

Notes of a spiritual friend

(or some spiritual principles)
(perspectives on spiritual practice)

a young monk interested in training should not be goal oriented, but should seek adaptation,.... he should first see to it, that his mindfulness becomes continuous, rather than worrying about (scholastic) accomplishments, he should mainly (not exclusively) learn through observation, rather than books

...experiencing the suffering and joys relevant in ones' place....(the defilement, gratification, danger and escape)....all the aspects of human life in that place (good and bad)

improving internal...external conditions (inspiring books/ examples (exemplary people) / stabilizing external conditions (mind adopted to conditions that can't be changed (blending them out from ones awareness after having internalized them (f.ex. vinaya things, general matters, things, one has confidence that they are thoroughly inside already))....trying to improve things that can be changed ...f.ex. figuring out what health problem one frequently encounters....finding suitable medicine, exercises, experimenting with one/ two meal,
...finding out what good/wholesome deeds can be done in ones' environment....doing many good deeds (for a person with chance of higher development...doing them without having to commit oneself to them for a very long time)

...trying to come to a point of continuous good deeds...developing a stream of merits...and making that ones' priority ...and making this a platform for discernment (of how to acquire more wholesomeness)

...(living life in a natural and balanced way, leads to meditating in a natural and balanced way)

..internal...improving ones understanding of the dhamma, what to pay attention to...which things to permit in ones mind, which things not to allow, developing the spark of inspiration (calmness of the body has to be perfectly balanced with inspiration of mind), keeping inspired in ones own experience (for a sick person possible to keep inspired contemplating the repulsiveness of the body, impermanence, suffering, non-self, death, etc....for a healthy person...possible to contemplate subtle mental phenomenon (mental factors (equanimity, joy, oneness) , visions of light, psychic visions, immaterial states,) ...using external nimmitas as skillful means (kasinas, fire, smoke, forest, nature, (ones own shadow, lovely animals, lovely people, suffering beings (compassion), joyful beings (sympathetic joy)

energy distribution...continuous mental balance and mindfulness for the whole day vs. being part of the world with its ups and downs and then setting some time aside to cultivate a specific meditation subject/ specific mental conditions (which way more suitable in ones environment?)....(first one can easily react to changing conditions and problems and can find suitable ways of dealing with them , second one ...can accumulate material to mould creatively into an extensive experience with ones meditation subject,

(first one ...whole life is made into an creative experience (but if not yet perfected perhaps nagging desire for special spiritual vision
...second one.... perhaps more often overpowered by unskillful states...not enough flexibility to deal with any upcoming condition/ problem

(also possible to find a balance - practice between these two (they are not mutually exclusive..and one can lead to/ be the preparation for the other)

(the second one perhaps for a beginner...the common thing to do, as he can't expect too much structure in his days, he should have the outward structure of regular sitting, without being too sensitive to the constantly changing phenomenon of his mind and body)

(...understanding the workings of energy distribution is also very helpful ...a person in an unfamiliar environment has to have a continuous alertness (which requires a more forceful energy supply/ energy application), while a person in familiar and non stressful circumstances can allow his energy to rise up/ flow naturally)

...a yogi should make his meditation subject his vehicle (that means when mindfulness arises, it should be associated with ones meditation subject...f.ex. a thought of anger should arise with an awareness of ones breath, if that is one's primary meditation subject, or else with a noting/ repetition of a metta phrase if the brahma viharas are one's primary subject; anicca, dukkha, anatta, when these are ones meditation subjects)

...but one also should understand, that meditation is not just about solving problems (the Buddha teaches us, that we should understand three types of feeling (unpleasant, pleasant and neutral)...first we meditate, to get rid of dukkha (we understand a certain danger of unpleasant feeling and we try to overcome it)...many people stop there, perhaps being satisfied with a certain amount of pleasantness and only go back to their meditation, when they feel dukkha again...second...people notice a certain danger or futility of mere pleasant feeling...and they want to incorporate pleasant feeling into their spiritual practice (going from pleasant feeling associated with sensuality (friends, nature,etc..) /diversity towards pleasant feeling associated with unity.....

....the third will be the understanding of neutrality,....maintaining awareness, when nothing is happening (at least on a gross level), understanding the danger of not understanding the whole range of experience one finds ways of maintaining awareness of the neutral, of the subtle/ one incorporates the neutral feeling into ones spiritual practice

...what things are associated with is very crucial....one person might have spend his day talking as well as doing various other things (with the awareness landing on these various things) and at the end of the day he might have some energy coming up, which he might use to have a happy evening with a friend...or he is too exhausted for anything...his energy is always polluted with various objects (and he will find delight in this and that)

...another person may spend his day alone in seclusion, meditating,...by evening time his energy arises, having been sensitive to his energy throughout the day/ having kept his energy pure throughout the day, he will be able to use his energy for various spiritual purposes, or he will experience his energy associated with various pure/spiritual objects

supplemental skills can also be helpful ...being of service to others, or acquiring a certain kind of knowledge/skill as a backup ...can give a certain amount of confidence which can also help ones meditation (if it does not overtake it).....can help to maintain a certain amount of continuous stability / can help familiarizing the mind with wholesome states (when the mind is filled with wholesome states, no unwholesome states can enter...the more skilful one is in matters of wholesome states, the more easy to improve also with ones meditation (generally speaking)...understanding how to maintain wholesome states and how to improve or reach a higher quality level of wholesome states

a yogi should understand that he will need enormous amount of good karma, to succeed in his

spiritual quest

(understanding some of the principles of magic, understanding something about karma yoga (actually magic is kind of the pre-form of the understanding of karma and of religious practices, as karma formerly referred to the performance of religious rituals within the pre-buddhist understanding), or having a good amount of common-sense can be helpful...and of course applying these, which means doing good kamma, etc.)

...for weak health...some merit making activities, which desensitize one-self from ones' own mind-body condition are very useful...cleaning the Buddha-stature, sweeping the meditation hall, doing something for others, doing something which relaxes ones' mind and body,...perhaps keeping a certain routine of doing so...(that is one has to keep the assemblage point/reference point of the mind first primarily or at least occasional, external, that is on wholesome deeds (4 right efforts)

....a true yogi has to be self-oriented, that is not in a selfish way, but in a way of total self examination, he has to perfectly understand himself, so as to come to truly transcending it (having acquired a superior self, then only he can leave it behind, without having to fear that he will be overwhelmed by anything (a teacher or inspiring books can be also helpful for ones development when using them similar to a medicine... with moderation)

...a yogi desiring to stay alone, has to have creativity....he has to find creative ways to make his heart joyful/ happy/ spiritual

....a yogi should be aware of ones death (he should not waste a single moment of his life, through learning useless things or through doing nonsense

a yogi should acquire some understanding of immaterial things (realms of existence (heaven, hell), existence of usually invisible beings, workings of karma...and how these things relate to his own existence and mind states (when this is, this will be, with the arising of this, this will arise, ...when this ceases, this will cease, with the cessation of this, this will cease) (a yogi should understand the way perception works)

a yogi should understand and develop the 5 spiritual faculties /powers, the 7 factors of enlightenment, the 4 bases of psychic potency, the 4 foundations of mindfulness (satipatthana...made of sati (mindfulness) and upatthana, which has diverse meanings such as : 1. attendance, waiting on, looking after, service, care, ministering, 2. worship, (divine) service 3.understanding

....for higher human states (pure samadhi),...a full (lower-) dan-tien (etherical part of the digestion system) is essential

a yogi should keep his LDT (lower dan tien) as a reference point where his mindfulness should habitually rest, in order to keep check of his available energy/ his health condition (that is for a person who has hope for improvement of his health condition)

his second reference-point should be his breath (it could also be taken the other way around (breath first and then LDT)...then the mind (preferably in his breath)

for progress in meditation a yogi should understand his digestive system as a lower part of his mind....even digestion transforms the gross 4 material elements into a subtle etherical substance, which becomes the substance on which the mind can manifest itself

(alchemical process...production of the philosophers stone (nimitta))

...this ethereal substance (creative force) can be transformed/ refined into various precious things.....it can adopt various beautiful colors (gold, yellow,white....), it can increase in solidity and be extended to become a, at times big solid aura (perhaps also filled with metta), it can be gathered in some part of the body to manifest deeper parts of the mind (...long forgotten memories),...when skillfully used it can provide the basis for a mental plateau/vision of past lifes...etc.or to solve deep philosophical or scientific problems as well as various other things

(...also resonating with the Buddhas description, that a monk who attained the four Jhanas and grasped that sign through reviewing-knowledge, is able to realize any state realizable through direct knowledge, when there is a suitable basis for it....-this is just a different system of getting to the same/similar point)

(...like an engineer who has to learn many things before he can put together many different pieces in order to create a machine, in the same way a yogi has to find out how to put together the ingredients of his personal kamma as well as his environment in order to make his body work,....like a programmer has to learn various things in order to create a working program, so a yogi has to learn certain things in order to make his mind a working program)

...the yogi should try to allow these physical functions to be performed natural without his energy being depleted or miss used for other purposes...

...staying long time natural and calm is one of the main secrets

...dissolve and bind, nourish and excrete....

..opposing forces should be balanced...not all processes should be looked on with equanimity...active and passive should be balanced

...the point of no breath....is only useful, when one has sufficient spiritual energy.....sometimes one will go through all the Jhanas(1-4), sometimes one will come to a point of total balance through mindfulness of the body / mindfulness of an external object

(the Buddha speaks about eight liberations: possessing form one sees forms; not perceiving material forms in oneself, one sees them outside; thinking: 'it is beautiful' one becomes intent on it; by completely transcending all perceptions of matter, by vanishing of the perception of sense- reactions and by non- attention to the perception of variety, thinking: 'space is infinite', one enters and abides in the sphere of infinite space; by transcending the sphere of infinite space, thinking: consciousness is infinite, one enters and abides in the sphere of infinite consciousness; by transcending the sphere of infinite consciousness, thinking: 'there is no thing' one enters and abides in the sphere of nothingness; by transcending the sphere of nothingness, one reaches and abides in the sphere of neither-perception-nor-non-perception; by transcending the sphere of neither-perception-nor-non-perception, one enters and abides in the cessation of perception and feeling....)

....meditation requires determination and timing....ones meditation might arise exactly at a time, when one expects it the least/ or is least willing to meditate (just before a meal is served, when a certain attachment arises, when a defilement arises)...when ones is then willing to give up ones attachment, this burning up of the attachment/defilement can be exactly the process which can lead one into very deep samadhi states

....(after a good meal f.ex. there might be a choice of having an inspiring conversation and thus gaining a pleasure of diversity, or channeling all the energy in ones mediation subject and perhaps gaining some peak experience)

...for wisdom to grow one should develop a keen interest how things are in their natural states

....Meditation is a creative act...it is meant to transform the lower (baser things) into the higher and to refine what is good already

...Meditation is about the mind, determining to sit for so and so long, when it will produce detrimental mind-states, is going in the opposite direction..., yet for a person in a very bad condition , it will probably better to sit for as long as possible, if getting up means, doing unskillful things

...one should make use of 3 things in order to refine one's physical (and mental) base...movement, stillness, and material (nutriment)

...once a yogi perceives a certain amount of balance (of the elements), he should make use of it, through the above mentioned means,...he should not follow arising desires, such as drinking water, nor should he waste away energy through excessive study etc.

...having talked about the body, ...something about the mind, for the body has to be earned...before it can become someones laboratory, the mind has to be refined and subtle enough to observe the body in a non interfering manner

...meditation requires intuition, so attempts should be made to feel familiar and comfortable enough with ones place ,to not experience states of anxiety, greed or other defilements (this alone may take years of adaptation, (or nothing at all))

.... a very anxious person might require perhaps more social contact, then a strong person....and through that means he might later become a more strong person (by being able to develop that strength within himself)

...being honest with ones weaknesses(/defilements) will prove very helpful

...noticing success:subtle experiences might grow, when we give them proper attention and encouragement....valuing subtle experiences even if they just seem like imagination and wishful thinking...imagination can be a useful tool for ones spiritual development

...not allowing one's faith in one's experiences be easily destroyed (not being overly critical/doubtful with oneself)

(people with a rich imagination usually have a better time than sceptics)

---also that shouldn't get out of hand,

...usually the opposite gets for much more people out of hand

...meditation is a lot about waiting....like a crocodile might just wait and (almost) motionless float in the water (for hours and days (sometimes even weeks) on end), being just aware whether there is a gazelle or not,....so a yogi should just stay in a balanced waiting position.....

