Meditation Techniques for Mind Control Let's Explore Meditation Techniques for Mind Control



NOT external BUT internal

How NOT To Be Seen

Meditation Techniques for Mind Control Devadatta's (Yang) Attributes Rigid, Fearful, Controlling, Elitist, Cryptic, Competitive, and Cruel

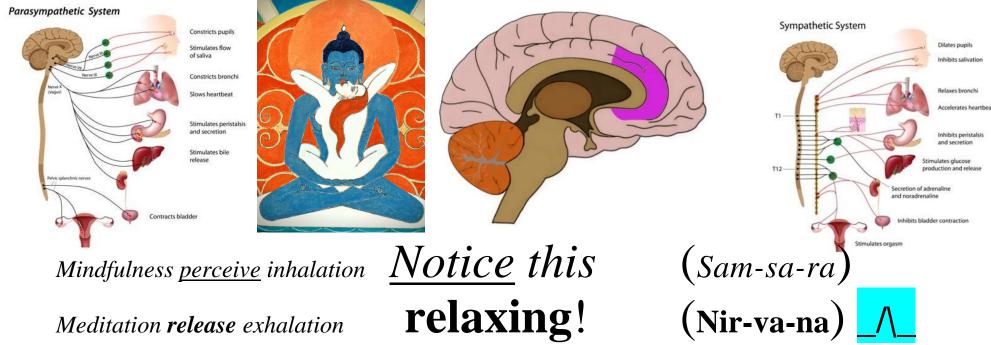
Meditation Techniques for Mind Control Buddha's (Yin) Attributes Flexible, Loving, Laid-back, Egalitarian, Lucid, Cooperative, and Kind

YIN the Ultimate Mind Control

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Meditation Techniques for Mind Control

Dhyana's Mindfulness & Meditation the 7th and 8th Folds



1 collections of 1 set of 17 rounds

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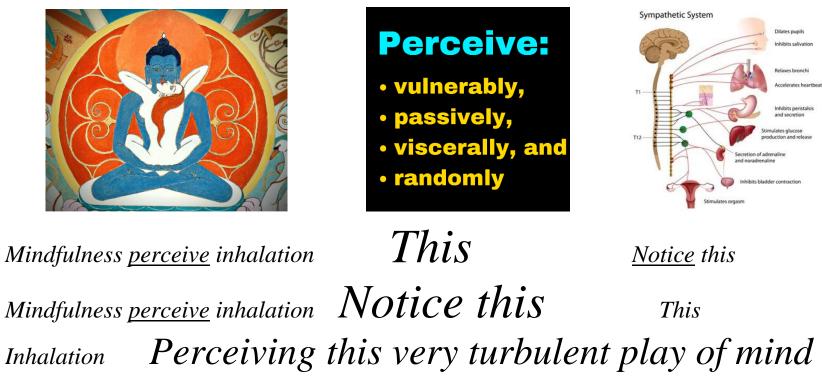
Meditation Techniques for Mind Control

Mindfulness & Meditation: Sati-Passaddhi, Ch'an, Dhyana, Proto-zen, Zen, Mahamudra (or Great Seal), Mahasandhi (or Great Coalescence), Ati yoga (or Utmost), Dzogchen (or Great Completion Stage Tantra) & Trekcho (or Slice-through)

IV. Practice



Mindfulness



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Meditation Techniques for Mind Control

Appearance/ relaxingEmotion/ relaxingResonance/ relaxingIntention/ relaxingSensation/ relaxingCognition/ relaxingThis Flavor/ relaxingRecollect/ relaxingThis Fragrance/ relaxingImagine/ relaxing

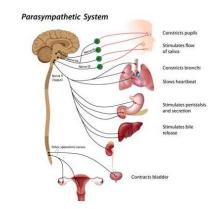
relaxing!

Mindfulness perceive inhalation Notice this

Meditation release exhalation

2 collections of 20 sets of 17 rounds

Meditation





Meditation release exhalationease!Meditation release exhalationre-la-xing!ease!Exhalationrelaxing into mind's non-graspable nature!



Mindfulness

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Meditation Techniques for Mind Control



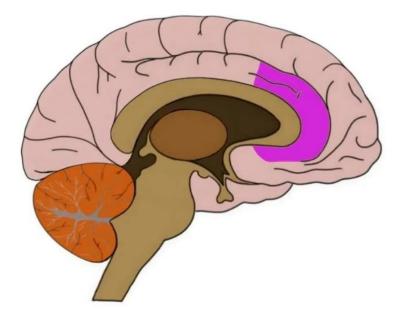
Parasympathetic System Constricts pupils Stimulates flow of saliva Constricts bronchi Slows heartbeat Stimulates peristalsis and secretion Stimulates bile release

Meditation

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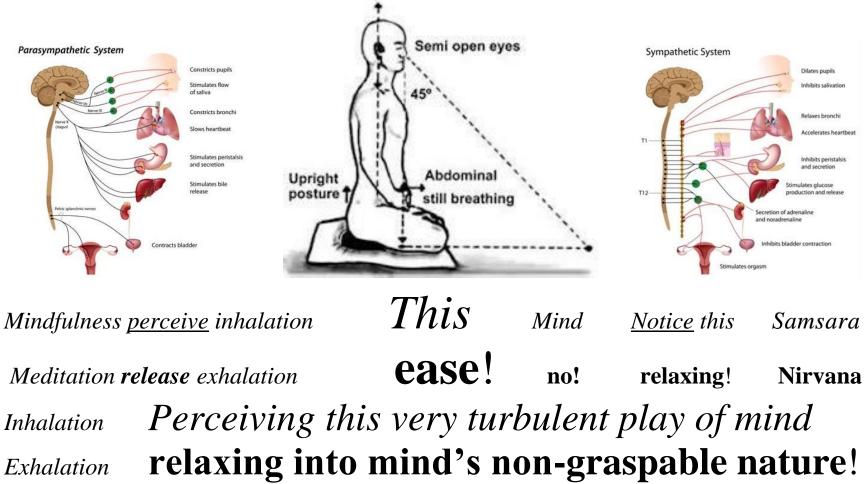
Meditation Techniques for Mind Control





Empathy

Meditation Techniques for Mind Control



2 collections of 16 sets of 17 rounds

Meditation Techniques for Mind Control Yang's Attributes Rigid, Fearful, Controlling, Elitist, Cryptic, Competitive, and Cruel

Meditation Techniques for Mind Control Yin's Attributes Flexible, Loving, Laid-back, Egalitarian, Lucid, Cooperative, and Kind

Meditation Techniques for Mind Control Sit Training

I WEEK
3 rd week
5 th week
7 th week
9 th week
11 th week
13 th week
15 th week

1st wook

5	minutes
15	minutes
25	minutes
35	minutes
45	minutes
	minutes minutes
55	

2nd week 10 minutes 4th week 20 minutes 6th week 30 minutes 8th week 10th week 12th week 14th week 70 minutes 16th week

40 minutes 50 minutes 60 minutes

80 minutes

Meditation Techniques for Mind Control The Promise of the Satipatthana Sutta

- 7 years or
- 7 quarters or
- 7 months or
- 7 fortnights or7 weeks or even7 days

Meditation Techniques for Mind Control Three Circles of Emptiness

Realization of Emptiness

Notice form... relaxing

Notice mind... relaxing

Notice me...relaxing

Meditation Techniques for Mind Control Emptiness of Victimhood

That action... relaxing

That actor... relaxing

This actee... relaxing

Meditation Techniques for Mind Control Emptiness of Villainy

That action... relaxing

That actee... relaxing

This actor... relaxing

Meditation Techniques for Mind Control Contemplative Notation

Relaxing exhalation:

Observant inhalation:

ease! This

Meditation Techniques for Mind Control Bengali Crease Counting

^{1st collection of 16 sets of 16 rounds count the sixteen BREATHS upon the left: **little, ring, middle, and index** finger's: lower, middle, & higher creases, & their tips. count sixteen SETs upon the right **little, ring, middle, and index** finger's lower, middle, & higher crease sets & tip} Meditation Techniques for Mind Control The Eight Worldly Concerns

HATECRAVECIRCUMSTANCEscarcityabundanceBODYpainpleasureCOMMUNICATIONscornpraiseMINDobscurityfame

Meditation Techniques for Mind Control <u>The Four Noble Truths</u>: 1 – Stressors

a) Circumstantial

b) Physical

c) Interpersonal and

d) Mental

2-Exacerbation by the primal drives of

a) Shoving (*hating*),b) Reaching (*craving*), andc) Clinging.

3 – Liberation

a) NOT from the presence of the three mental poisons

b) BUT from their tyranny over our

choices, utterances, and deeds

4 – The Eight-fold path of liberation practice and enlightenment's mastery by practicing it

a) spontaneously,

b) habitually,

c) easily, and

d) effectively $_/_$

Meditation Techniques for Mind Control <u>Skillful Means</u>:

Cryptic, pseudo-spiritual word salad does not enlightenment make.

Scatteredness + Inhalation's-mindfulness = Centeredness

Controlling-tendencies + Exhalation's-meditation = Spontaneity

<u>Centeredness + Spontaneity</u> = Skillful means or Simplicity

For, when our decisions, utterances, and deeds FLOW from centered spontaneity any harm we do is minimized and any good we do is maximized. /

Meditation Techniques for Mind Control <u>Eight fold path</u>:

VIEW or contemplation

- 1 Liberating view (supporting letting-go)
- 2 Liberating intention (compassionate and loving)

compassionate ACTION

- 3 Liberating communication (which is rather kind)
- 4 Liberating conduct (which is rather kind)
- 5 Liberating commerce (*which is rather kind*)

MEDITATION as described by the seven enlightenment factors

- 6 Liberating enthusiasm (that is rather joyful) 4 & 3
- 7 Liberating mindfulness (that is vulnerable, passive, visceral, & spontaneous) 1, 2, & 6
- $8-Liberating meditation (constituting physical relaxation, psychic release) 5 <math>_\Lambda_$

Meditation Techniques for Mind Control <u>The Seven Enlightenment Factors</u>:

- 1 mindfulness (7),
- 2 curiosity (7),
- 3 energy (6),
- 4 joy (6),
- 5 tranquility (8),
 6 coalescence (7),
 7 balance (8) _/__

Meditation Techniques for Mind Control <u>Distractions</u>

Let us NOT ignore the AT AT in the room

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Meditation Techniques for Mind Control



What are we to DO with that which we notice?

Are we to shove at that which we perceive like Yoda force pushing Darth Sidious in "Revenge of the Sith?"

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Meditation Techniques for Mind Control



Are we to greedily, hungrily, and desperately reach for that which we perceive

like Smeagol chasing after his precious only to plummet into the bowels of Mount Doom in "Return of the King?"

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Meditation Techniques for Mind Control



Are we to obsessively analyze and label that which we perceive

like poor, mad Renfield forever organizing and then RE-organizing his bugs in "Dracula?"

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Instead we could NOTICE:

vulnerably, passively, viscerally, and randomly

Whether that which we notice is: sight,

scent sound taste sensation

Whether that which we notice is: emotion, intention thought memory imagination

Whether that which we notice is: External or Internal,

External or Internal, Physical or Mental Pleasurable or Painful Interesting or Boring Glorious or Grotesque

Whatever comes let it come

whatever stays let it stay

whatever goes let it go $_\Lambda_$

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Meditation Techniques for Mind Control *RIGHT: view of Letting-go's First fold* **I Hoart (** CHV: 1) **Sute**



Meditation Techniques for Mind Control introduction (*Ít is said that*) Quan Shi Yin Pu Sa (an archetype of enlightened compássion),

whíle moving in the deep peace of Perfect understánding,

shéd light on the five aggregates and found them equallý empty.

Áfter this realization, she (*made peace with*) áll pain.

Meditation's relaxing exhalation

Mindfulness' perceptive inhalation



mindfulness and meditation

1st collection of 16 sets of 16 rounds

Meditation Techniques for Mind Control 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.

Thé same is true with feeling, appraisal, impulse and awáreness.

Meditation Techniques for Mind Control three dualities

"Lísten, Sha-ri-pu-tra, all phenomena are marked with emptíness;

théy are neither produced nor destroyed, neither corrupted nor purified, neither increasing nor decréasing.

