The Buddha's Forgotten Yogas of Love & Letting-go

16th Lesson Text

Smart Phone Edition

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2020-a09-21a

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B. Recommended Reading

Lesson		Lesson	
1st	Homework	9th	The Fall of Emperor Palpatine
2nd	Eleven Benefits of Love	10th	Metaphorically Playing Victim
3rd	Anapanasati Sutta	11th	If we are short of temper what...
4th	Class Etiquette	12th	When Religion Opposes…
5th	What was the Buddha?	13th	Fear in the Time of Covid 19
6th	Why do we Meditate?	14th	Master Windu's Glare
7th	What is the "Unborn"?	15th	Count Dooku's Taunts
8th	Why "THE buddha"?	16th	Making Wise Decisions

II. Love Meditations

A. Classic Loving-kindness Meditation

(or Metta Bhavana if you prefer Pali)

1. Circumstantial Love

IN-breath: *Safety for…*

OUT-breath: *one quarter!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Safety for…*

OUT-breath: *two quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Safety for…*

OUT-breath: *three quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Safety for…*

OUT-breath: *all quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

2. Physical Love

IN-breath: *Great health for…*

OUT-breath: *one quarter!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great health for…*

OUT-breath: *two quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great health for…*

OUT-breath: *three quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great health for…*

OUT-breath: *all quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

3. Interpersonal Love

IN-breath: *Great peace for…*

OUT-breath: *one quarter!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great peace for…*

OUT-breath: *two quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great peace for…*

OUT-breath: *three quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great peace for…*

OUT-breath: *all quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

4. Mental Love

IN-breath: *Great joy for…*

OUT-breath: *one quarter!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great joy for…*

OUT-breath: *two quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great joy for…*

OUT-breath: *three quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Great joy for…*

OUT-breath: *all quarters!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

B. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and
RELAXING into its Release

{*Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen*}

Watching the Play of Mind

<u>Observant</u> inhalation: *Notice this…* *{This…*

***Relaxing** exhalation:* *relaxing!* *yes!}* *one set of sixteen breaths*

*slide left thumb over tip of left <u>little</u> finger until it comes to rest upon the **higher knuckle***
count the four breaths upon the right: little, ring, middle, and index finger's:
lower, middle, and higher sets of creases, as well as their tips.

C. Loving-kindness for Insomnia

(or Metta Bhavana if you prefer Pali)

1. Circumstantial Love

IN-breath: *Safe for some…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Safe for half…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Safe for most…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Safe for all…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **lower** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

2. Physical Love

IN-breath: *Health for some…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Health for half…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Health for most…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Health for all…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **middle** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

3. Interpersonal Love

IN-breath: *Peace for some…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Peace for half…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **ring** finger's:*
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IN-breath: *Peace for most…*

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*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

4. Mental Love

IN-breath: *Joy for some…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **little** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Joy for half…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **ring** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Joy for most…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **middle** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Joy for all…*

OUT-breath: *relaxing!* *one set of four breaths*

*touch tip of left thumb to left <u>little</u> finger's **higher** set of creases*
*count the four breaths upon the right **index** finger's:*
lower, middle, and higher sets of creases, as well as its tip.

D. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and
RELAXING into its Release

{*Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen*}

Watching the Play of Mind

<u>Observant</u> inhalation: *Notice this…* *{This…*

***Relaxing** exhalation:* *relaxing!* *yes!}* *one set of sixteen breaths*

*slide left thumb over tip of left <u>little</u> finger until it comes to rest upon the **higher knuckle***
count the four breaths upon the right: little, ring, middle, and index finger's:
lower, middle, and higher sets of creases, as well as their tips.

III. Mindfulness WITH breathing

or Anapanasati if you prefer Pali

A. Body's base of mindfulness

or Ka-ya if you prefer Pali

Mindfulness of breath's length
Mindfulness of breath's brevity
Mindfulness of the body
Mindfulness of the body's tranquility

IN-breath: *How long breath…* *How…*

OUT-breath: *how long breath?* *long?*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **lower** set of creases*
count the four breaths upon the right <u>little</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Body's SECOND meditation

IN-breath: *How short breath…* *How…*

OUT-breath: *how short breath?* *short?*

one set of four breaths
touch tip of left thumb to its little finger's ***middle*** *set of creases*
count the four breaths upon the right ring finger's:
lower, middle, and higher sets of creases, as well as its tip.

