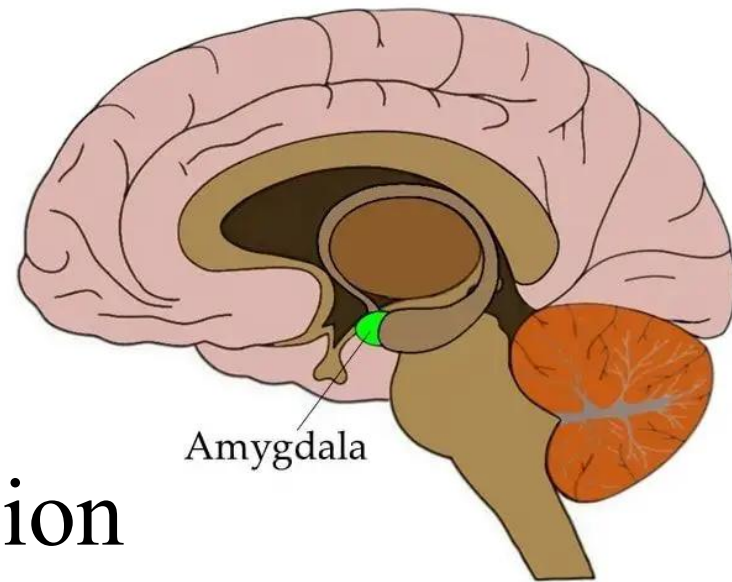
It is only our amygdala
that makes us aggressive.



And the more we authentically practice
mindfulness and meditation,

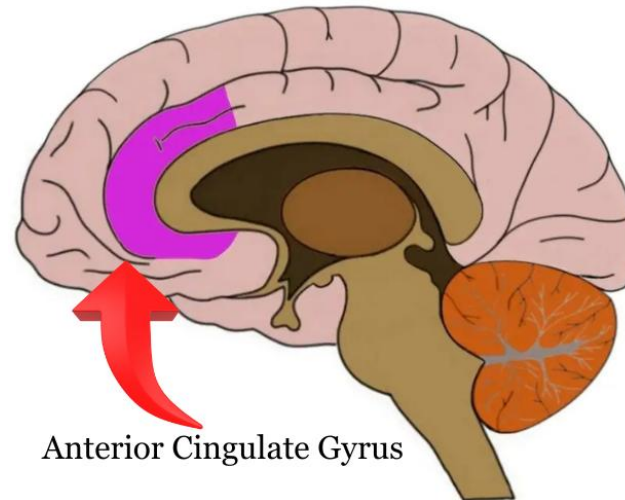
even as little
as once every twelve hours or so,

the more we'll calm
the anxiety and aggression
of our survival-oriented amygdala



Easy Enlightenment

and stimulate the empathy
of our anterior cingulate gyrus.



This is why the Buddha taught
mindfulness and meditation. _Λ_

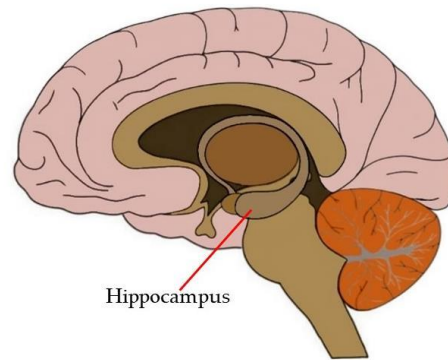


Easy Enlightenment
PTSD
and brisk walking meditation

Post Traumatic Stress Disorder
is NOT uncommon amongst

veterans of foreign wars,
no less survivors of any violence.

In his book,
“Walking your Blues Away,”
Doctor Thom Hartmann, Ph.D.



explains how the chief culprit in PTSD
as well as C-PTSD is the Hippocampus.

Easy Enlightenment

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

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

who only deigns entrance
to those who are:

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

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

thus forcing our mind to experience a past event as a present event:
which is the definition of trauma.

Easy Enlightenment

Just as the sight of certain celebrities
(*or a C-note*) could mollify
even the most persnickety of doormen

there are physical strategies
that could soothe our hippocampus.

Easy Enlightenment

ENTER: the magick of brisk,
walking meditation.

WHERE to walk?

Whether you are experiencing turmoil or
disassociation crossing the street
is probably NOT a great idea.

Easy Enlightenment

It could therefore be best to
simply walk around your block

over and over again
until you feel a bit better.

HOW to walk?

Briskly swing your arms
out of sync with your legs

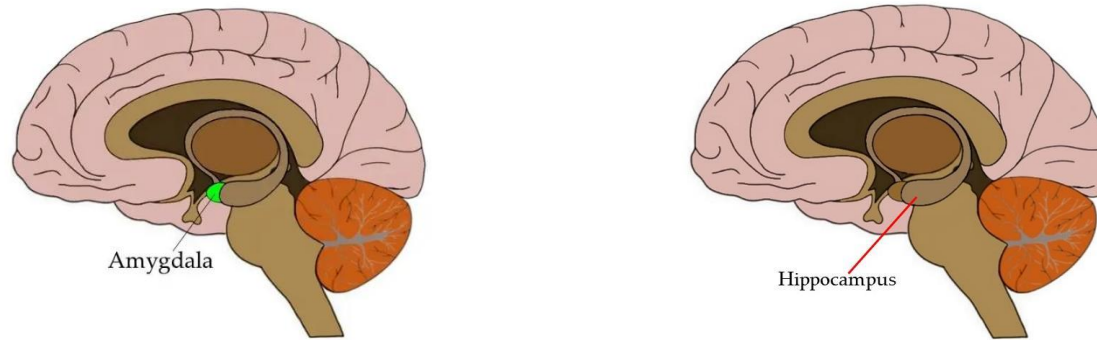
in the manner wherein you swing
your left arm in sync with your right leg
and right arm in sync with your left leg.

Easy Enlightenment

The greater the bend
you maintain in your knees

the more your joints could
thank you.

This asymmetry has a kneading effect upon our anxious amygdala and mnemonic hippocampus



the way a massage therapist might work a kink out of our shoulder.

We could turbo-charge this process
by incorporating

the basic practice
of mindfulness and meditation:

cooperating with
our autonomic nervous system
by silently and mentally reciting

the demonstrative pronoun “This”
during each inhalation

as well as silently
and mentally reciting

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

Easy Enlightenment

No, the goal of this practice
is NOT to destroy painful memories

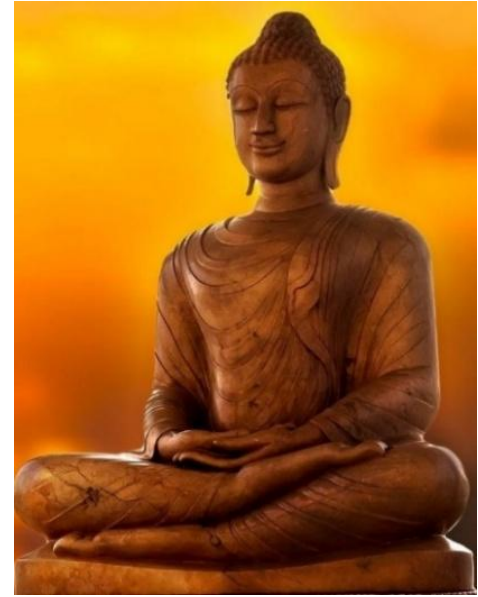
but to recategorize traumas
from ticking time bomb
of intense experiences