Relaxing exhalation:

Observant inhalation:

contemplation

how **NOT** two? This and that... Meditation Techniques for Mind Control *five aggregates – second*

Thérefore, in emptiness there is no form, no feeling, no appráisal, nó impulse, (*and*) no awareness (*that once perceived, can NOT be reléased*);

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Meditation Techniques for Mind Control Deconstructing the Three Circles of Experience What observe?

nó sensation, no flavor, no scent, no sound, no sight, no phenomena (that once perceived, can NOT be reléased);

Meditation Techniques for Mind Control *How observe?*

nó body, no tongue, no nose, no ears, no eyes, no mind (*that once perceived, can NOT be reléased*);

Meditation Techniques for Mind Control Observing...

nó feeling, no tasting, no smelling, no hearing, no seeing, no noticing (that once perceived, can NOT be reléased);

Sensation... relaxing! That flavor... relaxing! That there scent... relaxing! That there sound... relaxing! That there sight... relaxing! This body... relaxing! This here tongue... relaxing! This here nose... relaxing! These here ears... relaxing! These here eyes... relaxing! This here mind... relaxing! This feeling... relaxing! This tasting... relaxing! This smelling... relaxing! This hearing... relaxing! This seeing... relaxing! Noticing... relaxing! Meditation Techniques for Mind Control interdependence

nó interdependent origins and no extinction of them from confusion to aging and death (*that once perceived, can NOT be reléased*);

Confusion (competitiveness and clinging)
 Awareness (influenced by previous actions)
 Six Sources (body, tongue, nose, ears, eyes, mind)
 Feeling (pleasure, pain, or neither)
 Clinging
 Birth (consciousness leaving bardo & entering an ovum)

2 Action (influenced by competitiveness and clinging)

4 Name and Form (the five aggregates)

6 Contact (feeling, tasting, smelling, hearing, seeing, & thinking)

8 Craving (reaching)

10 Existence (Samsaric in nature)

12 Aging and Death (under the influence of the 1st link)

Meditation Techniques for Mind Control the four noble truths

nó stress, no exacerbation, no liberation, nó path;

nó understanding, no attainment (*that once perceived, can NOT be reléased*).

Meditation Techniques for Mind Control the fruit of training **"Bécause there is NO attainment,** (that once perceived, can NOT be reléased) **thé Bo-dhi-sat-tva**

(archetypes of enlightenment), suppórted

bý the Perfection of Understanding, find NO obstacles for their minds

(that once perceived, can NOT be reléased).

Háving NO obstacles

(that once perceived, can NOT be released), they transcend (the tyranny of) fear,

líberating themselves forever from (*the tyranny of*) illusion and realizing perfect Nirvána.

Áll Buddhas of the past, present, and future, thanks to this Perfect Understánding,

árrive at full, right, and universal Enlighténment.

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Meditation Techniques for Mind Control *mantra* **"Thérefore, one should know** that Perfect Understánding

ís (*like*) a great mantra,is (*like*) an unequalled mántra,

thé destroyer of all suffering, the incorruptiblé truth.

Á mantra of Praj-na-pa-ra-mi-ta's (*perfect understanding*) *could* therefore be próclaimed.

Thís is the mantra: "Ga-te Ga-te Pa-ra-ga-te Pa-ra-sam-ga-te Bod-hi Svwá-ha!

Máy all so (notice, relax and release) that we go, go, completelý go,

cómpletely and perfectly go to enlighténment! $_/_$

C. Four Levels of Practice

Browsers –	come to class occasionally with no consistency
	and see NO transformation.
Students –	come to class every twelve hours; 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).

Meditation Techniques for Mind Control Three Durations of Practice

<u>*Twenty*</u> minutes of formal silent meditation</u> 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

<u>Sixty minutes of formal silent meditation</u> for Third Level Students – those who yearn to rapidly master Buddha's eight-fold path to the point of practicing it: spontaneously, habitually, easily and effectively. Meditation Techniques for Mind Control The PATH of Mastery

Unconscious Conscious Conscious Unconscious

Incompetence Incompetence Competence Competence

When have we mastered the Buddha's path?

PRACTICE:

spontaneously, habitually, easily, and effectively

When we practice his 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.

Meditation Techniques for Mind Control 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 <u>apprentice</u>.

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

and has demonstrated intellectual comprehension and emotional *evolution*.

A <u>Master</u> 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.

Yab Yum Iconography

THEIR beauty reminiscent of empathy, THEIR translucence reminiscent of letting-go,

THEIR nudity reminiscent of vulnerability, THEIR union reminiscent of HIS centeredness and HER spontaneity.

1. Distraction or Enhancement

Movies – active or passive Snacks – distracting or enhancing Notation – "*This*" and "**yes**!"

1. Tale of the Movie Concessions

It was 1971 and I was in first, or second grade. A class mate's mother had taken many of us to see "Willy Wonka and the Chocolate Factory" for his birthday.

My family did not often go to movies so this was very exciting for me.

Timid, and uncertain, and polite, I did what I was told, and gratefully accepted what I was offered.

I was offered hot buttered popcorn and what seemed like a huge vessel of Dr. Pepper, a soda I had heretofore never tasted.

So there I sat, in the darkened theater, with my class mates and several hundred strangers;

eating my popcorn, and sipping my Dr. Pepper, and all the while enjoying the movie, which I still remember, to this day.

Upon first consideration one could understandably assume that the movie could distract me...

from my snacking and sipping and thus undermine my enjoyment of them.

But I experienced the opposite to be true: that the movie enhanced my enjoyment of the popcorn and the soda...

and the popcorn and the soda enhanced my enjoyment of the movie.

And this could be very much like our practice of meditation...

where during our inhalation we silently, and mentally recite, *"Notice <u>this</u>…"*

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

while actually physically relaxing as best we can.

For just as I was able to observe the movie while snacking and sipping we can watch our mind while noticing and relaxing.

We could notice sensations, and flavors, and scents, and sounds, and sights...

as well as our emotions, and intentions, and reasonings, and recollections, and imaginings.

And we could notice all those things passively and non-conceptually.

And as we physically relax into each exhalation, *for that is what our bodies have evolved to do*,

all that we noticed as we breathed in could feel a little less graspable and a little easier to mentally release as we relax into our out breath.

And just as the snacking and the sipping did not undermine

my enjoyment of the movie but rather enhanced it...

likewise our silent and mental recitations of "Notice <u>this</u>…" and "**relaxing**!" in harmony with our breathing…

does NOT undermine our ability to watch the play of mind or relax into its non-graspable nature but rather facilitates it.

More than two millennia ago a Jewish carpenter is said to have explained...

that man was not made for the Sabbath, but Sabbath for man.

Likewise, I tell you that we do not sit in meditation that we might more efficiently recite "Notice *this*…" and "**relaxing**!"

but rather that we silently and mentally recite "Notice <u>this</u>..." and "**relaxing**!" that we might more efficiently meditate

so that our passive and non-conceptual observation of the play of mind

and our physical, and visceral, and mental relaxation into its non-graspable nature....

might be more easy, and effective, and transformative.

Recall Darth Bane's rule of two, wherein there must be a master to have power, and a student to crave it.

This is a form of elitism and manipulation.

And over the millennia many so-called spiritual teachers have used cryptic meditation instructions, and techniques...

to reinforce a rule-of-two-like elitism and coercion.

Some deliberately chose obfuscation and coercion because they embraced elitism and power, and prestige...

others chose the same obfuscation and coercion because they lacked the mental acuity to know any better.

But I am here to tell you that something does NOT have to be difficult to be effective.

I'm telling you the opposite. I'm telling you that something must be easy and intuitive....

if it is to be sustainable, no less effective.

But do not take my word for it; put it to the test.

Play with these techniques every morning and every evening that you, like Rey Skywalker...

might meditate like a Jedi.

Unraveling the Illusion of Control: Exploring Meditation

Neither: producer... Merely: audience member Buckle-up: and enjoy the ride

3. Parable of the Movie Patron

Let us revisit our friend the movie patron. He has purchased his ticket, and his snack, and his beverage,

and has taken his seat in the air conditioned comfort of the movie theater.

After a handful of trailers, how many? Just enough to make him forget what movie he came to see.

And after those trailers the movie begins. And whether it is adventure, or horror, or comedy, or drama

our friend the patron sits back and enjoys the ride as he knows he has little other choice.

For he does not confuse himself for the screenwriter, nor editor, nor director, nor producer and knows completely

that what occurs upon the screen is utterly out of his control.

So he nibbles his snack and sips his beverage and enjoys the show.

Likewise, when the wise sit down, cross-legged to meditate they know it is NOT their job to select

the sensations, or flavors, or scents, or sounds, or sights, or emotions, or intentions, or reasonings, or recollections, or imaginings that cartwheel across the metaphoric stage of their mind.

What then is their job? To notice: vulnerable, and passive, withOUT bothering to analyze or label and to physically relax that we might mentally let go.

And to do all this in harmony with the tightening tendencies of each inhalation and with the relaxing propensities of each exhalation.

For, in our very good fortune, that is how evolutionary biology selected for our bodies and minds to best operate.

And if we put this advice into action, every morning and every evening, then we could very much be like a child, with a video game: difficult, and frustrating, and seemingly impossible to prevail against;

who at long last receives the manufacturer's cheat-codes and is at last able to transform their time spent with the video game from an ordeal, into a delight. Meditation Techniques for Mind Control *Cultivating Harmony: the Synergy between Veganism and Meditation*

Physical ChallengesMental TurmoilDr. Michael GregerNutrition Facts dot Org

4. Whole-food Veganism's Physical Panacea

Buddhist tantra is the path of love and letting-go. Love is more than just a feeling.

Compassion is an intention that effects our choices, and our behaviors, and the ripples that we generate that, in turn, effect the world around us.

Choosing a cruelty-free diet is one of the easiest ways to diminish the suffering created by our consumer choices.

The benefits generated by embracing a whole-food vegan diet are not limited to non-human animals with whom we share this planet,

nor even this planet itself, the only place in the known universe that we are certain sustains life (for the time being).

The physical, and en-dro-crin-o-lo-gi-cal, and neurological, and psychological benefits that we could savor on a whole-food vegan diet have been observed in peer reviewed scientific journals.

In the parody song "White and Nerdy" Weird Al Yankovic sings of a fellow who "...does calculous just for fun...".

Which reminds me of Dr. Michael Greger, M.D. whose full time job is to analyze EVERY peer-reviewed, nutrition-oriented study published in English, every year.

This man is no ideologue, content to twist the facts in order to support his world view.

For his top priority is to discover the dietary interventions that could prevent disease, reverse disease, and increase quality of life as well as longevity.

And towards that end he uses meta analysis to follow the facts wherever they lead; like a contemporary, medical Sherlock Holmes...

if Sherlock was so geeky as to name his book after a Monty Python skit.

"How NOT to Die"

first explores the top fifteen causes of premature death in America, secondly shares a dozen things we could do to prevent and reverse these disorders,

and thirdly contains hundreds of citations to peer-reviewed studies.

This book is a virtual panacea of all medical disorders. It is available on Amazon dot com and the Buddha Joy Meditation School receives NO remuneration for your purchase of this life-saving book. Meditation Techniques for Mind Control The Essence of the Four Sets of Vows

Karma Chakme Rinpoche's Journey 1 Refuge 2 Monastic 3 Bodhisattva 4 Tantra

Prahe Vajra's

6. Essence of the Four Sets of Vows

Karma Chakme Rinpoche was a brave soul who received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik, the archetype of enlightened compassion, guiding him to begin the journey out of sectarianism and fundamentalism.

In his effort to transcend <u>sectarianism</u> he embraced the teachings and practices of both the Kagyu as well as Nyingma sects as best he could.

In his effort to transcend **fundamentalism** he strove to simplify Highest Yoga Tantra or Ut-ta-ra Tan-tra in Sanskrit, as well as essentialize the hundreds of Hinayana, Mahayana and Vajrayana vows.

Towards the latter: he taught that the essence of all the Refuge vows was to simply trust in the Bud-dha, Dhar-ma and Sang-ha, he taught that the essence of all the Pratimoksha vows of morality is NON-violence,

he taught that the essence of all the Bodhisattva vows of compassion was to share all our good karma with all beings,

and he taught that the essence of the Tantric Samaya of wisdom was to see ourselves as Chen-re-zik and see our teacher as Chen-re-zik's teacher, A-mi-ta-bha.

Many centuries later Lama: Jigme Gyatso received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik, guiding him to journey further out of sectarianism, fundamentalism, and patriarchy.

In terms of <u>sectarianism</u> he was led to explore the teachings and practices of each sect of Buddhism and in terms of transcending fundamentalism, which is one of patriarchy's symptoms,

he was taught further simplify the four sets of vows thusly: the essence of the Refuge vows is to simply **rely** upon the example of Buddha's life story, **apply** the instructions of the Dharma, Meditation Techniques for Mind Control and humbly **rely** upon the support offered by fellow Sangha members, (those who are striving to master the Buddha's teachings) as well as lovingly support Sangha members with our skill set as best we can;

the essence of the Pratimoksha vows of morality is still NON-violence which includes a whole-food, vegan diet which practices NON-violence toward the planet, NON-human animals, as well as our own lucidity and longevity;

the essence of the Bodhichitta vows of compassion is to blend our practice of the four bases of mindfulness with compassionate and loving intentions for each being of each world or each galaxy real or imagined;

the essence of the Tantric Samaya of wisdom is to enthusiastically apply our teacher's instructions and follow his example as best we can. Meditation Techniques for Mind Control *PTSD and Walking Meditation*

- 1 The Never-ending Traumatic Now,
- 2 Massaging our Hippocampus,
- 3 Walking around the Block (Dr. Paul Hartmann's "Walking your Blues Away"),
- 4 Tapping and Gazing

Meditation Techniques for Mind Control 8. Walking Meditation

After fifteen weeks of twice daily livestream practice you should have automatically memorized the 24 contemplations of Tantra's: mindfulness, compassion, insight, love, and letting-go.

