

Wednesday Evening Meditation - 2oct24



# This Evening's Lesson is Drawn from

# A Good-hearted Question found on Reddit

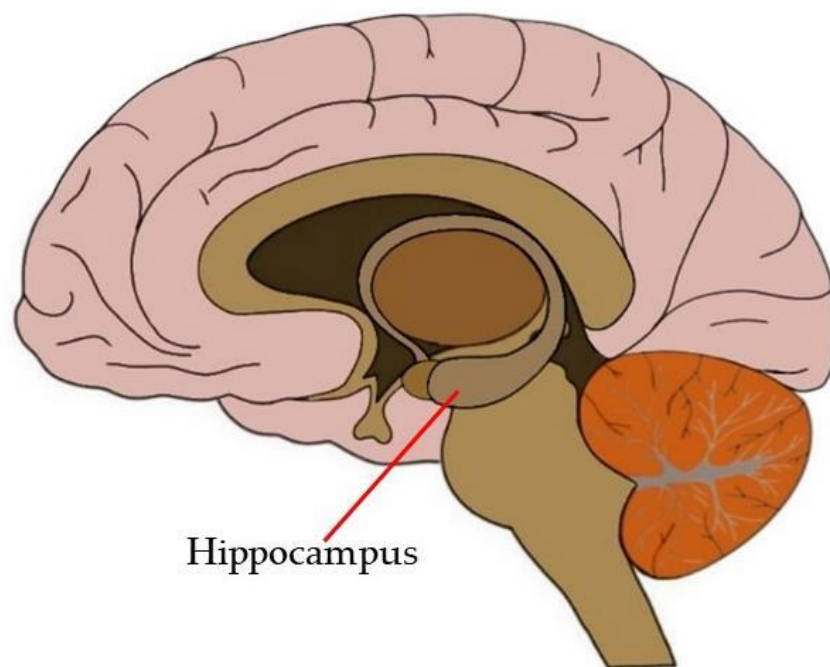
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# Broad Brushstrokes

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1.

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Hippocampus

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# Fine Details



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# Sturgeon's Law

90% of everything  
SUCKS!

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*Chimpanzee's Yang's, Patriarchy's, and Devadatta's Attributes*

Rigid,  
Fearful,  
Superstitious,  
Controlling,  
Elitist,  
Cryptic,  
Competitive,  
and Cruel

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*Bonobo's Yin's, Matriarchy's, and Gautama's Attributes*

Flexible,  
Loving,  
Rational,  
Laid-back,  
Egalitarian,  
Lucid,  
Cooperative,  
and Kind

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# The Eight Worldly Concerns

	HATE	CRAVE	
CIRCUMSTANCE	scarcity	abundance	
BODY	pain	pleasure	
COMMUNICATION	scorn	praise	
MIND	obscurity	fame	—^—

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The Four Noble Truths:

1 – Stressors

- a) Circumstantial
- b) Physical
- c) Interpersonal and
- d) Mental

2 –the Primal Drives

- a) Shoving (*hating*),
- b) Reaching (*craving*), and
- c) Clinging.

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3 – Liberation

- a) NOT from the presence of the tools 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    \_^\_

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Eight fold path:

VIEW or contemplation

1 – Right View of Impermanence

2 – Kind Intention (*essence of the Bodhisattva Vows*)

compassionate ACTION

3 – Kind Communication

4 – Kind Conduct (*non-violent essence of the Pratimoksha Vows*)

5 – Kind Commerce (*competition and cruelty transformed into compassion and kindness*)

MEDITATION as described by the seven enlightenment factors

6 – The Effortless Effort (*of Joy's Centered Spontaneity*) 4 & 3

7 – Inhalation's mindfulness (*that is vulnerable, passive, visceral, & spontaneous*) 1, 2, & 6

8 – Exhalation's meditation (*constituting physical relaxation, psychic release*) 5     \_^\_



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*The Seven Enlightenment Factors:*

1 mindfulness (7),

2 curiosity (7),

3 energy (6),

4 joy (6),

5 tranquility (8),

6 coalescence (7),

7 balance (8)        ^

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*The Promise of the Satipatthana Sutta*

7 years or

7 quarters or

7 months or

7 fortnights or

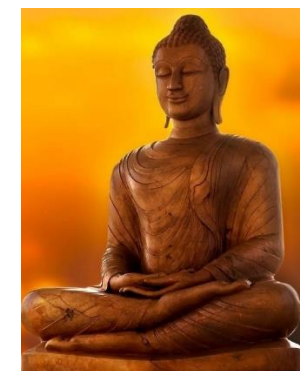
7 weeks or even

7 days

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*Sit Training*

1 <sup>st</sup> week	5 minutes	2 <sup>nd</sup> week	10 minutes
3 <sup>rd</sup> week	15 minutes	4 <sup>th</sup> week	20 minutes
5 <sup>th</sup> week	25 minutes	6 <sup>th</sup> week	30 minutes
7 <sup>th</sup> week	35 minutes	8 <sup>th</sup> week	40 minutes
9 <sup>th</sup> week	45 minutes	10 <sup>th</sup> week	50 minutes
11 <sup>th</sup> week	55 minutes	12 <sup>th</sup> week	60 minutes
13 <sup>th</sup> week	65 minutes	14 <sup>th</sup> week	70 minutes
15 <sup>th</sup> week	75 minutes	16 <sup>th</sup> week	80 minutes



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## *Interdependence*

All circumstances, bodies, relationships, and minds  
effect each other  
and are effected by each other:

directly or indirectly,  
overtly or subtly,  
immediately or eventually,  
actually or potentially.

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Let Us Bring whatever we  
Spontaneously Notice  
into the Path  
of Awareness and Letting-go

*also known as: Dzogchen,*

*Sutra mahamudra*

*Ati yoga*

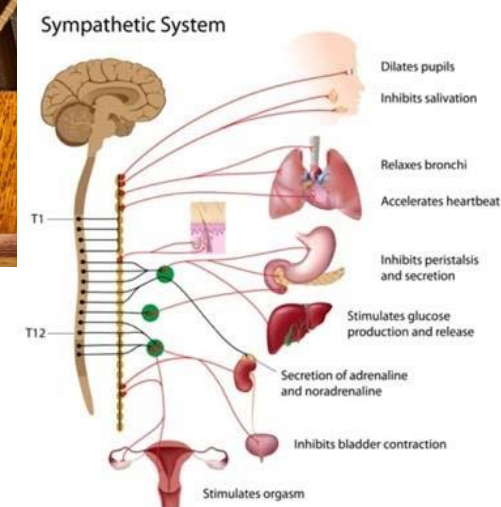
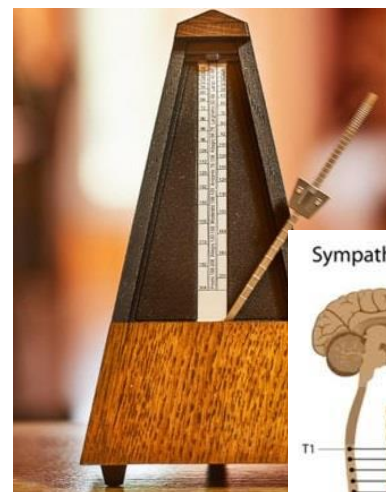
*Trekchö's Slice-through the Duality of Dread and Desire*

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# All Good Ones in Tantric Union

## Perceive

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



*Mindfulness perceiving inhalation*

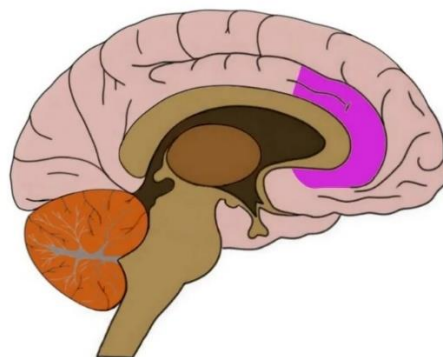
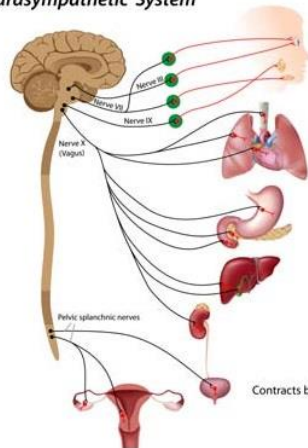
*Meditation releasing exhalation*

*This  
ease!*

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# Spontaneous Awareness and Release

Parasympathetic System



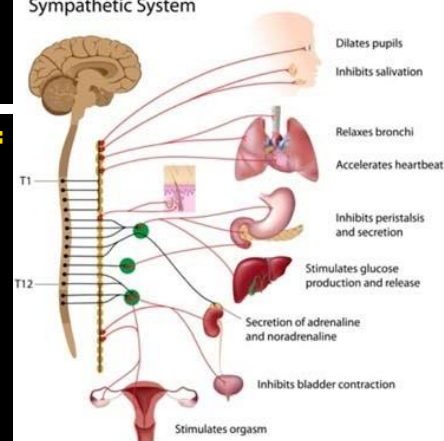
## Perceive

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

## Mind's Antics of

- Perceiving,
- Emoting,
- Intending,
- Reasoning,
- Recalling, and
- Imagining

Sympathetic System



*Mindfulness perceiving inhalation*

*Meditation releasing exhalation*

*This  
ease!*

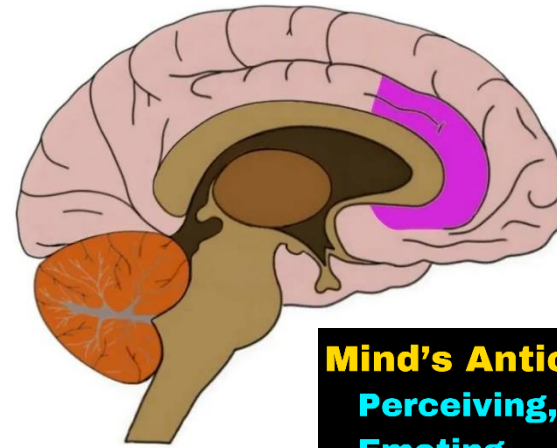
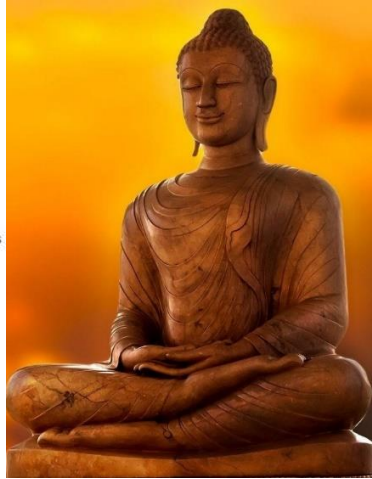
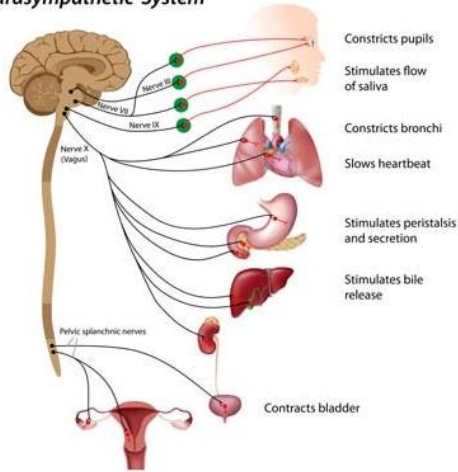
# Perceive

