

Gentle Zen

Gentle Zen

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31mar22a



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I. Dao De Jing Weekly Syllabus

Day	Time	Chapters	Day	Time	Chapters
Monday	AM	1 st – 6 th	Friday	AM	49 th – 54 th
Monday	PM	7 th – 12 th	Friday	PM	55 th – 60 th
Tuesday	AM	13 th – 18 th	Saturday	AM	61 st – 66 th
Tuesday	PM	19 th – 24 th	Saturday	PM	67 th – 72 nd
Wednesday	AM	25 th – 30 th	Sunday	AM	73 rd – 78 th
Wednesday	PM	31 st – 36 th	Sunday	PM	79 th – 81 st
Thursday	AM	37 th – 42 nd			
Thursday	PM	43 rd – 48 th			

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RIGHT: intention and enthusiasm

II. Opening Intention

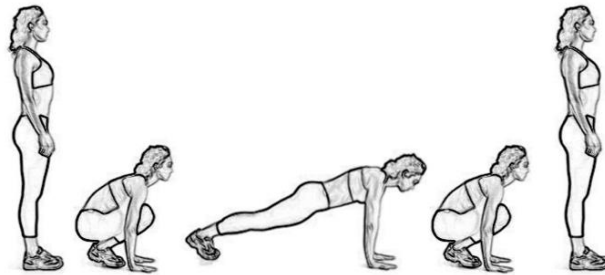


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Buddha Burpees for aging Fitness Freaks – Refuge and Bodhichitta

Éternally I rely
on Bud-dha, Dhar-ma, and Sáng-ha.
Máy my practice of this path
liberate áll beings.

3, 4, 8, 12, 16, or 108 repetitions



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RIGHT: view

III. Heart Sutra



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introduction

The enlightening being
who notices the cries of the world,
while moving in the deep peace
of Perfect understanding,

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shéd light on the five aggregates
and found them equally empty.
After this realization,
she overcame áll pain.

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five aggregates – first

“Lísten, Sha-ri-pu-tra,
form is emptiness
emptiness ís form,

fórm does NOT differ from emptiness,
emptiness does NOT differ fróm form.

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

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three dualities

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

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

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five aggregates – second

Therefore, in emptiness
there is neither form, nor feeling,
nor appraisal, nor impulse, nor awareness;

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organs

nó body, no tongue, no nose,
no ears, no eyes, nó mind;

action

nó feeling, no tasting, no smelling,
no hearing, no seeing, no noticing;

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object

nó sensation, no flavor, no scent,
no sound, no sight, no phenoména;

interdependence

nó interdependent origins
and no extinction of them
(from confusion to old age ánd death);

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the four noble truths

nó stress, no exacerbation,
no liberation, no path;
no understanding, no attáinment.

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the fruit of training

“Bécause there is NO attainment,
the Bo-dhi-sat-tvas, supported
by the Perfection of Understanding,
find NO obstacles for théir minds.

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Háving NO obstacles,
they overcóme fear,

líberating themselves
forever from illusion
and realizing perfect Nirvána.

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Áll Buddhas of the past, present, and future,
thanks to this Perfect Understanding,
arrive at full, right,
and universal Enlighténment.

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mantra

“Therefore, one should know
that Perfect Understanding
is a great mantra, is the unequalled mántra,

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thé destroyer of all suffering,
the incorruptible truth.

A mantra of Praj-na-pa-ra-mi-ta
should therefore be próclaimed.

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This is the mantra:

“Ga-te Ga-te Pa-ra-ga-te
Pa-ra-sam-ga-te Bod-hi Sv^á-ha!

Góne, gone completely and perfectly
to enlightenment, may it bé so!

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RIGHT: enthusiasm, mindfulness, and meditation

IV. Practice



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Notice ____/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice this... (This)

Relaxing exhalation:

*how **empty**? (void)*

1st four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **little** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

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Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice this... (This)

Relaxing exhalation:

*how **empty**? (void)*

2nd four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **ring** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice this... (This)

Relaxing exhalation:

*how **empty**? (void)*

3rd four sets of sixteen breaths

*Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers'*

lower, middle, & higher creases and tips.

*Count 4 **sets** upon RIGHT **middle** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice this... (This)

Relaxing exhalation:

*how **empty**? (void)*

4th four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **index** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice breath...(Breath)

Relaxing exhalation:

*how **empty**? (void)*

5th four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **little** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice breath...(Breath)

Relaxing exhalation:

*how **empty**? (void)*

6th four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **ring** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice breath...(Breath)

Relaxing exhalation:

*how **empty**? (void)*

7th four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **middle** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice this... (This)

Relaxing exhalation:

*how **empty**? (void)*

8th four sets of sixteen breaths

*Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers'*

lower, middle, & higher creases and tips.

