

Readings and Quotes from the Samadhi Center 10 Day Retreats

Sri Nisargadatta Maharaj

“One must know the self before one can transcend the self.”

Bodhidharma

Emperor Wu: “What is the number one principle of the holy teaching?”

Bodhidharma said, “Vast emptiness, nothing holy.”

“Who are you, standing in front of me?” asked the emperor.

“Don’t know,” said Bodhidharma.

Prajnaparamita Heart Sutra

Avalokitesvara Bodhisattva, doing deep prajna paramita,
Clearly saw emptiness of all the five conditions,
Thus completely relieving misfortune and pain.
Oh Shariputra, form is no other than emptiness,
Emptiness no other than form;
Form is exactly emptiness, Emptiness exactly form
Sensation, conception, discrimination, awareness are likewise like this
Oh Shariputra, all dharmas are forms of emptiness:
Not born, not destroyed; not stained, not pure, without loss, without gain
So in emptiness there is no form,
No sensation, conception, discrimination, awareness;
No eye, ear, nose, tongue, body, mind;
No color, sound, smell, taste, touch, phenomenon;
No realm of sight, no realm of consciousness;
No ignorance and no end to ignorance
No old age and death, no end to old age and death;
No suffering, no cause of suffering, no extinguishing, and no path;
No wisdom and no gain
No gain - thus the bodhisattva lives Prajna Paramita
With no hindrance in the mind
No hindrance, therefore no fear,
Far beyond deluded thoughts this is Nirvana

All past, present, and future Buddhas live Prajna Paramita,
And therefore attain annuttara-samyak-sambodhi [supreme perfect enlightenment]
Therefore know, prajna paramita is the great mantra,
The vivid mantra, the best mantra, the unsurpassable mantra
It completely clears all pain
This is the truth not a lie
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say
Gate! Gate! Paragate! Parasamgate! Bodhi Svaha!
(Gone, gone, completely gone, absolutely gone, the awakened one is)

The Sandokai (Identity of Relative and Absolute)

The mind of the Great Sage of India was intimately
conveyed from west to east.
Among human beings are wise ones and fools,
But in the Way there is no northern or southern Patriarch.
The subtle source is clear and bright; the tributary
streams flow through the darkness.
To be attached to things is illusion;
To encounter the absolute is not yet enlightenment.
Each and all, the subjective and objective spheres are related,
and at the same time, independent.
Related, yet working differently, though each keeps its own place.
Form makes the character and appearance different;
Sounds distinguish comfort and discomfort.
The dark makes all words one; the brightness distinguishes good and bad phrases.
The four elements return to their nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other; cause and effect must return to the great reality
Like leaves that come from the same root.
The words high and low are used relatively.
Within light there is darkness, but do not try to understand that darkness;
Within darkness there is light, but do not look for that light.
Light and darkness are a pair, like the foot before
and the foot behind, in walking. Each thing has its own intrinsic value
and is related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative like two arrows meeting in mid-air.
Reading words you should grasp the great reality. Do not judge by any standards.
If you do not see the Way, you do not see it even as you walk on it.
When you walk the Way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.

The Sandōkai is a poem by the eighth Chinese Zen ancestor Shitou Xiqian (Sekito Kisen, 700–790)

**Hsin Hsin Ming by Seng-T'san
(Verses on the Faith Mind)**

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
everything becomes clear and undisguised.
Make the smallest distinction, however,
and heaven and earth are set infinitely apart.

If you wish to see the truth
then hold no opinions for or against anything.

To set up what you like against what you dislike
is the disease of the mind.
When the deep meaning of things is not understood,
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space
where nothing is lacking and nothing in excess.
Indeed, it is due to our choosing to accept or reject
that we do not see the true nature of things.

Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene in the oneness of things and such
erroneous views will disappear by themselves.

When you try to stop activity by passivity
your very effort fills you with activity.
As long as you remain in one extreme or the other
you will never know Oneness.

Those who do not live in the single Way
fail in both activity and passivity,
assertion and denial.
To deny the reality of things
is to miss their reality;
To assert the emptiness of things
is to miss their reality.