...and as the crocodile will become more alert when his pray is drawing nearer,...so should the yogi become more alert, when his mediation subject arise

....and as the crocodile will have to be very skillful and quick in catching his pray,...so the yogi has to be very skillful and quick in grasping the sign of his mind

...like a surfer will for a (sometimes) long time will just a little bit paddle in the water, waiting for the perfect wave to surf, so the yogi should for a long time, do as little as possible, waiting for the sign of his mind to arise

...so the yogi should think of himself as being similar to a hunter waiting for his pray,...each step of

the hunt (the waiting, the drawing nearer, the encroaching, the capturing and the proper keeping hold of...(as well as later the proper processing/ digestion of the caught /experience) , he has to become thoroughly familiar with it in order to succeed

...also like the hunter is better of to know the proper season, the proper conditions, as well as the going about of his pray, so the yogi should know the proper season, proper surrounding conditions regarding his 'hunt' (f.ex. hot season...low blood pressure...time to rest more...cold season....more clarity and alertness...etc.)

...a yogi should break down the sway of conventional reality, by producing a momentum of spiritual reality

...dissolve and bind is the ancient alchemical formula, knowing this, a yogi weaves his life

...fighting for the mind, is fighting for the strongest object of perception....if the mind gets excited on an inferior object ...(f.ex. if one breaks knowingly a rule, then a whole bad process, might build up on that, until one will be able to do some purifying action)...thus one will have some work to do...,if the mind has taken in a superior object, one has to see to it, that one keeps it inside for as long as possible

...a yogi should occasionally reflect on his goal and/or the path (right intention/right view)

...remembering again and again the very essential things is incomparable more important than learning many new things (we think we know, but too often we forget)

...meditation requires at least a certain amount of freedom....we must feel free enough to be willing to experiment and be creative, like as we want to play an instrument, otherwise we will soon give up or get frustrated

...dukkha investigation: a yogi should understand what and how much he needs in order to function properly, finding a balance between humble acceptance of whatever is there at the moment... and honesty regarding his needs....a balance between "there is always going to be some dukkha' ...and 'how can I improve my life/ my condition,..... for many times it might be possible to improve things (proper medicines or treatment,...or rest might change ones mediation from just 'dukkha,dukkha, dukkha' to true progress in the dhamma)

....adaptation means renouncing ones desire for what is not there (we do not look for more harsh conditions then the given and then complain about other things, which are more accepted things to complain about (craving the stereotyped conditions of one group and then hating other groups/ other groups behavior/ same group people with non-stereotyped behavior/ the non-possibility of fully living out the stereotype behavior of ones own group...))....a monk should train for peace in any given condition/situation...he should find the right pitch of singing/ playing when the song of life requires his voice/instrument and wait for his turn when his voice/exertion is not required (a beginner usually puts effort, even when it is not required (because of his excess will-power) , and then won't have the energy, when things become tough and his exertion is required)...
....this is having a mature understanding of dukkha and its cause

....one should try to lower entropy in one lifewhich is one should find and build patterns and structures into ones life and mind...taking out chaotic ways of thinking and behaving (yet with the understanding, that these are just means and not ends)

...one should find ways balance sensitizing (introverting) and desensitizing (extroverting)...for being too sensitive to ones own stuff can bring about things like mental derangement , while being not enough sensitive can perhaps cause breaking of sila,(loose talk...)... and other problems

...a yogi should notice the subtle (as well as the subtle difference)
(especially in the beginning ones understanding will be very blur...feeling something, one notices...this is spiritual, this is worldly...one notices....this is better than that)

...the more often one finds ones intuition confirmed (and in line with the scriptures etc.),...the more confidence one will have in ones intuition...then one will be able to keep a very subtle and sensitive mind even in the face of great suffering (and in the end...in the face of death)

...to make a fire, one needs a dry log of wood and a sufficiently strong spark of fire (and than one should fan it...)...in the same way, for a good mediation to occur, one needs a calm body and the spark of inspiration...(and than one should fan it, using ones breath)

...a yogi aspires for wholeness

...also a yogi should arrange his life according to his highest ideal, ...and (even if he accomplishes nothing), not lower his standard, but keep his direction right, yet he should be flexible in his approach, if he runs too often against a wall, perhaps looking for another way to approach a situation

...learning and developing ones own set of skilful means, is a thousand times more valuable than learning a hundred other things

...learning to be spiritual when things are tough and learning to be spiritual when nothing happens...

....a yogi should understand his resources....like a king would not go into war without first reviewing the amount of his troops, treasures etc. ...so a yogi should get an understanding of his available energy resources before acting, studying, etc...

.... understanding his resources he can work for their proper usage, without allowing them to diminish....remembering, that he should always have enough for his death

...mediation is not a sitting exercise,...mediation is about self-knowledge

...a yogi should learn to transform everything into his own advantage

...life is the yogis field of study, not the books....although the books can give the yogi some advise, he should drink only for quenching his thirst and not before he notices his being thirsty

...a yogi should not be opposed to life, rather he should develop a comprehensive understanding of it

...a yogi should be more alive and more awake than anyone else (than ordinary people)

...a yogis knowledge is not shared by anyone else, yet when he shares it with others it is immediately recognized

...it can not be found in any book, but whether child or old man all seem to know
(the difference therein is only he dares to live it, while the rest of the world is too busy)

...however messy ones starting point, one should begin by paying attention to what is important,...having gathered an understanding of what is important one should distil further to find out what is most important...gradually one will reach the essence of everything (which is suffering and the end of suffering)

...wisdom is not complicated, it gives the right amount of understanding

...like cooking is a mixture of ingredients and skill, so wisdom is a mixture of knowledge and skill

...a yogi should rid himself of ambition...the desire to do good is not ambition, the desire to know, is not ambition

...in sitting meditation a yogi should remember that any technique is a means to something...what feels more natural generally is to be preferred....his main aim is to develop pleasure, mindfulness and wisdom

...meditation will only work, when one is on it continuously... sometime one might have a bad sitting meditation, but when getting up (if the energy is not dispersed through talking etc.) ones mediation object might suddenly arise clearly....also it is essential that the mediator has enough freedom to get up from his meditation seat, when continuity of sitting will result in mental decline

...what mediation means also depends on ones general conditions...for many people it might be a kind of redemption, or burning up of ones' bad kamma, for others it might be a scientific experiment, others might use it just for relaxation, others for self-knowledge...it greatly varies according to ones kamma

...continuity of mindfulness (as well as the other spiritual faculties) is true freedom

...the mind should be always kept aloof from the elements, this can be achieved by naming them, understanding them or by putting the mind on an object superior to the elements

...a yogi should try to bring his conscious mind into his dreams and fantasies (and transform them through conscious imagination/application)

...SATIPATTHANA: inquiring into ones body, feelings, mind, into the dhamma, with an upright mind, having goal of acquiring true wisdom and understanding of the dhamma...as well as freedom from suffering

...with some (of these categories) realizing their impermanent (dissatisfactory, non-self) nature, others, perhaps realizing their need and benefit for the living of the holy life (spiritual feelings, exalted mind states, etc.)

...other times their danger, (gratification, danger and escape)

...through this practice of mindfulness he filters out certain things from his reality (which slowly fade (...nature of memory) and through both the practice of mindfulness as well as through his study, he weaves positive things into his reality

...it is said, that in ancient Egypt where there were many temples who were dedicated to a certain god,...in inner circles this god representing a psychological energy (the god of war...the warrior within,...etc.),...according to that story the priests sometimes were going from temple to temple, to study and realize about these gods, which were meant to be understood as aspects of oneself (/were meant to be understood within oneself) ...some priest thus traveling often to different temples , while others stayed on for the whole of their life, devoted to a certain god

(thus there were probably the more clever priest, who would have been attracted to the right type of god...suitable for his contemplation)

....GOURDING THE BODY

....balancing the mind: for progress in his meditation the yogi should only read and talk about things of a spiritual nature, things that make his mind calm and subtle.

...but sometimes the mind might be calm, but in the sway of heavy elements, thus not energetic, then it might be advisable to stir the mind up a little, even if that means the disturbance of the elements, even for the sake of his life, he should not rest in unwholesome states/conditions....yet another way is, if he understands the nature of the elements, he might use medicine, his breath, or other more physical methods for improving the character of the elements, that will have the benefit of quickly regaining both ones body and ones mind, yet it can have the effect of turning one into a materialist (in a limited sense of the word), in that one might start balancing the mind only through physical means,....and thus will be excessively interested in medicine etc.

(one should approach this situation in line with the dhamma and adopted to the situation)

....one big aspect of meditation is adaptation...in ancient times the shaman (or a great warrior) could seemingly disappear into thin air and manifest somewhere else....he could seemingly transform into a tree when in the forest,...he could recover quiet rapidly when seemingly dead....he was so adapted to his environment and to nature, that he could become as necessity arose disappear as a general feature of nature

(go unnoticed as a general aspect of nature)

....so the task of the yogi should be to familiarize the conditions of his environment,...he should know what aspects to pay attention to, and which to blend out, which objects to allow into his mind and which to chase out

...a yogi should be a model of true aliveness,....whatever has the common person available as sexual energy, the yogi should also have available, but as spiritual /mental energy

....a yogi should know(find out) what he needs to be content... nobody can live from love and air... and he should see to it that he neither goes beyond (/exceeds) that, by indulging in greed and luxury nor,....that he will have to live too long below that standard

...a yogi may look out for challenging situations to strengthen his character, but constantly living in a stirred up way, not being able to appreciate when there is nothing to do, can be a defilement too

...DISCIPLINE....a yogi should know (find out) what he is meant to do and how to behave, when he finds he is lacking in matters of good behavior, he perhaps should stay with other (good) people, when he finds he is too lazy, he might have to stir himself up,...but he should understand discipline as a means, not as an end (the Buddhas advice: here a monk considers, while I do as I feel like, unwholesome states increase and wholesome states diminish,...what if I were to practice in a more painful way...doing that he comes on a later occasion to a point finding wholesome states increasing and unwholesome states diminish, realizing which, he considers the purpose for which I practiced in a painful way is fulfilled,...thus seeing no more danger in doing so, he abandons that painful way of practice, yet being able to increase in the wholesome and diminish in the unwholesome

....chanting or reciting a mantra (or any type of talking), can cut down excessive thinking, as it cools down the digestive heat and thus cuts or diminishes the chi flow towards the brain (can be useful when one feels, that one has not eaten enough and thus wants to see to it, that his digestive process goes slow (going through the day strategy)),....however for achievement of higher mental states

(which usually becomes an option when the conditions are pretty good) any kind of talking is mostly detrimental

....in the beginning...using the refined-est method one can think of to get rid of suffering, is the one one should take

JHANA....in the suttas there seemed to be different ways of talking about the jhanas (sometimes the Buddha was talking about defilement and purification of Jhana , sometimes of the Jhanas as a superhuman state, sometimes in relation to mastery (which is the realm of a self and control)the usual description of the jhanas, is that a monk suffuses his body with a feeling of joy etc....it does not talk about the intellectual part of the mind (which might be covered only by the grasping the reviewing sign or the higher knowledges, following the fourth jhana or the purified mindfulness of the fourth jhana it-self), thus I would suggest that the Jhanas often (although not always)depict (or at least include)rather smeared(?) states of mind (states of smeared mindfulness), where there still can exists certain kinds of delusions etc.,often the are preceded by the instructions of sense restraint,...(a monk going for alms in a village with guarded sense-doors)....things which often might require a certain amount of holding onto, yet which lead the monk already in the same direction of concentration (holding onto, he gains concentration, sitting down, he suffuses his body with the joy of being free from unwholesome states...),.....

...perhaps since mindfulness might often be rather smeared in certain samadhi attainments, people are uncertain of what they were and only after they grasped the reviewing sign or after they experienced some higher knowledges, they will know for sure that it was jhana....