Easy Enlightenment

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

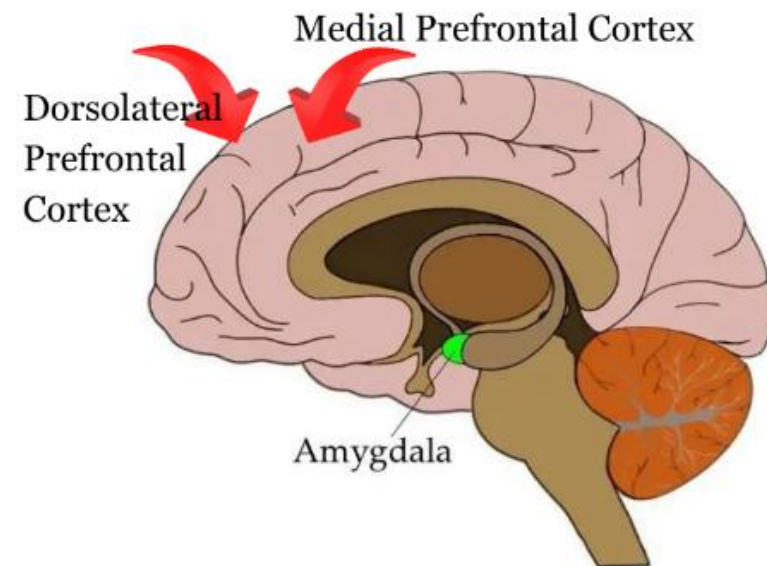
Thus, walking
in the Buddha's footsteps

we could experience
the healing effect
of mindfulness and meditation. _^_



Easy Enlightenment
MINDFULNESS
with breathing

As we explored in an earlier chapter
confusing concentration for mindfulness



is a mistake that could:

- fatigue our prefrontal cortex,
- increase our vulnerability to the symptoms of depression,
- trigger our amygdala and
- increase our anxiety and
- intensify aggression.

Easy Enlightenment

This confusion is compounded
by folks who mistranslate
A-na-pa-na Sa-ti

as “mindfulness OF breathing”
instead of “mindfulness **WITH** breathing.”

Easy Enlightenment

Yes, this could sound
like a trifling picayune

but upon deeper examination
its importance is revealed.

The phrase “mindfulness OF breathing”
infers that mindfulness
is actually concentration

which it most certainly
is NOT.

Whereas the phrase
“mindfulness **WITH** breathing”
(*along with the sixth enlightenment factor*)

infer that every time
our breath coalesces in our lungs

our Autonomic nervous system

NOTICES:

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

Once we move beyond
the title of the discourse.

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

how during each exhalation
our parasympathetic nervous system
is wired:

- to physically **relax** and
 - mentally **release**
- to such a degree that,

that which we noticed
during our previous inhalation
could fleeting feel:

- less stressful,
- less permanent, and
- less defining.

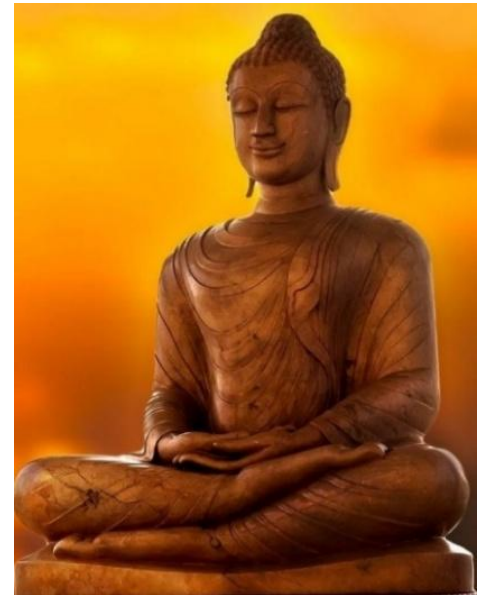
The question is NOT
one of doctrinal detail
but whether a technique is:

- impotent
- or effective

Easy Enlightenment

and whether one remains stuck
or is liberated at long last.

This is why the Buddha taught
mindfulness and meditation. _/_



Easy Enlightenment
THE SPIRITUAL SWISS ARMY KNIFE
that is mindfulness and meditation

The Noble laureate Albert Einstein
is said to have quipped,



*“Any intelligent fool
can make things:*

- *bigger,*
- *more complex, and*
- *more violent.*

Easy Enlightenment

*(However) it takes a touch of genius
and a lot of courage
to move in the opposite direction.”*

In a vast, ocean-like throng of:

- rigid,
- fearful,
- superstitious,
- controlling,

Easy Enlightenment

- elitist,
 - cryptic,
 - competitive, and
 - cruel
- fools

Easy Enlightenment

there are many who insist
that ENLIGHTENMENT is attainable
only for the special few,

who live in a special place,
in a special time,

with special companions,
and who have received special teachings,

from a special teacher
because they're so damned special
(*and we're not*).

But that is NOT
what the Buddha taught.

Real or archetypical,
he taught that enlightenment
was as simple

Easy Enlightenment

as mastering the eight-fold path,
and that could be done

in as little as seven days.
How egalitarian is that?

The key to:

1. right view that empowers letting go,
2. four points of right love,

Easy Enlightenment

3. and the effortless effort of having
choices, utterances, and deeds
flow from love's centered spontaneity

IS simply
mindfulness and meditation.

Easy Enlightenment

For, when practiced enthusiastically,
sustainably, and effectively

mindfulness and meditation
are the spiritual equivalent
of a Swiss army knife.

In the golden age of proto-Buddhism

*(before the folly of institutionalism
set in, like black mold
infesting a cabin in the woods)*

the only teachings
were the four noble truths
and the eight-fold path,

which contained
the essence of all MORALITY
which is loving-kindness (*or Met-ta*).

Remember, actively striving
to focus upon or analyze
loving kindness could produce
nothing more than a mere analog:

- pale, and
- flaccid, and
- worthless, and
- weak;

Easy Enlightenment

for the highest love
(*spontaneous and uncontrived*)

is the effortless by product
of mindfulness and meditation.

Easy Enlightenment

Yearning to do the loving thing
is all well and fine,

but how could we know
what that right thing is,

Easy Enlightenment

what the most-kind manner is
in which to do it,

and when the most kind time is
in which it, must be done?
Centered spontaneity!

When our:

- choices,
- utterances, and
- deeds

flow from the centered spontaneity

Easy Enlightenment

*(which in turn is generated
by our practice
of mindfulness and meditation)*

love's kindness
is as natural, effortless and potent
as our next breath.

Easy Enlightenment

For those of us
who are keen to devote ourselves
to an Ajahn, Roshi, Shifu, or Lama

our ultimate TEACHER
is simply our mindfulness and meditation.

For the sole purpose
of our outer teacher
is to acquaint us
with the inner one;

which could be done
in but a single sitting.

Easy Enlightenment

For those who are keen
to make OFFERINGS
there is no finer object of such gifts

than our teacher
who is kind enough to give us instruction
and answer our questions.