The more you talk and think about it,
the further astray you wander from the truth.
Stop talking and thinking,
and there is nothing you will not be able to know.

To return to the root is to find meaning,
but to pursue appearances is to miss the source.
At the moment of inner enlightenment
there is a going beyond appearance and emptiness.
The changes that appear to occur in the empty world
we call real only because of our ignorance.

Do not search for the truth;
only cease to cherish opinions.
do not remain in the dualistic state.
Avoid such pursuits carefully.
If there is even a trace of this and that,
of right and wrong,
the mind-essence will be lost in confusion.

Although all dualities come from the One,
do not be attached even to this One.
When the mind exists undisturbed in the Way,
nothing in the world can offend.
And when a thing can no longer offend,
it ceases to exist in the old way.

When no discriminating thoughts arise,
the old mind ceases to exist.
When thought objects vanish,
the thinking-subject vanishes:
As when the mind vanishes, objects vanish.

Things are objects because of the subject (mind):
the mind (subject) is such because of things (object).
Understand the relativity of these two
and the basic reality: the unity of emptiness.
In this Emptiness the two are indistinguishable
and each contains in itself the whole world.
If you do not discriminate between coarse and fine
you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult.
But those with limited views are fearful and irresolute:
the faster they hurry, the slower they go.
And clinging (attachment) cannot be limited:
Even to be attached to the idea of enlightenment
is to go astray.
Just let things be in their own way
and there will be neither coming nor going.

Obey the nature of things (your own nature)
and you will walk freely and undisturbed.

When the thought is in bondage the truth is hidden
for everything is murky and unclear.
And the burdensome practice of judging
brings annoyance and weariness.
What benefit can be derived
from distinctions and separations?

If you wish to move in the One Way
do not dislike even the world of senses and ideas.
Indeed, to accept them fully
is identical with enlightenment.

The wise man strives to no goals
but the foolish man fetters himself.

There is one Dharma, not many.
Distinctions arise
from the clinging needs of the ignorant.
To seek Mind with the (discriminating) mind
is the greatest of all mistakes.

Rest and unrest derive from illusion;
with enlightenment
there is no liking and disliking.
All dualities come from ignorant inference.
They are like dreams or flowers in air -
foolish to try to grasp them.
Gain and loss, right and wrong,
such thoughts must
finally be abolished at once.

If the eye never sleeps,
all dreams will naturally cease.
If the mind makes no discriminations,
the ten thousand things are as they are,
of single essence.

To understand the mystery of this One-essence
is to be released from all entanglements.
When all things are seen equally
the timeless Self-essence is reached,
No comparisons or analogies are possible
in this causeless, relationless state.
Consider movement stationary
and the stationary in motion,
both movement and rest disappear.
When such dualities cease to exist
Oneness itself cannot exist.
To this ultimate finality
no law or description applies.

For the unified mind in accord with the way
all self-centered striving ceases.
Doubts and irresolutions vanish
and life in true faith is possible.
With a single stroke we are freed from bondage:
Nothing clings to us and we hold to nothing.

All is empty, clear, self-illuminating,
with no exertion of the mind's power.
Here thought, feeling,
knowledge and imagination are of no value.

In this world of suchness
there is neither self nor other-than-self.
To come directly into harmony with this reality
just say when doubt rises "not two".
In this "not two" nothing is separate,
nothing is excluded.

No matter when or where,
enlightenment means entering this truth.
And this truth is beyond extension
or diminution in time and space:
In it a single thought is ten thousand years.

Emptiness here, emptiness there,
but the infinite universe
stands always before your eyes.
Infinitely large and infinitely small;
no difference, for definitions have vanished
and no boundaries are seen.

So too with Being and non-Being.
Don't waste time in doubts and arguments
That have nothing to do with this.

One thing, all things,
move among and intermingle without distinction.
To live in this realization
is to be without anxiety about non-perfection.
To live in this faith is the road to non-duality,
because the non-dual is one with the trusting mind.