Body's THIRD meditation

IN-breath: *Notice form…* *This…*

OUT-breath: *notice form!* *form!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **higher** set of creases*
count the four breaths upon the right <u>middle</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Body's FOURTH meditation

IN-breath: *Calming form…* *Form…*

OUT-breath: *calming form!* *calm!*

one set of sixteen breaths
*touch tip of left thumb to its <u>little</u> finger's **tip***
count the four breaths upon the right <u>index</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

B. Feeling's base of mindfulness

or Ve-da-na if you prefer Pali

Mindfulness of physical pleasure which generates
Tranquility's experience of physical bliss

Mindfulness of emotional pleasure which generates
Tranquility's experience of emotional joy

Mindfulness of mind's coarser functions which generates
Tranquility's experience of mental contentment

Mindfulness of mind's coarser calmness which generates
Tranquility's experience of mental stillness

Feelings' FIRST meditation

IN-breath: *Where feel bliss…* *Where…*

OUT-breath: *where feel bliss?* *bliss?*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **middle** set of creases*
count the four breaths upon the right <u>little</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Feelings' SECOND meditation

IN-breath: *Where feel joy…* *Where…*

OUT-breath: *where feel joy?* *joy?*

one set of four breaths
*touch tip of left thumb to its little finger's **middle** set of creases*
count the four breaths upon the right ring finger's:
lower, middle, and higher sets of creases, as well as its tip.

Feelings' THIRD meditation

IN-breath: *Notice thoughts…* *These…*

OUT-breath: *notice thoughts* *thoughts!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **middle** set of creases*
count the four breaths upon the right <u>middle</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

IN-breath: *Calming thoughts…* *Thoughts…*

OUT-breath: *calming thoughts!* *calm!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **middle** set of creases*
count the four breaths upon the right <u>index</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

C. Mind's base of mindfulness

or Cit-ta if you prefer Pali

Mindfulness of mind's subtle passive awareness which generates
Tranquility's experience of infinite physical space

Mindfulness of passive awareness' gladness which generates
Tranquility's experience of infinite mental awareness

Mindfulness of passive awareness' collectedness which generates
Tranquility's experience of a lack of anything to grasp

Mindfulness of passive awareness' freedom which generates
Tranquility's experience of passive awareness

Mind's FIRST meditation

IN-breath: *Notice mind…* *This…*

OUT-breath: *notice mind!* *mind!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **higher** set of creases*
count the four breaths upon the right <u>little</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Mind's SECOND meditation

IN-breath: *Gladden mind…* *Cheer…*

OUT-breath: *gladden mind!* *mind!*

one set of four breaths
*touch tip of left thumb to its little finger's **higher** set of creases*
count the four breaths upon the right ring finger's:
lower, middle, and higher sets of creases, as well as its tip.

Mind's THIRD meditation

IN-breath:	*Calming mind…*	*Mind…*
OUT-breath:	*calming mind!*	*calm!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **higher** set of creases*
count the four breaths upon the right <u>middle</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Mind's FOURTH meditation

IN-breath: *Freeing mind…* *Mind..*

OUT-breath: *freeing mind!* *free!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **higher** set of creases*
count the four breaths upon the right <u>index</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

D. Phenomena's base of mindfulness

or Dham-ma if you prefer Pali

Mindfulness of change
Mindfulness of fading
Mindfulness of ceasing
Mindfulness of release

IN-breath: *What changing…* *What..*

OUT-breath: *what changing?* *change?*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **tip***
count the four breaths upon the right <u>little</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Phenomena's SECOND meditation

IN-breath: *What fading…* *What..*

OUT-breath: *what fading?* *fade?*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **tip***
count the four breaths upon the right <u>ring</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Phenomena's THIRD meditation

IN-breath: *What ceasing…* *What..*

OUT-breath: *what ceasing?* *cease?*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **tip***
count the four breaths upon the right <u>middle</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

Phenomena's FOURTH meditation

IN-breath: *Releasing…* *This..*

OUT-breath: *releasing!* *yes!*

one set of four breaths
*touch tip of left thumb to its <u>little</u> finger's **tip***
count the four breaths upon the right <u>index</u> finger's:
lower, middle, and higher sets of creases, as well as its tip.

E. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and
RELAXING into its Release

{*Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen*}

Watching the Play of Mind

<u>Observant</u> inhalation: *Notice this…* *{This…*

***Relaxing** exhalation:* *relaxing!* *yes!}* *one set of sixteen breaths*

*slide left thumb over tip of left <u>little</u> finger until it comes to rest upon the **higher knuckle***
count the four breaths upon the right: little, ring, middle, and index finger's:
lower, middle, and higher sets of creases, as well as their tips.

VII. Appendix

A. Youngling Training

1. Parable of the Movie Concessions

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

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

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

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

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

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

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

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

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

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

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

where during our inhalation
we silently, and mentally recite,
"*Notice this*…"

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 notice 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 this*…" 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 this*…" 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 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 profound.

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

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

might meditate
like a Jedi.

2. 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
with 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
upon: earth, or floor, or blanket, or cushion

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 they 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.

3. Karezza Tantra's ROMANTIC Panacea

One can not gaze at an image of Dröl-ma Mar-mo Yab Yum without noticing that she is sporting in Tantric union.

Just as the Baskin Robins franchise of ice cream parlors
claims to offer thirty-one flavors
likewise there many varieties of sexual tantra.

As with all things, there are also patriarchal as well as matriarchal takes
on what the Buddhist Tantrikas refer to as Karma Mudra in Sanskrit,
or Yab Yum if you prefer Tibetan.

In the book "*Cupid's Poisoned Arrow*"
the author Marnia Robinson does an outstanding job
explaining the flavor of sexual tantra that could be described as:
matriarchal, or valley, or yin, or bonding , or oxytocin-oriented;

she explains this through the lenses of anthropology, and genetics,
and neuroscience, and trenchant pragmatism.

Oh how I wish that her text was required reading
in every junior high school Sexual Education class
for the way we choose to make love or masturbate,
and our choices in pornography, and erotica, and even fantasy

have a profound effect upon each of our midbrain's
dopamine pathways, and oxytocin pathways,
and our mental health, and our physical health,
all our relationships,
as well as our educational and vocational well-being.

The endocrino-neurological, and emotional, and intellectual,
and romantic, and social, and educational, and vocational,
and developmental healing made available

by the subtle and often G-rated techniques of Karezza tantra
are a virtual panacea.

Purchase this book from Amazon dot com tonight
either as a paper back or read it through the FREE kindle app
on the digital devise of our choosing.

Read it with your partner aloud before bed.
Apply its teachings, for no less then twenty-eight consecutive days,
and watch your life change.

FULL DISCLOSURE: neither the Buddha Joy Mediation School
nor Meditate Like a Jedi
make NO money from your purchase
of Marnia Robinson's "*Cupid's Poisoned Arrow*."

4. Panic Attack

Observant inhalation:	*Notice this…*	
Tranquil hold-breath:	*notice this…*	
Relaxing exhalation:	*relaxing…*	
Tranquil pause-breath:	*relaxing!*	*four to sixteen breaths*

5. Lethargy

Squeezing inhalation: *1, 2, 3, 4,*

Releasing exhalation: *yes!*

This performed while making the "thumbs up" gesture with one hand
while squeezing the nail into its thumb
with the thumb and index-finger of the other hand
in rhythm to the counted breaths.

6. Whole-food Veganism's PHYSICAL Panacea

Buddhist tantra is the path of love and letting-go.
Love is much 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 endrocrinological,
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 (*so we won't have to*).

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

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

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 the Monty Python skit,
"How not to be seen."

"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
both in print and audio formats

and the Buddha Joy Meditation School
receives absolutely NO remuneration
for your purchase of this life-saving book.

7. Two Paths

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

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

the path of control or the path of permissiveness,
the path that craves certitude or the path that is comfortable with ambiguity,
the path with authority as its source of truth
or the path with truth as its source of authority,

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

the path of pride or the path of love,
the path of ego or the path of NO-self (aka NOT-self),
the path of contrivance or the path of spontaneity,

the path of scatteredness or the path of centeredness,
the path of effort or the path of ease.

B. Padawan Training

1. Essence of the Four Vows

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

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

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

Towards the latter: he taught that the essence of all the Refuge vows
was to simply trust in the Buddha, Dharma and Sangha,
he taught that the essence of all the Pratimoksha vows of morality
was 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 sectarianism 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,*

humbly ***rely*** *upon the support offered by fellow Sangha members,*
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;

the essence of the Bodhichitta vows of compassion
is to set compassionate intention
of soothing all: loss, pain, scorn, as well as shame

and lovingly wishing great: gain, bliss, praise, and fame
for all beings everywhere;

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

2. Good night and Wake up Channels

In Buddhist Tantra it is often taught
that within our bodies
of flesh, blood and bone,
lay energy channels

that fundamentalists invest inordinate amounts
of time and energy
visualizing as tubes
comprised of light.