Easy Enlightenment

Although OPTIONAL donations
could be lovely,

the greatest offering
we could make to our teacher

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

whose essence is none other than
mindfulness and meditation.

Easy Enlightenment

For those of us who long
for the purification of our (*so called*)
Karmic-negativities
and their propensities

there is NO finer antidote
than mindfulness and meditation.

For those of us
who enthusiastically
seek PROTECTION

from the slings and arrows
of outrageous fortune

Easy Enlightenment

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

Easy Enlightenment

whatever
past, present, or potential dreads
spontaneously cartwheel

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

Easy Enlightenment

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

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

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

we only have
but to vulnerably notice

the spontaneous and sundry desires
that could dance like sugar plums
in children's dreams (*as we breath in*)

Easy Enlightenment

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

Easy Enlightenment

Recent centuries have seen a rise
in the popularity of training

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

Easy Enlightenment

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

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

Easy Enlightenment

And as we meditatively **relax**
into our exhalations
we cannot help but viscerally experience

how that which we noticed
during our previous inhalation

could fleetingly feel
temporary (*or A-nic-ca*)

and as non-graspable
as if they simply
did NOT define us (*or A-nat-ta*).

Even the tyranny
exerted by
the FIVE MENTAL POISONS
over our choices, utterances, and deeds

is easily tamed
through mindfulness and meditation.

Easy Enlightenment

FIRST: as we meditatively **relax**
into our exhalation

whatever *DREAD* we vulnerably noticed
during our previous inhalation

Easy Enlightenment

could feel as NON-graspable
as Mirror-like wisdom.

Easy Enlightenment

SECOND: as we meditatively **release**
into our exhalation

whatever *DESIRE* we passively noticed
during our previous inhalation

Easy Enlightenment

could feel as empty
as Discerning-wisdom.

Easy Enlightenment

THIRD: as we meditatively **relax**
into our exhalation

whatever *TURMOIL*
we vulnerably noticed
during our previous inhalation

Easy Enlightenment

could feel as NON-graspable
as All-pervading wisdom.

Easy Enlightenment

FOURTH: as we meditatively **release**
into our exhalation

whatever *JEALOUSLY*
we randomly noticed
during our previous inhalation

Easy Enlightenment

could feel as void
as All-accomplishing wisdom.

Easy Enlightenment

FIFTH: as we meditatively **relax**
into our exhalation

whatever *PRIDE* we fleetingly noticed
during our previous inhalation

Easy Enlightenment

could feel as NON-graspable
as Equalizing-wisdom.

Each complex life form
upon this big blue marble, we call Earth

has evolved to be
hedonistic at heart.

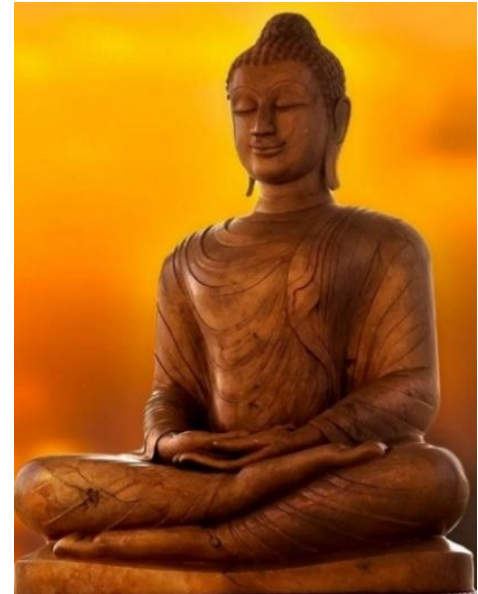
Easy Enlightenment

Yet NO thing, being, or phenomena
could give us
as much of the BLISS-on-tap

as that which is afforded
by the easy practice
of mindfulness and meditation.

Easy Enlightenment

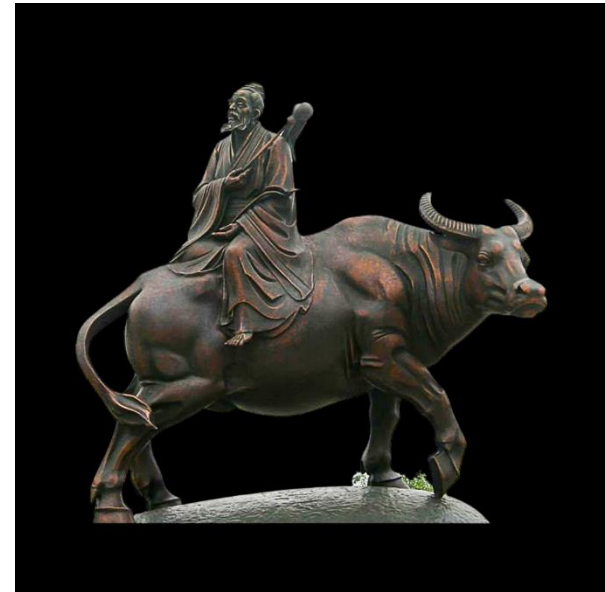
Come, let us walk
in the Buddha's footsteps practicing
mindfulness and meditation. _^_



Easy Enlightenment
OX
and old teacher

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

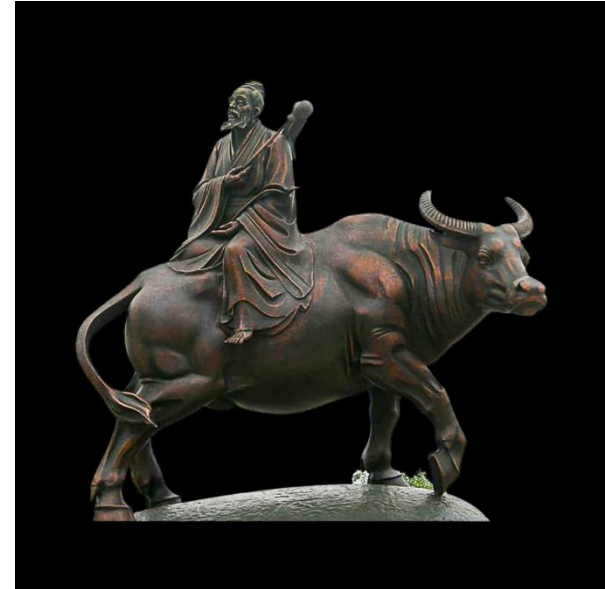
Perched upon his hind quarters
sits a thin, old man.



Easy Enlightenment

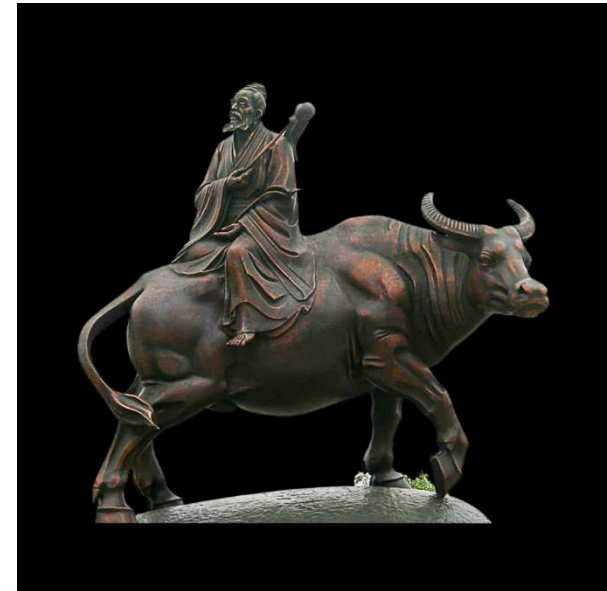
In the ox's mouth there is NO bit
and upon his head there is NO bridle.