....perhaps Jhana should be thought of as a spectrum, covering a rather wide range of meditative experiences, which the meditator experiences as satisfactory (meaning all wholesome meditative experiences), since after all the Buddha didn't gave these instructions for mediators in order to give reports to a meditation teacher,or to get hang up with confused discussions of minute details, but rather for the sole purpose of helping people to become free from suffering

...another point to be considered is the context, in which the instructions of the Jhanas is given, which is the life of a forest monk, to whom precise naming or cataloguing might be rather uninteresting

(modern western psychology recognizes 2 types of experiences , which perhaps closely resonate with the experience of Jhana,...one being the experience of flow, and the other is called peak-experience)

....most people knowingly or unknowingly will practice a set of practices, which they have to coordinate in order to reach distinction....mindfulness regarding the body or devoted to a certain mediation subject, which leads to concentration, may be quiet different from mindfulness of postures , or a moment to moment kind of mindfulness, which will lead to (or is in itself) mindfulness and clear comprehension which might be necessary especially for a young monk, keen on making no mistakes regarding his morality

....many Jataka stories talk about the Bodhisattva in his former lifes having the choice between learning a skill/ studying various crafts or going to the forest, taking with him the fire which was lid when he was born...fire was in ancient times always or mostly associated with the spiritual life...with inspiration and the higher mind-states.....according to some story archeological findings revealed, that ancient man, when first taming the "fire-animal" never used it for cooking, but for religious worship and inspiration....a yogi intent on furthering his spiritual development, is well advised to use this mysterious element as well as one element closely connected with it....the smoke ...for his inspiration and spiritual practice (nowadays for monks rather difficult to look at a reasonable size fire and a candle light might often be rather to still to catch ones attention for a longer period of time,.... so burning incense or moksha sticks for the purpose of looking at the

smoke, which brings forth marvellous shapes etc....can be a very useful tool

....learning the principles, hierarchies etc. of ones' place , and how to act, think and speak in that realm/reality/ niche (the spectrum..from happy uneducated people to unhappy scholars/ honest simple people to dishonest snobs (upperclass monks) /day to day living vs. working towards a goal

....finding ones niche in society (in the group) can be a helpful buffer, where one can rest in a reasonably wholesome position, without having to be excessively self-conscious all the time,.... before one can continue (with) discerning conditions (in order to move) towards the unconditioned

....both sides of the spectrum of mind can be useful (and should be understood) :one is the mind that brings forth visions, out of body experiences, etc. from a state of great suffering, the other one is that brings forth these things as a result of a continuity of meritorious states of mind reaching their peak

....for a person who has gained confidence and the right outer condition, being intent on his mental development should understand that his body needs nutriment and his mind needs nutriment, the rest is a matter of time (of gaining the right mixture)

....life is full of heights and depths,....a person without mindfulness, a person without discernment, thinking the world is all flat, might easily fall in a ditch , without getting out for a long time,....while the discerning person with discernment, a person with mindfulness, might explore unimaginable depths and unimaginable heights

...gaining of right perspective: in ancient time the earth was the center of the universe, the universe circled around the earth....and man was the central and most important part of earth....later they found earth to be just a dust-corn circling around one of millions of suns, with man being more or less an accident of nature, only slightly distinct from other animals

---....formerly there appeared to be a deeper sense of things,....an order of the universe, from which man could find out about the order to be followed for his own life (for a yogi a mythology/cosmology which reflects, that his mind (and actions) matters is very important....that is, the sun should be only the center of his world-system, if he can become the sun (or alike))

...truth without a reference towards himself is rather useless for a yogi...life is a incomprehensible mystery ...a yogis main reference should be suffering and the way out of suffering

...only when man has gained control over his own perceptions, is he fit to enter another order of magnitude (dimension)

religion is meant to bind man (to his own source)

...one needs to be content, but one also needs to understand, what one needs in order to be content

...it is essential to understand about the healing power of spiritual experiences and it is essential to understand the (healing) power of following a (spiritual) path

...first the yogi should become sensitive to his environment (and try to gain freedom there in),...then towards his body,...then towards his mind

...esp. in the beginning spending one's days in a way suitable for the development of mindfulness (relaxed, balanced attentiveness) is crucial for ones' mental development and usually far more productive then spending long hours only sitting

(sitting and walking should always be balanced, until one gains high degrees of concentration)

...one should note/ become aware of what hinders ones progress and find ways to counteract the hindrances

(if one hindrance prevails for long periods of time, one has to work first with that, f.ex. doubt is common for a beginner with little spiritual background, the antidote to doubt is studying the texts,.. so a person having the problem of doubt, perhaps should first of all see to it, that he gains some more knowledge about what he is supposed to be doing).....

...a yogi seeks repetition, he does not seek new information, except gained through his repeated observation

...a yogi should trust in the process, if he is upright, new(unknown) opportunities will arise

...a yogi should know no relaxation, apart the relaxation associated with his meditation subject, or with the dhamma...he should be fearful of sensuality and socialization

...It is not so much through trying hard, that a yogi succeeds in his meditation, rather by continuous improvement of his own condition, can he succeed

...understanding in which realm one had the most success so far (social realm, realm of aloneness) and working from the energy one gets from there towards another more desired direction

....a yogi should find his contradictions...one has to be tough and i need love.....

....one should be contented with little...and i don't feel comfortable....

....one should stay alone and i feel lonely

...one should sit much...and sitting i feel restless

...we just need to clean up this moment, the next moment will follow until the end of the life

....the ability to succeed in meditation, depends highly on ones' ability to stay alone and entertain one self with simple things

....the study\ understanding of modern and ancient archetypes can be useful for avoiding pitfalls and achieving minor goals... ex. ...understanding that a monk just sitting for one or two hours waiting for the break period, is not different from a secretary, doing the same thing....

...when in danger one needs to live like a warrior...etc.

.... understanding hierarchies ... to become a scholar one needs appropriate resources etc.....to gain resources certain steps have to be taken...

...detachment is in itself not a face value...being attached to good things in a relative sense and for a limited amount of time is in accordance with the dhamma (if we attach to a wholesome state at a time where there is evil around, the evil can not easily enter, but if we think 'what ever comes, i will accept, evil may enter and not leave on its own

...the evolution of man depends on his understanding of what he may get and what he must give for it

...degrees of consciousness-1.duration(how long one was conscious)/ 2. frequency and appearance(how often one became conscious)/3. extent and penetration...of what one was conscious
...consciousness can be made continuous and controllable by special efforts and special study
...doing an (mental)experiment for a second time will make it more difficult to get as good results as the first time

...a man in his natural state, can with great effort be conscious of one subject for two minutes or less

....man has possibility of 4 states of consciousness: sleep, waking- state, self- consciousness and object consciousness

....most people only experience first two....self- conscious he is only in exceptional moments, in

highly emotional states, in moments of danger, in very new and unexpected circumstances and situations, sometimes in quite ordinary moments, when nothing happens
...an important aim of spiritual practice is, to make these fleeting moments more continuous or even permanent

...one must study oneself, as one must study a complicated machine: one must know the parts of the machine, its chief functions, the conditions of right work, the causes of wrong work..

...human machine has seven different functions: 1.-thinking 2.-feeling 3.-instinctive function (all inner work of the organism) 4.-moving function (all outer work of the organism, movement in space, etc.) 6.-sex (the function of two principles, male, female in all their manifestations) 7.-higher emotional function (appears in the state of self-consciousness 8.- higher mental function (appears in the state of objective consciousness)

...instinctive functions: all inner works of the organism, all physiology, digestion and assimilation of food, breathing, circulation of the blood, all the work of inner organs, building of new cells, elimination of worked out materials, the work of glands of inner secretion, etc.

2nd...5 senses, 4 elements, ..

3 rd...physical emotions...physical sensations...pleasant, unpleasant

4 th...all reflexes (including laughter, yawning), physical memory... memory of taste, of smell, of pain...which are inner reflexes

...moving function...external movements, walking, writing, speaking, eating and the memories of them

...sleep is a purely subjective and passive state

...one should discover in oneself functions and manifestations which one can, to a certain extent control, and one must exercise this control, trying to increase it as much as possible

...living in a community one should pay attention when to deal with people and when to avoid people...what kind of emotions should be allowed to cease by themselves and what kind of emotions should be thoroughly fought on the spot

...in order to understand a thing, you must see its connection with some bigger subject or bigger whole, and the possible consequences of this connection

...understanding is always the understanding of a smaller problem in relation to a bigger problem

....people learn to understand by understanding the system and everything else in relation to the system

...jhana is primarily an emotional state in the more noble sense of the word and thus is not meant to be understood like knowledge of the intellect

...everything (or much) depends on adaptation,..understanding is understanding of the present conditions in relation to the whole... ones' position now in relation to other possible positions...above and below

...keys to the understanding (of scriptures) may come from certain literature, but mostly keys can be got only with change of being...change of being means connection with higher centers...higher centers can understand many things, which ordinary centers can not understand

....if you are not satisfied with your nature, you do something, which is first opposed to your nature, so that it may become your nature later on

...higher spiritual work can be done only in very specific narrow conditions (specific internal and specific external)

...in the beginning of ones' training one should follow the system(having gained some amount of trust in it), so as to be not overly sensitive to ones' own likes and dislikes,...to ones' own suffering...so as to be able to endure some amount of suffering...yet this should also not be taken to an extreme

...in ancient times the student was perhaps often sitting at the feet of the teacher, listening to spiritual instructions and tales...in a similar way should a yogi find ways to access inspiring

materials in order to help his spiritual development

...meditation is not just for suffering people, but also for furthering peoples good

...the yogi should remove entropy (chaos) from his life...he can do that only through self-remembering.../mindfulness

...if he experienced/ attained to right-functioning of body, he should see to remembering it (the next day) ...then he also should see to the right-functioning of the mind,....where the mind is free from obstacleshe should remember how to balance imbalances in his body and how to balance imbalances in his mind

....meditation requires very specific internal and external conditions in order to reach distinction, being wise one should see first to manifest them

...practice and study should go together, all religious traditions rely on these two, even if the study part would be just the encouraging words of a teacher

..all books are instructive somehow, either deliberate or not

...reserving the strongest perception to ones' meditation is of utmost importance.... even if after that for the rest of the day things only go down,..reserving the strongest perception to ones' meditation, is setting the right direction to ones' mind, so that ones' mind will have less interest in everything/anything else

...to practice certain spiritual exercises without having any knowledge of spiritual matters and without having any guidance, is potentially quiet harmful... often it is such, that good instructions will already give one a certain flavour of what can be gained, so that the mind is already propelled in a certain direction...the rest is more of an finding the way and realizing, what one has already glimpsed

....constant self-remembering is one of the key points ...but care has to be given to not become like an paranoid self-checking robot ("self-observation addict", ...a robot-like creature, focused primarily on apperception and self-categorization of his inner and outer world....not a desirable way of life)

...before one has attained anything better, one should regularly find a way back to ones' natural empty state of mind,....whether through talking with friends or doing any other relaxing activity,...only when able to do this, should one make occasional excursions in unknown territory.... however most people will encounter at least ones' in their spiritual journey a longer period of time where they have to endure long periods in darkness (dark night of the soul), without finding a way into their hearts (long period of alienation from themselves)

...energy distribution is also a way of talking about calming formations

...having learning also will help one to notice and overcome obstacles and problems

...a yogi first of all seeks repetition, so he should seek out conditions that are stable enough to not occupy his mind, distracting him from his main practice....until then his main practice shall be to find inner stability amidst the continuously changing conditions

...for success in ones' spiritual endeavors one has to notice the gap in ordinary reality and make it grow, until ordinary reality wastes away and everything perceived has a spiritual meaning

...everything has to be made subservient towards ones desire for spiritual progress

...one should not allow one ordinary thought to remain in ones' mind... it is the boredom in peoples life that makes them susceptible to 'ordinary evil' as lying, stupidity etc., which in turn opens the way to all greater evil

...the path of meditation is the path of self knowledge... know thyself...so a major part of meditation is to anchor certain experiences as well as understandings into our being

....an emotion and a feeling are two different things....

there a pleasant/unpleasant/neutral feelings

also contradictory to traditional teachings (some traditionalist would, perhaps with pleasure hit me on the head for saying like that) you could experience an emotion of anger for example and feel pleasant feeling (only when you would feel bad about that anger, things would be different) ,...pleasant feeling is what makes associated mental factors grow, ...it supports them, it is

almost like a platform

for them ..to manifest; ... unpleasant feelings, make the mind (mental states /mental factors) wither and shrink....

