

Easy Meditation

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Terton Lama: Jigme Gyatso, Rime Rinpoche

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Easy Meditation

I. Opening Enthusiasm



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Right Aspiration's and Zeal's Second and Sixth Folds of Enlightened Fitness

Bodhichitta and Refuge

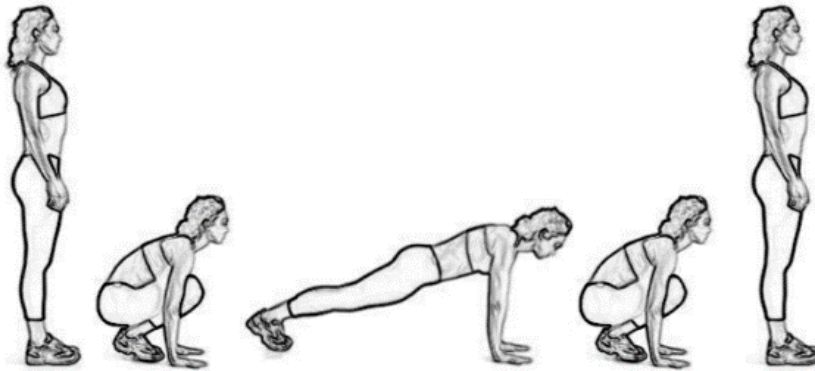
Enlightenment's Motivation and Means



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Ná-mo Bud-dha-ya
Na-mo Dhar-ma-ya
Na-mo Sang-ha-ya
Liberation f^ór ALL!

3 repetitions



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RIGHT: view of Letting-go's First fold

II. Heart (of Wisdom) Sutra



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introduction

The enlightening being
who notices the cries of the world,

while moving in the deep peace
of Perfect understanding,

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

After this realization,
she overcame áll pain.

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five aggregates – first

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

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

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

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three dualities

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

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

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five aggregates – second

Therefore, in emptiness
there is no form, no feeling,
no appraisal, no impulse, no awareness;

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What observe?

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

How observe?

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

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Observing...

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

interdependence

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

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the four noble truths

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

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the fruit of training

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

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Háving NO obstacles,
they overcôme fear,

líberating themselves
forever from illusion
and realizing perfect Nirvána.

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

arrive at full, right,
and universal Enlightenment.

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mantra

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

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thé destroyer of all suffering,
the incorruptible truth.

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

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This is the mantra:

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

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

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RIGHT: mindfulness, and meditation's seventh and eighth folds

III. Practice



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contemplation

Observant inhalation:

Releasing exhalation:

*This and that...
how NOT two?*

mindfulness and meditation

Observant inhalation:

Releasing exhalation:

*Notice this...
re-la-xing!*

^{Ist} set of 256 rounds
Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers'
lower, middle, & higher creases and tips.
Count sixteen **sets** upon the RIGHT **little, ring, middle, index** finger's
lower, middle, & higher sets of creases & tip.

Easy Meditation
contemplation

Observant inhalation:

Releasing exhalation:

*This and that...
how NOT two?*

mindfulness and meditation

Observant inhalation:

Releasing exhalation:

*Notice this...
re-la-xing!*

^{2nd} set of 256 rounds
Count sixteen **rounds** upon the LEFT **little, ring, middle, & index** fingers'
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Easy Meditation
contemplation

Observant inhalation:

Releasing exhalation:

*This and that...
how NOT two?*

mindfulness and meditation

Observant inhalation:

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*Notice this...
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Notice form... relaxing
That action... relaxing
That action... relaxing

Notice mind... relaxing
That actor... relaxing
That actee... relaxing
and ... how NOT two?

Notice me...relaxing
This actee... relaxing
This actor... relaxing

this and that... how NOT two?

Observant inhalation:

Notice this...

Releasing exhalation:

relaxing!

3rd set of 256 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

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Observant inhalation:

Releasing exhalation:

Feel...
ease!