It is said we have a blue central channel,
the width of an arrow shaft,
that begins in the lower abdomen,
ascends about a thumb's width before the spine,

piercing the horizontal navel wheel,
heart wheel, and throat wheel
(or chakra if you prefer Sanskrit),

as it ascends into the skull
where it arches forward brushing against
the crown wheel at the fontanel
before terminating at the eyebrows, just between, and above then.

There are two side channels.
The moon, or left, side-channel is white,
the width of hay or straw
and begins at our urethra,

brushes past the most sensitive part
of either our cliterous or our penis,
climbs up the left of our central channel,

winding once around the central channel
just below the navel wheel
winding thrice around the central channel
just below the heart wheel,

winding once again just below the throat wheel,
and then winding once just below the crown wheel
before terminating in the left nostril.

The sun, or right, side channel is red,
also the width of hay or straw
and begins in our rectum,

brushes past either our G-spot or prostate,
climbs up the right side of our central channel,

winding once around the central channel
just above the navel wheel,
winding thrice around the central channel
just above the heart wheel,

winding once around the central channel
just above the throat wheel
and then winding once again just above the crown wheel
prior to terminating in the right nostril.

As liberals upon the path of matriarchy
none of this needs to be memorized
or even visualized.

Our right channel could be stimulating,
so we impede it when it's time to go to sleep,

by closing our right eye and reading through our left
and also by laying upon our right side
when we wish to fall sleep.

Conversely, our left channel could be sedating,
so we impede it when it is time to start our day,
by rolling over to our left side

and laying in the fetal position for a few moments
as thoughts of the day's tasks begin to clarify
like friends emerging from a fog bank.

Upon rising, we could also close our left eye,
and read though our right
as we sit upon the toilet
to further wake our bodies.

3. Walking Meditation

After ten days of twice daily sadhana practice
you could have automatically memorized the basic pattern (if not the details)
of the Buddha's meditations of mindfulness, and compassion, and love, and letting-go.

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

Its simple, just perform the mindfulness, and compassion, and mindfulness,
and love, and letting-go 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 path to simply orbiting your block,
that way you will not get lost, or walk into traffic.

Blending the meditation 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 access our parasympathetic nervous system;
the quick path to the light side, oh eager padawan.

4. Gazing Meditations

In "Heart Treasure of the Enlightened Ones" the phrase "king of the sky"
could remind us of the literal the practice of sky-gazing,

where we could 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 opening mantra meditation
as well as the silent meditation…

I recommend turning away from the sun
during the practice of the closing 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.

Yes, those were the instructions for the literal practice of gazing meditation
embraced by many fundamentalists of Tibet's Nyingma and Kagyu lineages;
but from the figurative point of view of matriarchy
the sky merely serves as a compelling metaphor for emptiness

for whatever we notice during our inhalation
could seem permanent, and independent, and quite tangible,
however that self-same thing, when observed
as we physically relax into our exhalation

could feel as non-graspable as a vast, empty void;
like the illusion of the infinite azure sky,
on a bright and beautiful cloudless day.

Let us now consider gazing
from the perspective of the Mahamudra teachings.

Downward earth gazing could be rather sedating
and as such act as an antidote
to a turbulent mind.

Upward sky gazing could be quite stimulating
and thus serve as an antidote
to a sleepy mind.

Straight ahead horizon gazing could be quite effective
at maintaining our mental equilibrium.

That is one of the reasons I will often set an eight inch statue of the Buddha
upon a TV tray standing twenty-six inches above the ground
about two meters in front of me
when I meditate while sitting upon the grass.

I do this NOT to serve as a point of concentration
for that would only stimulate my sympathetic nervous system
as well as its crankiness and agitation;

rather the large statue, at eye-level
serves as a comfortable object
upon which to gently rest my gaze:
passive and non-analytical.

C. Jedi Knight Training

1. Four Levels of Practice

Browsers – *come to class but do NO homework*
and see NO transformation.

Students – *come to class AND do their homework every morning AND every evening;*
they evolve.

Yogis – *students who perform one-day retreats*
every quarter, month or week,
practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).

Monastics – *students who live as if on permanent retreat,*
practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).

