

Visual aids and Concise Meditation Manual
Dzokchen Semde Lama: Jigme Gyatso's

Visual Aids and Concise Meditation Manual

4dec25b



Sturgeon's Law

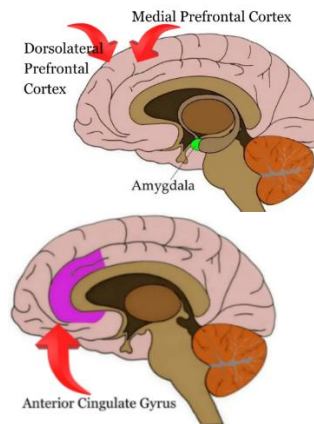
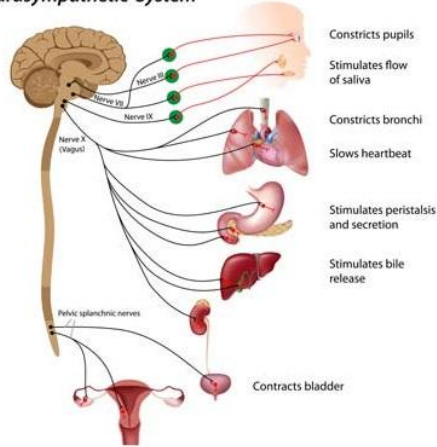
Ninety-percent of everything Sucks

Content	Yin's Spiritual Matriarchy Flexible, Loving, Rational, Laid-back,	Yang's Religious Patriarchy Rigid, Fearful, Superstitious, Controlling,	Cowardly
Compassionate	Egalitarian, Lucid, Cooperative, & Kind	Elitist, Cryptic, Competitive, & Cruel	Cranky
Cooperative			Competitive

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

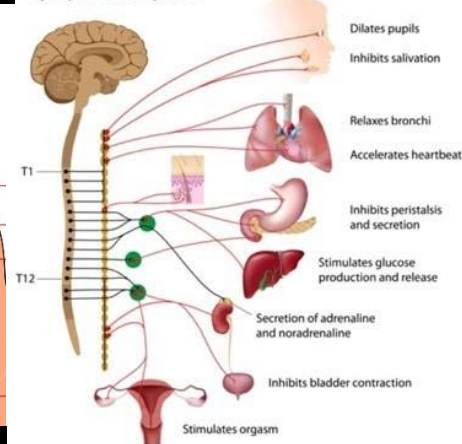
Parasympathetic System



Notice

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

Sympathetic System



Mindfulness noticing inhalation

Meditation relaxing exhalation

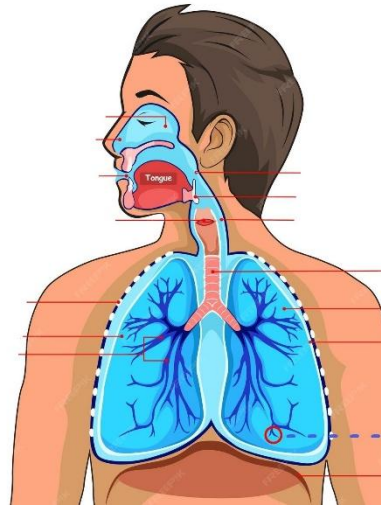
*Watch
rest*

Fleetingly LESS stressful, LESS permanent, and LESS defining

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Sustainably Cooperate with our Sympathetic and Parasympathetic Nervous Systems

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



**All Manner of Phenomena:
External to Internal,
Physical to Mental,
Pleasurable to Painful,
Interesting to Boring,
Glorious to Grotesque**

Mindfulness noticing inhalation

*Meditation **relaxing** exhalation*

This
ease

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

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What if Enlightenment was simply
the spontaneous, habitual, easy, and effective practice
of (Gautama or Shakyamuni) Buddha's Eight fold path?