1st sixteen sets of sixteen breaths
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

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Observant inhalation:

***Releasing** exhalation:*

*See...
ease!*

*2nd sixteen sets of sixteen breaths
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*

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Observant inhalation:

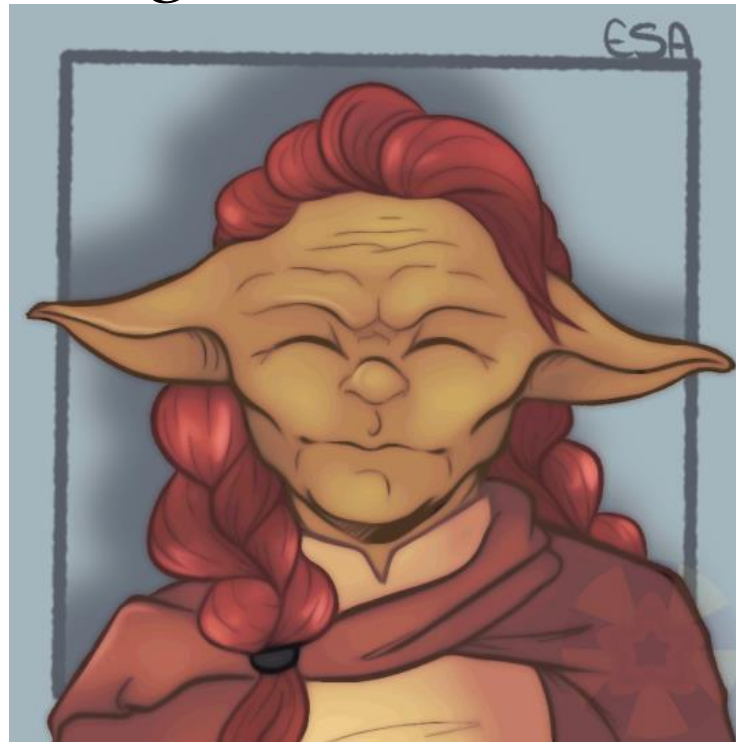
***Releasing** exhalation:*

*This...
ease!*

*3rd sixteen sets of sixteen breaths
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*

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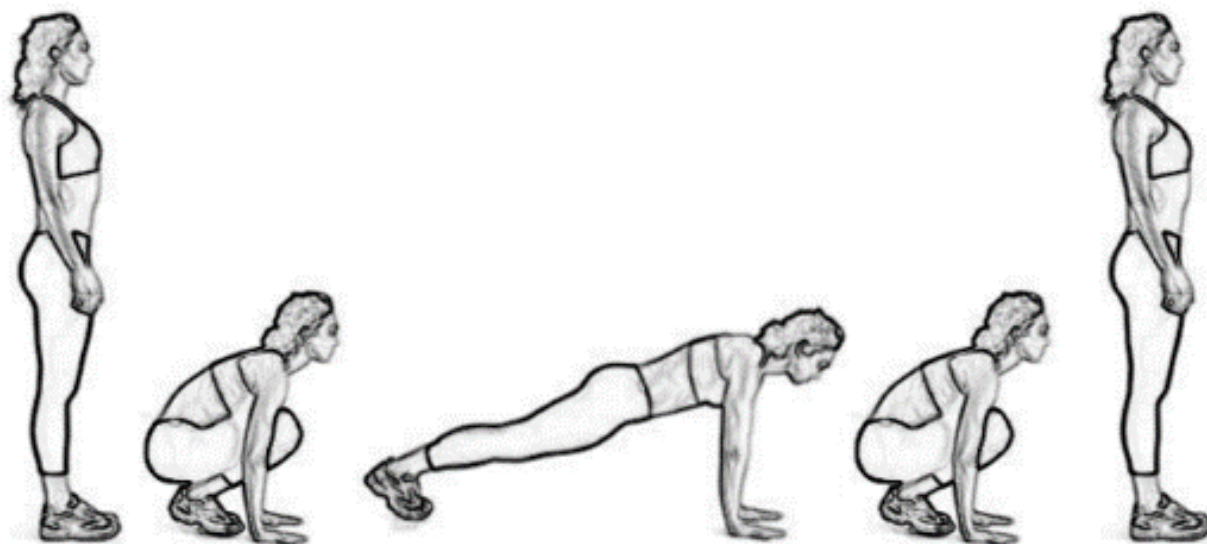
IV. Sharing the Good Vibrations



