

...to be a philosopher (/ 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)

...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

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

...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

Commented [Dhammanan1]: elementary psychology?

"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.

...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

...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"

...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

...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...

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

....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

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

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

...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

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

...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 personallity...and thus also for his path in life

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

...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

...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 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)

...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

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

Law of gender:

Everything in the universe has its male and female aspect....even a thing like a chair has it...the male aspect being the appearance and the outgoing, outflowing active, outward directed aspect, that is its color, its shape etc., its female aspect is its receptive (passive) aspect, that is, what it is used for...(when the chair is being used, it has an effect on it, it will change its nature, although the change is not immediately apparent... a living thing like a flower or plant has been shown to be effected by kind or harsh words (it will wither accordingly slower or faster)).... another example is a bowl...the metal, color, shape is its male aspect, the hollowness, space, receiving part is its feminine aspect
Also the attracting force for its usage is part of the female aspect of things.

The mind too has both a male and a female aspect, an active and a passive part...

The outer part determines the inner and vice versa

The outer is the apparent order and structure, the inner often is the more chaotic yet more living...culture entails that the outer gives structure to the inner and the inner gives meaning and aliveness (and mystery) to the outer

The feminine aspect lets go, accepts and receives, it is its meaning for others

The male aspect manipulates , educates and transforms (changes),....it is its meaning for itself

The feminine is formless, passive and organic

The male is form, active, structure and the synthetic

The quality of a truly wise person, is that both aspects are in total balance in him or her...he can transform another thing/person without using force, but by showing the male aspect to the female aspect and the female aspect to the male aspect.... by showing culture and order and direction (in a noble, true form) towards the nature and being part....and by showing nature, aliveness and depth to the male aspect

If the feminine aspect is thus educated and cultured and the male aspect is thus natural and grounded in life, it will be like a perfect couple: each partner living only for the completion of the other

The feminine aspect in every person has to be transformed, educated and cultivated, the male aspect in every person has to be softened and kept alive

This principle can also be applied to different levels in our life...when we mostly operate on the level of form and diversity, that is we are somewhat engaged with other people, fulfilling perhaps various duties.... we should find a balance between activity and passivity... in such circumstances meditation will mostly mean to become more passive and receptive, going deeper within oneself....

The situation will be different if one has no outer activities, then meditation requires perhaps more active effort, so as to not be drawn to deep into the passive (perhaps the sphere of nothingness or neither perception nor non perception)..... This relates also to the Buddhas' advise to cultivate certain enlightenment at certain times and certain others at other times:

3"On an occasion, bhikkhus, when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

4"Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws wet grass, wet cowdung, and wet timber into it, [113] sprays it with water, and scatters soil over it, would he be able to make that small fire flare up?"

5"No, venerable sir."

6"So too, bhikkhus, on an occasion when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

(ii. The sluggish mind: timely)

7"On an occasion, bhikkhus, when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

8"Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws dry grass, dry cowdung, and dry timber into it, blows on it, and does not scatter soil over it, would he be able to make that small fire flare up?"

9"Yes, venerable sir."

10"So too, bhikkhus, on an occasion when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

(iii. The excited mind: untimely)

11"On an occasion, bhikkhus, when the mind becomes excited, it is untimely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, [114] and the enlightenment factor of rapture. For what reason? Because the mind is excited, bhikkhus, and it is difficult to calm it down with those things.

12"Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws dry grass,

dry cowdung, and dry timber into it, blows on it, and does not scatter soil over it, would he be able to extinguish that great bonfire?"

13" No, venerable sir."

14" So too, bhikkhus, on an occasion when the mind becomes excited, it is untimely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is excited, bhikkhus, and it is difficult to calm it down with those things.

(iv. The excited mind: timely)

15" On an occasion, bhikkhus, when the mind becomes excited, it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is excited, bhikkhus, and it is easy to calm it down with those things.

16" Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws wet grass, wet cowdung, and wet timber into it, sprays it with water, and scatters soil over it, would he be able to extinguish that great bonfire?"

17" Yes, venerable sir."

18" So too, bhikkhus, on an occasion when the mind becomes excited, [115] it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is excited, bhikkhus, and it is easy to calm it down with those things.

19" But mindfulness, bhikkhus, I say is always useful." (Aggi Sutta, Bhojanga Samyutta, Samyutta Nikaya)

Commented [Dhammanan4]: Aggi Sutta, Bhojanga Samyutta, Samyutta Nikaya

Magic:

Giving power to ones' wish....placing ones' awareness on a certain need or lack....trying to feel if one can perceive a corresponding sensation within the body, where one primarily feels the lack....asking for the fulfillment of that lack in the form of a prayer, or just by making the determination in ones' mind, to attract the lack-fulfilling thing...alternatively one can determine the disappearance of that sensation within the body and thus can fulfill a perhaps deeper or certainly more mature wish..., the wish for inner fulfillment or desirelessness

Sensation lies at the root of perception, perception lies at the root of thought, thought lies at the root of memory, memory lies at the root of knowledge.....

...everyone possess a mental body, containing gross and subtle material....gross thoughts weave into it gross material, subtle thoughts weave into it subtle material....

gross material in our mental body vibrates in resonance with gross forms of material exterior to ourselves, subtle material in our mental body vibrates with subtle matter...that why a person with a mental body containing mostly subtle matter can see f.ex. many variations and subtleties in f.ex. some picture of an artist, or he can gain a very deep understanding of something just by being told a small stanza of of something,

while a person possessing a mental body made primarily of coarse matter will only perceive the words, without getting much meaning from it.

...if we want to weave into our mental body some idea as f.ex. 'I want to stay here (in the monastery) for a long time'...the only chance there is for the accomplishing of that determination is, by constantly or at least repeatedly refine or redefine our conception (weave extended conceptions into our mental body) of what 'here' means as well as what 'I' means....

....if we do not do so, then if our solid idea of what 'here' means does not correspond with the actual here that is present, our solid 'I' will be attracted to an imaginary place and thus will find no binding in the actual 'here'...and if our idea of 'I' is not worked at, than it will be just one fantasy being bound to another fantasy...thus the magic will have no power