Wise VIEW supporting release

- 1 - Right View of Impermanence and Emptiness
- 2 - Right Mentally Kind Intention (*essence of the Bodhisattva Vows*)

Compassionate ACTION

- 3 - Right Interpersonally Kind Communication
- 4 - Right Physically Kind Conduct (*non-violent essence of the Pratimoksha Vows*)
- 5 - Right Circumstantially Kind Commerce (*competition & cruelty transformed into compassion & cooperation*)
- 6 - Right Effortless Effort (*that is Joyful Love's Centered Spontaneity*) 4 & 3

Liberating MEDITATION as described by the seven enlightenment factors

- 7 - Right Mindfulness (*during inhalation that is **vulnerable**, passive, visceral, random & fleeting*) 1, 2, & 6
- 8 - Right **Meditation** (*during **exhalation** that physically relaxes & mentally releases the duality of aversion & avarice*) 5 & 7

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Concise Meditation Manual

STRESS – the first noble truth

From an evolutionary perspective
stress...

is anything that:

- circumstantially,
- physically,
- interpersonally, or
- mentally

inhibits our ability to survive and thrive
as a species.

We evolved a collection
of survival instincts
to endure those stressors.

These are fine when used sparingly
but since the neolithic revolution

we, as a species,
have been forced to overused them.

Enslaved by the fleeting,
short-term pleasures
of our dopamine-oriented reward system

we have become defined
by our controlling tendencies

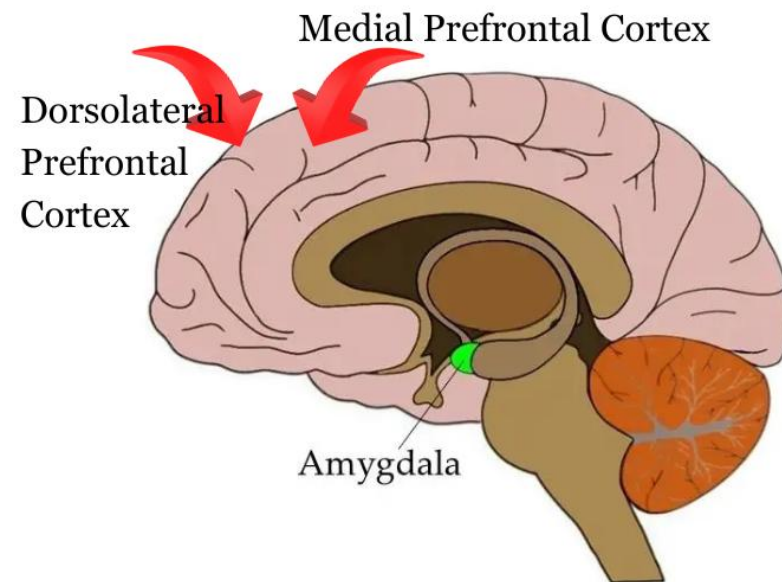
and as such

- over focus,
- over analyze, and
- over believe,

to such a degree that

we exhaust our
dorsolateral and medial prefrontal cortex,

which triggers our amygdala
(the seat of anxiety and aggression)



causing

- cowardice,
- competition and
- cruelty

to be the guiding light

by which we needlessly squander
our brief human lives.

LIBERATION – the third noble truth

The fulfillment for which we yearn
could only be delivered

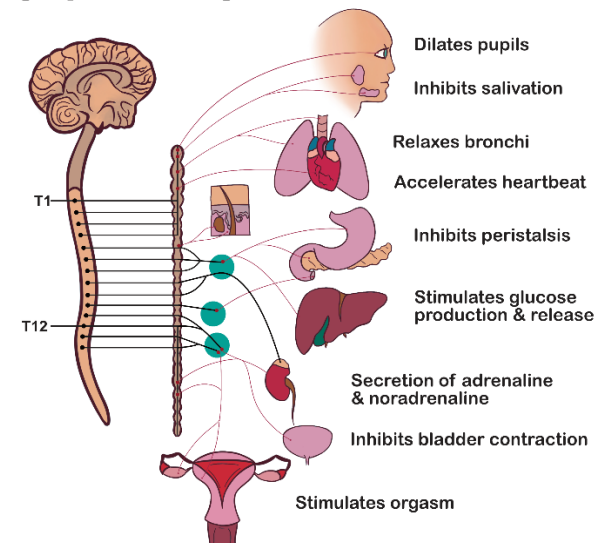
by our oxytocin-oriented system
that rewards for cooperation and kindness.