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



Easy Enlightenment

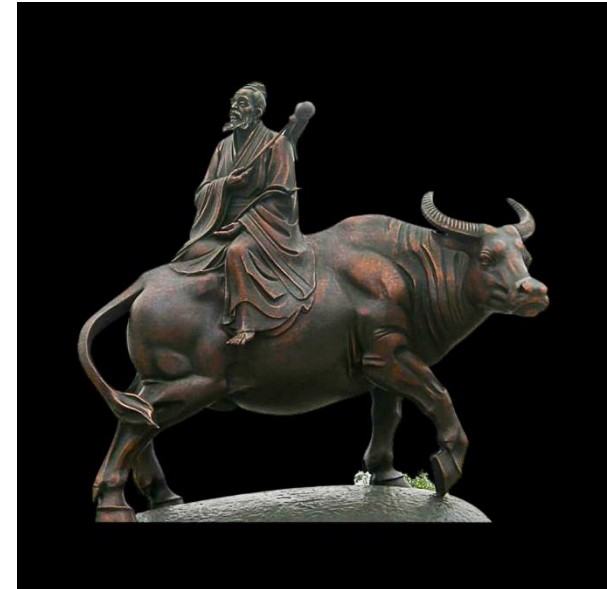
He does NOT.
Rather, he is content
to simply enjoy the ride.



Easy Enlightenment

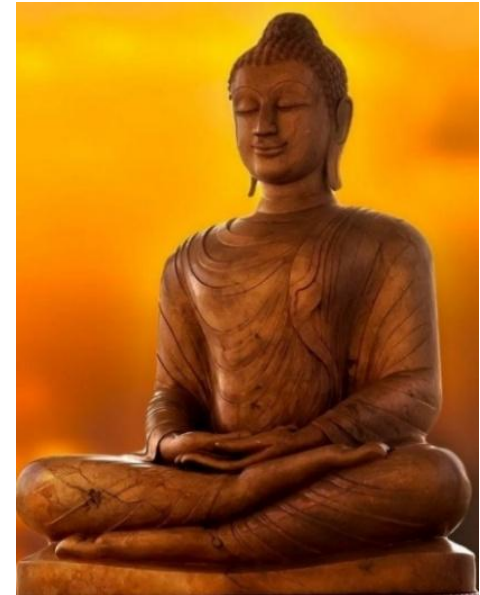
By cultivating love's
centered spontaneity

we too
could go with the flow.



Easy Enlightenment

This is the effortless by product
of mindfulness and meditation. _^_



Easy Enlightenment
TEACHER:
training

Patriarchal elitists have
worked diligently to mystify

the process
of becoming a meditation teacher.

Easy Enlightenment

Come let us take a good look
at the, so called,
man behind the curtain.

In many Theravadan traditions
one has but
to live as a monk for twelve years

in order to be considered
a teacher.

In some Mahayana traditions
one could study and meditate
for many years

waiting in vain
for one's Shifu or Roshi
to appoint one a teacher.

Biographies of some Zen masters
tell dark tales
of such pettiness and favoritism.

In the Tibetan tradition
anyone who completed a retreat

of three years, three months,
three weeks, three days, and
three hours was labeled as Lama.

Easy Enlightenment

The problem with that is two-fold:
FIRST children of wealthy families
could easily afford the expenses
of such a retreat

whereas those of modest means
could not.

Easy Enlightenment

Many decades ago I ate lunch with
a Tibetan monk of advancing years

who simply could not afford
to attend retreat
and thus complete his training.

Many Tibetans found a work-around
to this financial elitism

eschewing the monastery
(*to whom they were required to pay rent*)
and living as a homeless, long-haired yogis.

Some of these were fortunate enough to find kind teachers

as well as survive both exposure and starvation.

The SECOND challenge
to such a system is that

simply “doing one’s time”
is NO guarantee of acquiring

Easy Enlightenment

the intellectual comprehension
or spiritual maturation necessary
to truly be of benefit to others.

An additional variable in Tibetan
Buddhism are the titles of
Geshe, Khenpo, or Khenchen

Easy Enlightenment

which although could be likened
to a Doctorate of Divinity in the west

are less of a promise of both
intellectual and spiritual mastery

and more of a commentary
upon their effort, recall,
and the wealth of their family.

Yongjia Xuanjue's
“Song of Enlightenment” alludes to both

Easy Enlightenment

the three year apprenticeship
endured by novice monks

and the sad fact that NOT everybody
benefits from such training.

As humanity perches upon
the precipice of ecological collapse,

as well as both
economic and militaristic barbarism

Easy Enlightenment

we stand in profound need of
great meditation teachers

to help folks master the secular path
of peace and love.

Easy Enlightenment

Let us forget the myths spun
by institutionalism

and harken to the wisdom
of Proto-Buddhism.

In the penultimate passage of the Discourse on the Four Bases of Mindfulness

the Buddha taught that his path could
be mastered in as little as seven days.

Easy Enlightenment

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

than a fully qualified Dzokchen Lama
or meditation teacher.

Easy Enlightenment

Both Malcome Gladwell as well as
Brian Tracy insist that one

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

Easy Enlightenment

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

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

Easy Enlightenment

The key to this endeavor
is the practice of informal retreat.

Most students begin by attending my
livestreams twice daily

Easy Enlightenment

whether live or recorded
depending upon one's schedule
and time-zone.

One could begin by attending
no more than five minuets per class.

Easy Enlightenment

Each week one could add an additional five minutes:

five minutes for each stream the first week,

Easy Enlightenment

ten minuets for each stream
the second week,

fifteen minuets for each stream
the third week,

Easy Enlightenment

until by the end of the twelfth week one's acclimated to comfortably attend for sixty minutes per livestream.

After cruising along in this manner for a month or two

one may flirt with the notion of practicing a one-day retreat once every quarter or so.

After multiple decades of experimentation I have found the following schedule to be effective and sustainable.

Easy Enlightenment

4:30 am

wake

5:00 am

first study

6:00 am

first meditation

7:00 am

first break

Easy Enlightenment

9:00 am	second study
10:00 am	second meditation
11:00 am	second break
1:00 pm	third study
2:00 pm	third meditation
3:00 pm	third break

Easy Enlightenment

5:00 pm	final study
6:00 pm	final meditation
7:00 pm	final break

It is imperative to make the most of the four sets of breaks

Easy Enlightenment

to connect with one's:
partner, children, and pets

thus ensuring their happiness
and continued support
of your spiritual training.

Easy Enlightenment

Don't be surprised if your first
single-day-retreat
is a rough ride.

But every bump is an education.
Listen to your body,
respect your needs

and you could make the distinctions
that could enhance

the pleasure and productivity
of future single day retreats.