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

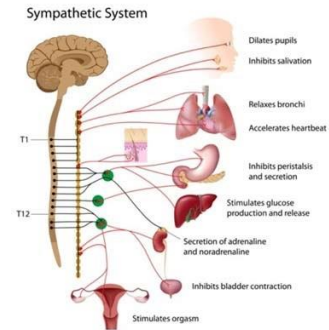
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# Spontaneous Awareness and Release

Parasympathetic System



**Mind's Antics of**  
**Perceiving,**  
**Emoting,**  
**Intending,**  
**Reasoning,**  
**Recalling, and**  
**Imagining**



*Mindfulness perceiving inhalation*

*Meditation releasing exhalation*

# This ease!

1<sup>st</sup> collection of 1 set of 16 rounds



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Knuckles' Four Collections  
of  
Left-hand's Twelve Sets  
of  
Right-hand's Twelve Rounds

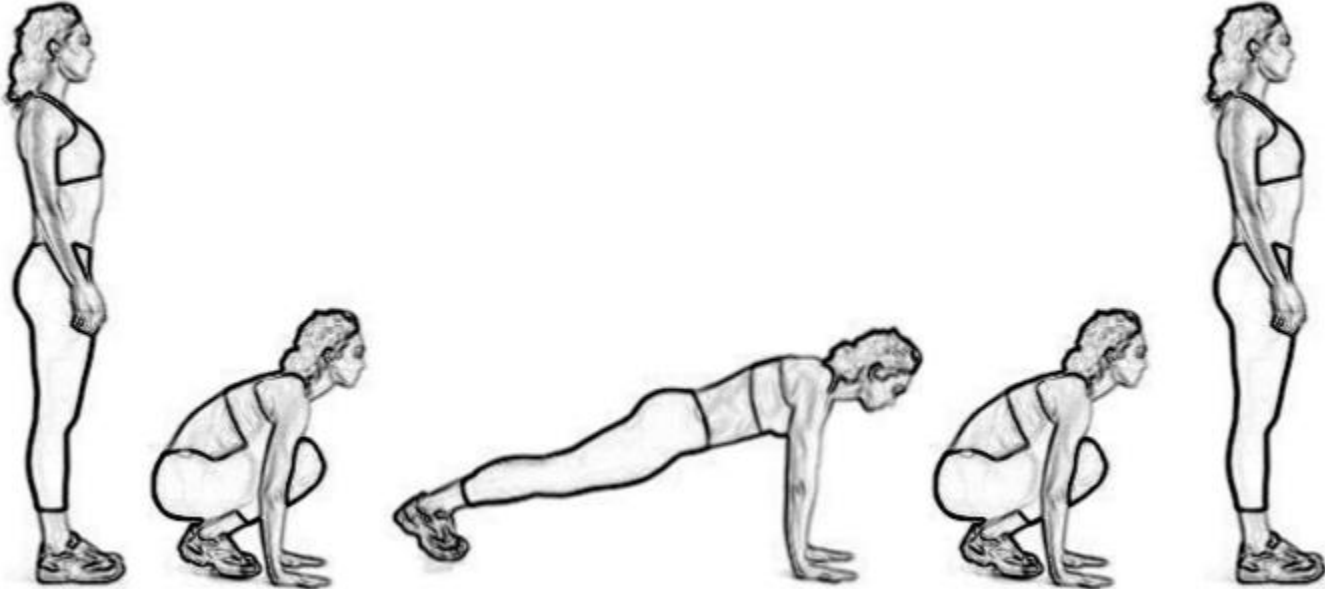
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# Housekeeping



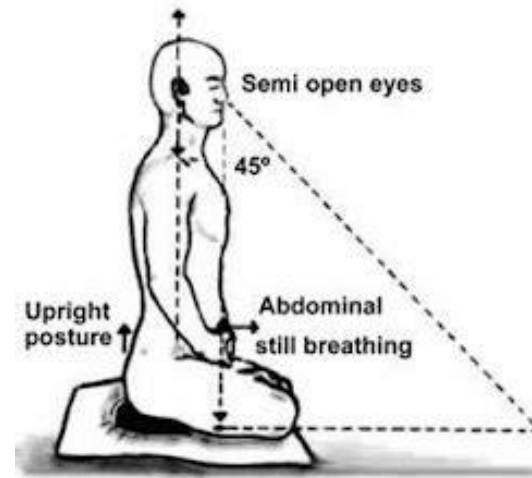
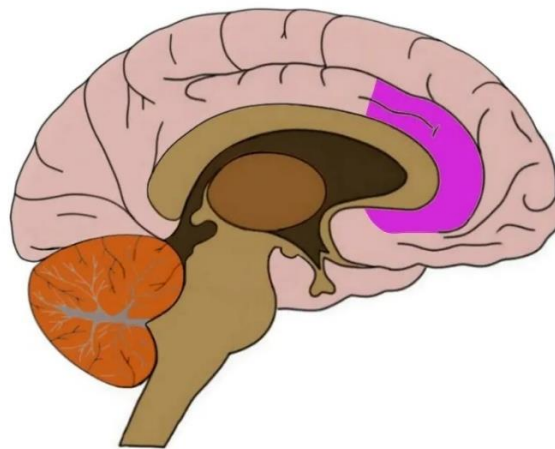
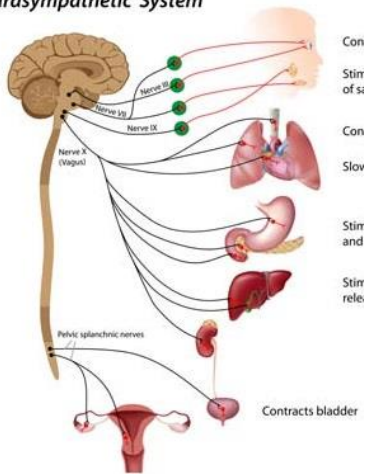
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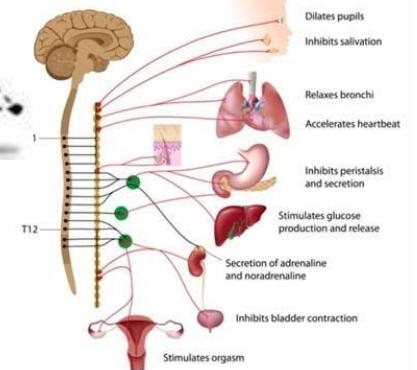
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# Spontaneous Awareness and Letting-go

Parasympathetic System



Sympathetic System



*Mindfulness perceiving inhalation*

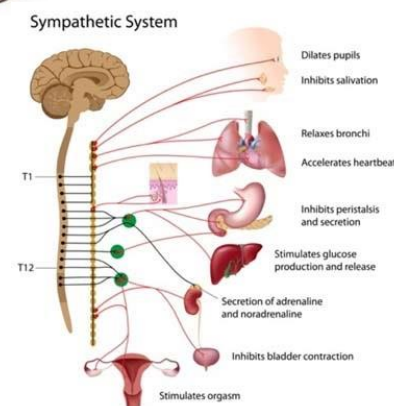
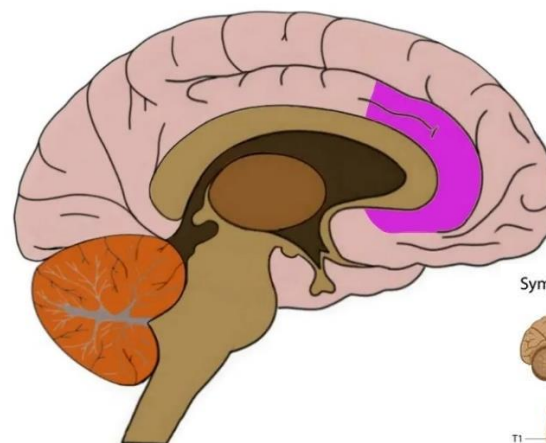
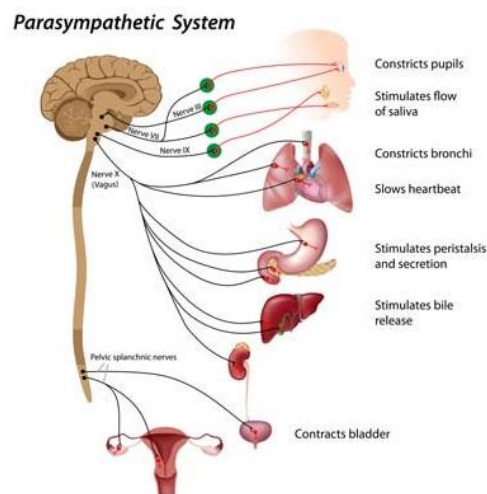
*Meditation releasing exhalation*

# This ease!

*1<sup>st</sup> collection of 1 set of 16 rounds*

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# Kun-tu-zang-po Kun-tu-zang-mo Yab Yum



*Mindfulness perceiving inhalation*

*Meditation **releasing** exhalation*

## *This ease!*

*1 collection of 1 set of 16 rounds*

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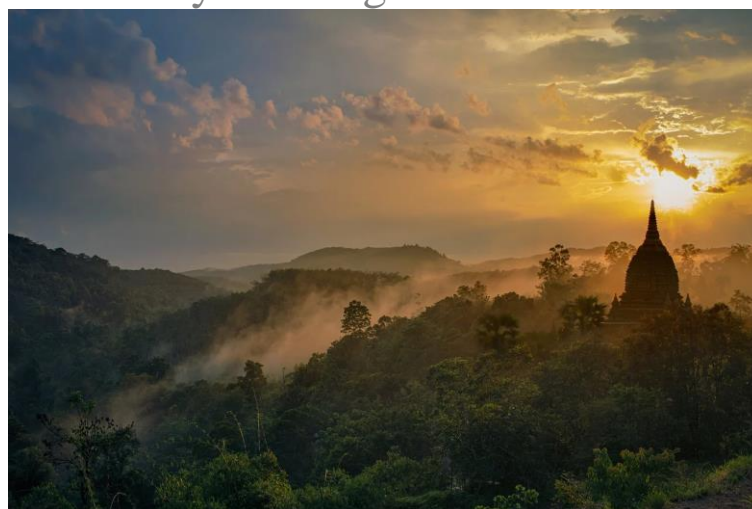
*Set Intention  
by Chanting  
Love and Letting-go's  
Wishes for Universal:  
Enlightenment and Well-being*

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Máy all circumstances, of all beings,  
appearing yet impermánent,  
bé as **safe** and abundant  
as a real or imagined Bud-dhá's land.