This meaningful path
has eight folds.

PATH – the fourth noble truth

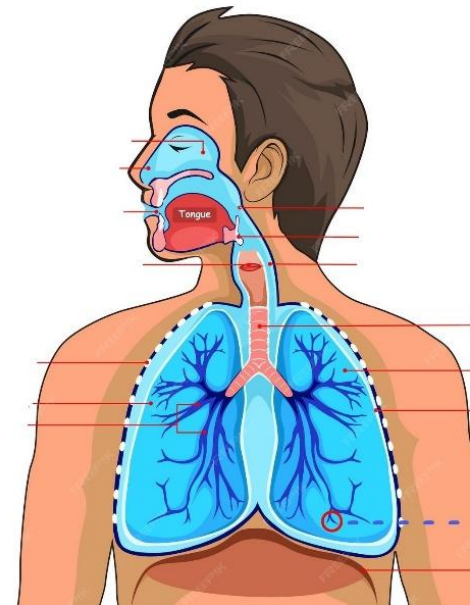
Let us forsake the exhausting habit
of actively fighting against our own

autonomic nervous system
(the hardware of our buddha nature)
and instead with it cooperate

Sympathetic System

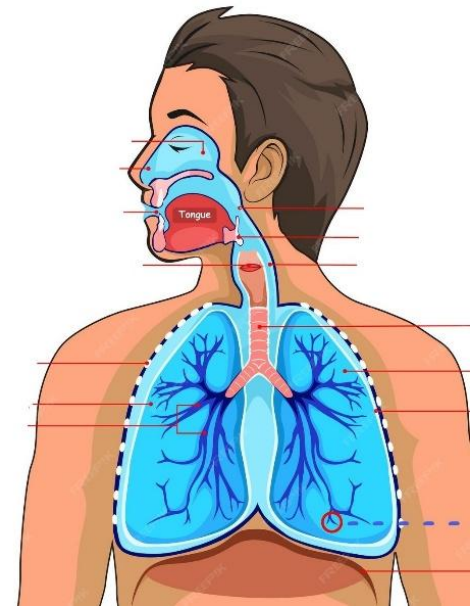
by silently and mentally reciting
the verb “Watch”

each time we feel our chest
subtly swell as we inhale,



and by silently and mentally reciting
the verb “Rest”

each time we feel our chest
subtly sink as gently we exhale.

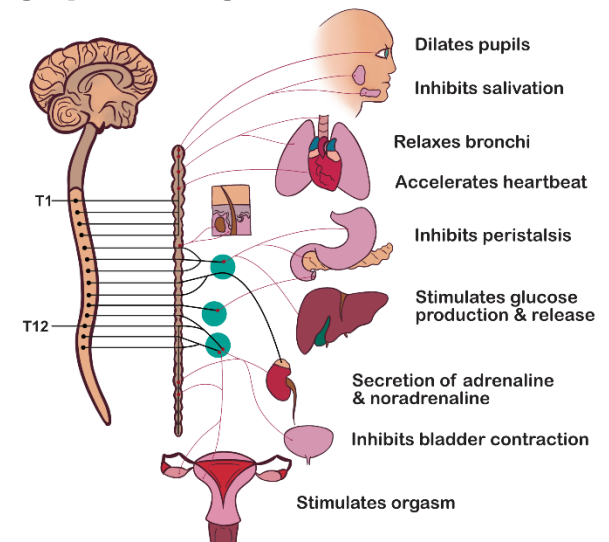


Come, let us explore
how. this. works.

During each inhalation
(spontaneous and uncontrived)

the sympathetic nervous system
centered in the middle bit
of our spinal cord

Sympathetic System



is already wired to

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

Watch our perceptions;

the

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

of the four bases of mindfulness,
the

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

including our abilities to

- emote,
- intend,
- reason,
- recall, and
- imagine.

Instead of indulging
our controlling tendencies
to SHOVE at

- circumstantial danger,
- physical pain,
- interpersonal scorn, and
- mental shame

as well as REACH for

- circumstantial safety,
- physical bliss,
- interpersonal praise, and
- mental fame

let us choose to be vulnerable to...