Words!
The Way is beyond language,
for in it there is
no yesterday
no tomorrow
no today.

*The Third Patriarch of Zen
Hsin Hsin Ming by Seng-T'san
Translated from the Chinese by Richard B. Clarke
Featured in Jack Kornfield, Teachings of the Buddha*

St. John of the Cross - "Via Negativa"

To reach satisfaction in all
desire its possession in nothing.
To come to possession in all
desire the possession of nothing.
To arrive at being all
desire to be nothing.
To come to the knowledge of all
desire the knowledge of nothing.
To come to the pleasure you have not
you must go by the way in which you enjoy not.
To come to the knowledge you have not
you must go by the way in which you know not.
To come to the possession you have not
you must go by the way in which you possess not.
To come by the what you are not
you must go by a way in which you are not.
When you turn toward something
you cease to cast yourself upon the all.
For to go from all to the all
you must deny yourself of all in all.
And when you come to the possession of the all
you must possess it without wanting anything.
Because if you desire to have something in all

your treasure in God is not purely your all.

Quanzhen (Complete Reality) school (Taoism)- by Wang Zhe

“Ask not about the dragon and the tiger.

The single point in your mind is your enlightened master.

When your qi is under control and your spirit (shen) is stable,
this is what is called “the copulation.”

The mind rectified in diligence and sincerity produces a warm glow.

To constantly serve all sentient beings equally is the Great Tao.

If [your mind is kept] pure and clear without relent, you will gain true compassion.

All becomes manifest to you as the circular light reaches completion,

Guiding forth the golden elixir and fetching the jade fungi.”

“If you know the good visage, do not hold on to externals.

Your mind-spirit is your true teacher.

The problems and riddles (gong’an) posed by men of old should be investigated,

But your own school of thinking must be spread about.

Little by little you come to penetrate your past enlightened nature,

More and more you show forth your compassion of old.

When your compassion and purity are both re-established,

You will attain sudden enlightenment and absolutely nothing will bind you.”

“Resolutely yearn for the Tao and have nothing [else] that binds and enwraps you.

Isolate your body and sleep in solitude. When stillness arises within the stillness, you
will attain the wonders.

When calmness arrives within the calmness, you shall definitely unite with the
mysterious.

Now you can act with free abandon, and know what it is to be relaxed and content.

Passing the days in refreshing coolness is the inborn saint.

Quit wishing for divine immortality, quit speaking of it!

Let yourself sit alone on the white lotus flower.”

**The seven factors of enlightenment
(they arise together and are facets of one jewel)**

1) mindfulness Pāli: sati-sambojjhanga),

- seeing that it is an impersonal process. You are not your mind. You are observing the mind's attention. What is your mind doing?

(2) investigation or discrimination of dhammas, or discernment of dhamma (Pāli: dhamma-vicaya-sambojjhanga)

- going deeper- notice how we discern duality- we can be having a good day but it becomes bad

- notice when a thought arises, the breath changes, the body tenses. Learn to relax. Notice the mental fist around a feeling.

- we start to learn the mechanism of how suffering is generated

- craving and aversion cause suffering- four noble truths

- pain is inevitable suffering optional

- how do we label our sensations

(3) energy (Pāli: viriya-sambojjhanga)

When we don't resist sensation energy builds. The Jhanas or stages of absorption. There is a silence around the energy.

Not too much energy, not too little. When it is the right amount, it builds. When too little you are dull, too much you are agitated and may become imbalanced. Joy arises, peacefulness, relief as the hindrances are overcome. This is Jhanas, or dhyana in Sanskrit. Jhana is actually insight into how to work with inner energy. As one gains the ability to stay single pointed, more energy arises, the mind becomes more subtle, and

more subtle states arise. Energy and consciousness develop together like yin and yang. One learns to not be attached, to not cling to what arises, but not push it away. To allow it to unfold without mental manipulation. One state leads to the next like a fractal-iteration. The input becomes the seed for the next output.