..it is important to understand both types of feelings (pleasant and unpleasant (neutral maybe later),...for if a person is identified with pleasant feelings, without understanding their non-self nature, he will get confused when that pleasant feelings disappear (a spiritual person might feel, that he lost his spiritual attainment (his divine grace etc.), when after a longer periode of pleasant feelings, these feelings suddenly disappear (due to sickness etc...),

that why in most if not all ancient cultures there where certain iniciation rituals for children or teenager (especially men) in order to enter adulthood, which involved often unpleasant things....sweat lodges, bungy jumping,/ similarly there existed /exists certain initiation rituals in certain religious or secret sects

...so the understanding of unpleasant feeling is a very important aspect of both religious life, as well as adult life,...as it breaks with the (for children quiet necessary) identification and feeling of a unified self in relation to pleasant feelings

yet, it is also important to understand, that such a thing is not meant to be a life style thing, and even in the first place it never should be associated with a feeling of punishment

...and for children who never got enough love in their childhood it maybe potentially dangerous, ...for such people it is more important to develop first a feeling of unity within themselves, or a feeling of unity through a group

.... pleasant feelings are important for ones' spiritual development/ development of mind....

...pleasant feelings allow to manifest the various wholesome mental factors and make them grow, they allow for a continuous mental process/ they allow for the experience of continuity

...a mental process/ an emotion made of many impulses, can last as long as there are the same type of feelings

...unpleasant feelings allow only short mental processes (16 mind moments maybe , with a mind moment being roughly as long as a nanosecond)

(the above may apply mainly for people with established mindfulness(people who already develop the 5 indriyas). For people without established mindfulness, the citta vitthi theory might have a certain amount of relevance....(there it might enter the realm of right effort, being similar to a visualization exercise))

...if a person has the problem of anger, he should make the deliverance of mind through loving kindness his vehicle...he can use phrases or visualization exercises and apply his mind towards this object, until it reaches a certain amount of momentum,where upon he will feel metta within himself..if he experiences himself as being a being full of metta repeatedly, his identification with the anger will disappear automatically...also a person following the path of self-development, understanding the impermanent and non-self nature of all phenomena, is also capable of overcoming anger

understanding hierarchies of importance is important, ...for a person following the path of self-actualization it is not suitable to look out for helping people, unless he lacks sufficient merit to continue on his path. Should there arise a need to help, he should help, but only if it does not endangers his own path to a excessive degreeor else quickly he will be again the one needing help, and he again deeply gets caught up in the net of the world (if you are in the mud yourself, you can't pull another person out of the mud, else both of you will sink)

6 senses:...man responds or acts to the objects and persons, that stimulate his sense organs....understanding these 6 senses enables a person to get a handle on their own reality, which is to a big part made up of stimulus coming in from these senses

a person developing his mind will understand, that his development depends on his understanding of the environment, which in turn depends on his having developed faculties, (being full enough to use his faculties)
also having control over his faculties, he will have control over what comes in and out of him, what will be the result
how much he will need to protect his mind from external influences

a yogi is one who has utmost sensitivity towards his system,...nothing should enter his system without his awareness

....one should as continuously as possible lift up ones' mind

....for a beginner discipline is very important/ if the yogis mind will go anywhere here and there, outside of the realm of dhamma,...being determined on his mental development, he should see to it, that he will have regular meditation sittings and he should arrange his life and his days organized around that discipline...he should go early to bed, so as to be able to get up in the morning to meditate.... Only with that as a base, he should gradually look at distinguishing the qualities of the mind/ mind-states and work towards a refinement of his life and mind

...intelligence isn't purely operational...intelligence is reflective

...whether Buddhist monastery or not...progress within ourselves depends highly on our understanding of worldly conditions...if we give, or have some special kind of skill, a special kind of character... we are pleasing to others etc,...we might get granted more freedom within the structure of a system/place etc. ...having received rightful freedom from without (less duty etc.) it will be a matter from within whether we feel guilty or not to not do anything, whether we are inclined to think about the future and use our supposedly free-time only for study purposes, or only for relaxation and time-killing purposes...or for being able to meditate more freely without worries... figuring out personal questions,...what ever it is, as long it is thought for an increase in wholesome states,...it can help a persons development
(...some form of asceticism or frugality also can help to develop this kind of perception of independence)

...if you are perceived as unpleasing, as egoistic, as unwise, as selfish, as lazy etc.,(even if it is not true)...those thought vibrations may reach you, or more gross results like gestures or words may result from that...(also such things might matter more in smaller communities, ...it might exist at least as a psychological factor in many people, ...that they seek feedback from the outside)...(just to show that such condition exist (also related to a sense of harmony in the community) and that just contemplating it as impermanent might not always be good enough)

....spiritual development means personal development, which means, greater personal power, greater personal freedom, greater personal wisdom (personal knowledge)
...more clarity, more sense of joy, more positiveness, more intuition....

....another way of thinking about the mind in relation to the outside world....being a foreigner, dealing mainly with locals,...negative or positive emotions might arise in regard to learning the language (and giving time for that), dealing primarily with people of a similar origin, a person might be more inclined in finding a bridge of understanding the local customs and knowledges in regard to ones' own, or one will spend the time with others as a break and relaxation thing, between ones' (mental or otherwise) work-periods, dwelling alone one will perhaps supplement with books about personal interest, religious or spiritual books and ones' feelings, aspirations, intentions, perceptions,..will depend on that...nobody can meditate continuously all the time

...to enter a new realm/ a new (archetypal) reference point/ a new self-system/ consciousness-system/ certain things (especially negative emotions) have to be well under control, that is, one can stay always with them until their cessation....without being caught up in them or controlled by them...

....meditation is like anything else (learning an instrument etc.) you may start learning it in a group, but you can't really be very good at it if you have a rich social life and do many other things....on the other hand you are unlikely to succeed as a miserable loony either

...one maybe good at getting oneself out of trouble through meditation, but not be able to go any further....but using that state for other things (socializing etc.)
...or one maybe able to get (or keep) one-self out of trouble through other things than meditation and then use that state for ones' meditation (perhaps straight away going into Jhana)

....asking questions is a major vehicle on the path for a yogi...'where am I?',...'what can I attain'...'what is the proper way', ...'what is the next step'

...if a yogi should teach, he should teach through example, ...he should try to convince, not try to convert

...a yogi should learn to cope with his problems alone...if he sees a likelihood to overcome them thus...if he has an established practice to see the arising and passing away of the aggregates,....his dhamma practice has a chance of reaching more occasional, plateaus of smooth practice
...yet if he is in an dhamma environment and he is not very strong within himself, to abandon his mind and flow only with the environment will be the other option...aspiring to gain back his mind(-fulness) when things improve for him

...the daily rhythm of an ordinary person and the daily rhythm of a yogi are distinctly different,...the

ordinary person derives his orientation (/rhythm) from convention,.... while the yogi follows (only) the inner light in his undertakings

...ideally a yogi should know the way of the world first, and then, remembering the bridge,...go beyond ...it is in this way that he can show people who ask for advise the bridge to a higher man

...a yogi who is reasonably healthy should/can use some minimum sense perception to keep his attention from straying...smoke of an incense, a butterfly on a wall being bend by the wind, ripples on water, the sound of the wind, some animals playing etc.some field, where he can move his mindfulness back and fro,...also drawing some mandala, or anything else are equally valid things for getting hold of ones' attention

...how to meditate is principally the wrong question,....what are the condition, under which mediation- experiences can manifest,...this is the question to ask

....modern vipassana traditions are perhaps good at dissolving old patterns of mind, but often they leave people without anything better to bind the mind together again....due to this many people might go from better to worse... dissolving old patterns has to go hand in hand with a healthy re-patterning of the mind,....giving it a mythology/cosmology of growth (principal of dissolve and bind)

....in the suttas there is by far not such emphasis on only impermanence and suffering, as is the modern view of buddhism and vipassanathere is equally an emphasis on developing...the 5 indriyas, the factors of enlightenment, the noble eightfold path....etc.)

...religious devotion is a mental state, which can keep the mind soft, when there is great suffering and oppression....to bring one-self into an environment where religious devotion is supported can greatly help ones' spiritual progress

...when a yogi owns his mind he first should find out how to not let loose it again

...even for sila both the knowledge and the self-observation is necessary,...one has to know what a breaking and what a keeping of sila is and one has to observe especially ones' bodily and verbal actions....in the same way it is necessary for samadhi to have certain knowledge of what is the right way of practicing (when wholesome states increase and unwholesome states decrease..) and what is the wrong way of practicing

...a bikkhus freedom depends on his understanding of what is allowable and unallowable...what is doable what is not doable,

...once arrived at the mind, most yogis (and even the buddha perhaps...reference upakilesa sutta M125?) will need various aids and tools to balance their faculties

"....An effective learning, must be goal directed learning...it is the goal of the activity, that gives special meanings, to the movements that lead to that goal....only when they are viewed in relation to the goal, these movements are perceived as correct movements" But the meaning of a movement, its significance for the goal is not to be appreciated all at once. At first the meaning is vague.

hence the incorrect movements also take place with the correct movement.

By repetition, the meaning becomes more and more clear. Ultimately the correct movement is clearly perceived as leading to the goal.It comes to have a feature distinct from the incorrect movement. Hence, learning is generally, a gradual process. "2

"What we call character is an organization of habits a person has formed. A man is said to be of good character, because all his actions are directed towards desirable goals and purposes. His habits are good habits. In whatever situation he is placed, his habits would lead him to act in a desirable manner. No greed or temptation would lead him to act otherwise."³

Habit are a man's great asset. But habits may become also a great liability. Desirable habits are assets and one should try to build up ones' assets. Bad habits are liabilities. They overpower the individual and drive him into undesirable directions even against his will." ⁴

memory is not only a reproductive process. Memory is also a constructive or creative process, because remembering is also a processes of modifying or adding something new to what was learned or experienced in the past.

Concepts, involve both abstraction and generalization.(common properties of observed objects are abstracted and given a name. The name is then given to the entire class of such objects)

Thinking is a sequence of symbolic processes. It involves a set which gives the thinking process a direction. The course of thinking is governed by the need to solve the problem, which starts thinking. Thinking has been called symbolic trial and error process. The trial and error process is not blind. The awareness of the problem or task in thinking, guides the trial-and error process. The symbolic process in thinking may consist of images, implicit, muscular responses, or concepts. All the three are involved in thinking.

Man has needs and wants. These move him from within and direct him toward a goal. He acts to achieve a goal. When the goal is achieved, the want is removed and the need is satisfied.

Feeling, interest, value, attitude

Feeling (pleasant, unpleasant, neutral) differ in intensity

Our likes and dislikes are closely related to feelings...generally, objects and activities, that produce pleasant feeling are liked by a person....the opposite is true for unpleasant feelings

When the liking or disliking for an object becomes very strong, we are said to value that object, person or activity.

Value, like interest and feeling may be positive or negative (or neutral)

A person becomes inclined towards what he values....Sometimes the inclination or rejection becomes a permanent condition within us. It influences our behaviour...this condition is called attitude.

(A person values religion...he is inclined towards religious beliefs and practices...thus he can be said to have a positive attitude towards religion

attitude has been described as a permanent state of readiness or preparedness to perceive, feel, think and act in a particular manner, to be inclined towards or reject, to be attracted or repelled by an object, issue or person

Emotion

emotion is not only feeling. It is more complex....It includes a also a set of widespread bodily activities, besides feeling.....Changes are also produced in ones normal activities...(when angry, the heart begins to beat rapidly, breathing becomes tense, the voice becomes loud and shrill...face turns reda widespread activity overtakes the entire organism)

Emotion is thus a disturbed state of the organism, accompanied by an unpleasant or pleasant

feeling....

like feelings, emotions maybe more intense or less intense

for general practice: we gain some calm and that calm teaches us how to proceed further/ ...teaches us what to do with our body and/or mind

...man has to know his basic needs....as well as what is superfluous to that... he has to understand that every human being depends on nutriment, he has to understand that a human being requires a certain amount of security, ...he has to understand, that human beings usually require some amount of social contact....he has to understand, that a human being usually requires some goal...