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Enlightened Fitness

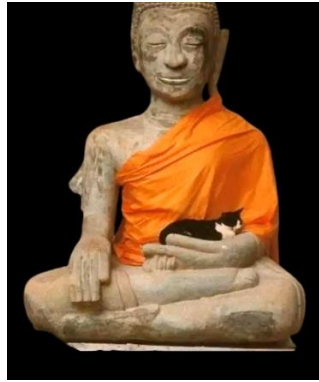
RIGHT: Enthusiasm's Sixth fold



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*Right Communication, Conduct, and Commerce's Third, Fourth, & Fifth Folds – **Ethics***
thus side-stepping the hindrance of aloofness

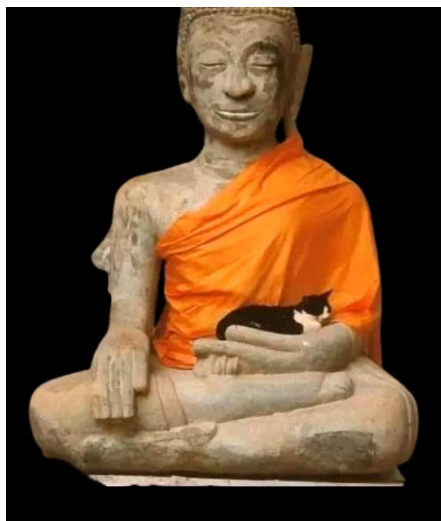
**Máy ALL beings practice of KIND:
communication, conduct, and commerce
flow spontaneous and uncóntrived.**



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Right Intention's Second Fold

The Four Immeasurables

thus side-stepping aloofness



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Máy everyone be free from stress.

thus no need to hate

May everyone be háppy.

thus no need to crave

Máy NO one be separated
from their happíness.

thus no need to cling

Máy everyone have balance:

from the tyranny

of hating, craving, & clingíng **FREED!** ☺

V. Appendix

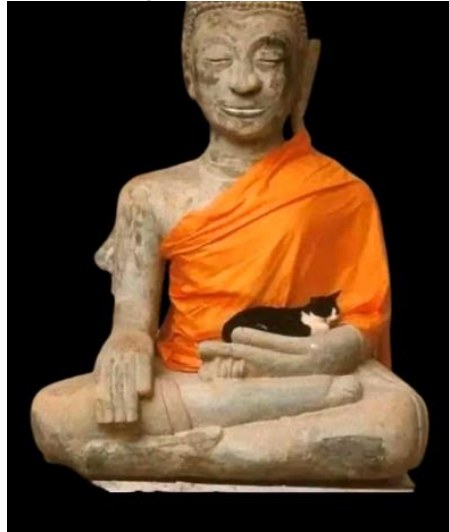
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Shantideva's

Dedication Prayers

from the 10th chapter of the Bodhicharyavatara

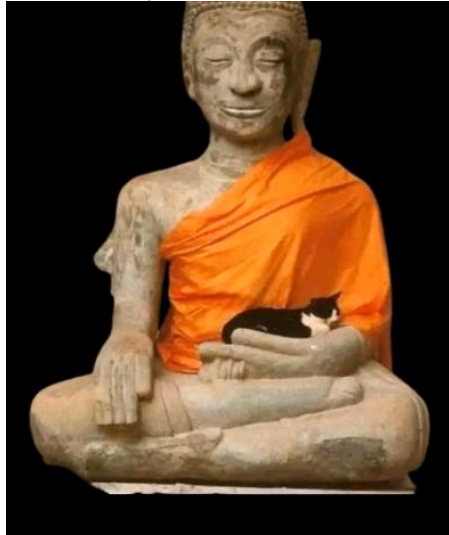


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Máy all beings everywhere
plagued by sufferings of body ánd mind,
réceive an ocean of happiness and joy
by virtue of my mérits.

