

Easy Meditation's Proto Zen

# Easy Meditation's Proto Zen

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*18mar23a*



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# *I. Opening Enthusiasm*



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

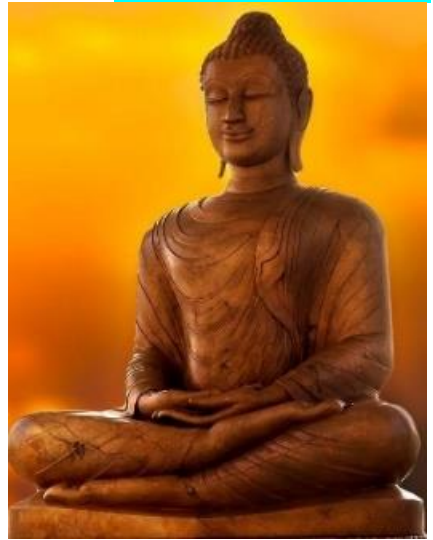
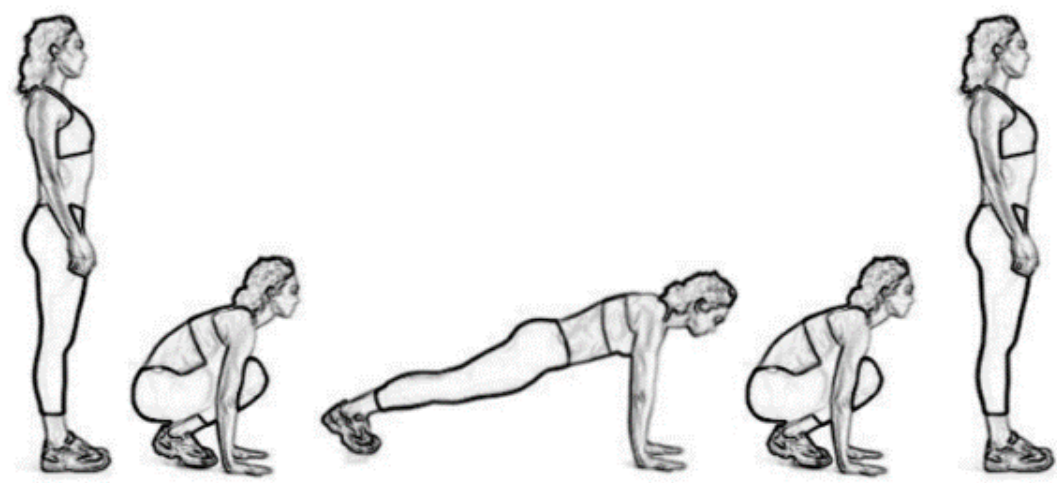
# Bodhichitta and Refuge

*Enlightenment's Motivation and Means*



Máy I liberate all beings  
by relying on the Buddha's  
example, instructions, and stúdents.

*three repetitions*



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*RIGHT: view of Letting-go's First fold*

## *II. Heart (of Wisdom) Sutra*



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*introduction*

*(It is said that)* ***Quan Shi Yin Pu Sa***  
*(an archetype of enlightened compásson),*

while moving in the deep peace  
of Perfect understanding,

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

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

*mindfulness and meditation*

*Energetic inhalation:*

***Notice this...*** (*This*)

*Calming exhalation:*

***relaxing!*** (*ease*)

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*five aggregates – first*

“Listen, Sha-ri-pu-tra,  
form is emptiness  
emptiness is 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.

*Form..... body*

*Feeling..... pleasure, pain, or nether*

*Appraisal..... intensity (volume)*

*Impulse..... primal drives (shoving, reaching, clinging)*

*Awareness..... perception*

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*three dualities*

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

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

*contemplation*

*Observant inhalation:*

*This and that...*

*Relaxing exhalation:*

*how **NOT** two?*

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*five aggregates – second*

Therefore, in emptiness there is no form,  
no feeling, no appraisal,

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

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*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*);

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**How** observe?