(4) rapture (Pāli: pīti-sambojjhanga)

Rapture is when you are full of energy. You have joy in your face and a smile. It will arise and pass away. It won't last more than an hour or two. When you let go of the hindrances you fill with energy.

The energy adjusts itself, with its own intelligence

(5) tranquillity (Pāli: passaddhi-sambojjhanga)

- notice and let go of tension created by the mind
- all energy eventually passes away and you are left with tranquillity
- the waves have calmed down
- you feel a deep understanding and knowing.

(6) concentration (Pāli: samādhi-sambojjhanga), and

A better word is collected ness. Concentration usually means focusing on one thing and excluding another. This is integrative.

(7) equanimity

Also persistence and curiosity.

A true balance of the mind. Unshakeable. Dynamic stillness.

The only way you can change a situation is by loving it and being in total non resistance.

Dionysius the Areopagite (pronounced air-E-op-a-gite with G as in giant) Areopagus was a court in Athens.

He describes the absolute truth by negatives exclusively.

“The cause of all things is neither soul nor intellect; nor has it imagination, opinion, or reason, or intelligence; nor is it reason or intelligence; nor is it spoken or thought. It is neither number, nor order, nor magnitude, nor littleness, nor equality, nor inequality, nor similarity, nor dissimilarity. It neither stands, nor moves, nor

rests.... It is neither essence, nor eternity, nor time. Even intellectual contact does not belong to it. It is neither science nor truth. It is not even royalty or wisdom; not one; not unity; not divinity or goodness; nor even spirit as we know it,"

Bodhidharma

"Find your mind," said Bodhidharma. "Show it to me and I will quiet it for you." Dharma Master Shen Kuang searched for his mind. He looked in the ten directions: north, east, south, west, in the intermediate points, and up and down. He also looked in the same seven places that the Venerable Ananda looked when 9. – i hsin yin hsin, refers to the mind-to-mind transmission of Dharma passed through each generation from the time of Shakyamuni Buddha onwards. Introduction - The Five Previous Chinese Patriarchs 17 Shakyamuni Buddha asked him the same question in The Shurangama Sutra¹⁰. That is, 1. He looked inside his body; 2. He looked outside his body; 3. He looked for it hidden somewhere in his sense organs. 4. He looked where there was light; 5. He looked at the place where conditions came together. 6. He looked in the middle, between the organs and their objects; 7. And, finally, he looked in the place of non-attachment, which is no-place. At last Shen Kuang said to Bodhidharma, "I can't find my mind! Great Master, it is nowhere to be found." "This is how well I have quieted your mind," said the Patriarch. At these words, Shen Kuang understood the meaning of the Dharma transmission, the wonderful, ineffable principle.

The Platform Sutra (Sixth Patriarch)

How unexpected! The self-nature is originally pure in itself.
How unexpected! The self-nature is originally neither produced nor destroyed.
How unexpected! The self-nature is originally complete in itself.
How unexpected! The self-nature is originally without movement.
How unexpected! The self-nature can produce the ten thousand dharmas.

Living beings are upside-down; they have no concentration power. But, nevertheless, their self-nature is without movement. Not only is that true of the Sixth Patriarch's self-nature, but the self-nature of all living beings is unmoving, too. All are equal.

Platform Sutra

The self-nature is like empty space; It contains within itself both truth and falsehood. Enlighten yourself to the original substance; In one penetration, penetrate all.

“When you hear me say that Prajna is empty, do not become attached to undifferentiated emptiness. If you do you will sit as if dead,” continued the Sixth Patriarch.

We should cultivate true emptiness, which is wonderful existence, not vacuity. In true emptiness everything is known and everything is not known.

Understanding, complete and clear, Like water reflecting the moon. The mind in samadhi, like the sky, For ten thousand miles, not a cloud.