Easy Enlightenment

As the months,
or maybe even years tick by,

our single day retreats
could feel less arduous
and more delightful

Easy Enlightenment

we could even find ourselves
so looking forward to them

that we begin to practice them
six times annually
and eventually monthly.

Easy Enlightenment

This renegade lama considers a
BO-DHI-SAT-TVA to merely be one

who feels defined by the practice of
mindfulness and meditation

Easy Enlightenment

and a MONASTIC to simply be
an individual who lives
as if on personal retreat.

During one's first
three-and-a-half year retreat

spent collecting their
five thousand hours
of formal study

and additional five thousand hours
of formal practice

one could be considered
an apprentice lama.

During the second
three-and-a-half year retreat
when one is completing their

Easy Enlightenment

ten thousand hours of formal study
and additional ten thousand hours
of formal meditation

one could be known
as a journeyman lama.

Easy Enlightenment

Once one has completed their
second retreat
and has demonstrated

intellectual mastery as well
as spiritual maturity one could
rightly be described as a master lama.

In addition to mastering
both the material
as well as one's mind

it could be helpful to gain expertise
in composition and public speaking.

Easy Enlightenment

Toward that end I encourage folks
to read or listen to novels
composed by contemporary authors

as well as attend
local Toastmasters trainings.

Most people do not have
the time and finances

to live as if on retreat
for seven consecutive years.

Easy Enlightenment

If one merely studied for an hour
and then meditated
for an additional hour every morning

and likewise studied and meditated
every evening then one could become
a master lama in fourteen years.

Easy Enlightenment

Sadly, the United States of America
has outlawed homelessness

forcing full time meditation students
to find a job, find a patron,
or practice in prison.

Although there are many Theravadan
and some Mahayana monasteries
in North America

most of them have become bastions of
yang's religious patriarchy and as such
take a dim view to those

who are determined to walk the path
of being

flexible, loving, rational, laid-back,
lucid, egalitarian, cooperative, and kind.

The author of this book
is quite disabled and supports himself,
with the help of his domestic partner,

and by relying on Medicare
as well as Social Security: Disability.

Easy Enlightenment

Over the past twenty-six centuries
since the Buddha,
there have been times and places

where it was sometimes more easy
and other times more difficult
to become a master lama.

Easy Enlightenment

Regardless of one's age, health,
gender, language, or land

a minority of folks
have become master lamas.

Easy Enlightenment

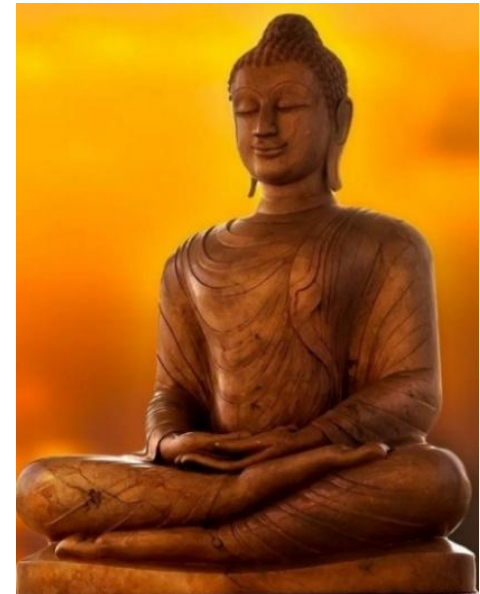
I am happy to help you
however I can

through FREE videos,
livestreams, and books

Easy Enlightenment

that you too
could help others

to master the Buddha's path
of mindfulness and meditation. _^_



Easy Enlightenment
CONCLUSION

If you have any questions about Buddhist philosophy, meditation or the practice text in the appendix; do NOT hesitate

to type your question, in great detail, in the chat window of my next livestream.

[Linktr.ee/LamaJigmeG](https://linktr.ee/LamaJigmeG)



If you feel I have earned it
you could support the kind works
of the Buddha Joy Meditation School

on YouTube - [Youtube.com/@LamaJigmeG](https://www.youtube.com/@LamaJigmeG)
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Appendix

Easy Enlightenment
Dzogchen Lama: Jigme Gyatso's
Very Easy Meditation
practice text (*or Sadhāna*)
10jun25b



Sturgeon's Law

Ninety-percent of everything Sucks

Yang's Religious Patriarchy

**Rigid,
Fearful,
Superstitious,
Controlling,**

**Elitist,
Cryptic,
Competitive, &
Cruel**

Yin's Spiritual Matriarchy

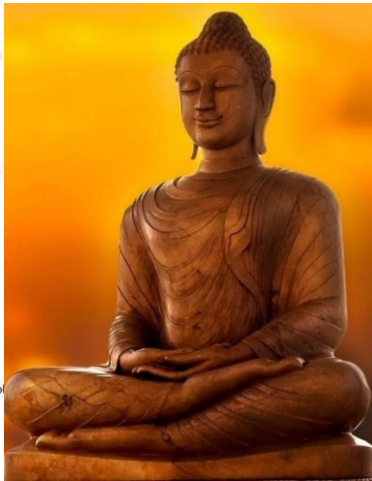
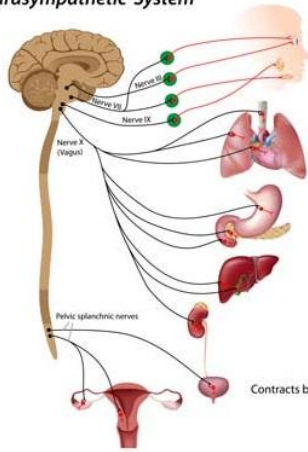
**Flexible,
Loving,
Rational,
Laid-back,**

**Egalitarian,
Lucid,
Cooperative, &
Kind**

Easy Enlightenment

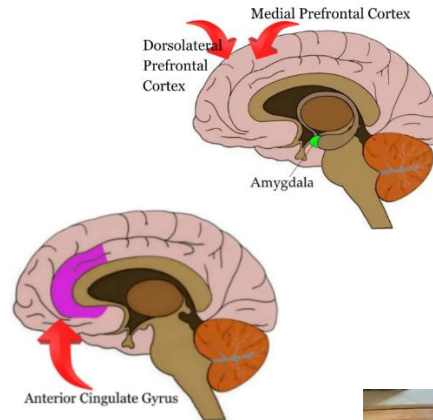
Ati-yoga's (Trekchö's or Sutra-mahamudra's) Mindfulness and Meditation