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

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*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!*  
*Phenomena... 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!*

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*interdependence*

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

1 Confusion (competitiveness and clinging)  
3 Awareness (influenced by previous actions)  
5 Six Sources (body, tongue, nose, ears, eyes, mind)  
7 Feeling (pleasure, pain, or neither)  
9 Clinging  
11 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 1<sup>st</sup> link)



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*the four noble truths*

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

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

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*the fruit of training*

“Bécause there is NO attainment,  
(*that once perceived, can NOT be reléased*)

thé Bo-dhi-sat-tva  
(*archetypes of enlightenment*), supported

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bý the Perfection of Understanding,  
find NO obstacles for their minds  
(*that once perceived, can NOT be released*).

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## Háving NO obstacles

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

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

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

árrive at full, right,  
and universal Enlighténment.

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*mantra*

“Thérefore, one should know  
that Perfect Understanding

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

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thé destroyer of all suffering,  
the incorruptible truth.

Á mantra of Praj-na-pa-ra-mi-ta's  
(*perfect understanding*)  
*could* 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<sup>w</sup>á-ha!



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

**có**mpletely and perfectly go  
to enlighténment! 

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

### *III. Practice*



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*Vipassana Dukkha stress contemplation*

*How could \_\_\_... feel stressful?*

*Vipassana Karuna compassion contemplation*

*ALL beings' \_\_\_... may I soothe!*

*Vipassana Anicca impermanence contemplation*

*How could \_\_\_... never last?*

*Vipassana Anatta not-self's letting-go contemplation*

*How could \_\_\_... NOT be me?*

*The dance of Sati Mindfulness and Passaddhi Meditation*

***No-tice this... re-la-xing!***

***This... ease***

**1<sup>st</sup>** 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.

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*Vipassana Dukkha stress contemplation*

*How could \_\_\_... feel stressful?*

*Vipassana Karuna compassion contemplation*

*ALL beings' \_\_\_... may I soothe!*

*Vipassana Anicca impermanence contemplation*

*How could \_\_\_... never last?*

*Vipassana Anatta not-self's letting-go contemplation*

*How could \_\_\_... NOT be me?*

*The dance of Sati Mindfulness and Passaddhi Meditation*

***No-tice this... re-la-xing!***

***This... ease***

**2<sup>nd</sup>** 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.

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*Vipassana Dukkha stress contemplation*

*How could \_\_\_... feel stressful?*

*Vipassana Karuna compassion contemplation*

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*The dance of Sati Mindfulness and Passaddhi Meditation*

***No-tice this... re-la-xing!***

***This... ease***

**3<sup>rd</sup>** 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.

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*Suffering Injustice – from Bodhidharma's OUTLINE OF PRACTICE*

*How could this... be quite just?*

*Adapting to Conditions – from Bodhidharma's OUTLINE OF PRACTICE*

*How could this... have causes?*

*Seeking Nothing – from Bodhidharma's OUTLINE OF PRACTICE*

*How seeking... increase stress?*

*Practicing the Dharma – from Bodhidharma's OUTLINE OF PRACTICE*

*How could this... NOT be me?*

*Samatha Sati mindfulness and Passaddhi meditation*

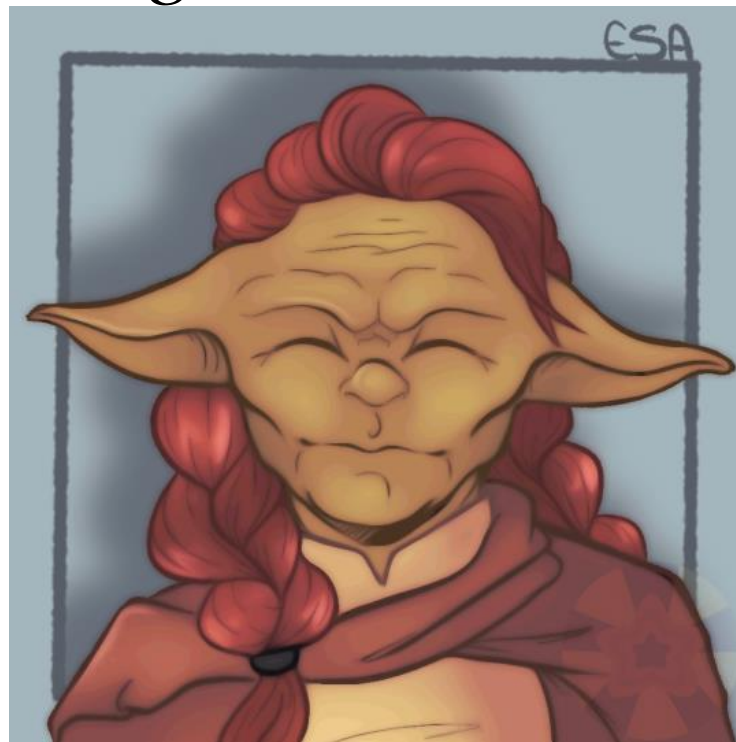
**Notice this... **accepting!****

**This... **yes!****

**1<sup>st</sup>** 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.

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## *IV. Sharing the Good Vibrations*