Platform Sutra

Concentration and wisdom are one substance, not two. Concentration is the substance of wisdom, and wisdom is the function of concentration. Where there is wisdom, concentration is in the wisdom. Where there is concentration, wisdom is in the concentration. If you understand this principle, you understand the balanced study of concentration and wisdom. “Students of the Way, do not say that first there is concentration, which produces wisdom, or that first there is wisdom, which produces concentration: do not say that the two are different. To hold this view implies a duality of dharma. “Good Knowing Advisors, what are concentration and wisdom like? They are like a lamp and its light. With the lamp, there is light. Without the lamp, there is darkness. The lamp is the substance of the light and the light is the function of the lamp. Although there are two names, there is one fundamental substance. The dharma of concentration and wisdom is also thus.”

T.S. Elliot

East Coker (1940)[edit]

In my beginning is my end.

In my beginning is my end. (I)
There is, it seems to us,
At best, only a limited value
In the knowledge derived from experience.
The knowledge imposes a pattern, and falsifies,
For the pattern is new in every moment
And every moment is a new and shocking
Valuation of all we have been. We are only undeceived
Of that which, deceiving, could no longer harm. (II)

The only wisdom we can hope to acquire
Is the wisdom of humility: humility is endless.
Do not let me hear
Of the wisdom of old men, but rather of their folly,
Their fear of fear and frenzy, their fear of possession,
Of belonging to another, or to others, or to God.
The only wisdom we can hope to acquire
Is the wisdom of humility: humility is endless. (II)
O dark dark dark. They all go into the dark,
The vacant interstellar spaces, the vacant into the vacant,
...

And we all go with them, into the silent funeral,
Nobody's funeral, for there is no one to bury. (III)
I said to my soul, be still, and wait without hope
For hope would be hope for the wrong thing; wait without love,
For love would be love of the wrong thing; there is yet faith
But the faith and the love and the hope are all in the waiting.
Wait without thought, for you are not ready for thought:

So the darkness shall be the light, and the stillness the dancing. (III)

You say I am repeating

Something I have said before. I shall say it again...

You say I am repeating

Something I have said before. I shall say it again.

Shall I say it again? In order to arrive there,

To arrive where you are, to get from where you are not,

You must go by a way wherein there is no ecstasy.

In order to arrive at what you do not know

You must go by a way which is the way of ignorance.

In order to possess what you do not possess

You must go by the way of dispossession.

In order to arrive at what you are not

You must go through the way in which you are not.

And what you do not know is the only thing you know

And what you own is what you do not own

And where you are is where you are not. (III)

One has only learnt to get the better of words

For the thing one no longer has to say, or the way in which

One is no longer disposed to say it.

Trying to use words, and every attempt

Is a wholly new start, and a different kind of failure

Because one has only learnt to get the better of words

For the thing one no longer has to say, or the way in which

One is no longer disposed to say it. (V)

For us, there is only the trying. The rest is not our business.
And so each venture
Is a new beginning, a raid on the inarticulate,
With shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion. And what there is to conquer
By strength and submission, has already been discovered
Once or twice, or several times, by men whom one cannot hope
To emulate —but there is no competition—
There is only the fight to recover what has been lost
And found and lost again and again: and now, under conditions
That seem unpropitious. But perhaps neither gain nor loss.
For us, there is only the trying. The rest is not our business. (V)

As we grow older
The world becomes stranger, the pattern more complicated
Of dead and living.
Home is where one starts from. As we grow older
The world becomes stranger, the pattern more complicated
Of dead and living. Not the intense moment
Isolated, with no before and after,
But a lifetime burning in every moment
And not the lifetime of one man only
But of old stones that cannot be deciphered. (V)

We must be still and still moving
Into another intensity
For a further union, a deeper communion...

Love is most nearly itself
When here and now cease to matter.
Old men ought to be explorers
Here or there does not matter
We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and the empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise. In my end is my beginning. (V)

Adyashanti, from "The Impact of Awakening"

Do not seek after what you yearn for; seek the source of the yearning itself.

"The impulse to be free is an evolutionary spark within consciousness which originates beyond the ego. It is an impulse toward the divine, unity, and wholeness. It is an impulse originating from the Truth itself. This impulse to evolve is often co-opted by the ego which then creates the illusion of the spiritual seeker. This impulse, which is inherently innocent, is something that, in and of itself, has nothing to do with any seeking to attain. It is only when the ego co-opts the impulse and then tries to attain something that the seeker is born. This impulse, this spark of evolution, become almost instantly corrupted by a wanting which gives birth to the seeker."