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Máy all minds, of all beings,  
clear yet impermánent,  
bé as **joyfully** enlightened  
as a real or imagined Buddhá's mind.

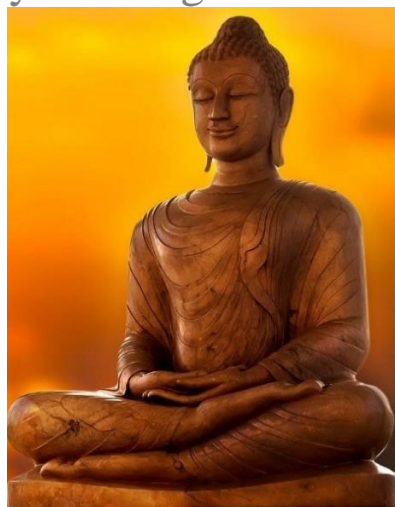


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Máy all relationships, of all beings,  
resounding yet impermánent,  
bé as **peacefully** loving  
as a real or imagined Buddhá's speech.

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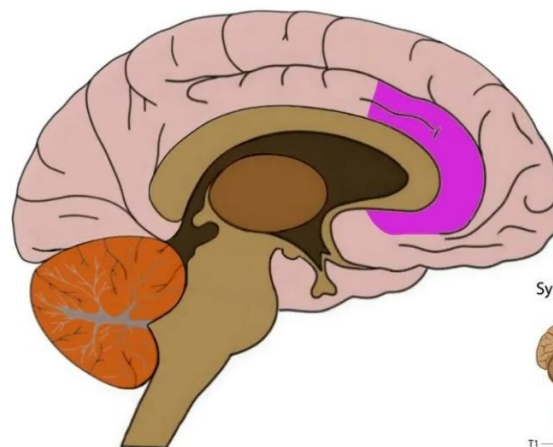
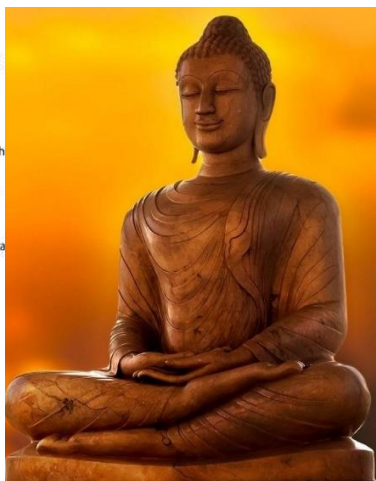
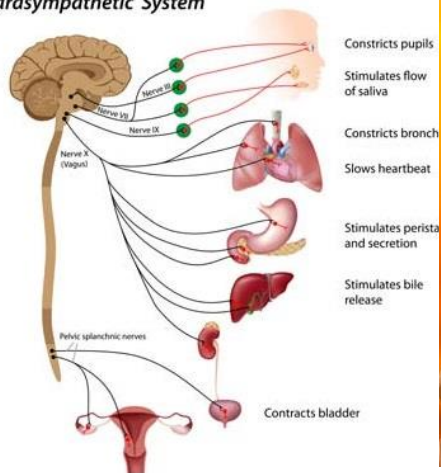


Máy all bodies, of all beings,  
sensual yet impermánent,  
bé as **beautifully** healthy  
as a real or imagined Bud-dhá's form. ☺

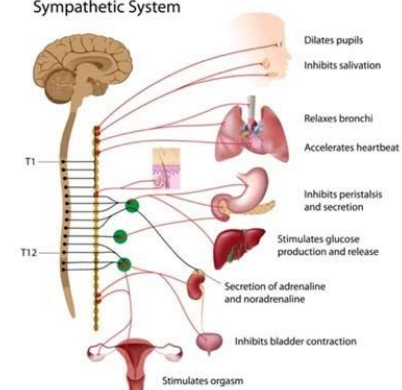
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# Spontaneous Awareness and Release

Parasympathetic System



Sympathetic System



*Mindfulness perceiving inhalation*

*Meditation releasing exhalation*

*This  
ease!*

*1<sup>st</sup> collection of 1 set of 16 rounds*

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**Relaxing... into THIS**

**Ah**

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**Relaxing... into THIS**  
**Ta**

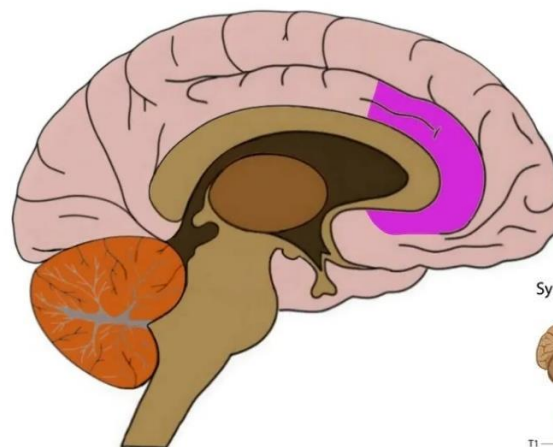
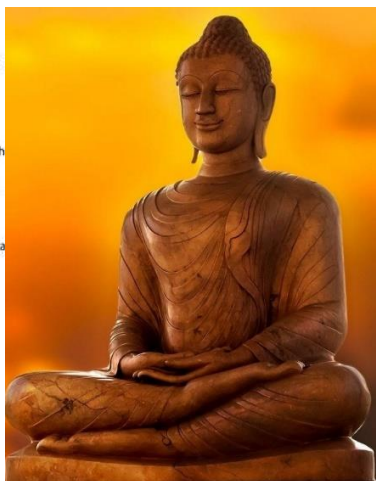
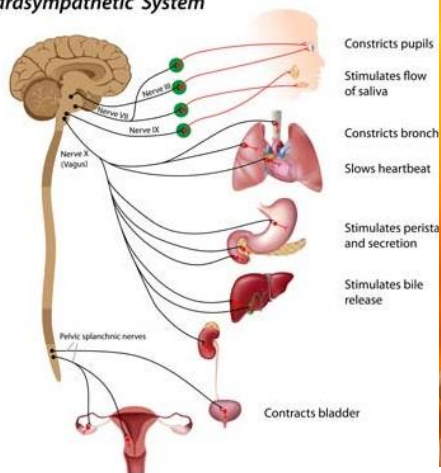
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**Relaxing... into THIS**  
**Pa**

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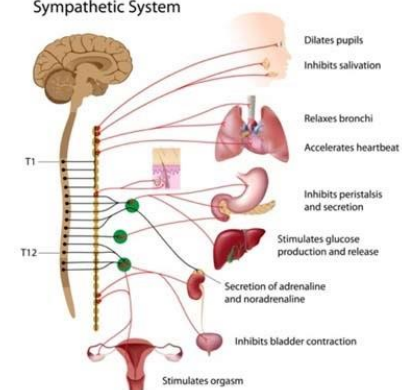
# Spontaneous Awareness and Release

Parasympathetic System



*This*  
**ease!**

Sympathetic System



*1<sup>st</sup> collection of 1 set of 16 rounds*

*Mindfulness perceiving inhalation*

*Meditation releasing exhalation*

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*Sealing this Practice  
by Chanting  
Love and Letting-go's  
Wishes for Universal:  
Enlightenment and Well-being*

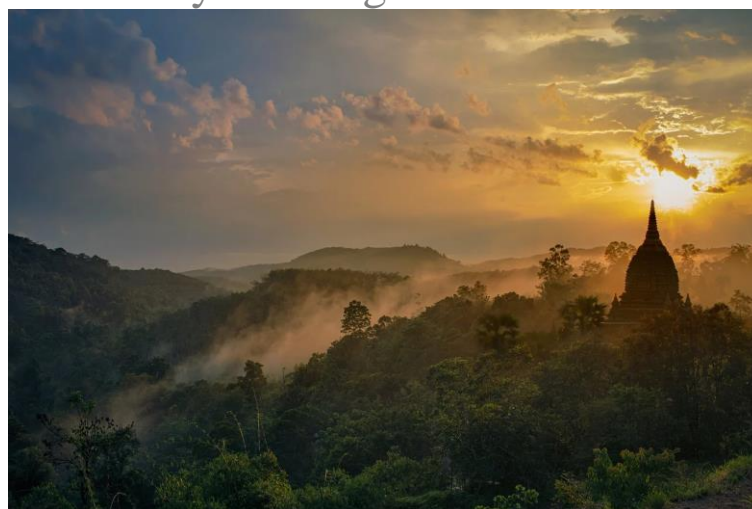


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Máy all circumstances, of all beings,  
appearing yet impermánent,  
bé as **safe** and abundant  
as a real or imagined Bud-dhá's land.

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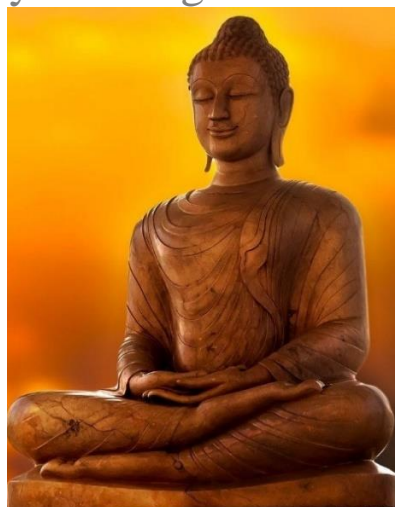
Máy all minds, of all beings,  
clear yet impermánent,  
bé as **joyfully** enlightened  
as a real or imagined Buddhá's mind.

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Máy all relationships, of all beings,  
resounding yet impermánent,  
bé as **peacefully** loving  
as a real or imagined Buddhá's speech.