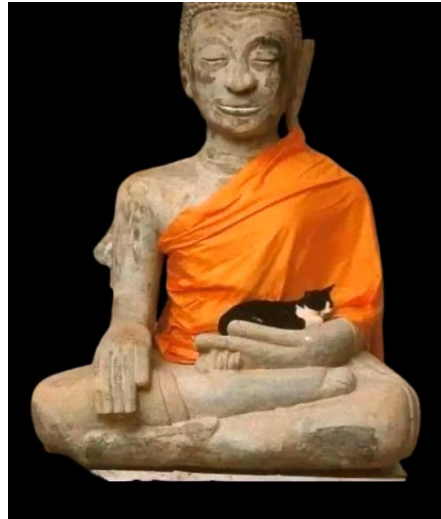


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*Right View, Aspiration, and Enthusiasm's first, second, and sixth folds of the path*

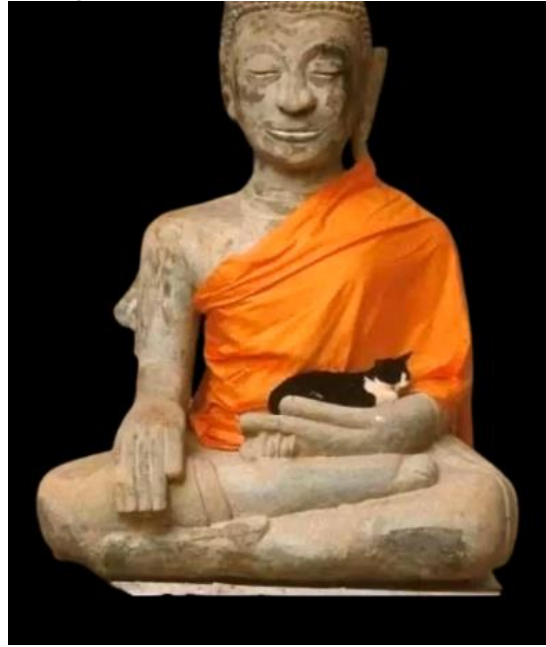
# Impermanence, Zeal, and Love

*thus side-stepping aloofness*





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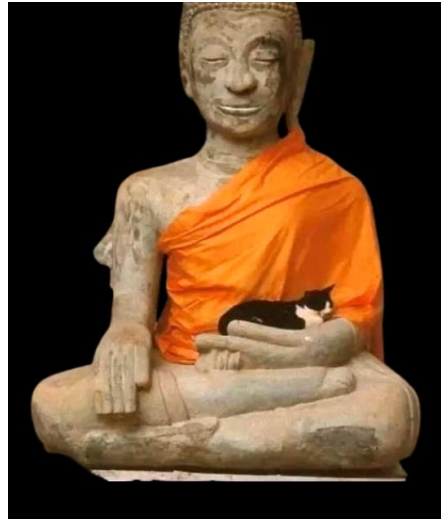
Máy each being take auspicious rebirth,  
master the Buddha's path  
and then help ALL others do líkewise.