ALL that we experience:

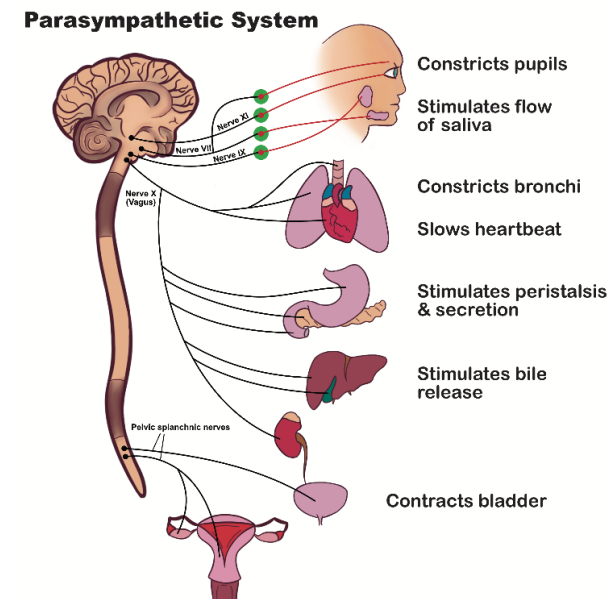
- from the external to the internal,
- from the physical to the mental,
- from the pleasurable to the painful,
- from the interesting to the boring,
- from the glorious to the grotesque.

MEDITATION – the eighth fold

What are we to do
with all that we **Watch**?

Simple! With every exhalation
the top bit and the bottom bit

of that same spinal cord
(known as our
parasympathetic nervous system)



is already wired to **Rest**
in such a manner that,

that which we noticed
during our previous inhalation

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three marks of reality and emptiness
tilakkhana sunnata/ shunyata

could fleetingly feel

- less stressful, (*dukkha*)
- less permanent, (*anicca*)
- less defining, (*anatta*)

and even as non-graspable
as a vast, empty void;

(*sunnata/ shunyata*)

like the illusion
of the infinite azure sky

on a bright and beautiful
cloudless morn

which although could look
tantalizing to the eye

could feel non-graspable
to the hand.

Until, of course, the next inhalation
when the cycle begins afresh,

like the ticking pendulum
of a grandfather clock
we continue to **Watch** and **Rest**.

The acquisition of a new skill
could make us anxious

and even feel that we,
like Rip Van Winkle,

could sit to meditate
only to open our eyes

and find that a century
has passed us by.

Some have found that the best way
to non-neurotically time our meditation

is to practice a variation
of Bengali crease counting.

It could take more than one minute
to count sixteen **inhalations**

by touching the tip of our right thumb
to the creases and tips
of its little, ring, middle, and index fingers.

It could take more than twenty minuets
to count sixteen **sets**
(of sixteen inhalations each)

by touching the tip of our left thumb
to the creases and tips
of its little, ring, middle, and index fingers.

It could take more than an hour
to count three **collections**
(of sixteen sets of sixteen inhalations each)

by using the tip of our left middle finger
to first support our right middle finger's
larger lower knuckle,

then support its middle knuckle,
and then support
its very small upper knuckle

all while resting both hands,
palms up, in our lap.

Remember, that
which at first feels awkward

could be mastered
if practiced every twelve hours
for only a week or so.

WISDOM – the first fold

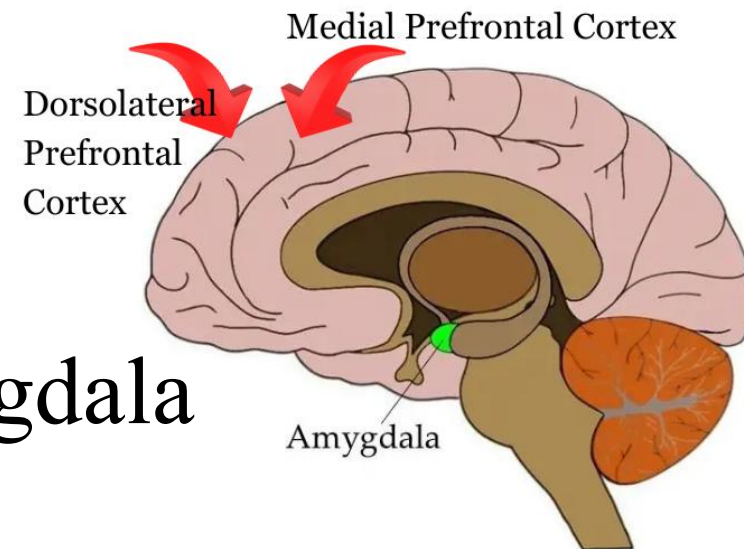
As we sit and breath and watch and rest
all that we notice
could effortlessly come to feel

- impermanent,
- evanescent, and
- utterly subject to change.