Parasympathetic System



Mindfulness noticing inhalation

*Meditation **relaxing** exhalation*



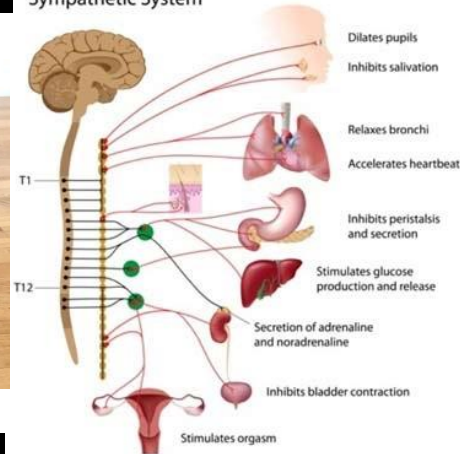
Notice

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

This
ease



Sympathetic System

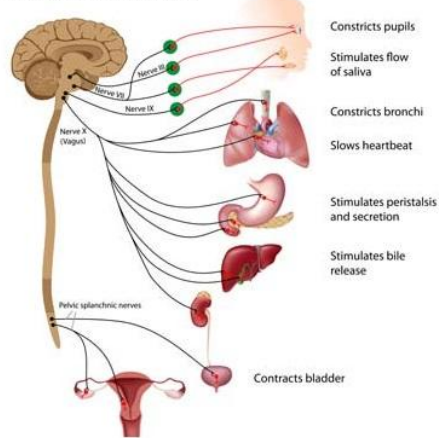


Fleetingly LESS stressful, LESS permanent, and LESS defining

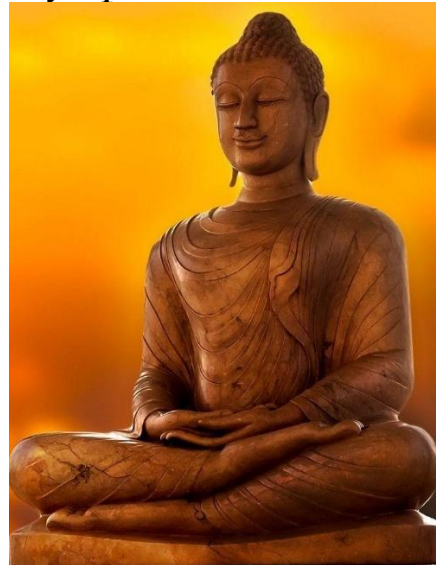
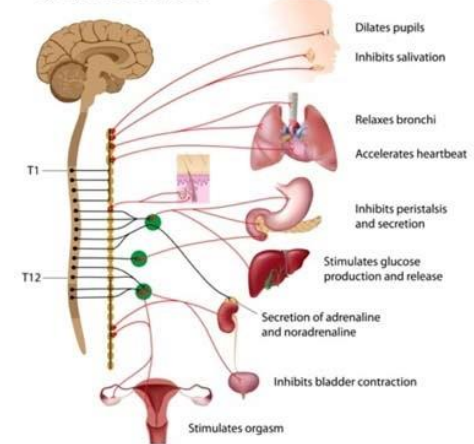
Easy Enlightenment

Sustainably Cooperate with our Sympathetic and Parasympathetic Nervous Systems

Parasympathetic System



Sympathetic System



inhalation

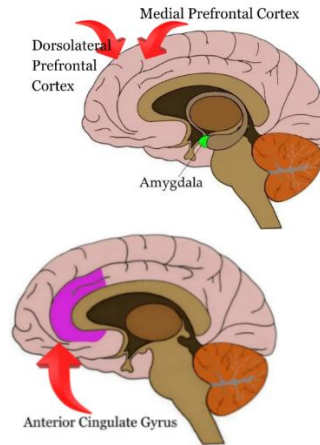
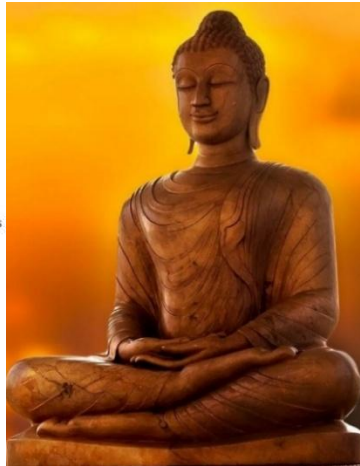
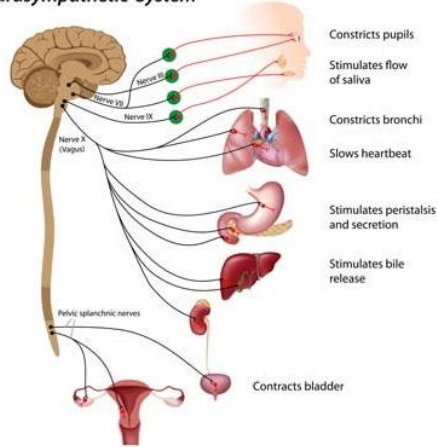
exhalation

Noticing...
relaxing!

Easy Enlightenment

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

Parasympathetic System



Notice

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

**Mind's Antics of
Perception,
Emotion,
Intention,
Cognition,
Recollection, &
Imagination**

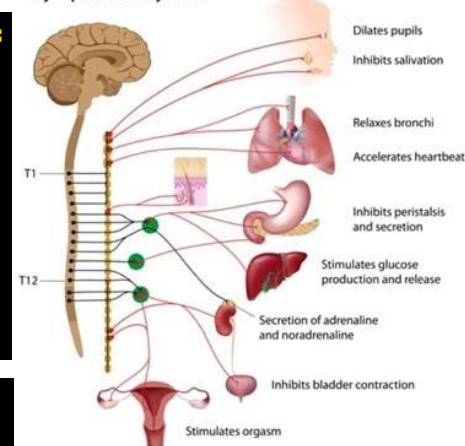
Mindfulness noticing inhalation

Meditation relaxing exhalation

*This
ease*

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

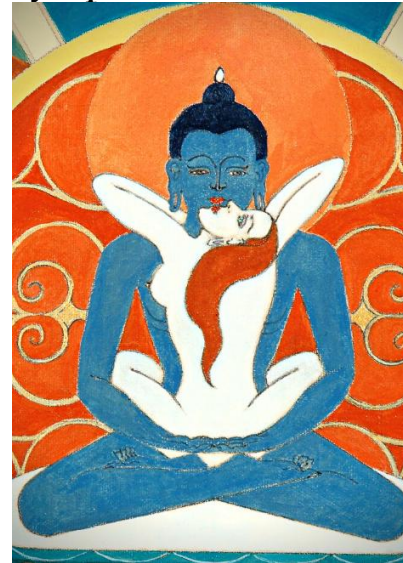
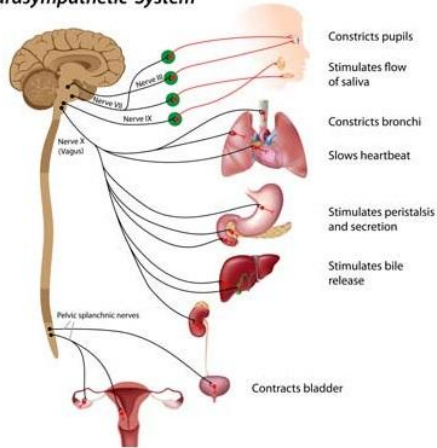
Sympathetic System