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Máy all bodies, of all beings,  
sensual yet impermánent,  
bé as **beautifully** healthy  
as a real or imagined Bud-dhá's form. ☺

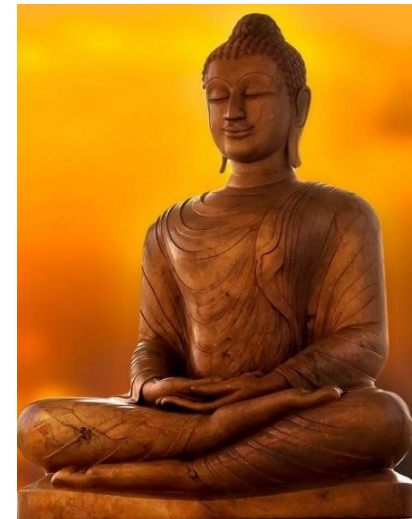
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# Bodhichitta, Refuge, and Bowing

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Ín our compassion  
may we long to free all beings  
from the toxic tyranny of éver:

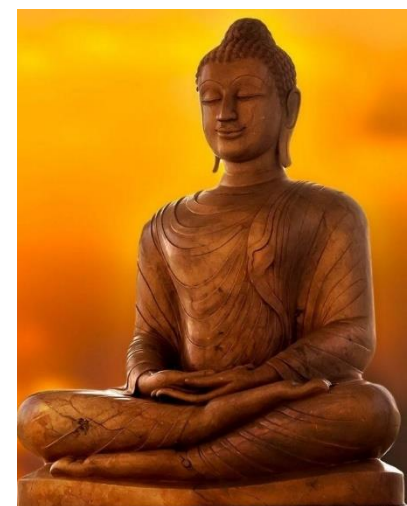
háting, craving, and clinging  
metaphorically known  
as the three *mental* poísons.



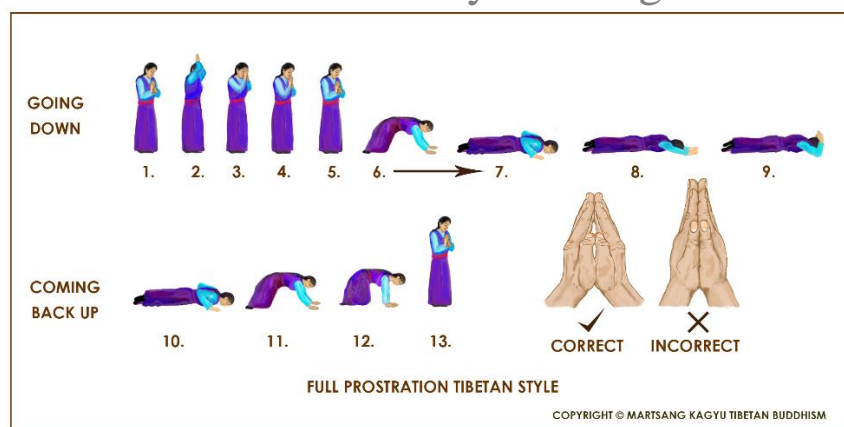
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Ín our pragmatism may our liberation  
of all others bé fueled  
bý our reliance on the Buddha's:  
example, instructions, and stúdents,

déscribed by the metaphor  
of the Three *wish-fulfillíng* Jewels.



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*OPTIONAL – Buddha Bowing – Panipata*

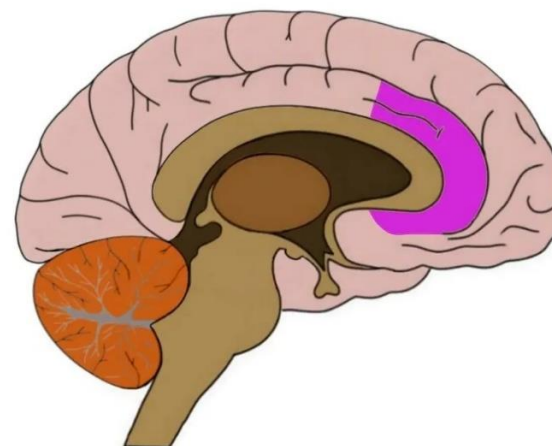
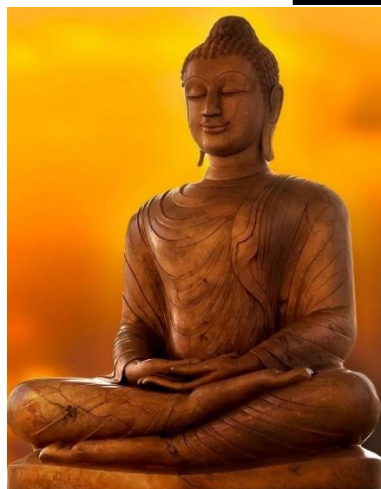
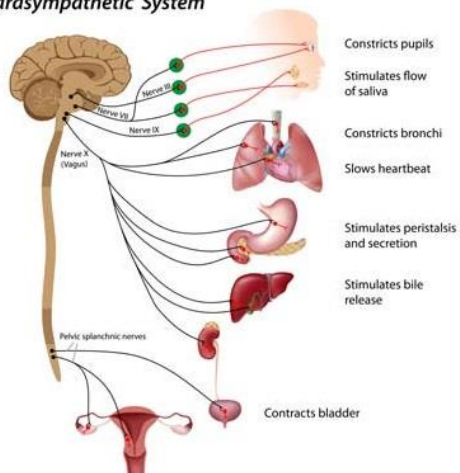
May we  
free all  
through the  
Three Jewels



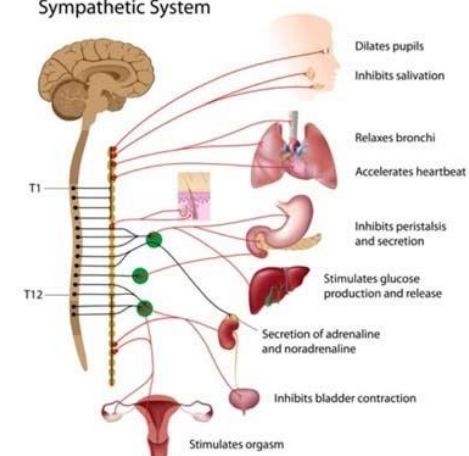
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# Spontaneous Awareness and **Release**

Parasympathetic System



Sympathetic System



*Mindfulness perceiving inhalation*

*Meditation **releasing** exhalation*

*This  
ease!*

*1 collection of 1 set of 12 rounds*

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*Transcending Duality*

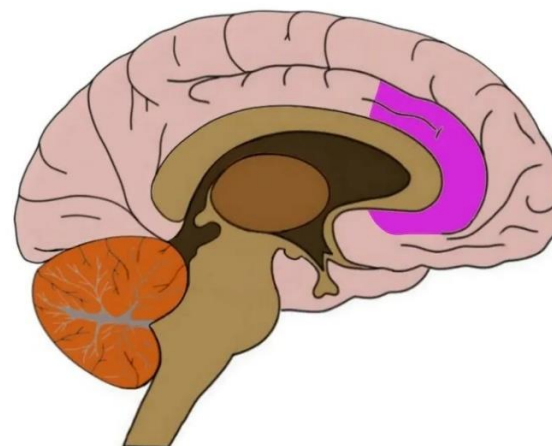
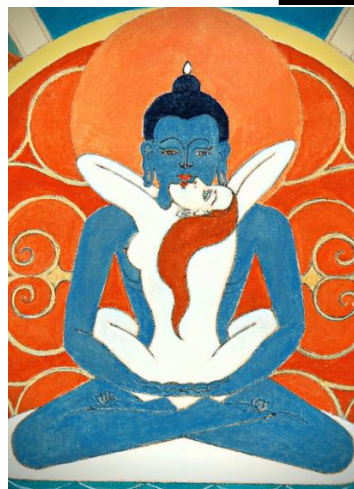
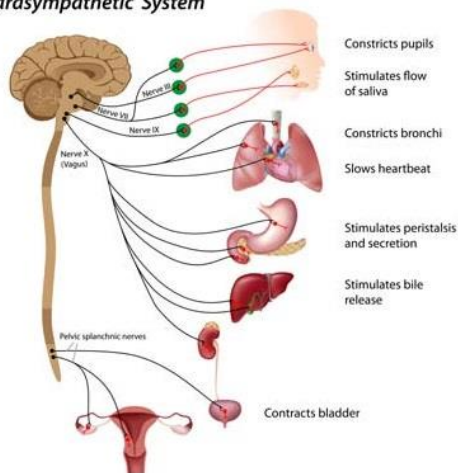
As we inhale we could dualistically  
notice \_\_\_\_\_ and \_\_\_\_\_

yet as we breath out  
we could relax into  
the simplicity of just \_\_\_\_\_

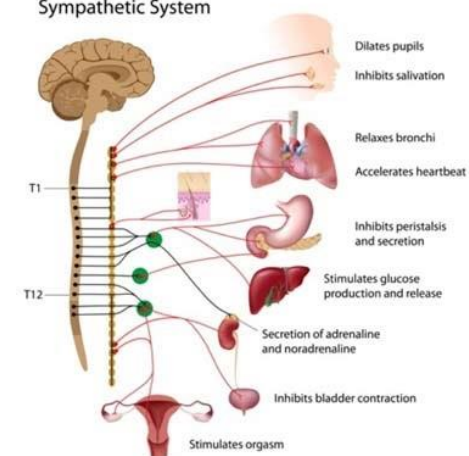
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# Spontaneous Awareness and **Release**

Parasympathetic System



Sympathetic System



*Mindfulness perceiving inhalation*

*Meditation **releasing** exhalation*

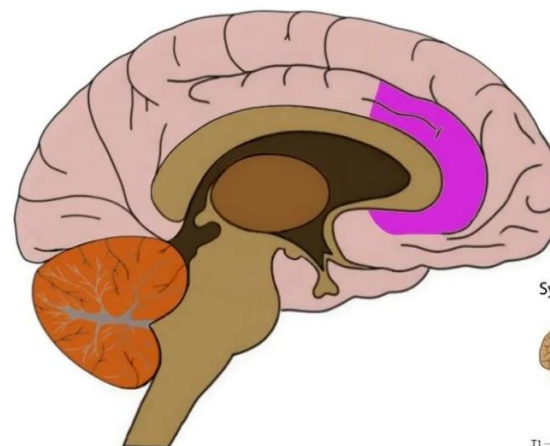
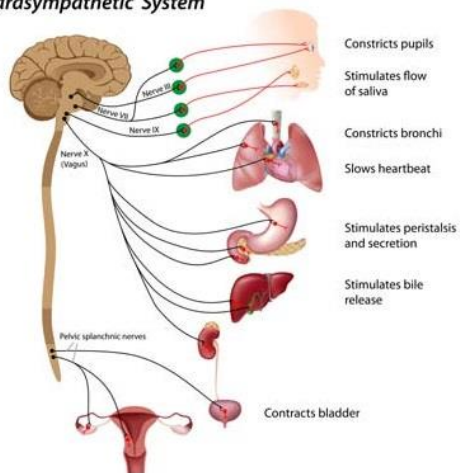
*This  
ease!*