Which should come in handy, as this week you could begin training in brisk, walking meditation.

Its simple, just perform the 24 contemplations you've already grown accustomed to while briskly walking through your neighborhood. This is especially useful during times of emotional upset or even PTSD episode.

Of course if you're so upset as to experience disorientation then please limit your walking course to just going around your block, that way you won't get lost, or walk into traffic.

Blending the 24 contemplation techniques you've already learned with brisk walking allows us to bilaterally stimulate our hippocampus and amygdala which aids in the processing of difficult events and emotions.

REMEMBER: upon this path

we do not practice rigid concentration which stimulates our sympathetic nervous system, but rather relaxed mindfulness which accesses our parasympathetic nervous system; the quick path to the light side, or eager youngling.

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Meditation Techniques for Mind Control Sky Gazing Meditation

- 1 Sky, 2 Horizon,
- 3 Earth,
- 4 Hallucinations

Meditation Techniques for Mind Control 9. Sky Gazing

In "Heart Treasure" the phrase "King of the sky" could remind us literally of the practice of sky-gazing,

where we perform the contemplation, compassion, and meditation that we are taught in the sixteen week series of meditation classes while gazing into the sky.

Any time of day we could gaze into the sky while meditating, but it could be especially poignant to gaze at the sun, doing so only during the first hour of sunrise, or the last hour of sunset.

In Sanskrit this practice is sometimes referred to as Surya Chaku.

Common sense prevails:

1 – remove your corrective lenses or contact lenses, gaze with the left eye for four breaths, then with the right eye for four breaths, alternating back and forth;

2 – only do this for as long as it feels comfortable, giving yourself permission to progress gradually such as adding seven seconds per day, or seven minutes, or more every day.

3 – relax the tissues of your face, especially around the eyes, allowing the eyelids to close somewhat, viewing the sun through one's eyelashes thus occasionally giving rise to the illusion of subtle rainbows encircling the sun;

4 – don't wander into traffic, for your vison will be dazzled after completing this exercise, thus while it is fine to practice this during <u>opening</u> verbal contemplation & compassion, as well as the silent meditation...

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

5 – I recommend the lion posture Simha asana, feet flat on earth or floor, resting one's tuchus upon one's calves, forearms resting upon knees.

Neither mysterious nor occult this practice could act as a subtle tonic to your body. $_\Lambda_$

1. Four Levels of Practice

- Browsers come to class intermittently and see NO transformation. Students – come to class consistently every morning AND every evening; they evolve.
- Yogis students who perform one-day retreats every quarter, month OR week, studying four times that day (i.e.: 5am, 9am, 1pm & 5pm), and practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).
- Monastics students who live as if on permanent retreat, studying four times every day (i.e.: 5am, 9am, 1pm & 5pm), and practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).

Three Durations of Practice

<u>*Twenty minutes of formal silent meditation</u>* for First Level Students – those who are seeking a "life lubricant"</u>

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

<u>Sixty minutes of formal silent meditation</u> for Third Level Students – those who yearn to rapidly master enlightenment's Blissful-mindfulness, Peaceful-insight and Spontaneous-compassion.

Zero to Sixty in Twelve Weeks

Doing anything for an hour without proper conditioning is a hardship that could lead to aversion.

The old adage is true, sure and steady could win the race.

1 st week	meditate for	5 minuets
2 nd week	meditate for	10 minuets
3 rd week	meditate for	15 minuets

approximately once every twelve hours, approximately once every twelve hours, approximately once every twelve hours,

4 th week meditate for	20 minuets	approximately once every twelve hours,
5 th week meditate for	25 minuets	approximately once every twelve hours,
6 th week meditate for	30 minuets	approximately once every twelve hours,
7 th week meditate for 8 th week meditate for 9 th week meditate for	35 minuets40 minuets45 minuets	approximately once every twelve hours, approximately once every twelve hours, approximately once every twelve hours,
10 th week meditate for	50 minuets	approximately once every twelve hours,
11 th week meditate for	55 minuets	approximately once every twelve hours,
12th week meditate for	60 minuets	approximately once every twelve hours,

Meditation Techniques for Mind Control
2. The PATH of Mastery

UnconsciousIncompetenceConsciousIncompetenceConsciousCompetenceUnconsciousCompetence

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



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

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



Meditation Techniques for Mind Control 3. The MEANS of Mastery

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

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

and has demonstrated intellectual comprehension and emotional *evolution*.

A <u>Master</u> 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.

Origin of Mindfulness Meditation

- •Palace
- •1st monastery
- •2nd monastery
- •forest austerities
- •forest balance

4. The Origin of Mindfulness Meditation

A tale is told of a north Indian prince of the Shakya clan who forsook his life of privilege and debauchery to become a homeless wandering monk;

and who studied with not one but two prominent teachers who taught him the path of deep concentration.

After time and effort each of these teachers were so impressed with he who some called Siddhartha but who called himself Gautama

that they proclaimed that he had mastered their teachings, had become their equals,

and invited him to share the leadership of their respective monastic communities.

However, each time Gautama politely refused explaining that he had still not found what he was looking for

(which of course sounds very much like a U2 lyric, doesn't it?).

Again choosing to leave (in this case a modicum) of prestige and comfort

Gautama retired to the forest where for the next five years he practiced austerities in the company of five ascetics

until at last he saw that enduring physical austerities was as ineffective at generating peace as was indulging in the debaucheries of the palace.

It was at that time that he discovered the middle way between all extremes.

It seems he applied that epiphany not only to his physical practices but to his spiritual ones as well

for from that point he no longer practiced concentration (arbitrarily setting the mind upon one object and shoving everything else away).

He saw that concentration was based in effort and in control and as such was unsustainable and so he chose to practice the opposite.

He forsook the path of controlling and embraced the path of allowing.

He allowed his body and mind to experience whatever they experienced without any modification or contrivance.

He relaxed into inhalation and found it ideal for perception.

He relaxed into his exhalation and found it ideal for release: spontaneous and uncontrived.

After years of squeezing tight his mind in concentration he was now relaxing it in vulnerable mindfulness

and as such his doors of perception swung open wide upon their hinges

flooding his body and mind with a wealth of information.

To keep from drowning in such a deluge he took to organizing all experience in terms of the four bases of mindfulness

which he often described of as phenomena (or circumstance), body, interpersonal-feelings, and mind.

Gautama also found it helpful to coordinate contemplations of compassion, love, and impermanence with these four bases of mindfulness

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and so he developed this system that slowly swings from active contemplation to passive meditation

like a pendulum's gentle motion within a grandfather clock.

This method proved so effective that in time people took to calling him the awakened one or Buddha.

6. How Long does the Journey Take?

Fundamentalism is a symptom of patriarchy it delights in self-aggrandizement and the disempowerment of its minions.

So it is not surprising when when fundamentalists insist that one must practice for eons to master the Buddha's path.

The only people who say that are those who know that their techniques are impotent, flaccid, worthless, and weak.

The Buddha never taught that one must practice for great oceans of time in order to accomplish mindfulness' true knowledge or wisdom's liberation.

To the contrary, he taught that one could master his path

of mindfulness, compassion, contemplation, love, and letting-go in as little as:

seven years... or seven quarters, or seven months,

or seven fortnights, or seven weeks, or even seven days.

When have we mastered the Buddha's techniques?

When we practice them: spontaneously, habitually, easily, and effectively.

So attend a livestream every morning and every evening: for five minuets per session the first week, and ten minutes per session the second week.

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

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

Make use of this opportunity of working with a live master by typing your questions in the chat window and applying his advice.

7. Eleven Benefits of Loving-kindness

In the Numerical Discourses of Buddha, Elevens – set 16 (or A-ngut-ta-ra Ni-ka-ya E-ka-da-sa Ni-pa-ta 16 if you prefer Pali) it is written that the Buddha enumerated eleven benefits to be had from the contemplation of loving-kindness.

The Buddha begins this discourse by explaining that training the mind in loving-kindness is integral to our liberation from the tyranny of craving and clinging.

He then explained how it is not sufficient to only contemplate loving-kindness rather it must be applied to our communication, behavior, and commerce.

He enumerated the benefits thusly:

- 1. sleeping in comfort,
- 2. awaking in comfort,
- 3. freedom from (the tyranny of) evil dreams,
- 4. being dear to humans,
- 5. being dear to non-humans,
- 6. being protected by the De-vas (gods and goddesses),
- 7. being safe from fire, poison, and sword (weapon),

- 8. one's mind easily meditates,
- 9. one's demeanor is serene,
- 10. one's death is peaceful, and
- 11. if one fails to accomplish enlightenment in THIS life one will take rebirth in a celestial realm where one will continue one's training in comfort.

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As a vegan feminist I am comfortable with either a literal or figurative interpretation of this discourse.

The skillful contemplation of both compassion and love have been of great benefit to me

and I hope they will a great boon to you as well.

8. The Hedonism of Dopamine and the Pettiness of our Oxytocin

Let us begin with a bit of context. In the "Failings of the World Discourse" (or Lo-ka-vi-pat-ti Sut-ta if you prefer Pali)

we learn, what my Tibetan teachers referred to as, the eight worldly concerns.

What are they? Are they random? Did the Buddha merely pull them out of dog's ear?

Just as Zacharias Jansen required a microscope to first see the minute entities dwelling in a drop of pond water

or Galileo Galilei needed a telescope to view the moons of Jupiter,

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likewise the eight worldly concerns are seen when we view the four bases of mindfulness through the two metaphoric lenses of dread and desire.

Let's take a closer look. In Tantra we often enumerate the four bases of mindfulness as circumstance, body, communication, and mind.

When we view circumstance and body through the lens of dread we see circumstantial loss and physical pain.

When we view circumstance and body, also known as lot and form,

through the lens of desire we see circumstantial wealth and physical pleasure (or bliss).

These dreads of scarcity and pain, as well as the desires for wealth and pleasure are the domain of our brainstem.

From the point of view of natural selection they were crucial to our evolutionary biology.

Animals that did not feel dread of scarcity and pain nor desire for abundance and pleasure

did not live long enough to pass on their genetic traits or even have the desire to reproduce.

If we wish to grow and evolve into happy, well-adjusted adults we must neither indulge our every impulse nor ignore and repress them.

The Buddha's solution is to use mindfulness to notice our impulses and then harness their raw energy through the contemplations

of compassion, love, and non-graspability as well as the meditation of awareness and acquiescence.

When we peer at communication and mind through the lens dread we see scorn and obscurity or shame.

In the context of desire we perceive praise and fame.

Scorn, shame, praise, and fame are the domain of our social midbrain.

Before we are quick to write them off as petty and trivial let us recall that our ancestors did not survive because in comparison to other animals

we were swift of foot, nor strong of limb, nor sharp of claw, nor long of fang.

On the contrary our survival was largely due to our big old brains and our propensity to cooperate.

Ancient humans who did care whether they received the support of their fellows or not usually did not live long enough to pass on that genetic trait.

Being esteemed and even favored by our fellows is a biological imperative and an evolutionary need.

However if left unchecked the hedonistic impulses of our survival brainstems and the petty drives of our social midbrains could make us neurotic and unfulfilled.

It is therefore imperative that we exercise the courage to vulnerably practice the mindfulness

that notices the cravings and clingings of our body and mind and also practice the contemplation that harnesses their energy to drive the engines of our compassion, love, and wisdom

as well as the meditation with which we are able to process our experience and release it in the most therapeutic manner.

In short it can be uncomfortable and down-right embarrassing to practice the vulnerable mindfulness

that notices our hedonistic, petty, and petulant impulses.

However our task upon the spiritual path is to neither ignore, indulge, excuse, deride, nor condemn them

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

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Concentration is Not Mindfulness

Yang Yin

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10. Concentration is NOT Mindfulness

The path yang is the path of fear, aggression, rigidity, and controlling tendencies.

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

Concentration is a function of yang a tool of patriarchy; it chooses its focus to the exclusion of all else.

Upon concentration's path there is NO room for spontaneity, nor relaxation, no less release.

A tragedy of our time is that so many self-professed teachers of mindfulness

are not really teaching mindfulness but are merely teaching concentration.