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

Forty *minutes of formal silent meditation*
for Second Level Students – those who desire a "profound evolution"
such as healing PTSD, overcoming a tragic past,
or transcending a disempowering and oft repeated pattern

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

2. The PATH of Mastery

What if the word enlightenment was merely a fancy way
of describing the mastery of: compassion,
and mindfulness, and love, and letting-go?

But what could we mean by the term mastery?
Abraham Maslow described the path to mastery
in these following four steps:

Unconscious Incompetence
Conscious Incompetence
Conscious Competence
Unconscious Competence

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

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.

3. The MEANS of Mastery

Ten thousand hours of regular, lucid, strategic practice
is often the minimum required to accomplish the mastery
needed to teach others.

Any student who enthusiastically practices their homework every morning
AND every evening for sixteen consecutive weeks
could thus be considered an apprentice.

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

<u>and</u> has demonstrated intellectual comprehension
*as well as 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
*<u>and</u> 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 could be long,
it is neither mysterious nor occult.

4. NOT a Sprint BUT a Stroll

The path of mastering
the Buddha's teachings
is NOT a sprint
BUT a stroll.

At first content yourself
to meditate for five minutes
every morning

and for five minutes
every evening.

As doing so
could reap greater benefits
than enduring

a sixty minute sitting session
once a month
or even once a week.

For a humble, consistent,
twice daily practice
will always trump

an inconsistent practice:
heroic in effort
yet sporadic in frequency;

as seen how drop by drop
a cavern's great stalactites
are formed.

Rest assured,
that if at first
we cultivate a practice

merely five minutes in length
but repeating
every twelve hours
or so

then it is only a matter of time
before circumstances shift,
and ability grows,
and spontaneously we find ourselves

meditating twenty,
or forty,
or even sixty minuets
twice, daily.

And shortly thereafter
we could find
that we have memorized the practice text:
effortlessly, effectively, and spontaneously.

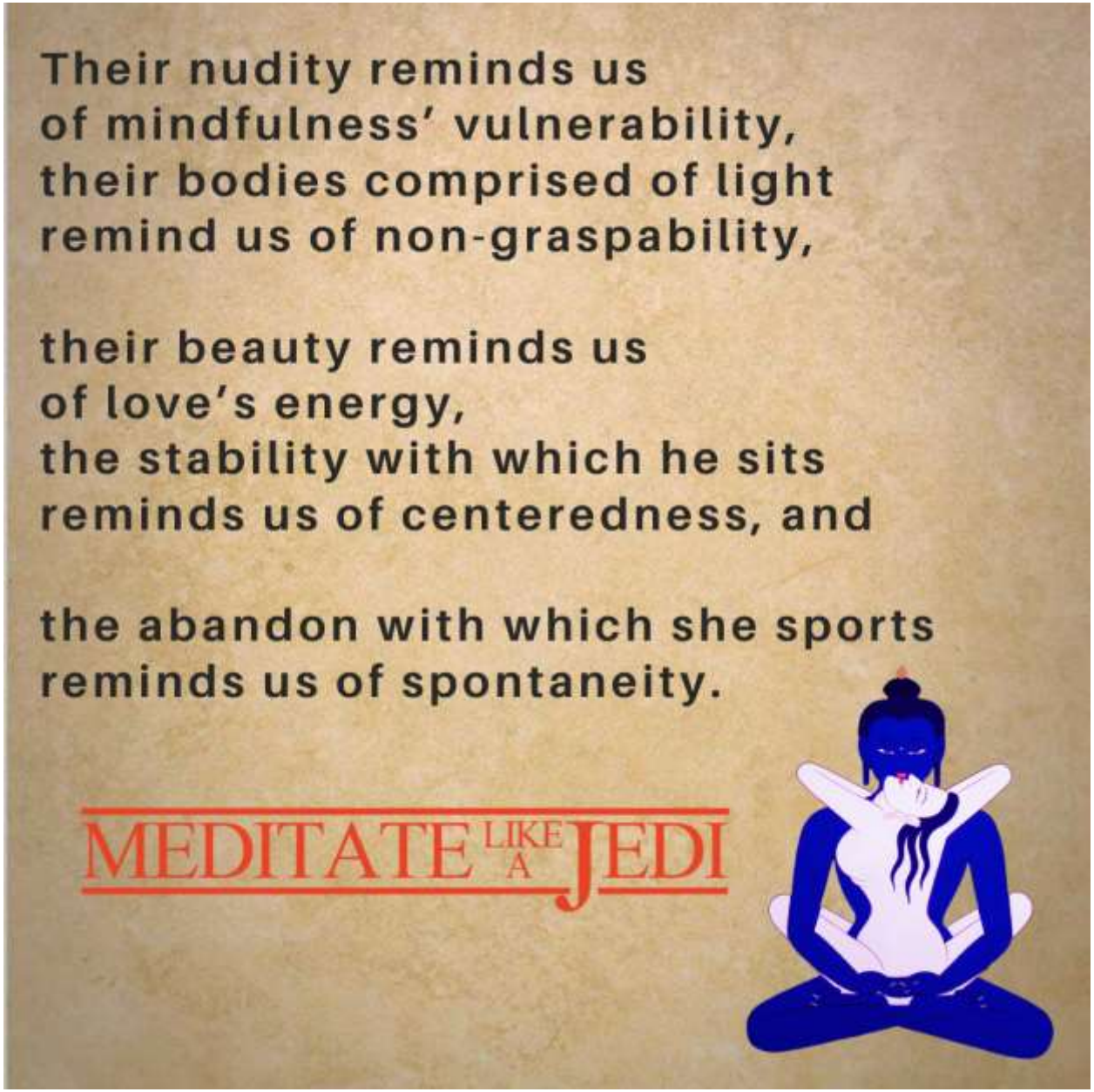
What could you do
when hour-long meditations,
free of the need to read a manual,