*1 collections of 1 set of 12 rounds*

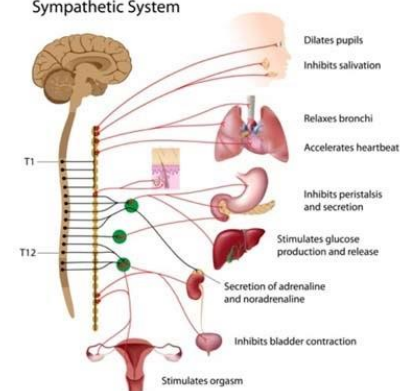
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# Spontaneous Awareness and Letting-go

Parasympathetic System



Sympathetic System



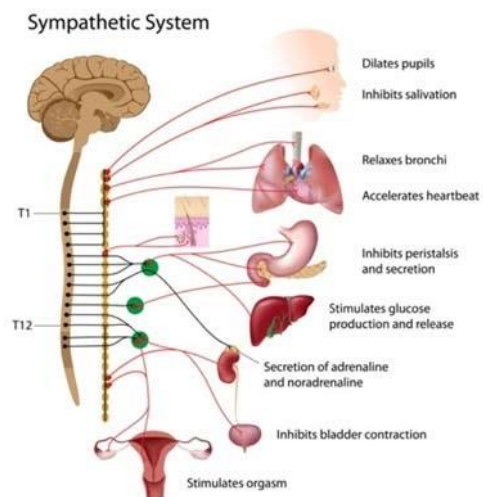
*Mindfulness perceiving inhalation*

*Meditation **releasing** exhalation*

*This  
ease!*

*1 collections of 1 set of 12 rounds*

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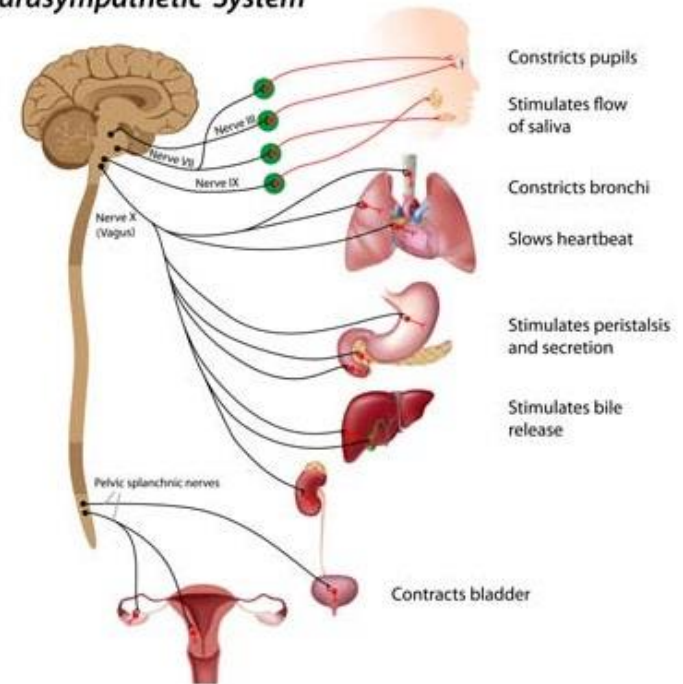


# Mindfulness

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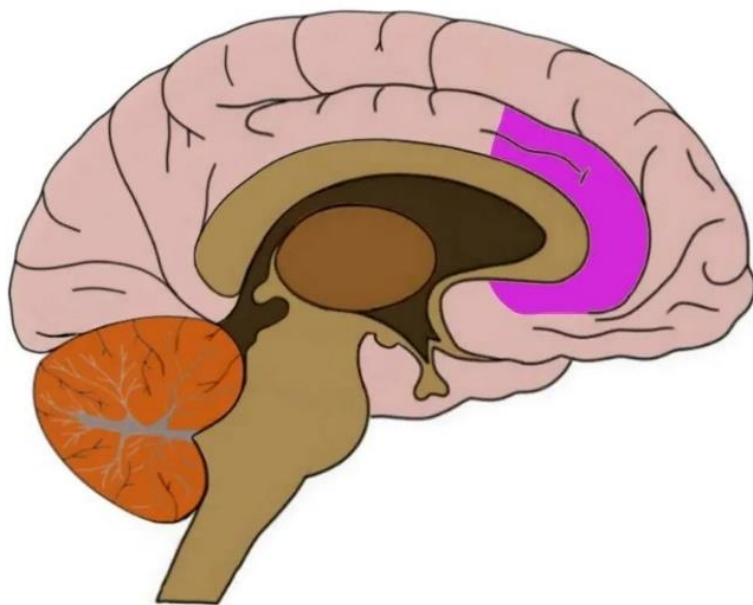


**Parasympathetic System**



# Meditation

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# Empathy

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*Three Circles of Emptiness*

*Realization of Emptiness*

*Notice form... relaxing*

*Notice mind... relaxing*

*Notice me...relaxing*



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*Emptiness of Victimhood*

*That action... relaxing*

*That actor... relaxing*

*This actee... relaxing*

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*Emptiness of Villainy*

*That action... relaxing*

*That actee... relaxing*

*This actor... relaxing*

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*Contemplative Notation*

*Relaxing exhalation:*

**ease!**

*Observant inhalation:*

*This*

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*Bengali Crease Counting*

*1<sup>st</sup> 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*

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Skillful Means:

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

**Scatteredness** + Inhalation's-mindfulness = Centeredness

**Controlling-tendencies** + Exhalation's-meditation = Spontaneity

Centeredness + Spontaneity = 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.     \_Λ\_

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Attaining Nirvana

In the hot, humid cycle of Samsara  
we find our choices, utterances, and deeds  
the marionettes of our survival drives  
forever driving us to: fuck, feed, fight, flee, faint, and faun.

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The path, however, to the cool cessation of Buddha's Nirvana is found in

1) the wisdom of impermanence,

2) KIND intention,

3) KIND communication,

4) KIND conduct, and

5) KIND commerce,

6) effortless effort's flow of centered spontaneity,

7) MINDFULNESS: vulnerable, passive, visceral, and random, as well as

8) MEDITATION: physically relaxing and mentally releasing.

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How will we know when we have accomplished this, so called, Nirvana?

When our neurotic need of title, accomplishment, and recognition has been replaced with our enthusiastic mastery of the Buddha's eight-fold path wherein we practice it:

- a) spontaneously,
- b) habitually,
- c) easily, and
- d) effectively.



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Distractions

Let us NOT ignore the AT AT in the room

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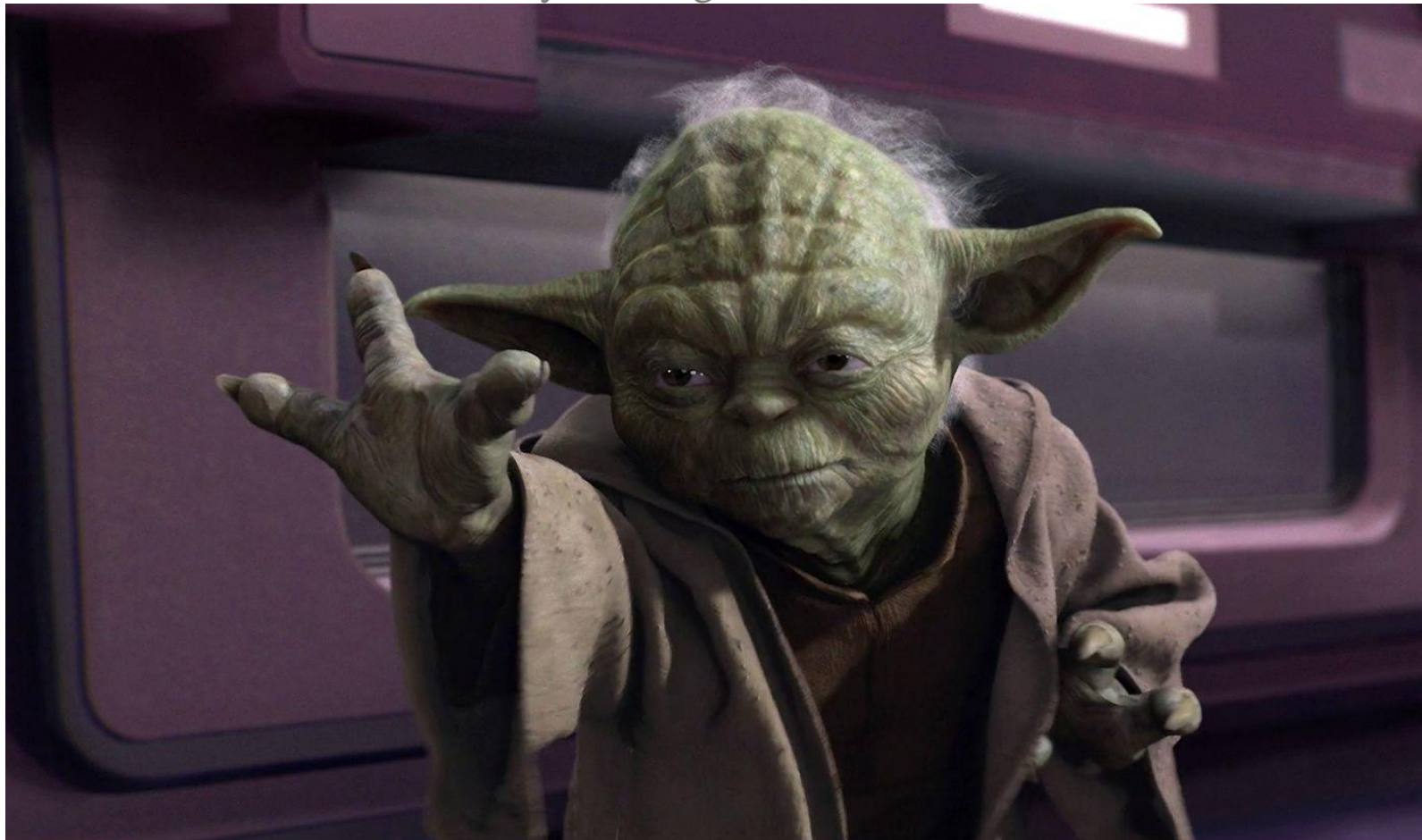
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What are we to DO  
with that which we notice?