For whenever a teacher tells you "...and when you notice that your mind has wandered gently bring it back..."

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

Well what then IS mindfulness?

A function of yin, mindfulness vulnerably and passively notices whatever seems to pass through the sphere of its awareness

whether it is a sensation, or a flavor, or a scent, or a sound or a sight, or an emotion, or an intention, or a thought, or a memory, or a fantasy.

Centered, and spontaneous, and passive, and vulnerable mindfulness merely notices

withOUT analyzing, or labeling, of shoving some things away, or clutching tightly at other things.

Mindfulness notices and insight physically relaxes thus setting space to mentally release.

Evolutionary biology has selected for mindfulness to be wired into each inhalation and for the wisdom of letting-go to be wired into each exhalation.

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

for few things require as much courage as true vulnerability. $_\Lambda_$

Reconciliation Meditation

Like sitting next to a moving conveyor belt All that comes up is volunteering for reconciliation meditation

"Should" is Poison

Destructive Urges
Empathetic Motivation
Contemplation
Meditation _/_

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12. "Should" is Poison

A good hearted fellow asked for a contemplative solution to, what he felt, were the destructive urges

that he experienced when in public.

"I should do this." "I shouldn't do that."

"Should" is poison for it is the unctuous whisper of contrivance;

a dark legacy of our yang tendencies.

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

One of the many benefits of training in the Buddha's technique of passive meditation

is that we are able to notice even the most grotesque of impulses

without falling into the extremes of indulging them or repressing them (*which would undermine our mindfulness*).

For it is so much more liberating to find a way to release them: easy and sustainable.

As we breathe IN we could silently and mentally recite, "Notice this..."

and as we breathe OUT we could silently and mentally recite, "relaxing!"

After twelve or so breaths we could apply one of the Buddha's contemplations such as the following:

During the inhalation we could actively contemplate love by silently and mentally reciting: "Health bliss for all for FORMS..."

("FORMS" being just a monosyllabic synonym for "BODIES")

and during the exhalation we could active contemplate wisdom by silently and mentally reciting: "each felt, yet changing!"

After four repetitions or rounds we could return to the passive meditation:

"Notice this... relaxing!"

And back and forth we could swing from passive meditation to active contemplation and back again,

like the ponderous motion of the brass pendulum of a grandfather clock.

There are some who fear this technique to be too passive.

But I assure you that although impulses may easily dominate us when we are in a state of scatteredness or contrivance

each of us is neurologically incapable of indulging a destructive impulse from the place of centered spontaneity

that is the fringe benefit of practicing "Notice this... relaxing!" _/_

So-called Buddhist Pranayama

- •Ratios
- •Opposite of Buddha Nature
- •Rigid and Controlling
- •Spontaneous and Uncontrived

13. Buddha's Breathing Method

Spiritual technologies taught from the perspective of patriarchy are often about control;

controlling our circumstance, controlling our bodies, controlling our relationships, and controlling our minds.

And as such patriarchy is rather fond of techniques that contrive, and strain, and strive

to bend those circumstances, bodies, relationships, and minds to their will.

But the Buddha did not teach from the perspective of patriarchy, he taught from that of matriarchy.

Oh sure, he began his spiritual journey upon the path of patriarchy,

but having surmounted its summit he did not care much for where it had led him.

So he started from scratch upon matriarchy's path and rapidly earned the nick name by which he is known by us today.

Upon the path of matriarchy Gautama, who would someday be known as the Buddha,

surrendered all hopes of trying to control his circumstance, body, relationships, or mind.

And instead merely observed them and released them in the most wonderful way.

Recognizing that labeling, no less analyzing that which we perceive

is just another, more subtle form of control; Gautama released those as well.

Hindu breath control is some times called Prana Yama but it is not unique to the Indian sub-continent.

Wherever minions of patriarchy strive to control their circumstances, bodies, relationships, and minds you will find many who practice a form of breath control.

But the Buddha did NOT teach the techniques and trappings of patriarchy, he taught from the perspective of matriarchy and as such did NOT teach any breath control.

He did NOT teach folks to select the length, or depth, or rate of respiration but to merely notice it:

passively, vulnerably, and non-conceptually FREE from the habit of analysis and labeling.

He taught us to coordinate our contemplations and meditations with our breathing: spontaneous and uncontrived.

As one who has enthusiastically tread the Buddha's path for numerous decades I have observed how all bodies tense during inhalation and relax during exhalation;

and how, as such, inhalation is best suited for mindfulness while exhalation is ideal for letting-go.

The minions of patriarchy tend to be competitive, and ambitious.

They tend to elbow their way into to positions of leadership and be the most prolific of teachers.

And although the techniques they espouse are well known and widely practiced they are profoundly impotent.

And in their rigidity and in their stubbornness when they are confronted with the ineffectuality of their methods

these minions of fundamentalism turn to superstition

claiming that their techniques had previously worked in a golden age far off in a mythical and distant past

but will not work during these days of darkness when the quality of things and the lifespan, emotions, views, and experiences beings have so deeply degenerated.

These apologists of patriarchy bleat that their so called powerful techniques can NOT work in the absence of ceremony

although the Buddha taught that an hour's worth of mindfulness was far more effectual than a lifetime of ritual.

After a lifetime of study and practice I can assure you that patriarchy's path leads to a dead end

whereas this path of Vegan Feminism is the easy path to great peace. $_\Lambda_$

14. What is "Emptiness or Voidness"?

When reading books about Mahayana, or Tantric Buddhism the terms empty, emptiness, void, and voidness are bandied about quite abundantly.

However, upon closer reading you could find that little satisfactory explanation is offered and what is provided is either so shrouded in pseudo-intellectualism, or blind superstition

as to be less than worthless, and to actually undermine and distract one from the journey upon the Buddha's path: the way of letting go.

How has this happened to Buddhism? How has a significant chuck of the Buddha's teachings come to have been obfuscated by minions of fundamentalism: rigid, elitist, deceitful, or dull witted?

To answer that we'll have to step back for a bit of context. A tale is told that in the Buddha's first discourse he taught of four noble truths.

FIRST – there is stress.

There will often be circumstantial, physical, interpersonal, and mental stressors whose presence, absence, or loss could undermine our survival (no less reproduction) for those are the criteria of natural selection.

SECOND – although some causes of our stress could seem to be out of our control we have the unpleasant talent of taking whatever stress we've been handed and making it much worse:

for the intensity of the stress we endure is directly proportional to the intensity of primal drives of shoving and hating, reaching and craving, and clinging.

THIRD – the liberation Buddha offers is not freedom from the mere presence of stress but, rather, freedom from their tyranny over our choices, utterances, and deeds.

FOURTH – just as there are things that create and intensify stress likewise there are things that can undermine our stress, its causes and that which exacerbate them: the eight fold path.

This is the Buddha's eight-fold path, which is easier to think about in terms of contemplation, action, and meditation.

<u>Contemplation</u>'s first fold is the wisdom of letting-go, and it's second fold is compassion and love.

<u>Action</u>'s third, fourth, and fifth folds are merely compassion, love, and letting-go skillfully applied to our communication, behavior, and commerce.

<u>Meditation</u>'s sixth, seventh, and eighth folds are simply the enthusiasm we bring to the two fold process of mindful awareness as well as insightful relaxation and release.

Now that we've survived the overview let's return to the first noble truth: right-view's contemplation of the wisdom of letting-go.

Just as biology only makes sense in light of evolution likewise voidness or emptiness only make sense in the light of letting-go.

Let's return to the task of letting go and dig a little deeper.

Did the Buddha's method of letting-go consist of faith: blind, and grasping, and rigid? No, it did not.

Was the Buddha's method of letting-go comprised of pseudo-intellectual skullduggery? No, not even a little bit.

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

The conventional truth is mindfulness: vulnerable, passive, visceral, and random.

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

Let us take our bodies for example, and begin with a literal approach. As we breathe IN our body could FEEL permanent, independent, and rather solid.

However, as we physically relax into our exhalation this exact same body

could FEEL less permanent, and less independent, and less solid.

Now we could introduce a bit of simile. In fact as we relax into our exhalation our body could feel as if it was as non-graspable as a vast, empty void.

And now we wade yet deeper into the waters of figurative communication.

What could be an example of a vast, empty void? How about the illusion of an infinite azure sky, on a bright and beautiful cloudless morn

which although is tantalizing to the eyes can<u>not</u> be grasped by our hands?

Consider an umbrella on a rainy day.

When we return home we might give our wet umbrella a shake and then hang it from a hook, in the mud room that its moisture might better evaporate.

Once it has dried out we close it completely, and tightly so that the snaps on its storage ribbon may meet, and then we return it to the closet.

Likewise, having explored the experience of our body's non-graspability both from the literal perspective, as well as the figurative

we now convert the elaborate simile to the compact metaphor and wind-up with the concise yet cryptic statement our body is "felt yet void."

Lets contrast the use of literal statements, similes and metaphors.

We'll start with a literal statement: "John is tenacious." Then we'll convert it to a simile: "John is as tenacious as a dog with a bone;"

and then collapse it into a metaphor: "John is a dog with a bone."

Is John literally a dog? Does he prance about on all fours striving to sniff the butts of strangers?

Of course not, for such things are frowned upon in polite society.

Those of us stuck in the aggression, and rigidity of our under brain's amygdala have trouble with figures of speech and tend to view things literally

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

Those who've acclimated to the vulnerability and flexibility of their empathetic anterior cingulate gyrus have an easer time delineating between the literal and the figurative.

Thus, in this text I first introduce figurative statements as similes before easing folks into their metaphoric counterparts;

for it requires a very special degree of stupid to confuse a simile with a literal statement.

But why muck about with figurative speech at all if it is so prone to confuse the rigid and weak minded? Because figurative terminology is the language of the under-brain.

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

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

What, then, is the language of our under-brain? The five senses of sight, sound, sensation, flavor, scent, and the like.

Our under-brain evolved to perceive in terms of the five senses and in time came to recall and imagine through the lens of those five senses as well.

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

Sadly, as I've mentioned elsewhere the minions of patriarchy and fundamentalism: those who are enslaved by ambition, and greed, and aggression, and fear, and rigidity

are very good at elbowing their way into positions of power but very bad at comprehending, no less mastering, the teachings they claim to represent.

And so we have today's sorry state of affairs where greedy politicians ignore the counsel of scientists

and where religious leaders ignore the teachings of enlightened yogis.

Perhaps that is why Albert Einstein explained

"Great spirits

have always encountered violent opposition

from lesser minds." $_\Lambda_$

Bliss and Meditation

- •NOT pain
- •NOT an acquittal
- •Neither Chase nor Flee allow it to find you
- •Notice and Release $_/_$

16. What do we mean by "Bliss"?

In Buddhist tantra "Bliss" refers to any pleasant perception. Since human have evolved to seek pleasure, noticing bliss is effortless.

Take a moment to consider your favorite sexual favor to give, or receive, or share.

The same holds true for our more "G-rated" delights such as the sight of a sun set, the sound of a cat's purr,

the sensation of a foot rub, the flavor of a favorite fruit, or the scent of a flower.

By coordinating the silent, and mental recitation of "<u>*This*</u>... *ease*!" with our inhalation and exhalation we could easily bring hedonism into the paths of mindfulness and meditation. $_/_$

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.

May love and insight drive our veganism.

The love that yearns to minimize our participation in the exploitation of others;

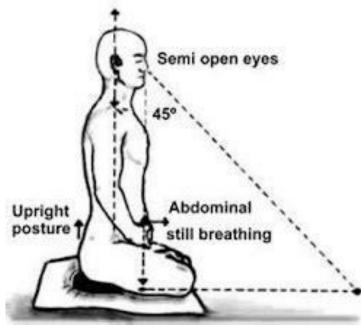
and the insight the seeks sustainability, both ecological and medical.

MEDITATE LIKE JEDI

Meditation Techniques for Mind Control Mindfulness & Meditation: Zen, Proto-zen, Ch'an, Dhyana, Mahamudra (or Great Seal), Ati (or Utmost) yoga, Dzogchen (or Great Completion Stage Tantra) and Trekcho (or Slice-through)

IV. Practice





Let's Demystify Soto Zen's (or Caodong Zong {Ts'ao Tung Tsung}) Figurative aphorism to "Just Sit" or to let "form and mind" "drop away" and Proto Tientai's Observation and Cessation by sitting nice and <u>tall</u> with each inhalation and physically **relaxing** with each exhalation

Meditation's *relaxing* exhalation

Mindfulness' perceptive inhalation

yes! This

1st collection of 16 sets of 16 rounds



Let's Demystify Awareness and Letting-go, Dhyana, Mahasandi, Great Completion Stage, Ati yoga, Sutra Mahamudra, Dzogchen, Trekcho, and Slice through. *As we inhale let's <u>Mindfully notice</u> the play of Mind as silently and mentally we recite the demonstrative pronoun this...* and as we exhale let's **Meditatively Relax** into Mind's NON-graspable nature as silently and mentally we recite the hyphenated verb relaxing.