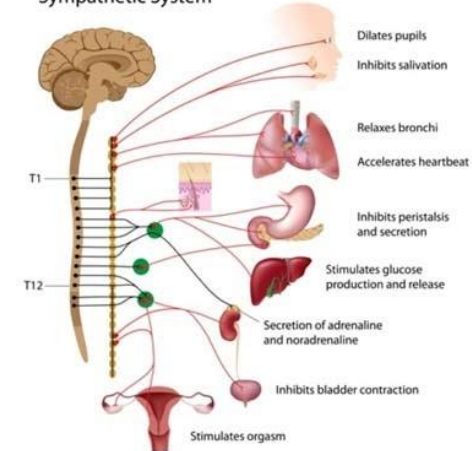
Easy Enlightenment

Sustainably Cooperate with our Sympathetic and Parasympathetic Nervous Systems

Parasympathetic System



Sympathetic System



inhalation

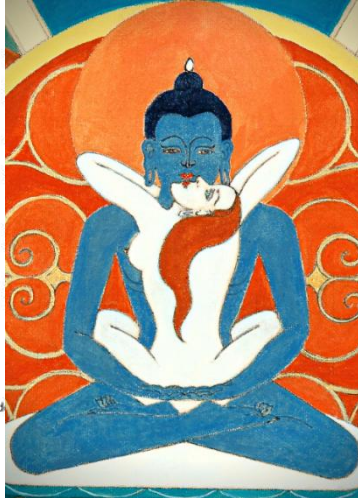
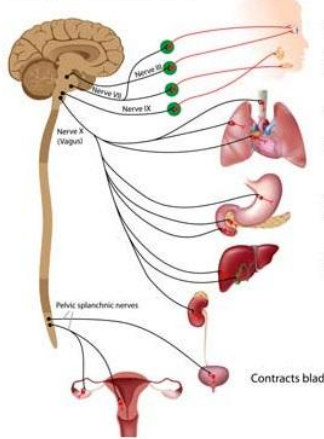
exhalation

Noticing...
relaxing!

Easy Enlightenment

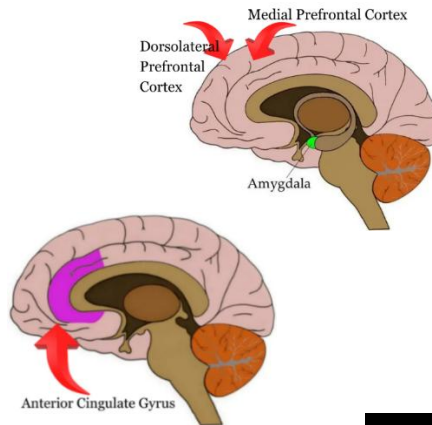
Ati-yoga's (Trekchö's or Sutra-mahamudra's) Mindfulness and Meditation

Parasympathetic System



Mindfulness noticing inhalation

Meditation relaxing exhalation



Notice

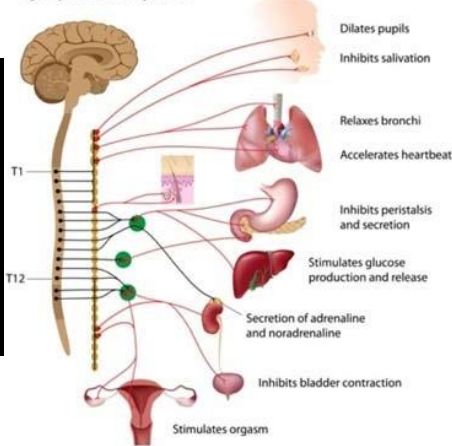
- Vulnerably,
- Passively,
- Viscerally,
- Randomly, and
- Fleetingly

All Manner of Phenomena:

**External to Internal,
Physical to Mental,
Pleasurable to Painful,
Interesting to Boring,
Glorious to Grotesque**

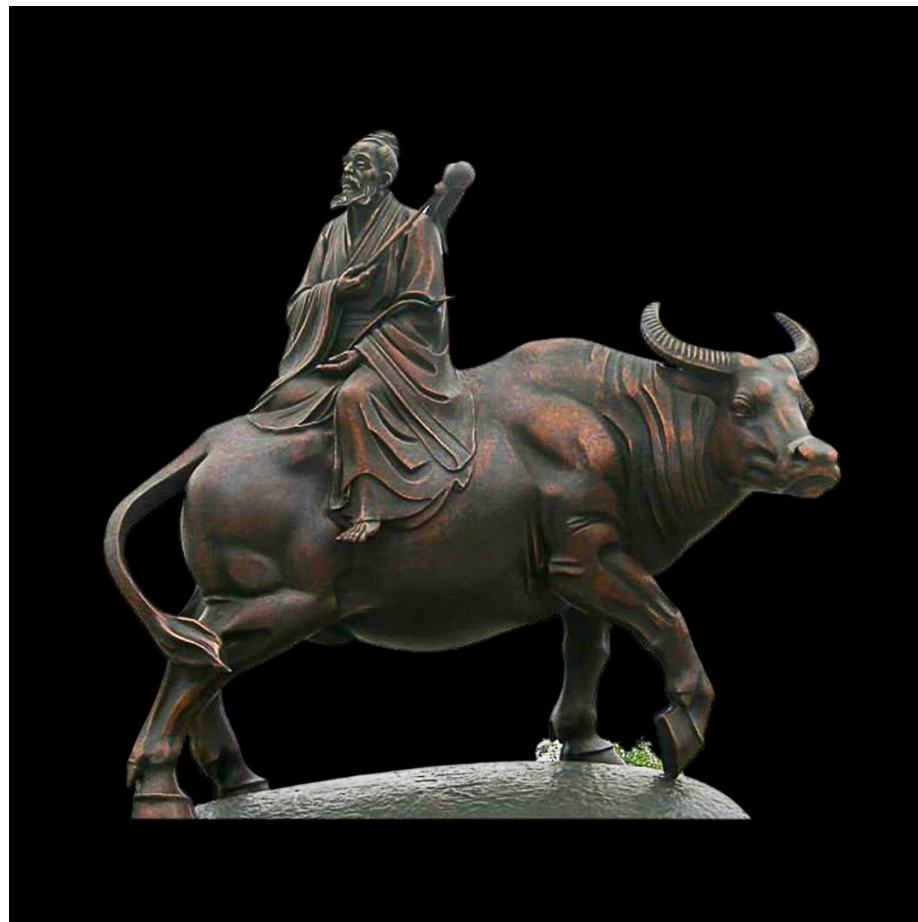
This
ease

Sympathetic System



Fleetingly LESS stressful, LESS permanent, and LESS defining

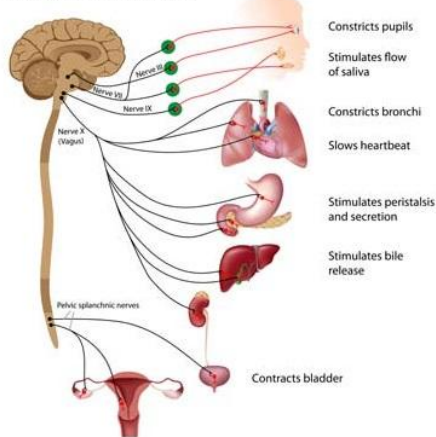
Easy Enlightenment



Easy Enlightenment

Sustainably Cooperate with our Sympathetic and Parasympathetic Nervous Systems

Parasympathetic System



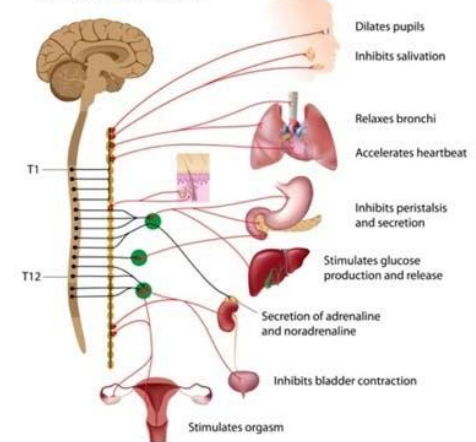
inhalation

exhalation



Noticing...
relaxing!