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

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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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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

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

Whether that which we notice is: External or Internal,  
Physical or Mental  
Pleasurable or Painful  
Interesting or Boring  
Glorious or Grotesque

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Whatever comes  
let it come

whatever stays  
let it stay

whatever goes  
let it go      \_^\_

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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*

*Meditation's **relaxing** exhalation*

**yes!**

*Mindfulness' perceptive inhalation*

*This*

*1<sup>st</sup> collection of 16 sets of 16 rounds*

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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.

<i>Form..... (form)</i>	<i>body</i>
<i>Feeling..... (feel)</i>	<i>pleasure, pain, or nether</i>
<i>Appraisal..... (rate)</i>	<i>intensity (volume)</i>
<i>Impulse..... (drive)</i>	<i>primal drives (shoving, reaching, clinging)</i>
<i>Awareness..... (mind)</i>	<i>perception</i>

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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*

*Relaxing exhalation:*

*how **NOT** two?*

*Observant inhalation:*

*This and that...*

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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 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!*

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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*), suppórted

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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 óf) 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.

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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 Svwá-ha!



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

**cómp**letely and perfectly go  
to enlighténment!     \_^\_

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## 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).*

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## Three Durations of Practice

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

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*The PATH of Mastery*

Unconscious	Incompetence
Conscious	Incompetence
Conscious	Competence
Unconscious	Competence

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When have we mastered the Buddha's path?

PRACTICE:

spontaneously,  
habitually,  
easily, and  
effectively



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*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.*

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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.*

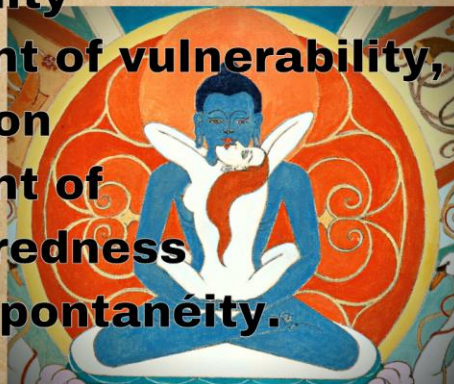


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# Yab Yum Iconography

**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.



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# 1. Distraction or Enhancement

Movies – active or passive

Snacks – distracting or enhancing

Notation – “*This*” and “**yes!**”

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# 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.

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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.

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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...

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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!*”...

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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...

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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,*



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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...

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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...

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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

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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.

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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...

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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.

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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.

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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.



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*Unraveling the Illusion of Control: Exploring Meditation*

Neither: producer...

Merely: audience member

Buckle-up: and enjoy the ride

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### 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.

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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

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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.

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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.

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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.

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*Cultivating Harmony:  
the Synergy between Veganism and Meditation*

Physical Challenges

Mental Turmoil

Dr. Michael Greger

Nutrition Facts dot Org

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## 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.



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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).

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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 calculus 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.

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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...

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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.

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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.

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*The Essence of the Four Sets of Vows*

Karma Chakme Rinpoche's Journey

1 Refuge

2 Monastic

3 Bodhisattva

4 Tantra

Prahe Vajra's

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## 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 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.*

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*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.*



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*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,*

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*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;*

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

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*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

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## 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.*

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*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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*Sky Gazing Meditation*

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

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## 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.*



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*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.*

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*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 vision will be dazzled after completing this exercise,  
thus while it is fine to practice this during opening verbal contemplation & compassion,  
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.*

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*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.     \_Λ\_*

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# 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).*

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# Three Durations of Practice

**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.*

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# 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 <sup>st</sup> week	meditate for	5 minuets	approximately once every twelve hours,
2 <sup>nd</sup> week	meditate for	10 minuets	approximately once every twelve hours,
3 <sup>rd</sup> week	meditate for	15 minuets	approximately once every twelve hours,

## Wednesday Evening Meditation - 2oct24

4 <sup>th</sup> week	meditate for	20 minuets	approximately once every twelve hours,
5 <sup>th</sup> week	meditate for	25 minuets	approximately once every twelve hours,
6 <sup>th</sup> week	meditate for	30 minuets	approximately once every twelve hours,
7 <sup>th</sup> week	meditate for	35 minuets	approximately once every twelve hours,
8 <sup>th</sup> week	meditate for	40 minuets	approximately once every twelve hours,
9 <sup>th</sup> week	meditate for	45 minuets	approximately once every twelve hours,
10 <sup>th</sup> week	meditate for	50 minuets	approximately once every twelve hours,
11 <sup>th</sup> week	meditate for	55 minuets	approximately once every twelve hours,
<b>12<sup>th</sup> week</b>	meditate for	<b>60</b> minuets	approximately once every <b>twelve</b> hours,

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## 2. The PATH of Mastery

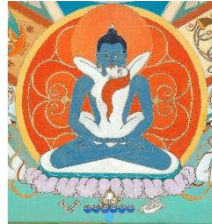
*Unconscious Incompetence*

*Conscious Incompetence*

*Conscious Competence*

*Unconscious Competence*

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

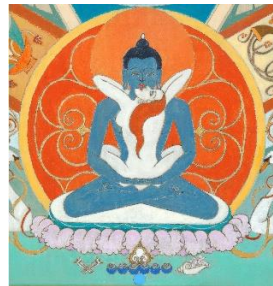




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*When we practice their techniques:  
spontaneously, habitually, easily and effectively;  
and their practice has so defined us  
that we no longer chase a goal...*

*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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### 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 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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## *Origin of Mindfulness Meditation*

- Palace
- 1<sup>st</sup> monastery
- 2<sup>nd</sup> monastery
- forest austerities
- forest balance

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## 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.

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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.

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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

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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.



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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.

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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.

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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.

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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.

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## 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.*

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*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.*

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*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.*



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*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 minutes per session the first week,  
and ten minutes per session the second week.*

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

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

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*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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## 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.*

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*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),*

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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.*

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## 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.*



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*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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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.*



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*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.*

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*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*

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*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.*

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*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.*

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*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...”*

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*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*



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*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.*

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*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.    \_Λ\_*

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## *Reconciliation Meditation*

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

Wednesday Evening Meditation - 2oct24

*“Should” is Poison*

- Destructive Urges
- Empathetic Motivation
- Contemplation
- Meditation      $\_ \wedge \_$

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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.

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“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.

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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*).



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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!”

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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")*

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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!”

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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.

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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!”*      \_^\_

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## *So-called Buddhist Pranayama*

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

—^—

Wednesday Evening Meditation - 2oct24

# 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.*

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*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.*



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*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.*

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*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.*

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*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.*

Wednesday Evening Meditation - 2oct24

*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.*

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*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.*

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*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.*

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*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.*

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*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*



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*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.*

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*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.     \_Λ\_*

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# 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*

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*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 chunk 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.*

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*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:*

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*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.*

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

*Contemplation's first fold is the wisdom of letting-go,  
and it's second fold is compassion and love.*

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

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*Meditation'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.*



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*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.*

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*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.*

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*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.*

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*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  
cannot be grasped by our hands?*

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*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.*

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*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."*

Wednesday Evening Meditation - 2oct24

*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.”*

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*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.*



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*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.*

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*Those who've acclimated to the vulnerability and flexibility  
of their empathetic anterior cingulate gyrus  
have an easier 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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*Perhaps that is why Albert Einstein explained*

*“Great spirits*

*have always encountered violent opposition*

*from lesser minds.”      \_Λ\_*

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## *Bliss and Meditation*

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



Wednesday Evening Meditation - 2oct24

## 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,

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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 “This... *ease!*” with our inhalation and exhalation  
we could easily bring hedonism  
into the paths of mindfulness and meditation.     \_Λ\_

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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**



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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 <sup>LIKE</sup> A JEDI

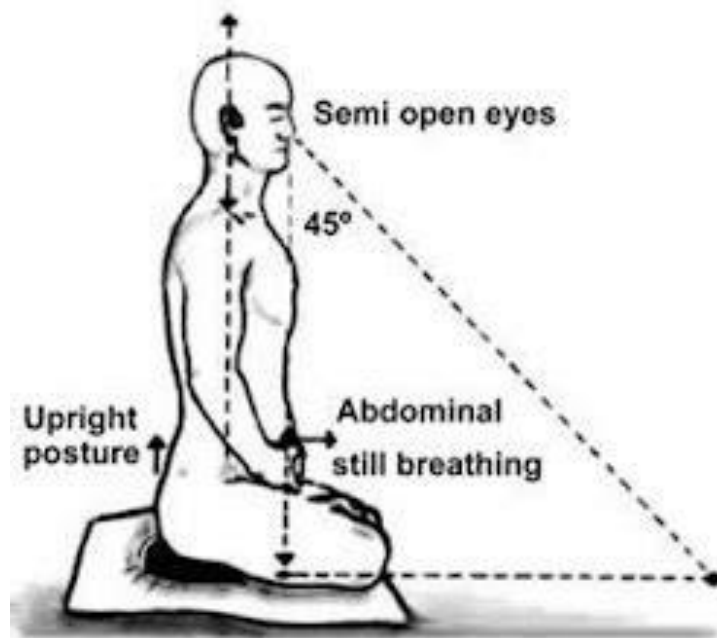
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*Mindfulness & Meditation: Zen, Proto-zen, Ch'an, Dhyana, Mahamudra (or Great Seal),  
Ati (or Utmost) yoga, Dzogchen (or Great Completion Stage Tantra) and Trekcho (or Slice-through)*

## *IV. Practice*



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*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 tall with each inhalation and physically **relaxing** with each exhalation*

*Meditation's **relaxing** exhalation*

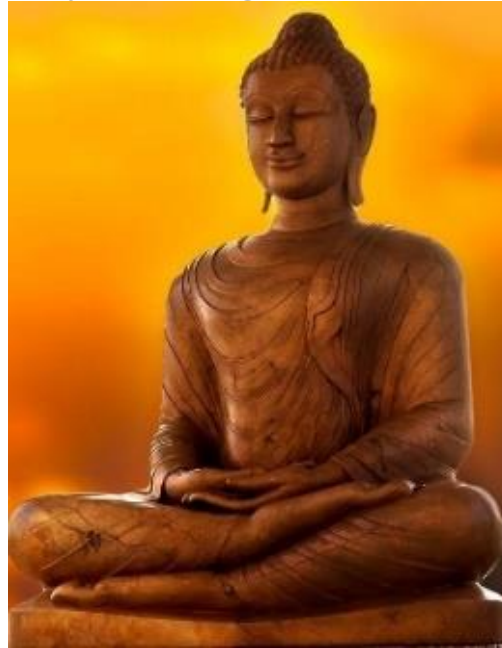
*Mindfulness' perceptive inhalation*

**yes!**

***This***

*1<sup>st</sup> collection of 16 sets of 16 rounds*

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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 Mindfully notice 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*

*2<sup>nd</sup> collection of 16 sets of 16 rounds*

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*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 noticed during our previous inhalation, 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***

*3<sup>rd</sup> collection of 16 sets of 16 rounds*



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*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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*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.