Meditation's *relaxing* exhalation

Mindfulness' perceptive inhalation

yes! This

2nd collection of 16 sets of 16 rounds



Let us explore the iconography of Kuntuzangpo Yab Yum: their nudity reminds us of vulnerability, their beauty reminds us of empathy, their translucence reminds us of non-graspability, the stability with which he sits reminds of centeredness, and the abandon with which she sports reminds us of spontaneity. as we **relax** during our **exhalation**, all that we <u>noticed</u> during our previous <u>inhalation</u>, could now 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 is tantalizing to the eye is NON-graspable to the hand

Meditation's relaxing exhalation

Mindfulness' perceptive inhalation

yes! *This*

3rd collection of 16 sets of 16 rounds

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Meditation Techniques for Mind Control *RIGHT: view of Letting-go's First fold*

II. Heart (of Wisdom) Sutra

adapted and amplified from traditional sources by Lama: Jigme Gyatso



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Meditation Techniques for Mind Control introduction (*Ít is said that*) Quan Shi Yin Pu Sa (an archetype of enlightened compássion),

whíle moving in the deep peace of Perfect understánding,

shéd light on the five aggregates and found them equallý empty.

Áfter this realization, she (*made peace with*) áll pain.

Meditative exhalation:

<u>Mindful</u> inhalation:



Meditation Techniques for Mind Control 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.

Thé same is true with feeling, appraisal, impulse and awáreness.

Form...... body Feeling...... pleasure, pain, or nether (channel) Appraisal..... intensity (volume) Impulse...... primal drives (shoving, reaching, clinging) Awareness.... perception Meditation Techniques for Mind Control three dualities

"Lísten, Sha-ri-pu-tra, all phenomena are marked with emptíness;

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théy are neither produced nor destroyed, neither corrupted nor purified, neither increasing nor decréasing.

Relaxing exhalation:

Observant inhalation:



Meditation Techniques for Mind Control *five aggregates – second*

Thérefore, in emptiness there is no form, no feeling, no appráisal,

nó impulse, (*and*) no awareness (*that once perceived, can NOT be reléased*);

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Meditation Techniques for Mind Control Deconstructing the Three Circles of Experience What observe?

nó sensation, no flavor, no scent, no sound, no sight, no phenomena (that once perceived, can NOT be reléased);

Meditation Techniques for Mind Control How observe?

nó body, no tongue, no nose, no ears, no eyes, no mind (*that once perceived, can NOT be reléased*);

nó feeling, no tasting, no smelling, no hearing, no seeing, no noticing (that once perceived, can NOT be reléased);

That there sight... relaxing! That there sound... relaxing! Sensation... relaxing! Phenomena... relaxing! That flavor... relaxing! That there scent... relaxing! These here eyes... relaxing! These here ears... relaxing! This body... relaxing! This here mind... relaxing! This here tongue... relaxing! This here nose... relaxing! This seeing... relaxing! This hearing... relaxing! This feeling... relaxing! Noticing... relaxing! This tasting... relaxing! This smelling... relaxing! Meditation Techniques for Mind Control *interdependence*

nó interdependent origins and no extinction of them from confusion to aging and death (*that once perceived, can NOT be reléased*);

Confusion (competitiveness and clinging)
 Awareness (influenced by previous actions)
 Six Sources (body, tongue, nose, ears, eyes, mind)
 Feeling (pleasure, pain, or neither)
 Clinging
 Birth (consciousness leaving bardo & entering an ovum)

2 Action (influenced by competitiveness and clinging)

4 Name and Form (the five aggregates)

6 Contact (feeling, tasting, smelling, hearing, seeing, & thinking)

8 Craving (reaching)

10 Existence (Samsaric in nature)

12 Aging and Death (under the influence of the 1st link)

Meditation Techniques for Mind Control the four noble truths

nó stress, no exacerbation, no liberation, nó path;

nó understanding, no attainment (*that once perceived, can NOT be reléased*).

Meditation Techniques for Mind Control the fruit of training **'Bécause there is NO attainment**,

(that once perceived, can NOT be reléased)

thé Bo-dhi-sat-tva

(archetypes of enlightenment), suppórted

bý the Perfection of Understanding, find NO <u>obstacles</u> for their minds

(that once perceived, can NOT be reléased).

Háving NO obstacles

(that once perceived, can NOT be released), they transcend (the tyranny of) fear,

l**í**berating themselves forever from (*the tyranny of*) illusion and realizing perfect Nirv**á**na.

Áll Buddhas of the past, present, and future, thanks to this Perfect Understánding,

árrive at full, right, and universal Enlighténment.

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Meditation Techniques for Mind Control *mantra* **"Thérefore, one should know** that Perfect Understánding

ís (*like*) a great mantra,is (*like*) an unequalled mántra,

thé destroyer of all suffering, the incorruptiblé truth.

Á mantra of Praj-na-pa-ra-mi-ta's (*perfect understanding*) *could* therefore be próclaimed.

Thís is the mantra: "Ga-te Ga-te Pa-ra-ga-te Pa-ra-sam-ga-te Bod-hi Svwá-ha!

Compassion and the Three Marks of Reality

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Meditation Techniques for Mind Control

Active Contemplations Inspired by Bodhidharma's <u>Outline of Practice</u> as well as the Buddha's Compassion and the Three Marks of Reality

feel stressful? How could this

may I soothe! All beings' stress Page 237 of 464

NEVER last? How could this Page 238 of 464

NOT be me? How could this

C. Four Levels of Practice

Browsers –	come to class occasionally with no consistency
	and see NO transformation.
Students –	come to class every twelve hours; 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).

Meditation Techniques for Mind Control Three Durations of Practice

<u>*Twenty minutes of formal silent meditation</u>* for First Level Students – those who are seeking a "life lubricant"</u>

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 Buddha's eight-fold path to the point of practicing it: spontaneously, habitually, easily and effectively.

Meditation Techniques for Mind Control Zero to Sixty in Twelve Weeks

Attend a livestream (live or recorded) every morning and every evening:

5 minutes per session the <u>first</u> week, 10 minutes per session the <u>second</u> week, 15 minutes per session the <u>third</u> week,

20 minutes per session the <u>fourth</u> week,
25 minutes per session the <u>fifth</u> week,
30 minutes per session the <u>sixth</u> week,

35 minutes per session the <u>seventh</u> week,
40 minutes per session the <u>eighth</u> week,
45 minutes per session the <u>ninth</u> week,

50 minutes per session the <u>tenth</u> week,
55 minutes per session the <u>eleventh</u> week, &
60 minutes per session the <u>twelfth</u> week.

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Meditation Techniques for Mind Control D. The PATH of Mastery

UnconsciousIncompetenceConsciousIncompetenceConsciousCompetenceUnconsciousCompetence

When have we mastered the Buddha's path?

When we practice his 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. Meditation Techniques for Mind Control E. The MEANS of Mastery

10,000 hours minimum

16 weeks – apprenticeship

Apprentice + 5,000 hours study + 5,000 hours practice = Journeyman (8 hours daily for 3 ¹/₂ years MINIMUM) GOAL: intellectual comprehension & emotional evolution.

Journeyman + 5,000 hours study + 5,000 hours practice = Master (8 hours daily for 3 $\frac{1}{2}$ years MINIMUM) GOAL: intellectual & emotional mastery. _/_

Meditation Techniques for Mind Control 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 <u>apprentice</u>.

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

and has demonstrated intellectual comprehension and emotional *evolution*.

A <u>Master</u> 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.

Yab Yum Iconography

THEIR beauty reminiscent of empathy, THEIR translucence reminiscent of letting-go,

THEIR nudity reminiscent of vulnerability, THEIR union reminiscent of HIS centeredness and HER spontaneity.

1. The Juggling Aspect of Meditation

Snack + Beverage + Movie = Enhancement

Inhaling + Exhaling + Relaxing + Reciting = Meditation $_\Lambda$

1. Tale of the Movie Concessions

It was 1971 and I was in first, or second grade. A class mate's mother had taken many of us to see "Willy Wonka and the Chocolate Factory" for his birthday.

My family did not often go to movies so this was very exciting for me.

Timid, and uncertain, and polite, I did what I was told, and gratefully accepted what I was offered.

I was offered hot buttered popcorn and what seemed like a huge vessel of Dr. Pepper, a soda I had heretofore never tasted.

So there I sat, in the darkened theater, with my class mates and several hundred strangers;

eating my popcorn, and sipping my Dr. Pepper, and all the while enjoying the movie, which I still remember, to this day.

Upon first consideration one could understandably assume that the movie could distract me...

from my snacking and sipping and thus undermine my enjoyment of them.

But I experienced the opposite to be true: that the movie enhanced my enjoyment of the popcorn and the soda...

and the popcorn and the soda enhanced my enjoyment of the movie.

And this could be very much like our practice of meditation...

where during our inhalation we silently, and mentally recite, *"Notice <u>this</u>…"*

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

while actually physically relaxing as best we can.

For just as I was able to observe the movie while snacking and sipping we can watch our mind while noticing and relaxing.

We could notice sensations, and flavors, and scents, and sounds, and sights...

as well as our emotions, and intentions, and reasonings, and recollections, and imaginings.

And we could notice all those things passively and non-conceptually.

And as we physically relax into each exhalation, *for that is what our bodies have evolved to do*,

all that we noticed as we breathed in could feel a little less graspable and a little easier to mentally release as we relax into our out breath.

And just as the snacking and the sipping did not undermine

my enjoyment of the movie but rather enhanced it...

likewise our silent and mental recitations of "Notice <u>this</u>…" and "**relaxing**!" in harmony with our breathing…

does NOT undermine our ability to watch the play of mind or relax into its non-graspable nature but rather facilitates it.

More than two millennia ago a Jewish carpenter is said to have explained...

that man was not made for the Sabbath, but Sabbath for man.

Likewise, I tell you that we do not sit in meditation that we might more efficiently recite "Notice *this*…" and "**relaxing**!"

but rather that we silently and mentally recite "Notice <u>this</u>..." and "**relaxing**!" that we might more efficiently meditate

so that our passive and non-conceptual observation of the play of mind

and our physical, and visceral, and mental relaxation into its non-graspable nature....

might be more easy, and effective, and transformative.

Recall Darth Bane's rule of two, wherein there must be a master to have power, and a student to crave it.

This is a form of elitism and manipulation.

And over the millennia many so-called spiritual teachers have used cryptic meditation instructions, and techniques...

to reinforce a rule-of-two-like elitism and coercion.

Some deliberately chose obfuscation and coercion because they embraced elitism and power, and prestige...

others chose the same obfuscation and coercion because they lacked the mental acuity to know any better.

But I am here to tell you that something does NOT have to be difficult to be effective.

I'm telling you the opposite. I'm telling you that something must be easy and intuitive....

if it is to be sustainable, no less effective.

But do not take my word for it; put it to the test.

Play with these techniques every morning and every evening that you, like Rey Skywalker...

might meditate like a Jedi.

3. Parable of the Movie Patron

NOT: actor, director, writer, nor producer, BUT: audience member

NOT: select experience BUT: enjoy the ride _/_

3. Parable of the Movie Patron

Let us revisit our friend the movie patron. He has purchased his ticket, and his snack, and his beverage,

and has taken his seat in the air conditioned comfort of the movie theater.

After a handful of trailers, how many? Just enough to make him forget what movie he came to see.

And after those trailers the movie begins. And whether it is adventure, or horror, or comedy, or drama

our friend the patron sits back and enjoys the ride as he knows he has little other choice.

For he does not confuse himself for the screenwriter, nor editor, nor director, nor producer and knows completely

that what occurs upon the screen is utterly out of his control.

So he nibbles his snack and sips his beverage and enjoys the show.

Likewise, when the wise sit down, cross-legged to meditate they know it is NOT their job to select

the sensations, or flavors, or scents, or sounds, or sights, or emotions, or intentions, or reasonings, or recollections, or imaginings that cartwheel across the metaphoric stage of their mind.

What then is their job? To notice: vulnerable, and passive, withOUT bothering to analyze or label and to physically relax that we might mentally let go.

And to do all this in harmony with the tightening tendencies of each inhalation and with the relaxing propensities of each exhalation.

For, in our very good fortune, that is how evolutionary biology selected for our bodies and minds to best operate.

And if we put this advice into action, every morning and every evening, then we could very much be like a child, with a video game: difficult, and frustrating, and seemingly impossible to prevail against;

who at long last receives the manufacturer's cheat-codes and is at last able to transform their time spent with the video game from an ordeal, into a delight.