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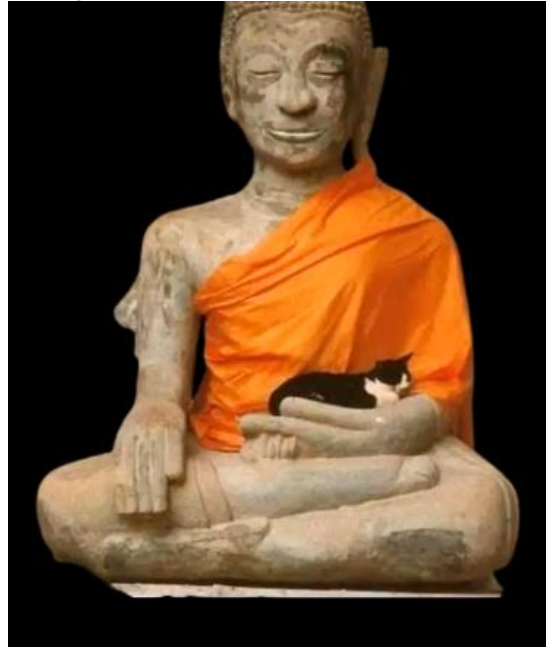
*Right Communication, Conduct, and Commerce's Third, Fourth, & Fifth Folds – Ethics*

# The Ethics of Kindness

*thus side-stepping aloofness*



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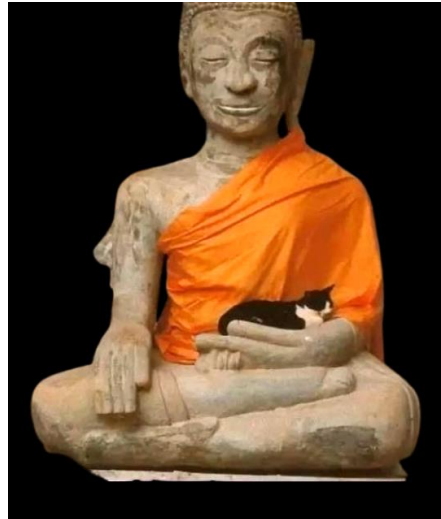
**Máy ALL beings' practice of KIND:  
communication, conduct, and commerce  
flow spontaneous and uncóntrieved.**

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*Right View and Right Intention's First and Second Folds*

# 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

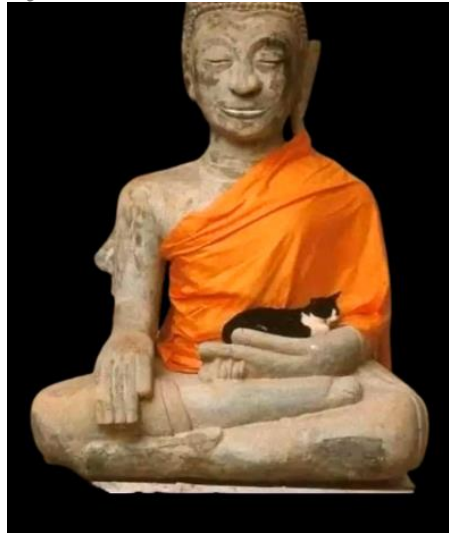
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*Shantideva's*

# *Dedication Prayers*

*from the 10<sup>th</sup> chapter of the Bodhicharyavatara*



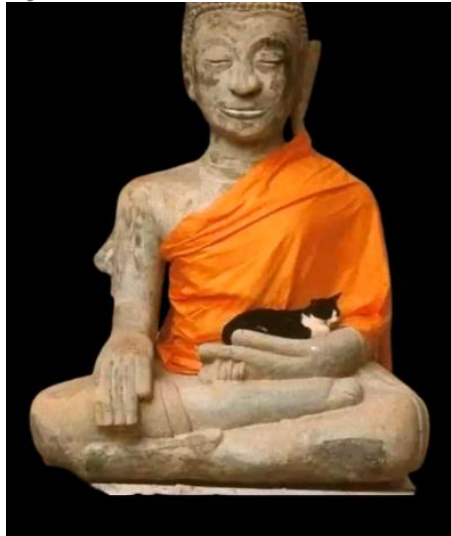
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Máy all beings everywhere  
plagued by sufferings of body ánd mind,  
*réceive* an ocean of happiness and joy  
by virtue of my mérits.



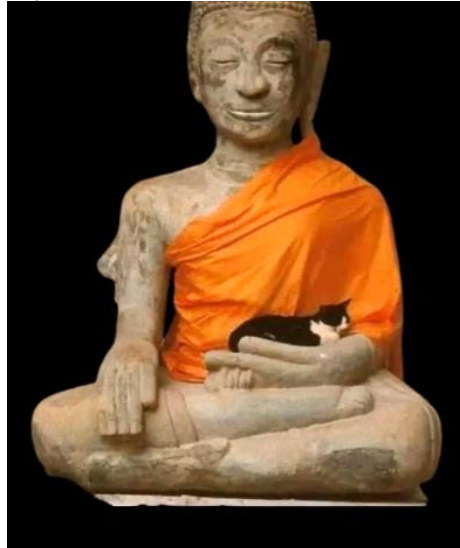
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Máy NO living creature suffer,  
commit evil, or ever fáll ill.