*Meditative exhalation:*

mindfulness and meditation  
***relaxing!***

Mindful inhalation:

**This...**

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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 (channel)*

*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*

*Relaxing exhalation:*

*how NOT two?*

*Observant inhalation:*

*These...*

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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 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*);

*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!*

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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*), suppórted

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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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# Compassion and the Three Marks of Reality

## Wednesday Evening Meditation - 2oct24

*Active Contemplations Inspired by Bodhidharma's Outline of Practice as well as the Buddha's Compassion and the Three Marks of Reality*

*feel stressful?  
How could this*

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*may I soothe!*  
*All beings' stress*

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*NEVER last?*  
*How could this*



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*NOT be me?*  
*How could this*



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## 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).*

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## Three Durations of Practice

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

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# Zero to Sixty in Twelve Weeks

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

*5 minutes per session the first week,  
10 minutes per session the second week,  
15 minutes per session the third week,*

*20 minutes per session the fourth week,  
25 minutes per session the fifth week,  
30 minutes per session the sixth week,*

*35 minutes per session the seventh week,  
40 minutes per session the eighth week,  
45 minutes per session the ninth week,*

*50 minutes per session the tenth week,  
55 minutes per session the eleventh week, &  
60 minutes per session the twelfth week.*

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## *D. The PATH of Mastery*

*Unconscious Incompetence*

*Conscious Incompetence*

*Conscious Competence*

*Unconscious Competence*

*When have we mastered the Buddha's path?*

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*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.*

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## *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 ½ years MINIMUM)*

*GOAL: intellectual **comprehension** & emotional **evolution**.*

*Journeyman + 5,000 hours study + 5,000 hours practice = Master  
(8 hours daily for 3 ½ years MINIMUM)*

*GOAL: intellectual & emotional **mastery**.    \_Λ\_*

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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.*

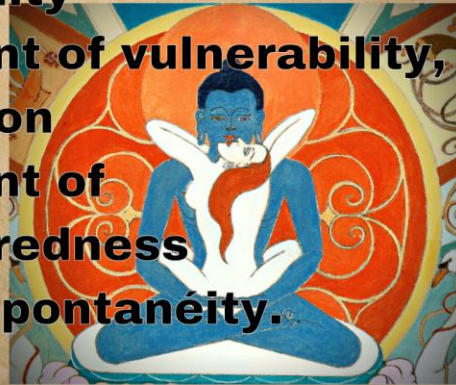
*Although this path of mastery can be long, it is neither mysterious nor occult.*

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# 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 spontanéity.**



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# 1. The Juggling Aspect of Meditation

Snack + Beverage + Movie = Enhancement

Inhaling + Exhaling + Relaxing + Reciting = Meditation

—^—

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# 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.

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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.

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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...

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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!*”...

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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...



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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,*

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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...

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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...

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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

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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.

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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...

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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.

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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.



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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.

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### 3. Parable of the Movie Patron

NOT: actor, director, writer, nor producer,

BUT: audience member

NOT: select experience

BUT: enjoy the ride     \_^\_

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### 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.

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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

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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.

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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.

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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

—^—



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## 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.

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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).

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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 calculus 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.

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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...

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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.

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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
<u>Tantra</u>	<u>rely on teacher’s example, instructions, and students</u>
<b>Ati yoga</b>	<b>Love’ centered-spontaneity</b>



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## 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 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.*



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*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.*

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*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,*

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*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;*

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

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## 8. Walking Meditation

PTSD and CPTSD

Dr. Thom Hartman Ph.D.

Bi-lateral Stimulation of Hippocampus

Walking

Taping

Gazing



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## 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.*

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*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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## 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





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## 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.*

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*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.*

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*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 vision will be dazzled after completing this exercise,  
thus while it is fine to practice this during opening verbal contemplation & compassion,  
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.*

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*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.     \_Λ\_*

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## 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).*

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# Three Durations of Practice

**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.*

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## 2. The PATH of Mastery

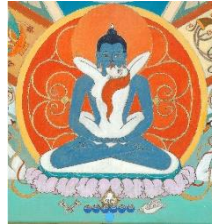
*Unconscious Incompetence*

*Conscious Incompetence*

*Conscious Competence*

*Unconscious Competence*

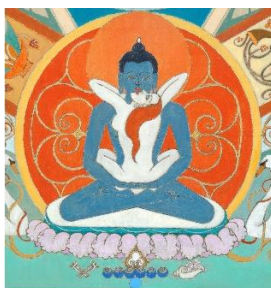
*When have we mastered the archetypical Buddhas' vulnerability, non-grasping, compassion and centered spontaneity?*



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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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### 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 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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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     \_^\_

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## 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.

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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.

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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

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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.

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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.



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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.

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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.

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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. Journey's Duration EXPLAINED

- Twelve – Competence
- Sevens – Mastery
- Teacher Training – (Two sets of ten thousand)
- Patriarchy's Red Flag        Λ

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## 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.*

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*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.*

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*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.*



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*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 minutes per session the first week,  
and ten minutes per session the second week.*

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

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

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*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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## 7. Eleven Benefits of LOVING-KINDNESS

PERSPECTIVE: Eight-fold Path

GENERATION: Recitation,  
Mindfulness, and  
Meditation

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

*ONE*      *sleeping in comfort,*  
*TWO*      *awaking in comfort,*  
*THREE*    *freedom from (the tyranny of) evil dreams,*

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- 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),*

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*EIGHT*    *one's mind easily meditates,*  
*NINE*     *one's demeanor is serene,*  
*TEN*      *one's death is peaceful, and*

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*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.*

*\_Λ\_*



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## 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.*

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*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),*

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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.*

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# 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.*

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*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.*

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*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.*



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*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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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*

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

—Λ—



## 10. Concentration versus Mindfulness

- Survival
- Disposition
- Rigidity versus Flexibility
- Contrivance versus Centered-spontaneity
- Vulnerability      $\_ \wedge \_$

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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.*

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*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.*

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*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...”*

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*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*

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*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.*

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*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.    \_Λ\_*



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## 12. Poisonous “Should” EXPLAINED

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

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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.

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“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.

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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*).

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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!”

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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")*

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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!”

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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.



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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!”*      \_^\_

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# 13. Buddha's Breathing Method

Contrived Ratios of Pranayama  
Spontaneous Effortless Breathing  
Neuroscience Informed Intention



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# 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.*

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*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.*

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*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.*

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*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.*

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*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.*

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*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.*



Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.     \_Λ\_*

# 14. What is “Emptiness or Voidness”?

Letting go as if

- NOT me
- Unborn
- vast, empty void

Real world example

\_Λ\_

Wednesday Evening Meditation - 2oct24

# 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*



Wednesday Evening Meditation - 2oct24

*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 chunk 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.*

Wednesday Evening Meditation - 2oct24

*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:*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

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

*Contemplation's first fold is the wisdom of letting-go,  
and it's second fold is compassion and love.*

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

Wednesday Evening Meditation - 2oct24

*Meditation'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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*



Wednesday Evening Meditation - 2oct24

*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  
cannot be grasped by our hands?*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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."*

Wednesday Evening Meditation - 2oct24

*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."*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*Those who've acclimated to the vulnerability and flexibility  
of their empathetic anterior cingulate gyrus  
have an easier 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.*

Wednesday Evening Meditation - 2oct24

*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.*



Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*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.*

Wednesday Evening Meditation - 2oct24

*Perhaps that is why Albert Einstein explained*

*“Great spirits*

*have always encountered violent opposition*

*from lesser minds.”      \_Λ\_*

## 16. What do we mean by “Bliss”?

NOT stress

Reward systems

- Dopamine

- Oxytocin

Road Signs or Trap  $\_ \wedge \_$

Wednesday Evening Meditation - 2oct24

## 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,

Wednesday Evening Meditation - 2oct24

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 “This... *ease!*” with our inhalation and exhalation  
we could easily bring hedonism  
into the paths of mindfulness and meditation.     \_Λ\_

Wednesday Evening Meditation - 2oct24

# Translators, Scholars, and Yogis

- Translators – words
- Scholars – grammar and comparisons
- Yogis – application and goals
- Goals – not ALL created equal



Wednesday Evening Meditation - 2oct24

## *Impulses are Like Ninjas*

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

Wednesday Evening Meditation - 2oct24

## *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

Wednesday Evening Meditation - 2oct24

## *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.       ^

Wednesday Evening Meditation - 2oct24

## *Starting Meditation with ADHD*

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



Wednesday Evening Meditation - 2oct24

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

- Four Noble Truths
- Eight Fold Path
- Nargarjuna's Two Truths
- Liberation
- Enlightenment



Wednesday Evening Meditation - 2oct24

*The Mysteries of Enlightenment - Is It Forever or Can You Lose It?*

Buddha's Eight-fold Path

Liberation

Enlightenment

EMOTIONS: indictment or acquittal      ^

Wednesday Evening Meditation - 2oct24

*The Surprising Link Between Mindfulness, Personal Magnetism, and Sensuality*

- Antidote to Neurosis
- The Promise of Authenticity
- Know thy Self    \_Λ\_

Wednesday Evening Meditation - 2oct24

*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





Wednesday Evening Meditation - 2oct24

*The Hidden Truth: Psychedelic Ego Death vs Buddhist Emptiness*

SELFLESNESS: literal or figurative?

PSYCHEDELIC: permanent or temporary?