Huang-Po, from "The Zen Teachings of Huang-po"

Our original Buddha-Nature is, in highest truth, devoid of any atom of objectivity. It is void, omnipresent, silent, pure; it is glorious and mysterious peaceful joy — and that is all. Enter deeply into it by awakening to it yourself. That which is before you is it, in all its fullness, utterly complete. There is naught beside.

Even if you go through all the stages of a Bodhisattva's progress toward

Buddhahood, one by one; when at last, in a single flash, you attain to full realization, you will only be realizing the Buddha-Nature which has been with you all the time; and by all the foregoing stages you will have added to it nothing at all.

You will come to look upon all those eons of work and achievement as no better than unreal actions performed in a dream. That is why the Tathagata said, "I truly attained nothing from complete, unexcelled Enlightenment. Had there been anything attained, Dipamkara Buddha would not have made the prophecy concerning me." He also said, "This Dharma is absolutely without distinctions, neither high nor low, and its name is Bodhi."

It is pure Mind, which is the source of everything and which, whether appearing as sentient beings or as Buddhas, as the rivers and mountains of the world which has form, as that which is formless, or as penetrating the whole universe absolutely without distinctions, there being no such entities as selfness and otherness.

This pure Mind, the source of everything, shines forever and on all with the brilliance of its own perfection. But the people of the world do not awaken to it, regarding only that which sees, hears, feels and knows as mind. Blinded by their own sight, hearing, feeling and knowing, they do not perceive the spiritual brilliance of the source-substance. If they would only eliminate all conceptual thought in a flash, that source-substance would manifest itself like the sun ascending through the void and illuminating the whole universe without hindrance or bounds.

Therefore, if you students of the Way seek to progress through seeing, hearing, feeling and knowing, when you are deprived of your perceptions, your way to Mind will be cut off and you will find nowhere to enter. Only realize that, though real Mind is expressed in these perceptions it neither forms part of them nor is separate from them.

You should not start reasoning from these perceptions, nor allow them to give rise to conceptual thought; yet, nor should you seek the One Mind apart from them or abandon them in your pursuit of the Dharma. Do not keep them nor abandon them nor dwell in them nor cleave to them. Above, below and around you, all is spontaneously existing, for there is nowhere which is outside the Buddha-Mind.

When people of the world hear it said that the Buddhas transmit the Doctrine of the Mind, they suppose that there is something to be attained or realized apart from

Mind, and thereupon they use Mind to seek the Dharma, not knowing that Mind and the object of their search are one. Mind cannot be used to seek something apart from Mind; for then, after the passing of millions of eons, the day of success will still not have dawned. Such a method is not to be compared with suddenly eliminating conceptual thought, which is the fundamental Dharma.

Suppose a warrior, forgetting that he was already wearing his pearl on his forehead, were to seek for it elsewhere, he could travel the whole world without finding it. But if someone who knew what was wrong were to point it out to him, the warrior would immediately realize that the pearl had been there all the time. So, if you students of the Way are mistaken about your own real Mind, not recognizing that it is the Buddha, you will consequently look for him everywhere, indulging in various achievements and practices and expecting to attain realization by such graduated practices.

But even after eons of diligent searching, you will not be able to attain to the Way. These methods cannot be compared to the sudden elimination of conceptual thought, in the certain knowledge that there is nothing at all which has absolute existence, nothing on which to lay hold, nothing on which to rely, nothing in which to abide, nothing subjective or objective.

It is by preventing the rise of conceptual thought that you will realize Bodhi; and, when you do, you will just be realizing the Buddha who has always existed in your own Mind! Eons of striving will prove to be so much wasted effort; just as, when the warrior found his pearl, he merely discovered what had been hanging on this forehead all the time; and just as his finding of it had nothing to do with his efforts to discover it elsewhere.