4. Whole-food Veganism's Physical Panacea

- Sitting is Rigorous
- 50% of the Eight-fold Path
- Ain't got NO place else to practice

Medical Ethical Ecological

4. Whole-food Veganism's Physical Panacea

Buddhist tantra is the path of love and letting-go. Love is more than just a feeling.

Compassion is an intention that effects our choices, and our behaviors, and the ripples that we generate that, in turn, effect the world around us.

Choosing a cruelty-free diet is one of the easiest ways to diminish the suffering created by our consumer choices.

The benefits generated by embracing a whole-food vegan diet are not limited to non-human animals with whom we share this planet,

nor even this planet itself, the only place in the known universe that we are certain sustains life (for the time being).

The physical, and en-dro-crin-o-lo-gi-cal, and neurological, and psychological benefits that we could savor on a whole-food vegan diet have been observed in peer reviewed scientific journals.

In the parody song "White and Nerdy" Weird Al Yankovic sings of a fellow who "...does calculous just for fun...".

Which reminds me of Dr. Michael Greger, M.D. whose full time job is to analyze EVERY peer-reviewed, nutrition-oriented study published in English, every year.

This man is no ideologue, content to twist the facts in order to support his world view.

For his top priority is to discover the dietary interventions that could prevent disease, reverse disease, and increase quality of life as well as longevity.

And towards that end he uses meta analysis to follow the facts wherever they lead; like a contemporary, medical Sherlock Holmes...

if Sherlock was so geeky as to name his book after a Monty Python skit.

"How NOT to Die"

first explores the top fifteen causes of premature death in America, secondly shares a dozen things we could do to prevent and reverse these disorders,

and thirdly contains hundreds of citations to peer-reviewed studies.

This book is a virtual panacea of all medical disorders. It is available on Amazon dot com and the Buddha Joy Meditation School receives NO remuneration for your purchase of this life-saving book.

6. Essence of the Four Sets of Vows

Source	Karma Chakme Rinpoche – adapted
Refuge	rely on Buddha's example, instructions, & students
Renunciation	NON-violence
Compassion	sharing the good vibes
Tantra	rely on teacher's example, instructions, and students
Ati yoga	Love' centered-spontaneity

6. Essence of the Four Sets of Vows

Karma Chakme Rinpoche was a brave soul who received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik, the archetype of enlightened compassion, guiding him to begin the journey out of sectarianism and fundamentalism.

In his effort to transcend <u>sectarianism</u> he embraced the teachings and practices of both the Kagyu as well as Nyingma sects as best he could.

In his effort to transcend **fundamentalism** he strove to simplify Highest Yoga Tantra or Ut-ta-ra Tan-tra in Sanskrit, as well as essentialize the hundreds of Hinayana, Mahayana and Vajrayana vows.

Towards the latter: he taught that the essence of all the Refuge vows was to simply trust in the Bud-dha, Dhar-ma and Sang-ha, he taught that the essence of all the Pratimoksha vows of morality is NON-violence,

he taught that the essence of all the Bodhisattva vows of compassion was to share all our good karma with all beings,

and he taught that the essence of the Tantric Samaya of wisdom was to see ourselves as Chen-re-zik and see our teacher as Chen-re-zik's teacher, A-mi-ta-bha.

Many centuries later Lama: Jigme Gyatso received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik, guiding him to journey further out of sectarianism, fundamentalism, and patriarchy.

In terms of <u>sectarianism</u> he was led to explore the teachings and practices of each sect of Buddhism and in terms of transcending fundamentalism, which is one of patriarchy's symptoms,

he was taught further simplify the four sets of vows thusly: the essence of the Refuge vows is to simply **rely** upon the example of Buddha's life story, **apply** the instructions of the Dharma, Meditation Techniques for Mind Control and humbly **rely** upon the support offered by fellow Sangha members, (those who are striving to master the Buddha's teachings) as well as lovingly support Sangha members with our skill set as best we can;

the essence of the Pratimoksha vows of morality is still NON-violence which includes a whole-food, vegan diet which practices NON-violence toward the planet, NON-human animals, as well as our own lucidity and longevity;

the essence of the Bodhichitta vows of compassion is to blend our practice of the four bases of mindfulness with compassionate and loving intentions for each being of each world or each galaxy real or imagined;

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

8. Walking Meditation

PTSD and CPTSD Dr. Thom Hartman Ph.D. Bi-lateral Stimulation of Hippocampus Walking Taping Gazing _/_

Meditation Techniques for Mind Control 8. Walking Meditation

After fifteen weeks of twice daily livestream practice you should have automatically memorized the 24 contemplations of Tantra's: mindfulness, compassion, insight, love, and letting-go.

Which should come in handy, as this week you could begin training in brisk, walking meditation.

Its simple, just perform the 24 contemplations you've already grown accustomed to while briskly walking through your neighborhood. This is especially useful during times of emotional upset or even PTSD episode.

Of course if you're so upset as to experience disorientation then please limit your walking course to just going around your block, that way you won't get lost, or walk into traffic.

Blending the 24 contemplation techniques you've already learned with brisk walking allows us to bilaterally stimulate our hippocampus and amygdala which aids in the processing of difficult events and emotions.

REMEMBER: upon this path

we do not practice rigid concentration which stimulates our sympathetic nervous system, but rather relaxed mindfulness which accesses our parasympathetic nervous system; the quick path to the light side, or eager youngling.

9. Sky Gazing

- •Mechanism: Meditating with Sky Gazing
- •Methodology: Exotic Postures verses Supine
- •Terms: Slice-through verses Leap-over
- •World view: Literal verses Figurative
- •Safety Protocols: Sky verses Sun Gazing

Meditation Techniques for Mind Control 9. Sky Gazing

In "Heart Treasure" the phrase "King of the sky" could remind us literally of the practice of sky-gazing,

where we perform the contemplation, compassion, and meditation that we are taught in the sixteen week series of meditation classes while gazing into the sky.

Any time of day we could gaze into the sky while meditating, but it could be especially poignant to gaze at the sun, doing so only during the first hour of sunrise, or the last hour of sunset.

In Sanskrit this practice is sometimes referred to as Surya Chaku.

Common sense prevails:

1 – remove your corrective lenses or contact lenses, gaze with the left eye for four breaths, then with the right eye for four breaths, alternating back and forth;

2 – only do this for as long as it feels comfortable, giving yourself permission to progress gradually such as adding seven seconds per day, or seven minutes, or more every day.

3 – relax the tissues of your face, especially around the eyes, allowing the eyelids to close somewhat, viewing the sun through one's eyelashes thus occasionally giving rise to the illusion of subtle rainbows encircling the sun;

4 – don't wander into traffic, for your vison will be dazzled after completing this exercise, thus while it is fine to practice this during <u>opening</u> verbal contemplation & compassion, as well as the silent meditation...

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

5 – I recommend the lion posture Simha asana, feet flat on earth or floor, resting one's tuchus upon one's calves, forearms resting upon knees.

Neither mysterious nor occult this practice could act as a subtle tonic to your body. $_\Lambda_$

Four Levels of Practice

- Browsers come to class intermittently and see NO transformation. Students – come to class consistently every morning AND every evening; they evolve.
- Yogis students who perform one-day retreats every quarter, month OR week, studying four times that day (i.e.: 5am, 9am, 1pm & 5pm), and practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).
- Monastics students who live as if on permanent retreat, studying four times every day (i.e.: 5am, 9am, 1pm & 5pm), and practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).

Three Durations of Practice

<u>*Twenty minutes of formal silent meditation</u>* for First Level Students – those who are seeking a "life lubricant"</u>

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

<u>Sixty minutes of formal silent meditation</u> for Third Level Students – those who yearn to rapidly master enlightenment's Blissful-mindfulness, Peaceful-insight and Spontaneous-compassion. Meditation Techniques for Mind Control
2. The PATH of Mastery

UnconsciousIncompetenceConsciousIncompetenceConsciousCompetenceUnconsciousCompetence

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



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

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



Meditation Techniques for Mind Control 3. The MEANS of Mastery

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

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

and has demonstrated intellectual comprehension and emotional *evolution*.

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

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

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

4. The Origin of Mindfulness Meditation

- •Gautama's Origin,
- •Start-overs,
- •Extremes (both physical and mental),
- •Sympathetic Nervous System,
- •Four Bases of Mindfulness,
- Meditation and Contemplation

4. The Origin of Mindfulness Meditation

A tale is told of a north Indian prince of the Shakya clan who forsook his life of privilege and debauchery to become a homeless wandering monk;

and who studied with not one but two prominent teachers who taught him the path of deep concentration.

After time and effort each of these teachers were so impressed with he who some called Siddhartha but who called himself Gautama

that they proclaimed that he had mastered their teachings, had become their equals,

and invited him to share the leadership of their respective monastic communities.

However, each time Gautama politely refused explaining that he had still not found what he was looking for

(which of course sounds very much like a U2 lyric, doesn't it?).

Again choosing to leave (in this case a modicum) of prestige and comfort

Gautama retired to the forest where for the next five years he practiced austerities in the company of five ascetics

until at last he saw that enduring physical austerities was as ineffective at generating peace as was indulging in the debaucheries of the palace.

It was at that time that he discovered the middle way between all extremes.

It seems he applied that epiphany not only to his physical practices but to his spiritual ones as well

for from that point he no longer practiced concentration (arbitrarily setting the mind upon one object and shoving everything else away).

He saw that concentration was based in effort and in control and as such was unsustainable and so he chose to practice the opposite.

He forsook the path of controlling and embraced the path of allowing.

He allowed his body and mind to experience whatever they experienced without any modification or contrivance.

He relaxed into inhalation and found it ideal for perception.

He relaxed into his exhalation and found it ideal for release: spontaneous and uncontrived.

After years of squeezing tight his mind in concentration he was now relaxing it in vulnerable mindfulness

and as such his doors of perception swung open wide upon their hinges

flooding his body and mind with a wealth of information.

To keep from drowning in such a deluge he took to organizing all experience in terms of the four bases of mindfulness

which he often described of as phenomena (or circumstance), body, interpersonal-feelings, and mind.

Gautama also found it helpful to coordinate contemplations of compassion, love, and impermanence with these four bases of mindfulness

and so he developed this system that slowly swings from active contemplation to passive meditation

like a pendulum's gentle motion within a grandfather clock.

This method proved so effective that in time people took to calling him the awakened one or Buddha.

6. Journey's Duration EXPLAINED

- •Twelve Competence
- •Sevens Mastery
- •Teacher Training (Two sets of ten thousand)
- •Patriarchy's Red Flag _/_

6. How Long does the Journey Take?

Fundamentalism is a symptom of patriarchy it delights in self-aggrandizement and the disempowerment of its minions.

So it is not surprising when when fundamentalists insist that one must practice for eons to master the Buddha's path.

The only people who say that are those who know that their techniques are impotent, flaccid, worthless, and weak.

The Buddha never taught that one must practice for great oceans of time in order to accomplish mindfulness' true knowledge or wisdom's liberation.

To the contrary, he taught that one could master his path

of mindfulness, compassion, contemplation, love, and letting-go in as little as:

seven years... or seven quarters, or seven months,

or seven fortnights, or seven weeks, or even seven days.

When have we mastered the Buddha's techniques?

When we practice them: spontaneously, habitually, easily, and effectively.

So attend a livestream every morning and every evening: for five minuets per session the first week, and ten minutes per session the second week.

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

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

Make use of this opportunity of working with a live master by typing your questions in the chat window and applying his advice.

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Meditation Techniques for Mind Control

7. Eleven Benefits of LOVING-KINDNESS

PERSPECTIVE: Eight-fold Path

GENERATION: Recitation, Mindfulness, and Meditation

SOURCE: Numerical Discourses of Buddha, Elevens – set 16 (A-ngut-ta-ra Ni-ka-ya E-ka-da-sa Ni-pa-ta 16)

ONEsleeping in comfort,TWOawaking in comfort,THREEfreedom from (the tyranny of) evil dreams,

FOUR being dear to humans,FIVE being dear to non-humans,

SIX being protected by the De-vas (gods and goddesses), SEVEN being safe from fire, poison, and sword (weapon),

EIGHT NINE TEN

one's mind easily meditates, one's demeanor is serene, one's death is peaceful, and

ELEVEN if one fails to accomplish enlightenment in THIS life one will take rebirth in a celestial realm (auspicious rebirth)

> where one will continue one's training in comfort.

7. Eleven Benefits of Loving-kindness

In the Numerical Discourses of Buddha, Elevens – set 16 (or A-ngut-ta-ra Ni-ka-ya E-ka-da-sa Ni-pa-ta 16 if you prefer Pali) it is written that the Buddha enumerated eleven benefits to be had from the contemplation of loving-kindness.

The Buddha begins this discourse by explaining that training the mind in loving-kindness is integral to our liberation from the tyranny of craving and clinging.

He then explained how it is not sufficient to only contemplate loving-kindness rather it must be applied to our communication, behavior, and commerce.