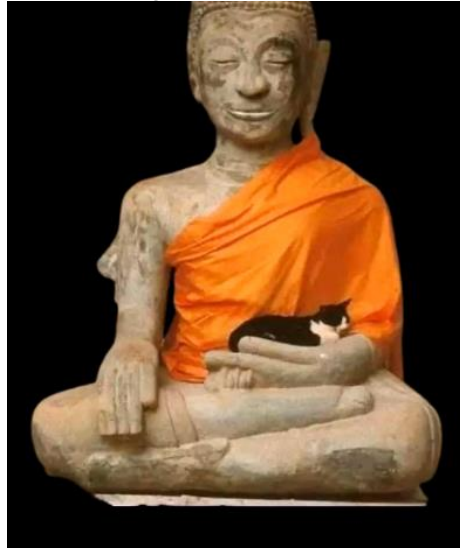
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Máy NO living creature suffer,
commit evil, or ever fáll ill.

Máy NO one be afraid or belittled,
with a mind weighed down by *sórrorw*.

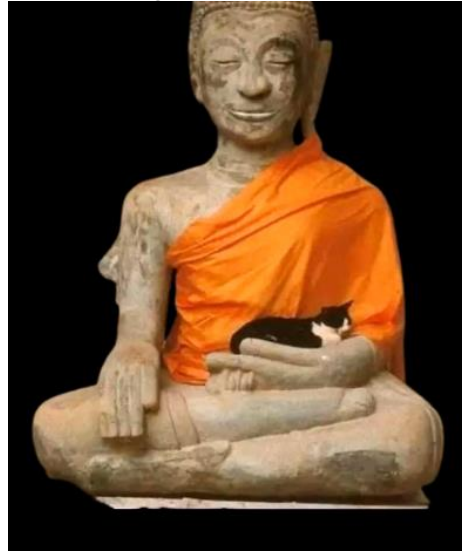
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Máy the blind see forms
and the deaf héar sounds.

Máy those whose bodies are worn with toil,
receive rest and be réstored.

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Máy the naked *receive* clothing
the hungry *receíve* food
máý the thirsty *receive* water
and deliciouús drinks.

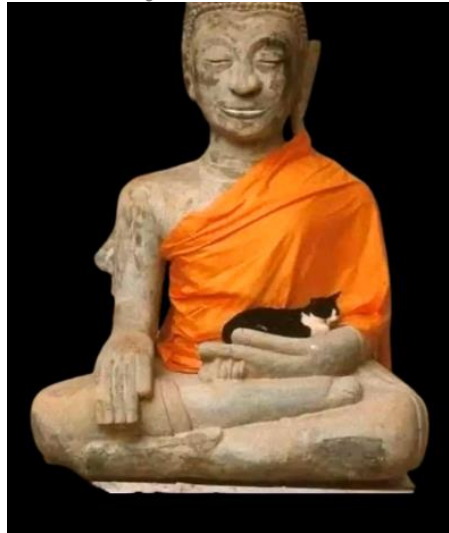
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Máy the poor *receive* wealth,
those weak with sorrow *recéive* joy;

máy the hopeless *receive*:

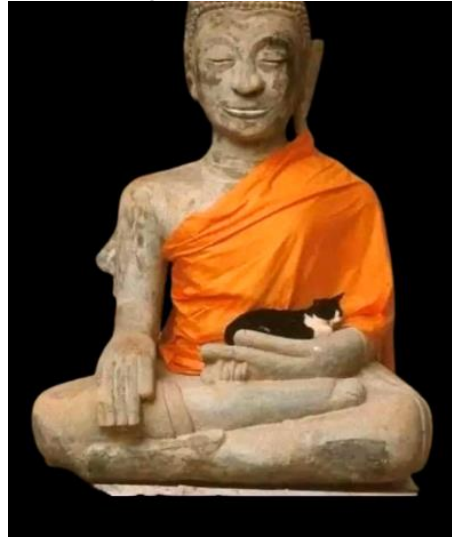
- (1) hope,
- (2) constant happiness,
- (3) and prosperity.