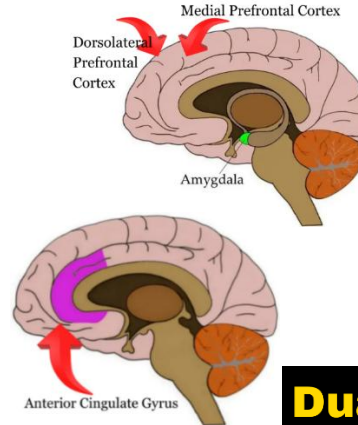
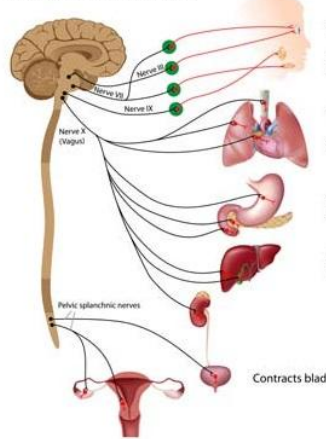
Sympathetic System



Easy Enlightenment

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

Parasympathetic System



Notice

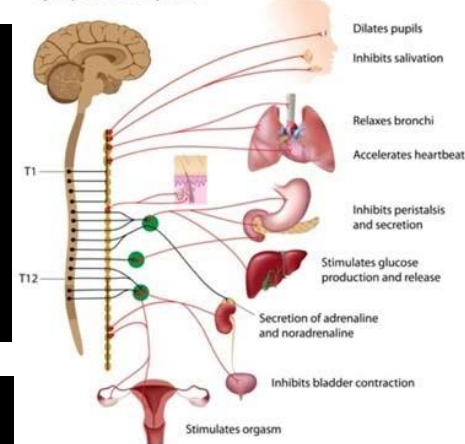
- Vulnerably,
- Passively,
- Viscerally,
- Randomly, and
- Fleetingly

Dualities such as:

**Lack and Boon,
Pain and Bliss,
Scorn and Praise,
Shame and Fame**

This
ease

Sympathetic System



Mindfulness noticing inhalation

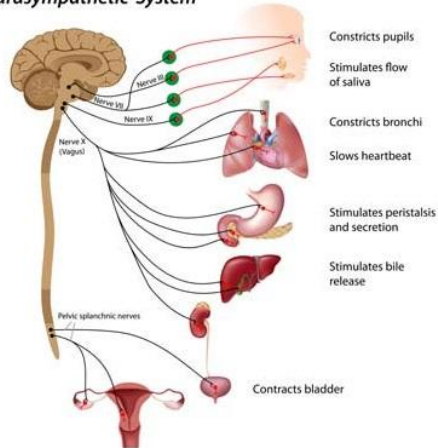
Meditation relaxing exhalation

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

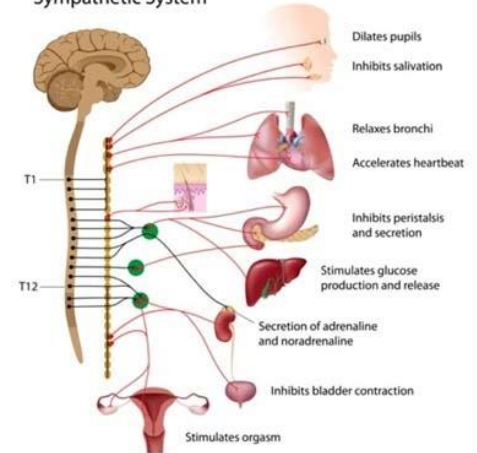
Easy Enlightenment

Sustainably Cooperate with our Sympathetic and Parasympathetic Nervous Systems

Parasympathetic System



Sympathetic System



inhalation

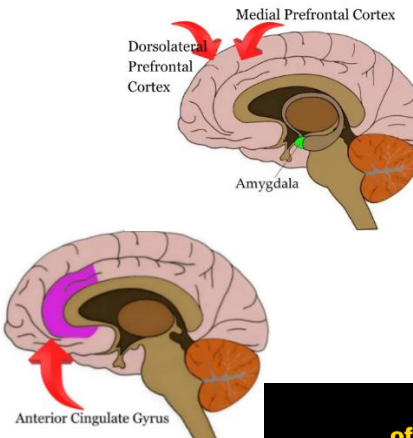
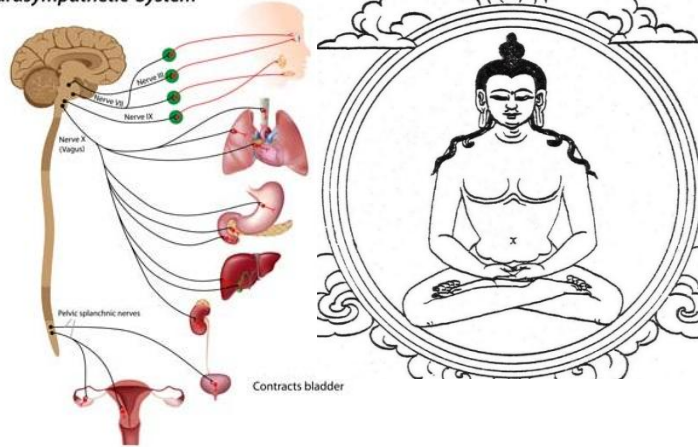
exhalation

Noticing...
relaxing!

Easy Enlightenment

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

Parasympathetic System

**Notice**

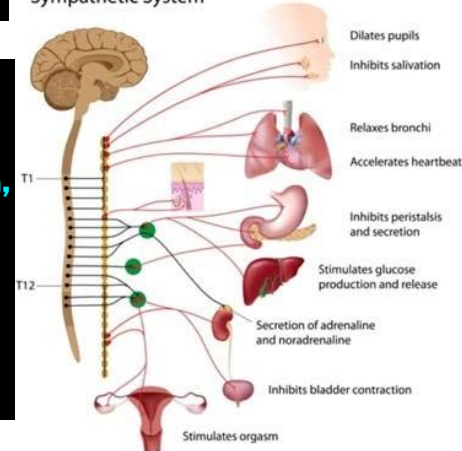
- Vulnerably,
- Passively,
- Viscerally,
- Randomly, and
- Fleetingly

When the Antidote of Letting-go is Applied:

HATE becomes mirror-like wisdom,
GREED becomes discerning wisdom,
CONFUSION becomes all-pervading wisdom,

JEALOUSY becomes all-accomplishing wisdom, and
PRIDE becomes equalizing wisdom

Sympathetic System



Mindfulness noticing inhalation

Meditation relaxing exhalation

This
ease

Fleetingly LESS tantalizing, LESS permanent, & LESS defining

Easy Enlightenment



You have taken your first step
into a much larger world...



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