He enumerated the benefits thusly:

- 1. sleeping in comfort,
- 2. awaking in comfort,
- 3. freedom from (the tyranny of) evil dreams,
- 4. being dear to humans,
- 5. being dear to non-humans,
- 6. being protected by the De-vas (gods and goddesses),
- 7. being safe from fire, poison, and sword (weapon),

- 8. one's mind easily meditates,
- 9. one's demeanor is serene,
- 10. one's death is peaceful, and
- 11. if one fails to accomplish enlightenment in THIS life one will take rebirth in a celestial realm where one will continue one's training in comfort.

As a vegan feminist I am comfortable with either a literal or figurative interpretation of this discourse.

The skillful contemplation of both compassion and love have been of great benefit to me

and I hope they will a great boon to you as well.

8. The Hedonism of Dopamine and the Pettiness of our Oxytocin

Let us begin with a bit of context. In the "Failings of the World Discourse" (or Lo-ka-vi-pat-ti Sut-ta if you prefer Pali)

we learn, what my Tibetan teachers referred to as, the eight worldly concerns.

What are they? Are they random? Did the Buddha merely pull them out of dog's ear?

Just as Zacharias Jansen required a microscope to first see the minute entities dwelling in a drop of pond water

or Galileo Galilei needed a telescope to view the moons of Jupiter,

likewise the eight worldly concerns are seen when we view the four bases of mindfulness through the two metaphoric lenses of dread and desire.

Let's take a closer look. In Tantra we often enumerate the four bases of mindfulness as circumstance, body, communication, and mind.

When we view circumstance and body through the lens of dread we see circumstantial loss and physical pain.

When we view circumstance and body, also known as lot and form,

through the lens of desire we see circumstantial wealth and physical pleasure (or bliss).

These dreads of scarcity and pain, as well as the desires for wealth and pleasure are the domain of our brainstem.

From the point of view of natural selection they were crucial to our evolutionary biology.

Animals that did not feel dread of scarcity and pain nor desire for abundance and pleasure

did not live long enough to pass on their genetic traits or even have the desire to reproduce.

If we wish to grow and evolve into happy, well-adjusted adults we must neither indulge our every impulse nor ignore and repress them.

The Buddha's solution is to use mindfulness to notice our impulses and then harness their raw energy through the contemplations

of compassion, love, and non-graspability as well as the meditation of awareness and acquiescence.

When we peer at communication and mind through the lens dread we see scorn and obscurity or shame.

In the context of desire we perceive praise and fame.

Scorn, shame, praise, and fame are the domain of our social midbrain.

Before we are quick to write them off as petty and trivial let us recall that our ancestors did not survive because in comparison to other animals

we were swift of foot, nor strong of limb, nor sharp of claw, nor long of fang.

On the contrary our survival was largely due to our big old brains and our propensity to cooperate.

Ancient humans who did care whether they received the support of their fellows or not usually did not live long enough to pass on that genetic trait.

Being esteemed and even favored by our fellows is a biological imperative and an evolutionary need.

However if left unchecked the hedonistic impulses of our survival brainstems and the petty drives of our social midbrains could make us neurotic and unfulfilled.

It is therefore imperative that we exercise the courage to vulnerably practice the mindfulness

that notices the cravings and clingings of our body and mind and also practice the contemplation that harnesses their energy to drive the engines of our compassion, love, and wisdom

as well as the meditation with which we are able to process our experience and release it in the most therapeutic manner.

In short it can be uncomfortable and down-right embarrassing to practice the vulnerable mindfulness

that notices our hedonistic, petty, and petulant impulses.

However our task upon the spiritual path is to neither ignore, indulge, excuse, deride, nor condemn them

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

/

10. Concentration versus Mindfulness

- •Survival
- Disposition
- •Rigidity versus Flexibility
- •Contrivance versus Centered-spontaneity
- •Vulnerability $_/_$

10. Concentration is NOT Mindfulness

The path yang is the path of fear, aggression, rigidity, and controlling tendencies.

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

Concentration is a function of yang a tool of patriarchy; it chooses its focus to the exclusion of all else.

Upon concentration's path there is NO room for spontaneity, nor relaxation, no less release.

A tragedy of our time is that so many self-professed teachers of mindfulness

are not really teaching mindfulness but are merely teaching concentration.

For whenever a teacher tells you "...and when you notice that your mind has wandered gently bring it back..."

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

Well what then IS mindfulness?

A function of yin, mindfulness vulnerably and passively notices whatever seems to pass through the sphere of its awareness

whether it is a sensation, or a flavor, or a scent, or a sound or a sight, or an emotion, or an intention, or a thought, or a memory, or a fantasy.

Centered, and spontaneous, and passive, and vulnerable mindfulness merely notices

withOUT analyzing, or labeling, of shoving some things away, or clutching tightly at other things.

Mindfulness notices and insight physically relaxes thus setting space to mentally release.

Evolutionary biology has selected for mindfulness to be wired into each inhalation and for the wisdom of letting-go to be wired into each exhalation.

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

for few things require as much courage as true vulnerability. $_\Lambda_$

12. Poisonous "Should" EXPLAINED

The Witches Brew of Contrivance and Guilt ANTIDOTE: Love's Centered Spontaneity Pain versus Pleasure

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Meditation Techniques for Mind Control

12. "Should" is Poison

A good hearted fellow asked for a contemplative solution to, what he felt, were the destructive urges

that he experienced when in public.

"I should do this." "I shouldn't do that."

"Should" is poison for it is the unctuous whisper of contrivance;

a dark legacy of our yang tendencies.

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

One of the many benefits of training in the Buddha's technique of passive meditation

is that we are able to notice even the most grotesque of impulses

without falling into the extremes of indulging them or repressing them (*which would undermine our mindfulness*).

For it is so much more liberating to find a way to release them: easy and sustainable.

As we breathe IN we could silently and mentally recite, "Notice this..."

and as we breathe OUT we could silently and mentally recite, "relaxing!"

After twelve or so breaths we could apply one of the Buddha's contemplations such as the following:

During the inhalation we could actively contemplate love by silently and mentally reciting: "Health bliss for all for FORMS..."

("FORMS" being just a monosyllabic synonym for "BODIES")

and during the exhalation we could active contemplate wisdom by silently and mentally reciting: "each felt, yet changing!"

After four repetitions or rounds we could return to the passive meditation:

"Notice this... relaxing!"

And back and forth we could swing from passive meditation to active contemplation and back again,

like the ponderous motion of the brass pendulum of a grandfather clock.

There are some who fear this technique to be too passive.

But I assure you that although impulses may easily dominate us when we are in a state of scatteredness or contrivance

each of us is neurologically incapable of indulging a destructive impulse from the place of centered spontaneity

that is the fringe benefit of practicing "Notice this... relaxing!" _/_

13. Buddha's Breathing Method

Contrived Ratios of Pranayama Spontaneous Effortless Breathing Neuroscience Informed Intention

13. Buddha's Breathing Method

Spiritual technologies taught from the perspective of patriarchy are often about control;

controlling our circumstance, controlling our bodies, controlling our relationships, and controlling our minds.

And as such patriarchy is rather fond of techniques that contrive, and strain, and strive

to bend those circumstances, bodies, relationships, and minds to their will.

But the Buddha did not teach from the perspective of patriarchy, he taught from that of matriarchy.

Oh sure, he began his spiritual journey upon the path of patriarchy,

but having surmounted its summit he did not care much for where it had led him.

So he started from scratch upon matriarchy's path and rapidly earned the nick name by which he is known by us today.

Upon the path of matriarchy Gautama, who would someday be known as the Buddha,

surrendered all hopes of trying to control his circumstance, body, relationships, or mind.

And instead merely observed them and released them in the most wonderful way.

Recognizing that labeling, no less analyzing that which we perceive

is just another, more subtle form of control; Gautama released those as well.

Hindu breath control is some times called Prana Yama but it is not unique to the Indian sub-continent.

Wherever minions of patriarchy strive to control their circumstances, bodies, relationships, and minds you will find many who practice a form of breath control.

But the Buddha did NOT teach the techniques and trappings of patriarchy, he taught from the perspective of matriarchy and as such did NOT teach any breath control.

He did NOT teach folks to select the length, or depth, or rate of respiration but to merely notice it:

passively, vulnerably, and non-conceptually FREE from the habit of analysis and labeling.

He taught us to coordinate our contemplations and meditations with our breathing: spontaneous and uncontrived.

As one who has enthusiastically tread the Buddha's path for numerous decades I have observed how all bodies tense during inhalation and relax during exhalation;

and how, as such, inhalation is best suited for mindfulness while exhalation is ideal for letting-go.

The minions of patriarchy tend to be competitive, and ambitious.

They tend to elbow their way into to positions of leadership and be the most prolific of teachers.

And although the techniques they espouse are well known and widely practiced they are profoundly impotent.

And in their rigidity and in their stubbornness when they are confronted with the ineffectuality of their methods

these minions of fundamentalism turn to superstition

claiming that their techniques had previously worked in a golden age far off in a mythical and distant past

but will not work during these days of darkness when the quality of things and the lifespan, emotions, views, and experiences beings have so deeply degenerated.

These apologists of patriarchy bleat that their so called powerful techniques can NOT work in the absence of ceremony

although the Buddha taught that an hour's worth of mindfulness was far more effectual than a lifetime of ritual.

After a lifetime of study and practice I can assure you that patriarchy's path leads to a dead end

whereas this path of Vegan Feminism is the easy path to great peace. $_\Lambda_$

14. What is "Emptiness or Voidness"?

Letting go as if •NOT me •Unborn •vast, empty void Real world example

14. What is "Emptiness or Voidness"?

When reading books about Mahayana, or Tantric Buddhism the terms empty, emptiness, void, and voidness are bandied about quite abundantly.

However, upon closer reading you could find that little satisfactory explanation is offered and what is provided is either so shrouded in pseudo-intellectualism, or blind superstition

as to be less than worthless, and to actually undermine and distract one from the journey upon the Buddha's path: the way of letting go.

How has this happened to Buddhism? How has a significant chuck of the Buddha's teachings come to have been obfuscated by minions of fundamentalism: rigid, elitist, deceitful, or dull witted?

To answer that we'll have to step back for a bit of context. A tale is told that in the Buddha's first discourse he taught of four noble truths.

FIRST – there is stress.

There will often be circumstantial, physical, interpersonal, and mental stressors whose presence, absence, or loss could undermine our survival (no less reproduction) for those are the criteria of natural selection.

SECOND – although some causes of our stress could seem to be out of our control we have the unpleasant talent of taking whatever stress we've been handed and making it much worse:

for the intensity of the stress we endure is directly proportional to the intensity of primal drives of shoving and hating, reaching and craving, and clinging.

THIRD – the liberation Buddha offers is not freedom from the mere presence of stress but, rather, freedom from their tyranny over our choices, utterances, and deeds.

FOURTH – just as there are things that create and intensify stress likewise there are things that can undermine our stress, its causes and that which exacerbate them: the eight fold path.

This is the Buddha's eight-fold path, which is easier to think about in terms of contemplation, action, and meditation.

<u>Contemplation</u>'s first fold is the wisdom of letting-go, and it's second fold is compassion and love.

<u>Action</u>'s third, fourth, and fifth folds are merely compassion, love, and letting-go skillfully applied to our communication, behavior, and commerce.

<u>Meditation</u>'s sixth, seventh, and eighth folds are simply the enthusiasm we bring to the two fold process of mindful awareness as well as insightful relaxation and release.

Now that we've survived the overview let's return to the first noble truth: right-view's contemplation of the wisdom of letting-go.

Just as biology only makes sense in light of evolution likewise voidness or emptiness only make sense in the light of letting-go.

Let's return to the task of letting go and dig a little deeper.

Did the Buddha's method of letting-go consist of faith: blind, and grasping, and rigid? No, it did not.

Was the Buddha's method of letting-go comprised of pseudo-intellectual skullduggery? No, not even a little bit.

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

The conventional truth is mindfulness: vulnerable, passive, visceral, and random.

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

Let us take our bodies for example, and begin with a literal approach. As we breathe IN our body could FEEL permanent, independent, and rather solid.

However, as we physically relax into our exhalation this exact same body

could FEEL less permanent, and less independent, and less solid.

Now we could introduce a bit of simile. In fact as we relax into our exhalation our body could feel as if it was as non-graspable as a vast, empty void.

And now we wade yet deeper into the waters of figurative communication.

What could be an example of a vast, empty void? How about the illusion of an infinite azure sky, on a bright and beautiful cloudless morn

which although is tantalizing to the eyes can<u>not</u> be grasped by our hands?

Consider an umbrella on a rainy day.

When we return home we might give our wet umbrella a shake and then hang it from a hook, in the mud room that its moisture might better evaporate.