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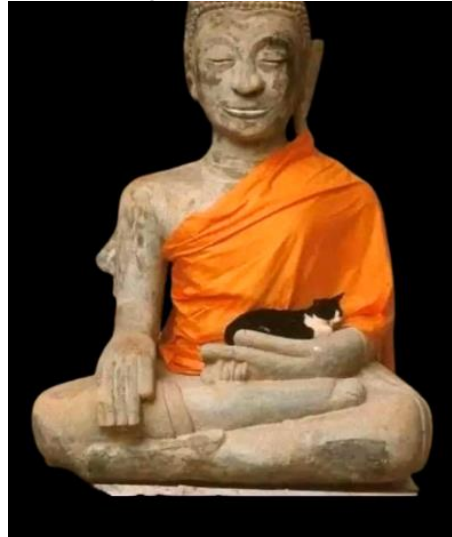
Máy there be timely rains
and bountiful hárvests;
máý all the medicines be effective
and wholesome prayers béar fruit.

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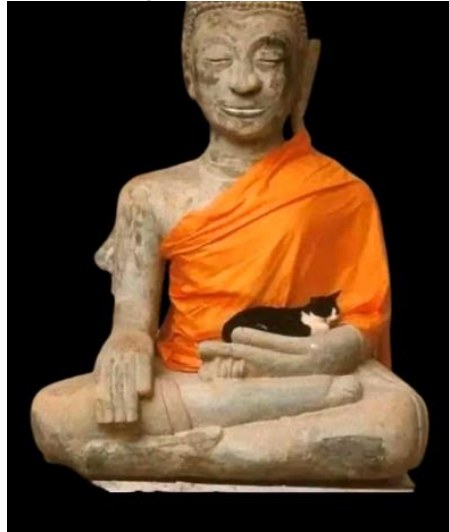
Máy all who are sick and ill
quickly be freed from their ailments.
Whátever diseases there are in the world,
may they never occur ágain.

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Máy the frightened cease to be afraid
and those bound bé freed;
máý the powerless *receive* power
and the people *long* to benefit each óther.

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Fór as long as space remains,
for as long as sentient beings rémain,
úntil then may I too *auspiciously* remain to
effectively dispel the miseries of thé world. 😊

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A. Invigorating Buddha Bowing



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

I pay homage to the Buddha's example

I pay homage to the Buddha's teachings

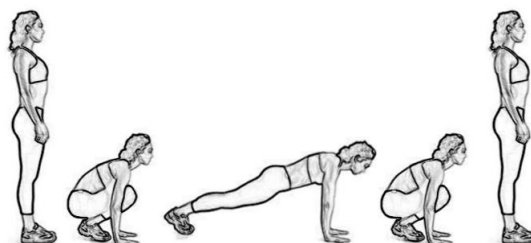
I pay homage to the Buddha's students

3 repetitions

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Karmic Calisthenics



or



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RIGHT: intention

Máy everyone be free from misery.

May everyone be háppy.

Máy NO one be separated
from their happíness.

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

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B. Two Paths

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

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

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

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

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

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C. Four Levels of Practice

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

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Twenty minutes of formal silent meditation

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

Forty minutes of formal silent meditation

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

Sixty minutes of formal silent meditation

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

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D. The Path of Mastery

Unconscious Incompetence

Conscious Incompetence

Conscious Competence

Unconscious Competence

When have we mastered the sages' path?



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

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



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E. The Means of Mastery

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

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

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

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

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

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

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

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

the abandon with which she sports
reminds us of spontaneity.

MEDITATE LIKE A JEDI