....if mans basic needs are not fulfilled,it will be difficult for him to find more than momentary peace,....he will have to think a lot, to solve his various problems

...on the other hand, mans peace depends as much on his mind, as it depends on outer conditions...it is when man has greed, hatred and delusion, however good his outer conditions maybe, that he wont find peace either

....many times in life there may open up a door or portal before us, going through which, many magical things may happen

however most people are too busy with their life as to notice it, ...they will just pass by it without noticing ...few are those, who notice these things

...everything on the outside level of a bhikkhu/yogi, is concerned with his practice of sila...and as long and whenever he is perceiving himself as part of a whole, this will be his primary ground (of orientation)... a yogi is meditating to make his internal world grow...when he is meditating, he gives predominance to his internal world,...that is his internal world will sooner or later out-grow the importance of his external world (that is why it is important to base once meditation practice on a firm ground of sila, otherwise one might become (at least to the outside world) an egoistic- and self-centred person

.....extension of the moment/ depth of the momentthat is magic

no body can meditate all the time, but one wants to have enough comfort to, keep meditation as ones' primary reality /to keep meditation in the forefront

...being adopt to ones' environment/social condition(?) is a strong determining factor for the further processing of ones meditation....being alone one may write down what one is experiencing, being part of a group one may share ones' experiences with others...on the other hand if too much is happening and everything just perceived as impermanent ...no new information will be registered/ assimilated...but the flow of experience will perhaps not be interrupted drastically, so that also no bad and unwholesome experiences get registered ...one may choose to continuously note every experience and thus be free from big obstacles,....or one may try to accumulate merit for some strong kammic experience...for samatha it is important, that the mind goes out towards the experience/ that the mind relishes and find delight in the experience....for modern vipassana it will be more important to not attach to any experience...(the former lets the mind grow,... the latter does not allow it to grow)....a good balance may be practising samatha, when things go well and practising (modern) vipassana when things don't go too well, when one is pressed into a corner in life (when one needs discernment) (so we can say the first one is living with an extended/developed

mind and the second one is living with discernment)

...living with discernment can bring about living with a developed mind (and vice versa)...living with discernment, one comes to find ones' place in society/ in the community,...one finds out what one is meant to do, how to survive, how to develop more wholesomeness ...when wholesomeness becomes more continuous,...the mind can grow in confidence,...more energy can be saved...the fullness of the mind can develop,...which becomes samadhi

(often people find they have initial success in their mental development, because of which they entirely change their life style, which requires much discernment,...which in turn leaves them not enough energy to develop their mind....before they perhaps they were entirely self-focussed, while after the experience, they are willing to bind themselves to a certain group or religion(which may also require several energy consuming activities, such as study/ learning, helping, etc.))

...the other way around would be, that through developing a samatha practice, their mind develops, which when accompanied by some form of teaching can lead to wisdom, which in turn again leads to discernment (often here the above mentioned cycle starts)

the sound or sight of an animal, or human being, can give us an experience of their experience, when our mind is sensitive and calm

mindfulness and discernment, will take away the hypnotism of the world

a yogi needs the backup of lots of wholesome kamma, yet the performance of many wholesome deeds, is not the task of a yogi, he should therefore limit his meritorious action, to the amount required for the continuation his dhamma practice

continuity of purposes is a great and important force

there is always something arising, ...some suffering, some problem...if we stay in tune with life, in tune with the dhamma,..these negative forces can be used to improve our own dhamma practice,...like a chinese kung fu master can make use of the force of his opponents attack and redirect back that very force to conquer/ overcome his opponent,...so a yogi should make use of whatever obstacles comes into his way...if there is an occasion arousing anger,...great, let me practice metta,...let me practice patience,..etc.....if the body is unhealthy,.. great, let me contemplate death, impermanence, impurity of the body,...etc. or if there is an occasion or possibility of getting the right medicine,...great let me learn about medicine and the body, (so that I later can perhaps other people with similar problems)...

...one should never let go of the basic principles (of letting go of attachment, kindness, patience, etc.) treasures may come according to ones good kamma done in the past

...if we free our mind from the hindrances, before unknown things will arise, we will know what is the right thing to do, new ways will open up, we will be guided by benevolent forces

...the capacity to entertain one-self, with minimum externals, is important, if not crucial for success in meditation,..for gaining continuity of mindfulness

...the Buddha gave much importance to contemplation of the 6 sense-spheres, because understanding that these (internal) 6 sense-spheres are constantly bombarded by the external sense-objects is crucial for understanding, what is important in life and in what dangerous situation we

really are

Understanding hierarchies of importance is important for a person following the path

...a meditator first has to earn his head, seeing to it, that he can direct his bodily energy towards the head and keep it there for longer periods of time, then he should see to it, that he also manages to keep energy in the lower part of his body, suffusing the whole body with his mind, (with his energy)

...the more is provided in his environment, the less he needs to apply his mind to existential issues....the more he can apply his mind to higher things....the better he can adopt, the less of his mind is own by the environment, the more he can own his mind

....spiritual development comes through asking the right kind of questions:...what am I meant to do, what can I do, what are my resources, what do I want/ do I like to do....

...when we look at our own mind...looking at what is arising, what is passing... we can attain samadhi, we can gain wisdom

...higher human states are usually not something that can be attained somewhere in the break period of some various social and educational activities

...the right amount is only one, wrong amounts are many

...cultivating the mind of experimentation

...whatever we do whatever the condition, we try to find the mind therein and then if possible expand it

(we can find the mind (or center it) through finding a name for our experiences (noting), through asking questions, through applying our mind to the body /breath)

...when we listen to holy people or read great books, it is not so much for the sake of information, but rather to understand how a wise person looks at things (...to gain the method)

...as the body needs (the right kind of-) food, so the mind needs (the right kind of-) food...if we understand this process of (right) feeding, and we also allow for the natural process of digestion to occur, the result/the outcome shurely won't be just shit

...get to know yourself, collect those little experiences, those little perceptions, that tell you something, however vague, of yourself...your strengths, your defilements... this seems to be better than this...when I do this, I feel good, people smile at me....this is what I need and this much I need of it...this doesn't feel good,...this doesn't accord with the dhamma, which I have heard...etc....when in doubt stay always with good people, read books to clarify, listen to dhammatalks....in the beginning it all seems like a hopeless task,...here some vague perception and then a few month nothing..., but there is this thing called exponential growth....and from a certain point onwards everyday there may be some improvement

...we can't have everyday a peak experience, but we can organise our life around states conducive to higher states of mind, conducive to healthiness of body and mind, conducive for nature to yield

abandoned fruit within us

freedom from attachment ...one has to understand, there is always going to attach something to the mind...so it is important that we attach the right kind of things to the mind...if the mind is 'attached' to the dhamma as it arises and passes moment by moment it has the most secure object to attach to

...if you don't find happiness in yourself, you will run back to the crowd....and being with the crowd is usually a mixed business

...know your priorities, don't think if I got it (samadhi, happiness, insight, etc) now, its going to be there even after my meal...precious things are rare, when you get them, you might think, they will last, but they don't, but if you drink from spiritual water, instead of eating your meat, you may gain benefits which last for long times

...'peak experiences' always will be exceptional experiences...they have nothing to do with techniques... so one should just follow the law, do ones' duty...cultivate the wholesome.. the rest will come according to ones' kamma

...about bhavanga...if there is no experience of consciousness, one should not consider about consciousness

...understand your body, not body as some objective phenomenon... and understand it in relation to mind...what does physical tension do to your mind,...what does eating much do to your mind?...what does physical weakness do to your mind?

...about investigation... if suggestion not to investigate (anapanasati etc.)...2 problems will be there.. investigation about how to meditate (how to do the breath-thing) and investigation about how not to investigate....better suggestion...it is right, that you investigate...try to ask questions of those who succeed..try to find time to read about meditation...try to adopt to the place/ condition (learn chanting, vinaya, etc.) ...in order to have more confidence about the framework in which this meditation thing is applicable

...(cosmology)...religion provides us with a creation myth...it explains the observable phenomena of the world, in which we find ourselves... by explaining how the world came to be, how and why it is maintained as it is and by predicting what its ultimate end will be....in the course of this mythical or religious discription of the world human kinds place is defined in a moral frame work ...it gives a ratinale for moderating our basic behaviours in our relationship to the whole of creation

...the method of dissolving and the method of binding should be developed harmoniously...for dissolving, perceiving the arising and passing nature of the 5 aggregates, 6 sense spheres; discernment, giving (up), question asking etc.....for binding... adoption towards the environment, calming meditation; listening,studying and talking dhamma, which give strength and unity towards the mind, noble friendship...

...living a mode of life which requires the least amount of mental application, can be very useful for attaining higher states of consciousness (/higher states of mind)

...men grow up in social circumstances, man is a social animal....when we decide to withdraw from society, at least if it is for an extended period , it should be gradually

...being devoted to meditation, we should always find our body (or breath), wherever things become unclear

...much of the meditation, is about developing confidence about our own experience, as well as bringing our experiences into line with the dhamma

....one should find ways of keeping ones mindfulness continuous

....when one does not get yet happiness through meditation, one should find other wholesome deeds to develop happiness within oneself...as a bhikkhu though it is not suitable to continuously run around doing wholesome deeds, ...but one should try to, without going to far away from ones meditation...find happiness through small rituals or little good deeds...just far enough to not infect ones meditation with unhappiness or negative mindstates...

...bending reality to get more space (in the mind)

.....if we feel, if I have this wind going up here, I should take this medicine from over there (knowing a variety of local medicines for various ailments) ...and if no medicine is available, I pay attention in this way (either to the problem or to a wholesome object, that lifts up the mind..), ...so as to make the problem subside... and if the problem appears to be permanent, I should live my life in such and such a way with the problem

...trying to sustain any type of wholesome experience for as long as possible, making use of it for letting go of desires, for developing patience, for developing trust in the wholesome (rather than any false extendet (extendet in time)...security)

...gaining more and more information about the environment, creates confidence... confidence creates energy... energy..mindfulness.. mindfulness.. samadhi...samadhi..wisdom

...developing faith in the teachings..one undertakes the practice of virtue... there one experiences happiness and suffering with a sense of purpose and meaning ...developing a sense of when one should endure and when and in what one should seek delight in

...discovering, what is important to know about the body

....(for meditation), we have to see to it, that nothing else becomes important

...the task is to recognize the condition of ones' mind at the present moment, to know where one is, and then to aim just at the next step

...even if we think we will be bored not to put anything into our mouth sometimes... if we recognize that the condition of the elements is such, that more water element or the adding of any other element would lead to greater imbalance of the elements we should not risk breaking that balance, but should find a way of allowing that balance to continue

...noticing small successes can make them grow

...if we can learn to appreciate that there is a certain sense of meaningfulness to the pain and confusion that we might encounter in the first trials of our mediation

...having many friends, reading many books, much activity, these may not be directly conducive for meditation, but we need them in order to maintain our physical and mental health

...what is important? Sometimes after many days we realize, that we have such and such an imbalance of elements... and after another long time we realize, what is the cure for that..thus we study and learn about the elements

...cultivating clarity, not wasting it away with studying etc....that clarity can lead us to go further on our path

...clarity of mind and greatness of heart

...the better a yogi knows the times, the seasons, the conditions of his physical and mental properties, the better he can make use of the various conditions for his own advantage, the more he can transcend the various conditions....similarly the more a bhikkhu knows conditions of right speech and actions, the more free his mind can be from those spheres...giving space for the work on the mind

...in a similar manner one should equally know the dangers (people and places to be avoided, etc.) and remember the conditions around them..the same applies to ones mind too,....there the dangers equally should be identified and strategies seeked out to overcome them

...why is my body heavy?,... why is it not light?when is it heavy, when is it light?