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

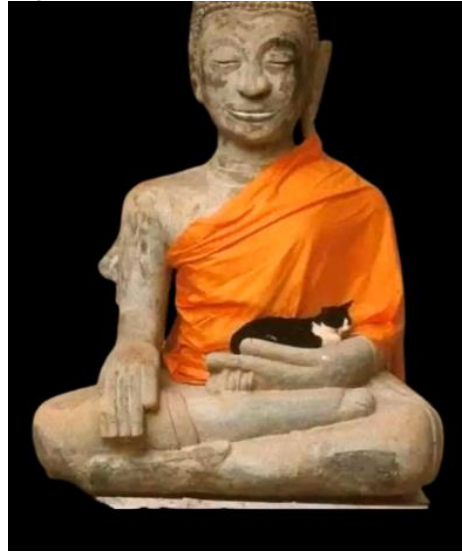
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Máy the blind see forms  
and the deaf héar sounds.

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.

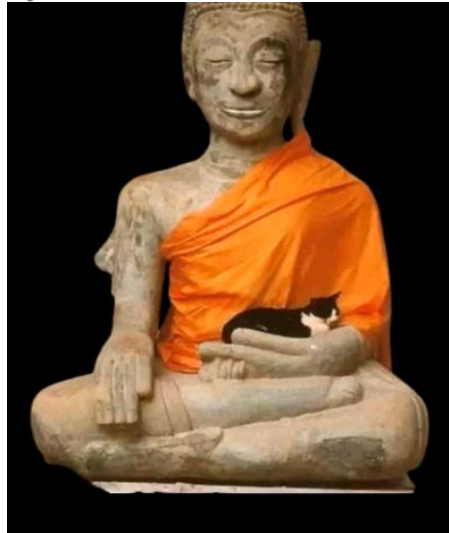
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**Máy** the poor *receive* wealth,  
those weak with sorrow *recéive* joy;

**máy** the hopeless *receive*:

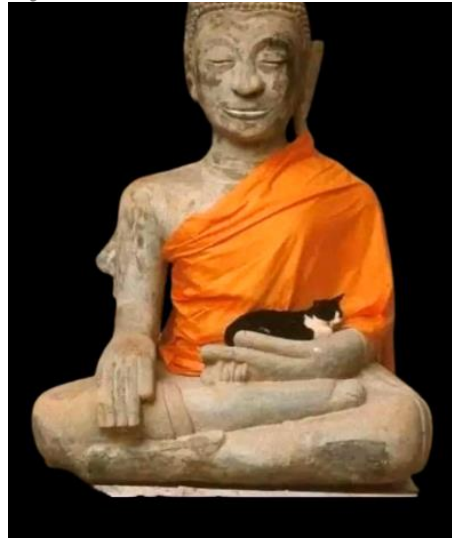
- (1) hope,
- (2) constant happiness,
- (3) and prosperítý.

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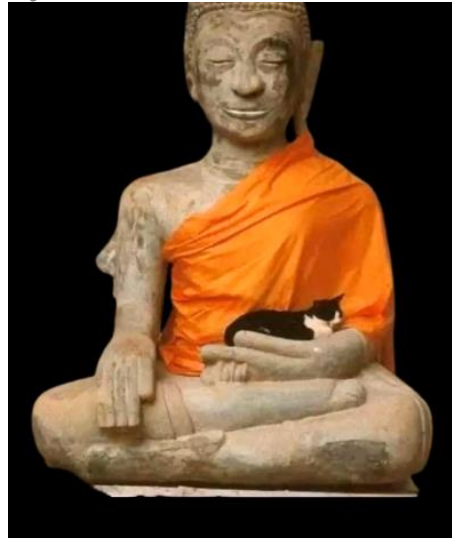
Máy there be timely rains  
and bountiful hárvests;  
máy all the medicines be effective  
and wholesome prayers béar fruit.