*Count 4 **sets** upon RIGHT **index** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice mind... (Mind)

Relaxing exhalation:

*how **empty**? (void)*

9th four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **little** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

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Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice mind... (Mind)

Relaxing exhalation:

*how **empty**? (void)*

10th four sets of sixteen breaths

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

*Count 4 **sets** upon RIGHT **ring** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice mind... (Shen)

Relaxing exhalation:

*how **empty**? (wu)*

11th four sets of sixteen breaths

*Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers'*

lower, middle, & higher creases and tips.

*Count 4 **sets** upon RIGHT **middle** finger's lower, middle, & higher sets of creases & tip.*

This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

Gentle Zen

Notice pain/ how empty? Notice form/ how empty? Notice mind/ how empty? Notice me/ how empty?

Observant inhalation:

Notice this... (This)

Relaxing exhalation:

*how **empty**? (void)*

12th four sets of sixteen breaths

*Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers'*

lower, middle, & higher creases and tips.

*Count 4 **sets** upon RIGHT **index** finger's lower, middle, & higher sets of creases & tip.*

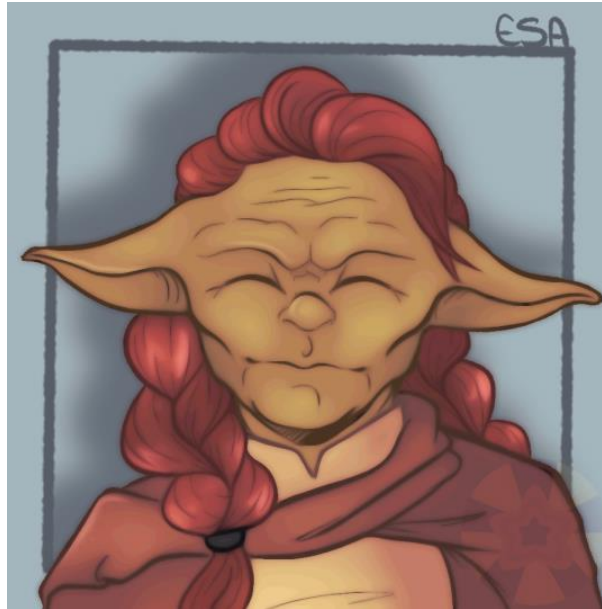
This action/ how empty?

This actor/ how empty?

Notice me/ how empty?

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RIGHT: intention

V. The Four Immeasurables



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The Four Immeasurables

Máy everyone be free from stress.

thus no need to hate

May everyone be háppy.

thus no need to crave

Máy NO one be separated
from their happíness.

thus no need to cling

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

V. Appendix

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A. Invigorating Buddha Bowing



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

I pay homage to the Buddha's example

I pay homage to the Buddha's teachings

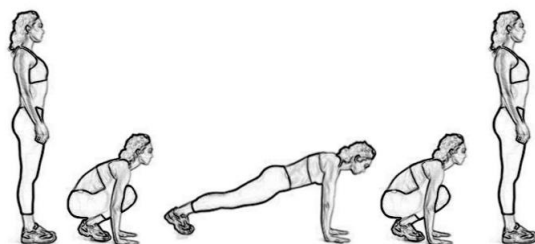
I pay homage to the Buddha's students

3 repetitions

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Karmic Calisthenics



or



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RIGHT: intention

Máy everyone be free from misery.

May everyone be háppy.

Máy NO one be separated
from their happíness.

Máy everyone have balance: FREE from
the tyranny of greed, hate, and confúsi^on. 😊

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B. Two Paths

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

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

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

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

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

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C. Four Levels of Practice

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

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Twenty minutes of formal silent meditation

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

Forty minutes of formal silent meditation

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

Sixty minutes of formal silent meditation

*for Third Level Students – those who yearn to rapidly master
sagehood’s simplicity, patience, and compassion to the point of practicing them:
spontaneously, habitually, easily and effectively.*

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D. The Path of Mastery

Unconscious Incompetence

Conscious Incompetence

Conscious Competence

Unconscious Competence

When have we mastered the sages' path?



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

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



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E. The Means of Mastery

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

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

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

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

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

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

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

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

the abandon with which she sports
reminds us of spontaneity.

MEDITATE LIKE A JEDI