have become your habit:
easy, and pleasurable, and transformative?

D. Addendum

The Buddha's Forgotten Yogas of Love and Letting-go – 16th Lesson Text

Week	Rumination	Supplementation	Meditation
		Youngling Training	
First	Homework	Parable of the Movie Concession	Compassionately Soothing Loss, Wisely Releasing Loss, Spontaneous Awareness Med.
Second	Eleven Benefits of Loving Kindness	Parable of the Movie Patron	Lovingly Wishing Gain, Wisely Releasing Gain, Spontaneous Awareness Meditation
Third	Anapanasati Sutta	ROMANTIC Panacea	Wisely Releasing Circumstance Spontaneous Awareness Meditation
Fourth	Class Etiquette	Panic Attack	Compassionately Soothing Pain, Wisely Releasing Pain, Spontaneous Awareness Med.
Fifth	What Was the Buddha?	Lethargy	Lovingly Wishing Bliss, Wisely Releasing Bliss, Spontaneous Awareness Meditation
Sixth	Why do we Meditate?	PHYSICAL Panacea	Meditations for PHYSICAL mindfulness and release
Seventh	In Buddhism what is the "Unborn"?	Two Paths	Compassionately Soothing Scorn, Wisely Releasing Scorn, Mahamudra
Eighth	Why use the article "THE buddha"?	Essence of the Four Vows	Lovingly Wishing Praise, Wisely Releasing Praise, and Spontaneous Awareness Med.
		Padawan Training	
Ninth	The Fall of Emperor Palpatine	Good Night and Wake-up Channels	INTER-personal Mindfulness, Release, and Spontaneous Awareness Meditation
Tenth	Metaphorically Playing Victim	Walking Meditation	Compassionately Soothing Shame, Wisely Releasing Shame, & Trekchöd
Eleventh	If we are short of temper, what it NOT our friend?	Gazing Meditation	Lovingly Wishing Fame, Wisely it and Spontaneous Awareness Meditation
Twelfth	When Religion Opposes Science	Four Levels	Mindfulness of Mind, Release, and Spontaneous Awareness Meditation
		Jedi Knight Training	
Thirteenth	Fear in the Time of Covid 19	PATH of Mastery	Concise Love, Letting-go, and Spontaneous Awareness Meditation
Fourteenth	Master Windu's Glare	MEANS of Mastery	Classic Metta Meditation and Spontaneous Awareness Meditation
Fifteenth	Count Dooku's Taunts	NOT a Sprint BUT a Stroll	Sedating Metta Meditation and Spontaneous Awareness Meditation
Sixteenth	Making Wise Decisions	Final Q and A	Mindfulness WITH Breathing Meditation and Spontaneous Awareness 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.
MEDITATE LIKE A JEDI

May love and insight
drive our veganism.
The love that yearns to minimize
our participation
in the exploitation of others;
and the insight the seeks
sustainability,
both ecological and medical.
MEDITATE LIKE A JEDI