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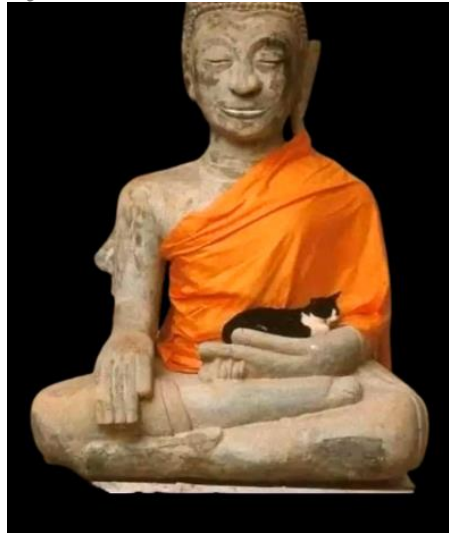
Máy all who are sick and ill  
quickly be freed from their ailments.  
Whátever diseases there are in the world,  
may they never occur ágain.

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Máy the frightened cease to be afraid  
and those bound bé freed;  
máy 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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*RIGHT: view of Letting-go's First fold*

## *II. Heart (of Wisdom) Sutra*



Easy Meditation's Proto Zen  
*introduction*

*(It is said that) **Quan Shi Yin Pu Sa***  
*(an archetype of enlightened compásson),*

while moving in the deep peace  
of Perfect understanding,

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

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

*mindfulness and meditation*

*Energetic inhalation:*

**Notice this...** (This)

*Calming exhalation:*

**accepting!** (*yes*)

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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.

*Form..... body*

*Feeling..... pleasure, pain, or nether*

*Appraisal..... intensity (volume)*

*Impulse..... primal drives (shoving, reaching, clinging)*

*Awareness..... perception*

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*three dualities*

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

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

*contemplation*

*Observant inhalation:*

*This and that...*

*Relaxing exhalation:*

*how **NOT** two?*

Easy Meditation's Proto Zen  
*five aggregates – second*

Therefore, in emptiness there is no form,  
no feeling, no appraisal,  
no impulse, (*and*) no awareness  
(*that once perceived, can NOT be released*);



Easy Meditation's Proto Zen  
*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 released*);

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**How** observe?

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

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*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!*  
*Phenomena... 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!*

Easy Meditation's Proto Zen  
*interdependence*

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

1 Confusion (competitiveness and clinging)  
3 Awareness (influenced by previous actions)  
5 Six Sources (body, tongue, nose, ears, eyes, mind)  
7 Feeling (pleasure, pain, or neither)  
9 Clinging  
11 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 1<sup>st</sup> link)

Easy Meditation's Proto Zen  
*the four noble truths*

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

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

Easy Meditation's Proto Zen  
*the fruit of training*

**“Bécause there is NO attainment,**  
*(that once perceived, can NOT be reléased)*  
**thé Bo-dhi-sat-tva**  
*(archetypes of enlightenment), supported*

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**bý** the Perfection of Understanding,  
find **NO** obstacles for their minds  
(*that once perceived, can NOT be released*).

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**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.**



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

árrive at full, right,  
and universal Enlighténment.

Easy Meditation's Proto Zen  
*mantra*

“Thérefore, one should know  
that Perfect Understanding

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

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thé destroyer of all suffering,  
the incorruptible truth.

Á mantra of Praj-na-pa-ra-mi-ta's  
(*perfect understanding*)  
*could* 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<sup>w</sup>á-ha!

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

**có**mpletely and perfectly go  
to enlighténment! 

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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*

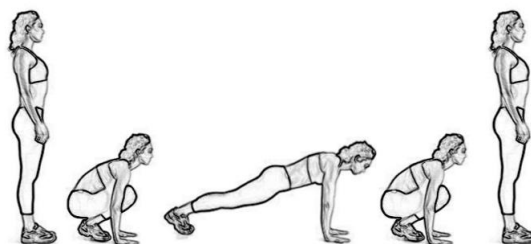
*I pay homage to the Buddha's students*

**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<sup>o</sup>n. 😊

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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**.*



## Easy Meditation's Proto Zen

*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.*

## Easy Meditation's Proto Zen

**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**