NARGARJUNA's two truths       $\_ \wedge \_$

Wednesday Evening Meditation - 2oct24

*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**

Wednesday Evening Meditation - 2oct24  
*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.     \_Λ\_

Wednesday Evening Meditation - 2oct24

*Mastering Emotional Resilience to Conquer Negative Feelings Rapidly*

**OVERVIEW:** intention then method

**INTENTION:** not enemies or indictments

**METHOD:** autonomic nervous system



Wednesday Evening Meditation - 2oct24

*Preventing Creepy Meditative Experiences*

MINDFULNESS fatigue

FATIGUE fear

POSTURE supine versus sitting

DURATION (NOT 5-6 hours) 5 to 60 in 12



Wednesday Evening Meditation - 2oct24  
*Finding Inner Peace in Times of Chaos: A Guided Journey*

NOT an Indictment  
PHYSICAL  
MENTAL  
NEUROLOGICAL  
BENEFITS     \_Λ\_

Wednesday Evening Meditation - 2oct24

*Embrace the Beauty of Existence by Experiencing the Magic of Meditation*

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



Wednesday Evening Meditation - 2oct24  
*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





Wednesday Evening Meditation - 2oct24

*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
- **EFFORTLESSNESS** of the Autonomic



Wednesday Evening Meditation - 2oct24

*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



Wednesday Evening Meditation - 2oct24

*From Turmoil to Tranquility by Transcending Hope and Fear with Meditation*

Fundamental Duality

Four Noble Truths

Mindfulness Perceives Duality

Meditation Transcends Duality \_^\_

Wednesday Evening Meditation - 2oct24  
Escape Stress and Find Serenity Through Meditation

Sitting  
Noticing  
Relaxing  
Practice  
Mastery

Wednesday Evening Meditation - 2oct24

*How the Pursuit of Experiences Leads NOT to the Mastery of Meditation*

Elitism versus Egalitarianism

Quick and Easy

Effort versus Ease

The Actual Method



Wednesday Evening Meditation - 2oct24  
*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



Wednesday Evening Meditation - 2oct24

*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



Wednesday Evening Meditation - 2oct24

*How to Meditate Using 5 tips for Beginners*

Sitting

Concentration versus Mindfulness

Letting-go

Liberation defined

Enlightenment defined





Wednesday Evening Meditation - 2oct24

*Unveil the Secrets of the Science of Meditation*

Sympathetic Nervous System  
Parasympathetic Nervous System  
Amygdala  
Anterior Cingulate Gyrus



Wednesday Evening Meditation - 2oct24

*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



Wednesday Evening Meditation - 2oct24

*Discover the Secrets of Grounding the Body through Meditation*

Parable of the Fraud Hunter  
Folly of Breathing-concentration  
Body-awareness  
Body-release  
Body-bliss



Wednesday Evening Meditation - 2oct24

*Breaking Free - Transcend Limiting Labels Now*

Yang Oppresses by Confusing  
Samsara and Nirvana are One?

Nargarjuna

Both Wings Needed for Flight  
Power in Vulnerability



Wednesday Evening Meditation - 2oct24  
*Boost Your Clarity with Guided Meditation Sessions*

Indictment

Unmet Needs

Buddha's 12 Meditations & 4 Contemplations

Emotional Poise

Creative Resourcefulness

Tonight's Guided Meditation

Wednesday Evening Meditation - 2oct24  
*Harnessing our Flaws Paves the Path of Wisdom*

Everybody Plays the Fool  
Purification is Not Required  
Poisons and Wisdoms  
Vulnerability  
Release



Wednesday Evening Meditation - 2oct24

*Master the Art of Breathing Meditation - Avoid these Mistakes*

Concentration is Not Mindfulness

Rigid Concentration's Anxiety

Spontaneous Mindfulness' Freedom

Just a Metronome



Wednesday Evening Meditation - 2oct24

*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





Wednesday Evening Meditation - 2oct24

*Avoid This Common Mistake - Why Manifesting Hampers Peace*

Fundamental Duality

Exacerbates Stress

Liberation

Mindfulness

Meditation



Wednesday Evening Meditation - 2oct24  
*Revitalizing Your Spirit - Meditative Healing for Despondence*

Not a Panacea  
Psychiatry  
The Cries of Unmet Needs  
Impeccable Posture  
Energy, Joy, and the 7 Factors



Wednesday Evening Meditation - 2oct24  
*Unlock the True Essence of Meditation through Experience*

Examples of the Indescribable  
Meditation Instructions  
Meditation Results  
Notice  
Release



Wednesday Evening Meditation - 2oct24

*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



Wednesday Evening Meditation - 2oct24  
*Unlock Divine Bliss with the Secrets of Tibetan Tantra*

“Divine’s” Confusion Solved  
Figure of Speech  
Nargarjuna  
Two Truths  
Togal’s Mantra Contemplation



Wednesday Evening Meditation - 2oct24  
*Stigma of Suffering*

Over the Top  
Subtle  
Indictment  
Resistance



Wednesday Evening Meditation - 2oct24  
*Debunk the Myth that Thoughts are the Enemy of Meditation*

Lies of Patriarchy  
Impotence of Mind Blanking  
Grist for the Mill  
Noticing and Releasing



Wednesday Evening Meditation - 2oct24  
*Debunking Karma*

Inherent Duality  
Test of Morality  
Neurology  
What's Right?





Wednesday Evening Meditation - 2oct24  
*The Secret to Saying Awake During Meditation*

Health  
Lifestyle  
Type of Meditation  
Self-talk Vocabulary



Wednesday Evening Meditation - 2oct24

*Reveal the Dark Secrets of Blessed Objects of Duality Love and Meditation*

Rooted in Duality

No Blessing Stronger than Love

Greatest Love: Spontaneous & Uncontrived

Generating Centered Spontaneity



Wednesday Evening Meditation - 2oct24  
*The Shocking Lies that Sabotage Compassion*

Hypocrisy (*emotion versus intention*)  
We can Run Out  
Work Out their Own Karma  
Forced



Wednesday Evening Meditation - 2oct24  
*Discover the Key to Finding your Ideal Meditation Teacher*

Dalai Lama – his own sect

Dalai Lama – annoyance

Instruction

Application

Analysis



Wednesday Evening Meditation - 2oct24

*Defend your Mind to Meditate Free from Demonic Influence*

What is a Demon  
Constantine  
Neuroscience  
Belief FREE  
Emotion PROOF



Wednesday Evening Meditation - 2oct24

*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



Wednesday Evening Meditation - 2oct24

*Depersonalization Disorder - the Consequence of Negligent Meditation Instruction*

Tsongkhapa's Vest  
Newbie Freak-out  
Nargarjuna's Remedy  
Neuroscientific Perspective      Λ

Wednesday Evening Meditation - 2oct24

*How Meditation Nurtures Morality in a Brutal World*

Ruthlessness is Contagious

Ethics could be Refreshing

How Meditation Fits the Bill

—^—



Wednesday Evening Meditation - 2oct24

*Escape Competitive Stress by Unlocking Inner Calm with Meditation*

Gen Wangmo Kelsang

Benefits in Rejoicing in Other's Merit

Amygdala – competition

Anterior Cingulate Gyrus – cooperation

How Meditation Works



Wednesday Evening Meditation - 2oct24

*Unveil the Secrets of Buddhist Tantra as an Analog of Magick*

Is it Manifesting?

Problem with Manifesting

Mantra Meditation

Exercising Empathy

Exercising Release



Wednesday Evening Meditation - 2oct24

*Unleashing Courage by Breaking Free from the Chains of Fear*

Fundamental Duality

Loving-kindness Panacea

Mantra Meditation – Love

How Letting-go Works



Wednesday Evening Meditation - 2oct24  
*The Key to Overcoming Pain and Suffering*

biology  
exacerbation  
liberation  
how it works



Wednesday Evening Meditation - 2oct24

From Euphoria to Exhaustion: The Reality of Perpetually Racing Thoughts

Monkey Mind

Lies of Patriarchy

Perceiving the Play of Mind

Relaxing into its Nature



Wednesday Evening Meditation - 2oct24

The Secret to Stress-free Yoga teaching Revealed

Patrul Rinpoche's Warning

Thubten Tashi's Advice

Personal Practice

Mindfulness Meditation



Wednesday Evening Meditation - 2oct24

Discover Powerful Ways to Supercharge your Mindset with Resilience Hacks

**GLASS** shatters

**RUBBER** endures

**NEUROSCIENCE** of stress

**Mindfulness Meditation**



Wednesday Evening Meditation - 2oct24

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





Wednesday Evening Meditation - 2oct24  
Overcome Feelings of Meaninglessness

Medical Help

ADHD

NON-neurotic LOVE

Transcendence



Wednesday Evening Meditation - 2oct24

Access the Key to Happiness by Cultivating Contentment

3<sup>rd</sup> Ch'an Patriarch,

“Don't Seek Reality, Just Put a STOP to Opinions”

Neither Repression nor Affirmations

Generalized Vulnerability

Viscerally Letting-go



Wednesday Evening Meditation - 2oct24  
Discover the Jedi Code Meditation

Emotion into PEACE

Ignorance into KNOWLEDGE

Passion into SERENITY

Chaos into HARMONY

Death into the FORCE



Wednesday Evening Meditation - 2oct24  
Soothing a Broken Heart

## Rolling Stones

Peace in the Midst of Heart Break

NOT changing BUT accepting

Method



Wednesday Evening Meditation - 2oct24

Unlock the Mental Balance of a Jedi

**Turmoil is Exhausting**  
**Concentration is NOT the Solution**  
**EFFORTLESS remedy**  
**Actual Method**



Wednesday Evening Meditation - 2oct24  
Escaping Humanity's Cycle of Violence

Neuroscience of Peril  
Advisors with Agenda  
Cooperation trumps Competition  
the Contemplative Solution



Wednesday Evening Meditation - 2oct24

Let's Explore How No Nut November Could be a Huge Regret

**Not all Trends are Beneficial**

**Indulging our Controlling Tendencies**

**Go with the Flow**

**Generating Centered Spontaneity**



Wednesday Evening Meditation - 2oct24  
Escape Anxiety's Tyranny

Fear can Suck the Joy out of Life  
Lifestyle Causes  
Psychiatric Option  
Fear Meditation





Wednesday Evening Meditation - 2oct24

Let's Explore the Surprising Truth of Imperfect Meditation

**BREATH: loss and fixation**

**Two Phases of Trekcho**

**The Neuroscience of Meditation**

**MEDITATION: just a metronome**



Wednesday Evening Meditation - 2oct24

Let's Achieve Mental Clarity by Learning How to Meditate

Quiet Place

Consistent Time

Incremental Duration

Method



Wednesday Evening Meditation - 2oct24

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**



Wednesday Evening Meditation - 2oct24

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 

Wednesday Evening Meditation - 2oct24  
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



Wednesday Evening Meditation - 2oct24

Let's Explore the Hidden Value of Recreation and Creativity

Controlling, Elitist Grinches

VILLAINS lacking wisdom and love

Evolutionary Need

No Extra Points for Suffering



Wednesday Evening Meditation - 2oct24  
Let's Embrace Enlightenment's Meaning and Fulfillment

Stress  
Exacerbation  
Liberation  
Means  
Mastery



Wednesday Evening Meditation - 2oct24

**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 <sup>LIKE</sup> <sub>A</sub> JEDI**



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Wednesday Evening Meditation - 2oct24

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 <sup>LIKE</sup> A JEDI

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