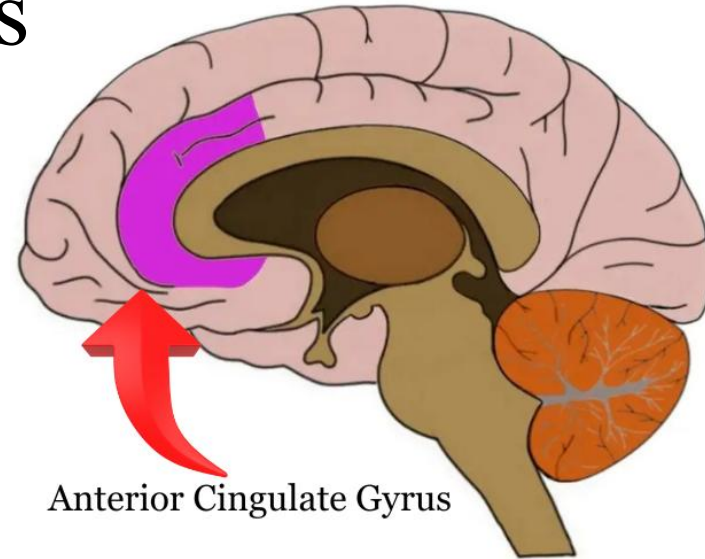
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LOVE – the second through fifth folds

The more we
sit and breath and watch and rest

the more
our angry and aggressive amygdala
is calmed



and the more our empathetic
anterior cingulate gyrus
is gently stimulated



so marinating our experience
of the four bases of mindfulness

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MENTAL morality – the second fold

that mentally our **intentions**
are spontaneously kinder,

INTERPERSONAL morality – the third fold

interpersonally our **utterances**
are naturally kinder,

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PHYSICAL morality – the fourth fold

physically our **conduct**
is automatically kinder,

CIRCUMSTANTIAL morality – the fifth fold

and circumstantially our **commerce**,
is impulsively kinder:

thus, forging:

- a heaven on earth,
- eventually a peaceful death,
- and even an auspicious rebirth
(if there is such a thing).

The more we
sit, and breath, and watch, and rest

the more we automatically experience
the effortless effort (or wu wei)

that comes
NOT from calculated contrivance,
NOR from wild scatteredness,

BUT instead from love's
deeply. centered. spontaneity.

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mastery

Let us transcend our elitist conditioning
to consider the possibility

that enlightenment is merely mastery
of this eight-fold path.

As children the skills to

- use the toilet,
- brush our teeth,
- tie our shoes, and
- ride a bike

felt insurmountable

and yet with

- time, and
- effort, and
- tears

we so mastered these skills that

we could perform them

- spontaneously,
- habitually,
- easily, and
- effectively.

Similarly, enlightenment's eight-fold path is likewise effortless.

Perhaps that is why that,
in the second-to-final passage

of his discourse
on the four bases of mindfulness

the Buddha is said to have explained
that one could master this path
in as little as seven days.

No, doing so does NOT mean
we'll never experience
any pain ever again,

it simply means
we will have mastered
the Buddha's figurative tool chest

where with we could sustainably
respond to each sling and arrow
of outrageous fortune.

So, once every twelve hours or so
may we
sit, and breath, and watch, and rest.





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

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Spiritual Squat Thrusts

Gu-ru, Founder, Blessed One,
Ta-tha-ga-ta, and Ar-hat,
Great Victor, Shak-ya-mu-ni Lord:

to you we bow,
go for refuge,
and offer gifts,
oh please bless us!