Therefore the Buddha said, "I truly attained nothing from complete, unexcelled Enlightenment." It was for fear that people would not believe this that he drew upon what is seen with the five sorts of vision and spoken with the five kinds of speech. So this quotation is by no means empty talk, but expresses the highest truth.

Huang Po - Skandhas

"FIRST, LEARN HOW TO BE ENTIRELY UNRECEPTIVE TO SENSATIONS ARISING FROM EXTERNAL FORMS, THEREBY PURGING YOUR BODIES OF RECEPTIVITY TO

EXTERNALS. SECOND, LEARN NOT TO PAY ATTENTION TO ANY DISTINCTIONS BETWEEN THIS AND THAT ARISING FROM YOUR SENSATIONS, THEREBY PURGING YOUR BODIES OF USELESS DISCERNMENTS BETWEEN ONE PHENOMENON AND ANOTHER. THIRD, TAKE GREAT CARE TO AVOID DISCRIMINATING IN TERMS OF PLEASANT AND UNPLEASANT SENSATIONS, THEREBY PURGING YOUR BODIES OF VAIN DISCRIMINATIONS. FOURTH, AVOID PONDERING THINGS IN YOUR MIND, THEREBY PURGING YOUR BODIES OF DISCRIMINATORY COGNITION."

Universally Recommended Instructions for Zazen (Fukanzazengi) by Dogen

(translation from the Soto Zen Text Project's Standard Observances of the Soto Zen School)

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want such a thing, get to work on such a thing immediately.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a

Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth and lips together both shut. Always keep your eyes open, and breathe softly through your nose. Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking: what kind of thinking is that? Non-thinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water like a tiger taking to the mountains. For you must know that the true Dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen. In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout: these cannot be understood by discriminative thinking, much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flint stone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning: emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

Burnt Norton (Excerpt)- T.S. Elliot

At the still point of the turning world. Neither flesh nor fleshless;
Neither from nor towards; at the still point, there the dance is,
But neither arrest nor movement. And do not call it fixity,
Where past and future are gathered. Neither movement from nor towards,
Neither ascent nor decline. Except for the point, the still point,
There would be no dance, and there is only the dance.

Samadhi

by Paramhansa Yogananda

Vanished the veils of light and shade,

Lifted every vapor of sorrow,
Sailed away all dawns of fleeting joy,
Gone the dim sensory mirage.
Love, hate, health, disease, life, death,
Perished these false shadows on the screen of duality.
Waves of laughter, scyllas of sarcasm, melancholic whirlpools,
Melting in the vast sea of bliss.
The storm of maya stilled
By magic wand of intuition deep.
The universe, forgotten dream, subconsciously lurks,
Ready to invade my newly wakened memory divine.
I live without the cosmic shadow,
But it is not, bereft of me;
As the sea exists without the waves,
But they breathe not without the sea.
Dreams, wakings, states of deep turiya, sleep;
Present, past, future, no more for me,
But ever-present, all-flowing I, I, everywhere.
Planets, stars, stardust, earth,
Volcanic bursts of doomsday cataclysms,
Creation's molding furnace,
Glaciers of silent x-rays, burning electron floods,
Thoughts of all men, past, present, to come,
Every blade of grass, myself, mankind,
Each particle of universal dust,
Anger, greed, good, bad, salvation, lust,
I swallowed, transmuted all
Into a vast ocean of blood of my own one Being!

Smoldering joy, oft-puffed by meditation,
Blinding my tearful eyes,
Burst into immortal flames of bliss,
Consumed my tears, my frame, my all.
Thou art I, I am Thou,
Knowing, Knower, Known, as One!
Tranquilled, unbroken thrill, eternally living, ever new peace!
Enjoyable beyond imagination of expectancy, samadhi bliss!
Not a mental chloroform
Or unconscious state without wilful return,
Samadhi but extends my conscious realm
Beyond limits of the mortal frame
To farthest boundary of eternity
Where I, the Cosmic Sea,
Watch the little ego floating in me.
The sparrow, each grain of sand, fall not without my sight.
All space like an iceberg floats within my mental sea.
Colossal Container, I, of all things made.
By deeper, longer, thirsty, guru-given meditation
Comes this celestial samadhi.
Mobile murmurs of atoms are heard,
The dark earth, mountains, vales, lo! molten liquid!
Flowing seas change into vapors of nebulae!
Aum blows upon vapors, opening wondrously their veils,
Oceans stand revealed, shining electrons,
Till, at last sound of the cosmic drum,**
Vanish the grosser lights into eternal rays
Of all-pervading bliss.