...if our mind is open, we will find a way...the open mind shall be our guide
(we (have to) trust that this path can solve all our problems (spiritual and otherwise))

...there are limits to what we can carry in our stream of thoughts...we should choose wisely what thinks should continue in our lifes

...the practice of the discipline of insight goes beyond every technique..the practice of the disciplines of insight is the disciplined practice of openmindedness itself

...being determined on living alone, one must see to it,that the fire in ones belly never goes out, but preferably ever burns evenly...to this end vitamin tablets, tonics and other aiding medicines can prove indeed endlessly valuable

....one should purify ones mind first, the rest will unfold by itself...the next moment is an utter mystery...moment by moment what is unfolds, moment by moment what should be unfolds, moment by moment what should be done unfolds...sometimes sadness,sometimes sorrow, sometimes joy and ecstasy,...happy,sad, makes wisdom grow, if we keep the mind open

...like a doctor, who has to remember all the (available) medicinesas well as the symptoms of the diseases which they are meant to cure, in the same manner the yogi gathers information (and remembers them) about the elements of his body and mind as well as his environment in order to know about different diseases and their cure

...how can we create consciously and subconsciously a positive environment, where we can take out the most moral, most successful self to appreciate that self, to help the the environment to bring out the best in us

...we should try to get at least one little something every day or so about our body condition or our mind condition

...if we acknowledge, 'I am weak', 'I am sick' and for the purpose of curing ourselves we go to the best crowd available (knowing that living in a crowd is rarely only noble business) ...that's like eating our own excrement knowing that it is the only available medicine...it might be worth a try (traditionally excrement counts as a medicine for snake bites as well as some other ailments)

....sit down quietly... listening to the space in your heart

...the intellectual disciplines...are practiced throughout the entire contemplative life..at the start they have the function of purifying our motivation and sharpening our insight into the how and why of the contemplative life...later they also furnish us with the framework for formulating and communicating clearly the shifts in our experience of reality....it offers us an intellectual orientation and directions along the path... but it does not provide us with the experience itself indicated by the path.

...insight also means, that we understand, that we depend on conditions....all we are is due to condition.. in times of war we may be a warrior..but in times of peace we don't have to be a warrior... ..if we economically make use of whatever is there, we may be able to flourish within too...attaining greater levels of wholesomeness and spiritualness....more expansive states of mind and wisdom

...developing our spiritual path,...we try to use our good karma (after having developed some) for coating into ourselves spiritual knowledge of different stages....one day we may only walk up and down to rid our mind of obstructions...if we feel our good(spiritual) karma has ended there (due to feelings of hunger, weakness etc.) we try to spend the rest of the day doing some wholesome activity, which will relax ourselves until we have again enough energy to continue our spiritual work...this way the different stages will be registered in an unconfused, unegoic manner,...helping us to gather the right type of information and knowledge, in the right manner, so as to be able to later guide other people in an unconfusing manner

....much of meditation also is about making ourselves feel more comfortable and at home...that is why acts of kindness and becoming familiar with the rules and hows' of the place will greatly help us to grow spiritually, as the positive feedback of others, will help us to feel more comfortable and at ease

...if we meditate in any other place than our resting place, ...if our meditation was somewhat 'not good', somewhat not satisfying, we should then and there find any wholesome activity, to clear away any negative registration/any negative mindstates from our mindstream

....universality of the disciplines of action and speech and mind:
spiritual way springs from a soil, that is transcultural, a soil of experience ...the experience of our fundamental humanness...the disciplines encode the manifestation of our fundamental humanness in relation to universal forms of ego....they encode what people in all times and cultures discover continually anew as authentic human action, such as 'respect for the views and feelings of others, patience, courtesy, understanding and responsibility for one another and compassion for the weak and unprivileged'(queen Beatrix of the Netherlands, 1992)

...first each tradition has cultural bound guidelines,..;second, there are relative disciplines based on specific spiritual guidelines....these work with ego on levels, that are in the tradition itself,...f.ex. liturgy and the form that is given to the life within the contemplative communities,....the third category includes disciplines based on individual guidelines or instructions (personal guidance)

....anxiety in life: life is a frightening business... for immediate anxiety the Buddha recommended recollection of the qualities of the Buddha, Dhamma, Sangha,....but for the anxiety that comes from living a dualistic, egocentered life, can be only removed, when we learn to live life (continuously) with an open 'unconditioned' mind

...faith...a conviction in the qualities of meditative stabilization and its fruits....ita function is to serve as the basis for generating an aspiration for wholesome qualities that have not yet been generated

..for the attainment of higher states of mind, we are 'fishing' for the right conditions which makes waiting more comfortable and higher states more likely to happen... right conditions are f.ex. external freedom, little or no duties, good physical health, inspiration, agreeable environment

...much of this writing is devoted towards how to go and live in seclusion for the purpose of development as well as for the purpose of release from all suffering

...but before we can live alone in seclusion, it might be useful, to live a (religious/ spiritual) life that consists of both, spiritual practice, as well as an everyday life...much can be learned from our encounters with other people, our reactions to them, other ways of thinking (about life, the practice, morality, etc.)...those who lived a long time in a certain place may have many informations for us about living in that place, which we could never find in a book...truth is not whats in a book, but what comes from the mouth of a truthful person

...yourself and the environment,...usually thats all that is there,...if you know either one well, you have more time improving the other

...we gather perceptions/non-conceptual informations, which will help us to live our life /to navigate through life in a spiritual manner

...emphasizing the balance of the elements (faculties) and making an investigation about how to develop that/repeat that/keep that...any state worthwhile developing ...investigating into the how of it as well as its meaning for ones' spiritual path

Becoming aware of the body

...starting with body investigation....how to get sufficient energy into the neo-cortex area of the brain (responsible for higher reasoning)...how can I keep that area of the body open and supplied with energy....how to live life with higher reasoning?..how to encounter the everyday situations in life with higher reasoning?

....opening the heart,...how can I live life with an open heart...not closing my heart towards my own suffering or the suffering of others

...being grounded in dhamma...standing on a firm base...how to keep the lower chakras (the base) filled with (spiritual) energy...how to overcome the existential problems in life? /fears regarding survival

...right speaking... how to have only spiritual energy going through my throat (how to speak with mindfulness?) ...how can I speak more confidently?

...sexual chakra...how can I live life feeling secure and loved/liked

...third eye area..I want to be one who sees ...I want to be a seer... how can I become one who sees?...how can I see..I want to see my breath

...what medicine for what disease?...loneliness, a friend,...social shyness, public recitation of the patimokkha...

...finding out the questions of the place,...what am I here for...what does the place wants me to do/what does the place wants from me ..?what are the topics of the place and how do they relate to my topic/s (spiritual desires..etc.)?...is there any conflict?...how can I resolve that conflict?

.....

I keep the spirit in my body, so that the body can become a vehicle (an arch) for my ascend into heaven..and verily my body itself shall contain heaven

...we have to find out, what needs to be done on the outside.. and we also try to find out about ourselves ...when our inside requires things like a sense of belonging or respect from others, we might need to do work more on the outside

...if you don't have a soul, you better invent one for yourself,...else someone else may do it...and its better going to be a good one, else it will lay heavy in your bosom

...I praise the truth that is soft and round, rather than that which is hard and edgy...truth that comes not from the heart...is like a tyrant who governs by sword only

...a wise person can wait until the stars are on his side/ fate is on his side,...he throws his deepest desire into the depth of his well (fountain) where nobody can find it,...looking into the sky, he is watching out for a favourable constellation....when the gods are on his side...he may salvage his treasure and offer it to them

...when I said, to not pay attention so much to the continuous arising and passing states of mind , but to surrender to the place and do what everyone does (when in a spiritual community) ,we do that acknowledging our own insecure and confusing condition

...but we also need to know our limits, going back into ourselves... finding out which of our needs do make sense and how we can fulfill them

...we are collecting perceptions,...of the place, of what needs to be done, as well

...frequent reflection on the danger of desire...if you allow a thought such as I want to eat as much as possible.... you will frequently eat too much... this thought can develop into a very dangerous turn in your spiritual path...you will eat not blamelessly, then you will have to fix it...

...ask yourself the question, 'what does life here mean?', what does living here mean?, what does being a monk here mean, what does being a buddhist here mean, ?..'..am I satisfied with the established meaning of these things?

...many times in life, there is a fork in ones road...(determination) where we can choose one of two paths...the path of anger, the path of forgiveness, the path of the dhamma, or the path of desire

...mental development mustn't only come from sitting meditation, in our interaction with other people there is the possibility of developing great compassion, patience, wisdom, etc. ...human intelligence grew perhaps to a high degree due to social interaction and working with complex social structures

...and there are many other ways for developing the mind, such as mindfully performing religious duties, rituals, acts of devotion, acts of good karma(deeds),...study of religious texts,...etc.....when the heart opens up during these actions and practices, we can say, that the heart/mind develops, when it gets insight into the nature of the wholesome / the nature of religious life (the bliss of the wholesome) , we can say it is developing wisdom... it gains a foothold in the dhamma and discipline ...that is why the religious life and the religious community can be very helpful for our spiritual development

...studying the scriptures maybe important, but only if it comes from the heart, with a sense of desire for wisdom... what is read is influenced by the reading mind, even in reading the scriptures, some people find justification (within the scripture) for various evil and unwholesome things, due to reading with an evil, impure mind

We are gathering spiritual perceptions

...the mind forgets easily,...if we gain any higher state, we make this our path, without regard for life and body,....whatever wisdom we gain from it,....we make that our guiding principle in life

...we try to understand how and what kind of things our mind registers ...how our mind registers things, determines what direction it takes....it also determines what we talk about...whether 'the tea/food was good today' will be our 'wisdom of the day' or some dhamma perception... the way the mind registers things will be of strong importance for the development of a persons personality...and thus also for his path in life

....for our meditation it also determines our associations regarding our meditation or meditation in general

Body contemplation... eating sweet may activate the liver, because of which appetite improves, often accompanied with the release of certain hormones, which also create happiness in the mind....stagnation of the juices in the liver(gall) was thought to be(may become) the cause of anger and melancholy
(slow flowing bodily humours,...may cause slothful states of mind)

...trusting in the process, in the dhamma, even when no results seem to appear,...new options/opportunities will come up,..if you just keep going on the good path....life continues to flow on even when we seem to be stuck

....we are meditating to gain personal knowledge, that is not shared by anyone, but when shared with anyone , it directs directly to the personal knowledge of anyone

...following the path of meditation, we bring ourselves into situations, that are supportive for meditation...we associate with people who are meditating,...and preferably in such a manner, that we not just talk with them about meditation, but feel comfortable to go back to our breath and mind,..should they call our attention

...following the path of meditation, we try to only do things conducive to meditation, we only speak things conducive to meditation and we only think things/ apply our mind to things, that are conducive to meditation

...if we have many uncontrolled perceptions, regarding things (no sense restraint),...these influence and actually make our mind ...so we should always aspire to get hold of our mind (by applying it either to some familiarized object, or through applying wisdom to our immediate perception)

...if the energy goes down we are feeling heavy, if it goes up, we are feeling light...(therin relying on this abandon that...)

...good it is to read the scriptures and spiritual books, so we can know whether we are on the right or wrong track...for else we may fall pray to charismatic but false teachers

...first you must make yourself, then only shall you try to find out who you are...first you develop your virtue uncompromisingly, then you can find out about the virtuous one you have become,...and truly, then only shall you ask what you need...and only what you need to become more noble

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...intuitive living...to live a spiritual life...we must live in the present...to live in the present, we must have an agreeable physical basis (at which the mind wants to stay, without having to be continuously applied to it), to have an agreeable physical basis, we must see the importance of it (we must understand the fearful nature of the 5 aggregates (including the body aggregate that is experienced),...to see the importance of it, we must have faith, to have faith, we must listen to the teachings and reflect on them

...do you see the dogs around?...how they play and how alive they are?...the majority of people could learn more about life from them, then from most monks...and truly the monks themselves would do better to study the dogs rather than the books

...let each one first rather study his body then anything else

...people are seeking happiness, let us show them through example, what happiness means

...more real than your thoughts about the future would be a stinging pain and truly many a one has to go through hell, before he is ready to be a full human being...do not shun pain that is here and now, but rather shun and shoosh away all imaginary future pain, to do this you might need the body, painful or pleasant, however it might be now

...it is the ghost realm, where beings walk around without having a body, ever worrying about this or that...is that what you want to be like?

...if we just clear our mind,...the next moment will arise by itself...bringing its own task with it...don't miss it, else the unfinished tasks will just accumulate

...do you see these animals? To me they make more sense than most humans...