Once it has dried out we close it completely, and tightly so that the snaps on its storage ribbon may meet, and then we return it to the closet.

Likewise, having explored the experience of our body's non-graspability both from the literal perspective, as well as the figurative

we now convert the elaborate simile to the compact metaphor and wind-up with the concise yet cryptic statement our body is "felt yet void."

Lets contrast the use of literal statements, similes and metaphors.

We'll start with a literal statement: "John is tenacious." Then we'll convert it to a simile: "John is as tenacious as a dog with a bone;"

and then collapse it into a metaphor: "John is a dog with a bone."

Is John literally a dog? Does he prance about on all fours striving to sniff the butts of strangers?

Of course not, for such things are frowned upon in polite society.

Those of us stuck in the aggression, and rigidity of our under brain's amygdala have trouble with figures of speech and tend to view things literally

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

Those who've acclimated to the vulnerability and flexibility of their empathetic anterior cingulate gyrus have an easer time delineating between the literal and the figurative.

Thus, in this text I first introduce figurative statements as similes before easing folks into their metaphoric counterparts;

for it requires a very special degree of stupid to confuse a simile with a literal statement.

But why muck about with figurative speech at all if it is so prone to confuse the rigid and weak minded? Because figurative terminology is the language of the under-brain.

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

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

What, then, is the language of our under-brain? The five senses of sight, sound, sensation, flavor, scent, and the like.

Our under-brain evolved to perceive in terms of the five senses and in time came to recall and imagine through the lens of those five senses as well.

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

Sadly, as I've mentioned elsewhere the minions of patriarchy and fundamentalism: those who are enslaved by ambition, and greed, and aggression, and fear, and rigidity

are very good at elbowing their way into positions of power but very bad at comprehending, no less mastering, the teachings they claim to represent.

And so we have today's sorry state of affairs where greedy politicians ignore the counsel of scientists

and where religious leaders ignore the teachings of enlightened yogis.

Perhaps that is why Albert Einstein explained

"Great spirits

have always encountered violent opposition

from lesser minds." $_\Lambda_$

16. What do we mean by "Bliss"?

NOT stress Reward systems - Dopamine - Oxytocin Road Signs or Trap _/_

16. What do we mean by "Bliss"?

In Buddhist tantra "Bliss" refers to any pleasant perception. Since human have evolved to seek pleasure, noticing bliss is effortless.

Take a moment to consider your favorite sexual favor to give, or receive, or share.

The same holds true for our more "G-rated" delights such as the sight of a sun set, the sound of a cat's purr,

the sensation of a foot rub, the flavor of a favorite fruit, or the scent of a flower.

By coordinating the silent, and mental recitation of "<u>*This*</u>... *ease*!" with our inhalation and exhalation we could easily bring hedonism into the paths of mindfulness and meditation. $_/_$

Translators, Scholars, and Yogis

Translators – words

Scholars Yogis Goals

- grammar and comparisons
- application and goals
- not ALL created equal

Impulses are Like Ninjas

NINJAS rely on ambush
Mindfulness FIRST line of defense
Meditation Lincoln's strategy: (*eradicate enemies by making them my friends*)

Buddha Nature

- Opposite of Demon (or Yang) Nature,
- Enlightened Potential
- •Wet Ware
 - 1 Sympathetic nervous system,
 - 2 Parasympathetic nervous system, and
 - 3 Anterior cingulate gyrus

Meditation Healing

- •Owner of sick cat asked for help.
- •Scolded and derided.
- •How to help without falling into duality?
- •Lay hands and meditate.
- •Practice vulnerability and release.

Starting Meditation with ADHD

- Dispelling Misinformation (the 80/20 rule)
- Concentration is NOT Mindfulness
- •Harnessing the Autonomic Nervous System
- Progressing from 0 60 minuets in 12 weeks

Is the Ultimate Goal of Buddhism to Abide in Your Unborn Nature?

•Four Noble Truths

- •Eight Fold Path
- •Nargarjuna's Two Truths
- •Liberation
- •Enlightenment _/_

Meditation Techniques for Mind Control The Mysteries of Enlightenment - Is It Forever or Can You Lose It?

Buddha's Eight-fold Path Liberation Enlightenment EMOTIONS: indictment or acquittal _/_

Meditation Techniques for Mind Control The Surprising Link Between Mindfulness, Personal Magnetism, and Sensuality

Antidote to Neurosis The Promise of Authenticity Know thy Self _/_

Meditation Techniques for Mind Control When we experience sadness due to unfulfilled expectations, what strategies can we employ to observe this feeling and help it fade away?

EMOTIONS neither good nor bad REASONS a pseudo-intellectual distraction PROFIT by allowing them to fuel the process

Meditation Techniques for Mind Control The Hidden Truth: Psychedelic Ego Death vs Buddhist Emptiness

SELFLESNESS: literal or figurative? PSYCHEDELIC: permanent or temporary? NARGARJUNA's two truths _/_

Meditation Techniques for Mind Control If this reality, sense of self, physical/mental perceptions, degrees of separation and everything within it is all an "illusion" then what's the point of existing/experiencing it?

ILLUSION: literal or figurative LIVE's MEANING: love's centered flow CULTIVATION: autonomic nervous system

Meditation Techniques for Mind Control Can I practice both Buddhism and Taoism?

You're not the boss of me now... FEAR-oriented NO LOVE-oriented YES Going with the Flow and Cultivating the Flow. _/__

Meditation Techniques for Mind Control Mastering Emotional Resilience to Conquer Negative Feelings Rapidly

OVERVIEW: intention then method INTENTION: not enemies or indictments METHOD: autonomic nervous system

Meditation Techniques for Mind Control

Preventing Creepy Meditative Experiences

MINDFULNESS fatigue FATIGUE fear POSTURE supine versus sitting DURATION (NOT 5-6 hours) 5 to 60 in 12

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Meditation Techniques for Mind Control Finding Inner Peace in Times of Chaos: A Guided Journey

NOT an Indictment PHYSICAL MENTAL NEUROLOGICAL BENEFITS _/_

Meditation Techniques for Mind Control Embrace the Beauty of Existence by Experiencing the Magic of Meditation

Vulnerability's Power Freedom from Neurosis The Folly of Renunciation Entering the Flow

Meditation Techniques for Mind Control Discover the Zen Meditation secrets to inner peace

- Renzi contemplation
- Soto meditation
- Jing sitting and relaxing
- Chi breathing
- Shen noticing and releasing
- Liberation practice
- Enlightenment mastery

/

Meditation Techniques for Mind Control Unleash the power of mindfulness with these Meditation Tips

- Short but sweet (5 min every 12 hours)
- •5 to 60 (in 12 weeks)
- FEAR's controlling tendencies
- LOVE'S centered spontaneity
- $\bullet EFFORTLESSNESS \ \ of the Autonomic$

Meditation Techniques for Mind Control Unveiling the Hidden Dangers of an Academic Approach to Meditation

Einstein's Quip Fruit of a Poisoned Tree Fearful Yang versus Loving Yin Buddha Promised an Easy Path Less Intellectual and More Visceral

Meditation Techniques for Mind Control From Turmoil to Tranquility by Transcending Hope and Fear with Meditation

Fundamental Duality Four Noble Truths Mindfulness Perceives Duality Meditation Transcends Duality _/_ Meditation Techniques for Mind Control Escape Stress and Find Serenity Through Meditation Sitting Noticing Relaxing Practice Mastery Meditation Techniques for Mind Control How the Pursuit of Experiences Leads NOT to the Mastery of Meditation

Elitism versus Egalitarianism Quick and Easy Effort versus Ease The Actual Method

Meditation Techniques for Mind Control Meditation for Anxiety with Tips to help you get started

Lifestyle Choices More Physical than Psychological Yin and Yang Prevention is the Best Cure Rocket Fuel

Meditation Techniques for Mind Control Unlock Your Mind's Potential - Clear Thinking through Meditation

Duality Fuels Turmoil Meditation Fuels NON-duality Vulnerability Fuels Mindfulness Clarity Fuels Centered Spontaneity Flow State Fuels Manifesting

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Sitting Concentration versus Mindfulness Letting-go Liberation defined Enlightenment defined

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Sympathetic Nervous System Parasympathetic Nervous System Amygdala Anterior Cingulate Gyrus

Meditation Techniques for Mind Control Non-violence vs. Self-defense - The Ultimate Moral Conundrum Revealed

Rigidity versus Flexibility Controlling versus Laid-back Contrivance versus Centered-spontaneity Cultivation of Centered-spontaneity Test of Centered-spontaneity Meditation Techniques for Mind Control Discover the Secrets of Grounding the Body through Meditation Parable of the Fraud Hunter Folly of Breathing-concentration Body-awareness Body-release Body-release Body-bliss Meditation Techniques for Mind Control Breaking Free - Transcend Limiting Labels Now Yang Oppresses by Confusing Samsara and Nirvana are One? Nargarjuna Both Wings Needed for Flight Power in Vulnerability Meditation Techniques for Mind Control Boost Your Clarity with Guided Meditation Sessions

Indictment Unmet Needs Buddha's 12 Meditations & 4 Contemplations Emotional Poise Creative Resourcefulness Tonight's Guided Meditation

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Everybody Plays the Fool Purification is Not Required Poisons and Wisdoms Vulnerability Release Meditation Techniques for Mind Control Master the Art of Breathing Meditation - Avoid these Mistakes Concentration is Not Mindfulness Rigid Concentration's Anxiety Spontaneous Mindfulness' Freedom Just a Metronome Meditation Techniques for Mind Control Powerful tips for Managing Brainstorms Occurring during Meditation

Yang's Controlling Tendencies Jot it Down or Type it Up Man was Not Made for the Sabbath Exciting Adventure Love's Centered-spontaneity

Meditation Techniques for Mind Control Avoid This Common Mistake - Why Manifesting Hampers Peace Fundamental Duality Exacerbates Stress Liberation Mindfulness Meditation Meditation Techniques for Mind Control *Revitalizing Your Spirit - Meditative Healing for Despondence*

Not a Panacea Psychiatry The Cries of Unmet Needs Impeccable Posture Energy, Joy, and the 7 Factors

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Meditation Techniques for Mind Control Unlock the True Essence of Meditation through Experience

Examples of the Indescribable Meditation Instructions Meditation Results Notice Release

Meditation Techniques for Mind Control Breaking Free from Authoritarianism - the Liberating Side of Meditation

Sith Drawn to Positions of Power Controlling and Elitist Disempowering No Permission Required Notice and Release

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Meditation Techniques for Mind Control Debunk the Myth that Thoughts are the Enemy of Meditation

Lies of Patriarchy Impotence of Mind Blanking Grist for the Mill Noticing and Releasing

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Hypocrisy (emotion versus intention) We can Run Out Work Out their Own Karma Forced Meditation Techniques for Mind Control Discover the Key to Finding your Ideal Meditation Teacher

Dalai Lama – his own sect Dalai Lama – annoyance Instruction Application Analysis Meditation Techniques for Mind Control Defend your Mind to Meditate Free from Demonic Influence

> What is a Demon Constantine Neuroscience Belief FREE Emotion PROOF

Meditation Techniques for Mind Control Supercharge your Productivity by Unlocking the Flow State with Meditation

Shattering the Myth of Focus The Superiority of Going with the Flow Generating Centered-spontaneity The Neuroscience of Meditation

Depersonalization Disorder - the Consequence of Negligent Meditation Instruction Tsongkhapa's Vest Newbie Freak-out Nargarjuna's Remedy Neuroscientific Perspective _/_

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 Unveil the Dark Side of Manifesting and How it is Making You a Nervous Wreck

 Push and Pull

 Exacerbation of Stress

 Yin and Yang

 Becoming Laid Back

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Meditation Techniques for Mind Control Let's Achieve Mental Clarity by Learning How to Meditate Quiet Place Consistent Time Incremental Duration Method _/_ Meditation Techniques for Mind Control Let's Experience Profound Serenity with Emptiness Meditation Techniques Don't Believe Elitist Lies Buddha's Schedule Confusing the Figurative for the Literal HOW to Actually Do It Meditation Techniques for Mind Control Let's Practice a Powerful Peace Mantra for Palestine & Israel Heart Breaking Current Events Mantra's Meaning Harness the Power of Compassion Side Stepping Neurosis _/__ Meditation Techniques for Mind Control Let's Escape Hatred during Fascism's Return Fascism is Returning Absurdity of Hating our Way out of Hate Meditation's Method NON-duality's Refinement

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> Stress Exacerbation Liberation Means Mastery _/_

Meditation Techniques for Mind Control

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.

Meditation Techniques for Mind Control

May love and insight drive our veganism.

The love that yearns to minimize our participation in the exploitation of others;

and the insight the seeks sustainability, both ecological and medical.

MEDITATE LIKE JEDI

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