...listen to the gnats, ...what song do they sing? Can you guess their minds?...you think they wonder

about the future? ...truly even animals often have an overflow of life...can it be that you are poorer than the animals? When have you the last time done something that expressed an overflow of life?...a non-worrying?...a joy for no reason, just as an expression of life,...as an overflow of life and health...

...our belly is like an oven, if you keep the fire therein properly going, it will keep the house warm, makes your sustenance more healthy, and makes your environment a place for rest and good work...but on the other hand if you throw wet firewood or the wrong kind of things into it, it will fill the whole house with dirty smoke and impurity, making the whole place an unpleasant place to be in.....also if you everyday have to light up the fire anew, after all coals have went cold, you are going to have to do a lot of work to make the house an agreeable place again,...you will be probably very busy and will probably also be breathing much bad smoke of and on

...once you learned, how to make work this body, without it becoming an obstacle for the mind (may take a long time in some cases),...you can start learning about your mind....how does it work, what can it do, what are its limits?...

...when what is, what else will be there?,...with the arising of what, what will arise?,...when what is not there, what else does not come to be?...with the cessation of what, what else ceases?.....

...when there is worry, what else has come to be?...when worry ceases, what else will not be there anymore?

...when there is unclarity of mind, what else will come to be?, with the cessation of unclarity, what else will cease to be?

...when there is restlessness of mind..... what else will come to be....

...when there is wholesomeness/goodness of mind, what else will be there?...if goodness ceases, what else will cease?

...when such and such a feeling arises, what will usually will be the situation of the mind?...

...be honest with yourself, investigate your thoughts, don't just push them away,..they can be your teacher...although their content might contradict the image of yourself....if you can't make your mind a good friend, you can't be a good friend to anyone.. .. you will just use anyone and anything to flee from yourselfdon't just forbid everything to your mind...if he reveals his wishes to you, if there is a possibility of fulfilling it, perhaps you should try to find a way,... if not you are teaching it with wisdom ...a monk should be a good friend and teacher to his mind.....and being a teacher and friend like this, he is also one who knows himself and gets to know himself...learning to know himself like this, he can learn to stay desire- and faultless

...a seer will live his life looking into the depth of everything...seeing the inner workings of everything...seeing the interaction of subtle energies

...if you today recognize your disease, tomorrow you might find a cure for it and the day after you might have become a doctor in this matter

...if you but see the benefit in recognizing suffering, how much more interesting life would be

...gathering the data...the science of 100 years ago, was correct then, but now is known to be either entirely untrue or to be incomplete and incorrect,...we do not know always whether what we perceive is true,...but if we keep truthfully and honestly investigating, we will get a more and more accurate picture of things (internal realism)....your later perceptions are repudiating your earlier ones

...through your own inquiry, based on what you have learned before,....you are creating for yourself a map and a vision of reality

(to counteract confusion and doubt)

...if we stay in contact with the body (and feelings,....mind)...without allowing our mind to narrow down on anything else (books, ect.), at that time we are staying on the path, and there is all hope for enlightenment

...we develop our connection with our conscience (in german 'Gewissen'...a little voice in our mind, which tells us what is right and wrong)...we offer it experiences, so that it may guide us through the situation

....

....we make use of the monastic setting to gather a wide variety of experience...and in the religious acts we of and on gain some experience about our mind, sometimes some experience about our body...sometimes experience the unity of both..we learn to relax our body, we learn to relax our mind,...we learn to fine-tune both

...for the development of concentration, it can't be stressed enough, how important inspiration is,....and inspiration usually comes only after we have succeeded well with the 4 right efforts(or it comes along with the success in right effort...heroic effort, which comes when we have a stock of heroic stories in our memory)

...to gain a general outline about the monastic life, about living a life, where we have little control..... we follow the routine of the monastery

...to move inward...the mind can be known, when we do something we like...whether it be reading a book, or drawing a picture or looking at the trees and the birds, or doing puja, or arranging flowers, or doing something nice for another personor for the monastery, or listening to the sound of the wind, or sweeping with the mind through the body

...grasping the mind,...be watchful when the mind arises, that is your time to gain wisdom ,..that is your time to grasp the mind,...not with the body, but with the mind... if you give it the right name, then you can grasp it...'I should do better', 'I'm not good enough', 'I have to work harder' ...start with a word like 'self-hatred'...how deep halls is the echo of your parents stricktness...this is the time to get to know yourself, ...this is the time to move on in life

...'I have to try harder to succeed'...is it true?is that the real problem?...how about stepping back and looking what the real problem is?

..body contemplation... energy flowing downward...things become heavier and denser...if I give attention to it and breath in, things become more spiritual lighter and brighter...good thoughts and feelings arise

...if you can keep your headchakra open, and filled with pure energy, your wisdom faculty will guide you unfailingly how to proceed

...better is if meditation is going hand in hand with some tai chi or yoga practice.....to develop some body awareness /some understanding of the body and how it effects the mind

...developing familiarity as to how to make best use of the 4 requisites of life

...whatever wholesome states a bhikkhu already has realized, he should not let go of them, but build upon them

...first we should find out our basic requirements... what are the requirements of my body, mind and emotions?..What are my social and family requirements?...that becomes our personality, what we really need, apart from the ambitions....Then we need to observe and analyse, what strength and qualities we have and how they can help us to achieve our needs. This down-to-earth understanding of our personality will clear the dispersion of mind, that is due to the influx of thousands and thousands of other ideas that are irrelevantly connected with our lives. (from practical yoga psychology ...Dr. Rishi Vivekananda..yoga publications trust)

...when there is an obsession in the mind about something, and there is total concentration at that point, then the deeper forces of our personality come into play(Einstein, Leonardo da Vinci....)
...if you are really worried or tense about something, which stirred your mind, you are aware of the problem or fault with full intensity.The dissipated nature of the mind, which you had previously does not exist then...in that full intensity of mind, the deeper forces of your personality manifest.That full intensity of mind becomes an obsession. The positive experience of that obsession is indicated in the lives of people such as Einstein.However the same obsession, experienced with our distracted state of mind, becomes a great tension.
(from practical yoga psychology ...Dr. Rishi Vivekananda..yoga publications trust)

...gathering the items of samadhi....through practicing you will gather certain understandings about your body and mind...one day all the good things may come together and you gain samadhi...so one should know how to distinguish the good from the bad,..and abandoning the bad cultivate the good (in order to develop such type of understanding one should make use both of ones daily life as well as of ones' sitting meditations to develop a familiarity with body and mind...its needs, how far they can be pushed, their flexibilities, their characteristics, functions etc.)

...for studying ourselves, a natural, aesthetic environment is very supportive, if not essential

...sleeping longer, body hot...breathing makes it better

...valuing any personal experience

...if you go out to talk with a friend, or to do something, consider about your body first...will it be good for your body,..what effect will it have to your body?...
...and after, 'what effect did this conversation or incident had on my body and mind?'....do I feel more tired or more relaxed?

...become your own doctor and psycho-therapist

...the autonomous nervous system can be controlled through meditation, a person with constant back-pain may use his mind to train the muscles along the spine (tensing and relaxing them)

...if my body feels light, what does it do to my mind? Do I feel better and happier, or do I feel ungrounded and insecure?...what can I learn from that insecurity?what does it tell about myself? Am I a person, which is afraid to let go? ...who always needs the body to feel secure?What will happen when I die...will I be holding on to the body till the last moment? Is there the possibility of integrating lightness and happiness into my mental life....

...if we keep our mind with our experience,...if we try to continuously practice some form of spiritual practice,...something which allows us to stay more naturally for longer periods of time, and to understand that natural state of ours more and more...
than only do we have the best chance to gain some superhuman experience(s)...this is perhaps also the only way, not to be swayed away by the ups and downs of life

...how to make use of the monastic life for developing mindfulness?

....whenever the faculties are clear and sharp, we should make use of them, to understand their functioning... seeing what we are able to perceive with our senses... how many colours we can see in the sky, how many different fragrances can we recognize in the smell of the room, or the smell of a flower...looking at a human can we detect indications of the persons mindstate by looking at his facial and bodily features...feeling sensations in the body, can we detect different characteristics (of the four elements etc.)...tasting a taste, can we taste different flavours therein (sweet, sour, bitter,....), as well as what effect a different flavour has on our body and mind

...self-observation...giving out a smile or doing some kind act, we gain back a smile or acts of kindness,...leading to greater happiness within ourselves

...feeling angry or hurt....we learn to work with it in a skillful manner,...so as to not spread the disease, yet experience a soothing of it,...a sense of learning something from it

...turning (passive) seeing, hearing, smelling, touching, into (active) observing, listening, feeling...

...to be a seer, also has to mean to be a listener, a feeler(compassion, sensitivity), a cognizer, etc.

....how to make use of the monastic life to abolish all defilements, how to make us of the monastic life to overcome all suffering?

....learning to live simple...when we first just learn to live,...without emphasizing on learning other things, we see that many of our physical and mental wounds will heal by themselves... the forebrain and neo-cortex part of our brain (responsible for higher mental faculties) require enormous amounts of energy....if we can first learn to live life, keeping our base (base chakra and the lower chakras) undepleted and healthy ...and from there learn to live life more with an open heart,....and only then work on gaining and developing the higher faculties, ...we will have a vast backup to go back to, when things will go wrong too heavily and too long as to see the possibility of figuring everything out with our higher faculties

....we can ask questions (perhaps focussing on the lower chakras) ...'how can I assure, that my base (-chakras) won't become depleted (for that will usually be accompanied with much anxiety and in the long run with disease etc.)...actually, such a life may be (or appear) more chaotic and may force us more into dependence on the environment (much of our internals will be determined or conditioned by the place and the people around us),...but (if we recognize it as only a temporary solution for our problems of the lower chakras), it has all the potential, to form a firm base, on which to grow our higher faculties (or psychological centers)

...when the lower chakras are full,... when the mind (heart) gets excited, it it will have a reservoir to calm down again

...if we put our mind onto solving some problem or unto some topic, we try to gather only perceptions regarding that issue, ..only when we have gathered enough data, regarding that topic, should we open up for a wider spectrum of topics

...to be a philosopher (or in our case a truth seeker/bhikkhu..), it is not enough, to have subtle thoughts, but to love wisdom so much, so as to follow its dictates... simplicity, trust, magnanimity... (Henry David Thoreau)

...once we get a direct answer to a genuine question, we have to follow it through, however much it

costs,...thus we develop our self-perception/ self-worth/ self-esteem (memories regarding our path towards liberation)

...time depends on space, if there is no space, there is no time/ little space little time,....space depends on the 4 great elements, when the body (field of perception) is full of coarse elements, then there is no space/little space

...when the coarse elements occupy the field of perception, then there will be only space for coarse and short instances of mind to arise, ...thus the discontinuity of the mind (and elements) will be the obvious

....when an object (made of the 4 elements) enters the field of the senses, if it evokes a perception contrary to our training, painful feelings may arise while processing it ...thus coarse elements occupy the field of awareness,...focussing on the space between them (time may be expanded), there is the possibility for the arising of the mind, ...thus one can go (temporarily numb oneself) ...towards nonperceptibility of ones pain and anguish... until the mind has enough strength to let go....which is through non-identification...

...if the mind comes on the other hand into contact, with an agreeable object /something resonating with our training ...pleasant feeling will arise,...with pleasant feeling there will be subtle and refined elements in the body...with subtle and refined elements, space will not be obvious, discontinuity will not be obvious, thus there will be no perception of time

...cultivating pure states:

....if you eat, pay attention, there may be some amount of food, until which you will feel very light, not feeling the body, perhaps feeling a feeling of the body regenerating and getting energized, but with the next morsel you will feel your kidneys working, perhaps your liver too and maybe you will feel some solidifying sensations in your brain...

....see whether you can cultivate the pure states (sattva) more often...when we are pure we are happy, being happy, our concentration may improve

...if all energy goes up to the brain, along the middle channel, without any of the other organs having to be supplied with extra energy (due to having to work to purify the system)....the samadhi can come, insight can come

...many restrictions, that we perceive out there, may not be as solid as we might think,...there are conditions.... if you can manage yourself and act in a wise and noble manner,..we might get granted more freedom....if you know your purpose and can articulate its importance... there is all likelihood of getting support for it

...contemplation of postures:

...standing or walking in an upright posture, the mind feels upright, confident, balanced... with a mind that feels, upright, confident and balanced, when coming in contact with people, one speaks with confidence, clarity and uprightness, having the habit of respectfully observing things within oneself, one will be able to treat people and their objectives respectfully...having the habit of observing things as they are, observing their origination, danger and escape,...their impermanent, suffering and non-self characteristics, one might be able to relate another persons experience to the dhamma ...as a result of which, people will respect one, one may be able to help other people...life improves for both

...once you know what you want, there is all possibility of finding out how to achieve it... there is all possibility of finding out about the how

....solving problems... many people's situation is perhaps.. if I have energy, I read, if I have no energy I cry...if we have recurring problems,...we perhaps should pay attention to that,...if I have no energy, I try to remember or register ,....and if I have energy, I should try to solve that, by asking the right questions... the right answers will appear

...perhaps more important than reading and remembering many scriptures, is to learn, understand and remember what is important at a time (in ones' present circumstances)...f.ex. when eating what of the food available is good for me and when eating what, do I get problems ... when hungry,...all phenomena are impermanent,when talking to a teacher, to behave so and so,....when strong defilements arise in ones' mind, to do such and such a thing,...when the weather is hot to act in what manner, when cold in what other manner...when what physical problem arises, what medicine to take...when what problem arises in meditation, how to overcome it,..when what good thing arises, how to make use of it...

...at what times and in what circumstances, is the mind open, in what circumstances is it contracted...

...what means such and such sensation (feeling one kind of sensation means, my body is weak, feeling another sensation, means my body is strong)

...and these types of informations, usually we gain through living life ...with discernment

...ones' own dhamma, is superior to the dhamma of scriptures says the bhagavadgita...something one has rightly realized is endlessly more valuable than what one has heard or read

...living life in a natural and balanced way, leads to meditating in a natural and balanced way

...living life abandoning imbalanced mind-states and developing and familiarizing balanced mind-states...gives the right tool for gaining balance in ones' meditation

...one should not bang ones' head against eternal walls,...but keep ones eyes on the fleeting phenomena of life...

...see what you can do now, don't breed over results.... work on causes, ...try to find in anything you encounter, something which can help you to get nearer your goal

...if we had a good meditation, that we want to carry in our mind-stream, if we had a bad meditation (or bad experience) that is something we do not want to carry longer in our mind than we have to, also certainly one can learn both from the good and the bad,...but for most people it is advisable to for a long time learn to master and grow the good

...we are using law against law, to work ourselves up towards greater personal power and wisdom...the laws depend also on the environment.. .. the laws in a monastery are different from those in laylife,...yet there are similarities (in moving up the scale)

...extending the range of the familiar....making known more of the unknown

...a person feeling bad about not doing things for others and focusing only upon himself... might perhaps first have to do a little for others here and there to counteract that defilement

....if you are getting absorbed onto a nimmita, its like a young man kissing and biting around with his girlfriend (for lack of a better example)... .. it will last as long as it lasts....if he pulls out his stopwatch and tells her 'hang on darling, we have to make shure to do it at least for 1 and a half hour'... he is doing an inherently absurd thing

...understanding this, it should be clear that meditation is not just about doing it long and many

times,...its about falling in love, its about doing things with passion (also that is a stigmatized word in Buddhism)...liking what one does..(and not getting too much hung up with manuals on kissing).

...also its similar to sex,...its not about, making it last for 1 1/2 hours,...its about you enjoy it, she enjoys it, so that she will come back the next day ...if you want your nimitta to come back the next day, you see to it that you put all the good energy into it when it is there today...you don't beat it up or kind of try to dominate it...you remain sensitive to what it needs and what your own mind needs...so that they shall be the same thing

...reserve your good thoughts and mental energies to that, which you want to focus upon...don't allow yourself to get dispersed in many directions (when there is a difference in element, there is a difference in perception, when there is a difference in perception, there is a difference in thought, when there is a difference in thought, there is a difference in intention /desire, when there is a difference in intention, there is a difference in obsession/ passion, when there is a difference in quest/ search, there is a difference in what is gained)

...the human mind adopts...it can blend out the good or the bad, what is useful to us, and what is not

...turning all duties into things to train and things one likes to do...when one has overcome that kamma, one may gain more freedom

...the same laws, that apply in the world, apply to some extent in a monastery too...if you don't have the mind and knowledge yet, you have to work for your bread,...if you have the knowledge but not the liberation yet,...you have to earn the freedom by teaching... herin one should use law against law to work oneself up the ladder to freely practice the higher teachings

...following the laws of earning ones' belly, following the laws of earning ones' heart, following the laws of earning ones' head

...realizing what you have and what you need

...understanding the conditions of life, ...a small thing like a smile can make a persons day...which will feed back on you too

...which thoughts to follow and which ones' not to follow ...

...moving from the outside to the inside, this is the meaning (one meaning) of samadhi

...feeling bad about meditation, but good about studying, about monks life, about Buddhism, ..in short about external things?...using monks life for becoming more human, more universal, less superstitious, more wise, more resilient, more suffering-transcending, self-transcending ...more spiritual ...being able to say and do things that open the heart...making ones own life as well that of others more meaningful

...in the beginning we might be too tired and confused to figure out what to do with our life, how to meditate, what is the meaning and usefulness of the breath-meditation, etc., so we have to rely on the externals, like teachers, schedules, ect....doing what everyone does,...but only to recover from our own perplexity,then slowly we should enquire and use our discernment (to understand the religious life)

...religions start, with somebody studying suffering, studying the meaning of life ect,...but once the religion is established, people cease to study life and only study texts , and instead of transcending

ordinary man and his boundaries , they become more narrow and bound into more narrow boundaries

...we start of with the breath...and slowly learn to get to the experiential value of the object, which is awareness/mindfulness, calmness, openmindedness, joy, etc....

...we must find ways to continuously build up our mindfulness /awareness, only in this way, there is the possibility of gaining higher states of awareness

...we must have an unbendable desire for realizing higher things in life....this desire will draw us forward and will draw the right things towards us

...lack of energy, what to do? ...inspiration (a goal), attentiveness when eating, medicines & vitamins, more rest,

What do I want? How can I get it? What is the most obstructing thing for getting it?

...wholesome things, which open the heart are the best medicine for both body and mind

...knowing what is important in this moment

...a person with a negative bend, is well advised to always stay in a positive, beautiful and natural environment

...focus creates reality

...there are many ways, to develop our faculties and all the requisites for concentration and spiritual wisdom

...the better a person knows himself, the better are the chances of getting quality meditations

...for establishing a clear understanding of the stages of meditation, one should see to it, that things get mingled up too much (although that again depends on how good are one's general conditions)...if one can see f.ex. a nimitta (meditation sign)(or even some amount of peace or happiness),....it is advisable, to meditate only as long there is the chance of working with that nimitta, and stop, when various confusing states arise (and do lighter things that one is familiar with and which won't make a strong impression on one's mind)...this way one will make a clear sign in one's mind, as to what one wants to develop, and it will be also more easy to figure out the conditions regarding how it came about etc. and if one knows the conditions regarding how to gain good meditations, it will be more easy to re-create the suitable conditions

...understanding life: ...one should find out, what is desirable in life and what is undesirable in life

...much wisdom comes from life stories of people who succeeded in life (the Buddha and others)...in ancient times much mystical knowledge (knowledge about life and mind) was wrapped up in the myths (stories) of heroes and sages... even modern novels, if intelligent, may contain more understanding about the mind, than many books on psychology

....taking responsibility for one's own life

...living life first, and wherever there are obstacles arising going back to one's breath

...developing the perception of friend, of goodness, of beauty (even of god) in one's breath (the higher and more sublime one can conceive/ perceive the breath the better it is for samadhi)

...we must make automatic and habitual, as early as possible, as many useful actions as we can and as carefully guard against growing into ways, that are likely to be disadvantageous. In the acquisition of a new habit, or the leaving off of an old one, we must launch ourselves with as strong and decided initiative as possible....Never suffer an exception to occur until the new habit is securely rooted in your life. Seize the very first possible opportunity to act on every resolution you make and on every emotional promoting you may experience, in the direction of the habits you aspire to gain (William James).

....if there is ever a choice to be made, choose that, which you like to become a habit with you

...a person having the problem of never being able to eat enough, is likely to suffer from this due to anxiety, ...he should perhaps make an effort to bring himself into situations, which require courage

from him (force him to develop courage)...as his heart becomes stronger, his body will manifest the need for greater amounts of food (often people with lower back-pain might actually also suffer from this due to this problem ...they may so to say "not have the guts to walk upright and confident")

...many of this is meant to draw attention towards the fact that its never really only about "me and my meditation"....for even if we think it is, it will be likely to be only ...'worrying, worrying, worrying'...and than when sitting, perhaps relaxing a bit,.....how long you want to do that?

...writing down, what good quality one wants to invite into ones' life (also related to metta practice..may I be...;.....and prayer)

....in this way one comes to know that some qualities might require unpleasant situations to develop... one can learn to make use of all the ups and downs of life to develop a certain quality (also to prepare for death)

...using life situations to develop life skills

The action of the subconscious is cumulative and may be illustrated in the following manner. Suppose you take a tub of water and begin to stir it with a small piece of wood, from right to left with a circular motion. At first you will start only a ripple around the wood, but if you keep the wood in motion with a circular movement, the water will gradually accumulate the strength which you are putting into the wood, and presently you will have the whole tub of water in a whirl. If you then were to drop the wood, the water would carry along the instrument, that originally set it in motion, and if you were suddenly to stop the wood while it is still projecting the water, there would be a strong tendency to not only carry the wood forward, but to take your hand along with it. Now, that suppose after you have the water whirling, you decide, that you do not want it to whirl, or think that you would prefer to have it whirl the other direction, and so try to set it going the other way, you will find, that there is great resistance, and you will find that it will take a long while to bring the water to a standstill, and a still longer time, before you get it going the other way.

This will illustrate, that whatever the conscious mind does repeatedly, the subconscious will accumulate as a habit

(From Mental Chemistry by Charles F. Haanel)

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...ever shining ones' light of wisdom into everything that arises in the present moment

...nothing is boring if you look deep into it...all (or most) mystical states are just looking at the ordinary with magnified awareness...a speck of dirt can teach you the secrets of the universe... a feeling in regard to another person, may show to you all of his history...a thought may reveal to you the conditions of life

..What is it that you tend to tackle with spontaneous mindfulness, so that without an effort, your whole heart is in it?

..."One of the characteristic signs of a general awakening, is the optimism shining through the midst

of doubt and unrest...This optimism is taking the form of illumination, and as this illumination becomes general, fear anger doubt, selfishness and greed pass away."

...choose a quality of mind which you want to develop and than live life keeping that in mind...earn it through work, give it its time through rest,...bring it up as you would bring up a child

...when was I born?... Each spirit has a different age, his own history he has, when came he first does I remember not...but shurely he will die within the next few minutes..just to give space to another one of different kind or similar

...you must believe, that you deserve good concentration, ...and work for that self-esteem

...a wise man should know how much energy he has available, before he starts of anything important

...if you notice, that after your meal your physical condition is problematic, ...eighther sleep, meditate or try to have some good company to get you through the day

...one should get to understand ones' main intentions for living an ordained life...you want to free yourself from something?, ...you want to become better than your parents? ...you want to free yourself from drugs or some bad habit?..you want to have impeccable sila?.. you want to become a sage?...you hope for supernatural powers? ...

...after your meal try to get clear mindfulness ...and then see, what wholesome deed you can do with it...

...ways of getting to know your mind...before you sleep, or as meditation.. .. try to remember some situation during the day or earlier (further in the past)....and try to see your mind in that situation...could you have reacted better...or you found that you acted really good...can you estimate the other persons mind?...can you learn something from the situation?...can you learn something from him?..How might the situation look from the other persons perspective?..Can you pick up some good qualities in him/her which you might be lacking..

...turn your environment through acts of perception into some memory-device... that shall become your study book and your field of enquiry

...feeling into your body, you find out what your body requires... then you do wholesome deeds, with the aim of gaining what you require (that is the way of magic)