From joy I came, for joy I live, in sacred joy I melt.
Ocean of mind, I drink all Creation's waves.
Four veils of solid, liquid, vapor, light,
Lift aright.
Myself, in everything, enters the Great Myself.
Gone forever, fitful, flickering shadows of mortal memory.
Spotless is my mental sky, below, ahead, and high above.
Eternity and I, one united ray.
A tiny bubble of laughter, I
Am become the Sea of Mirth Itself.

Rumi- What is the heart?

What is the heart? It is not human,
And it is not imaginary. I call it You.
Like a bird, who one moment
Combines with this world,
And the next passes through the boundary to
the unseen. The soul cannot find you
because you are the soul's wings, how it moves.
Eyes cannot see you: you are the source of sight.
You're the one thing repentance can not repent, nor news report.
Spring comes: one seed refuses to germinate and start being a tree.
One poor piece of wood blackens but will not catch fire.
The alchemist wonders at a bit of copper that resists turning to gold.
Who am I that I'm with you and still myself?
When the sun comes up,
The complicated nightmind of the constellations fades.

Snowforms do not last through July.

The heart quality embodied by our master, Shams Tabriz, will always dissolve the old quarrel between those who believe in the purpose of a human being's decisions

And those who claim they're all illusion.

Rumi- The Guest House

This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all!
Even if they are a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.

The dark thought, the shame, the malice.
meet them at the door laughing and invite them in.

Be grateful for whatever comes.
because each has been sent
as a guide from beyond.

Rumi- Burning down the House

Should Love's heart rejoice unless I burn?
For my heart is Love's dwelling.
If You will burn Your house, burn it, Love!
Who will say, 'It's not allowed'?
Burn this house thoroughly!
The lover's house improves with fire.
From now on I will make burning my aim,

for I am like the candle; burning only makes me brighter.

Krishnamurti Quotes Related to Meditation:

The complete stillness of the brain is an extraordinary thing.

The complete stillness of the brain is an extraordinary thing; it is highly sensitive, vigorous, fully alive, aware of every outward movement but utterly still. It is still as it is completely open, without any hindrance, without any secret wants and pursuits; it is still as there is no conflict which is essentially a state of contradiction. It is utterly still in emptiness; this emptiness is not a state of vacuum, a blankness; it is energy without a centre, without a border. Walking down the crowded street, smelly and sordid, with the buses roaring by, the brain was aware of the things about it and the body was walking along, sensitive, alive to the smells, to the dirt, to the sweating labourers but there was no centre from which watching, directing, censoring took place. During the whole of that mile and back the brain was without a movement, as thought and feeling; the body was getting tired, unaccustomed to the frightful heat and humidity though the sun had set some time ago. It was a strange phenomenon though it had happened several times before. One can never get used to any of these things for it is not a thing of habit and desire. It is always surprising, after it is over. Krishnamurti's Notebook Part 6

Meditation along that quiet and deserted road

came like a soft rain over the hills; it came as easily and naturally as the coming night. There was no effort of any kind and no control with its concentrations and distractions; there was no order and pursuit; no denial or acceptance nor any continuity of memory in meditation. The brain was aware of its environment but quiet without response, uninfluenced but recognizing without responding. It was very quiet and words had faded with thought. There was that strange energy, call it by any other name, it has no importance whatsoever, deeply active, without object and purpose; it was creation, without the canvas and the marble, and destructive; it was not the thing of human brain, of expression and decay. It was not approachable, to be classified and analysed, and thought and feeling are not the instruments of its comprehension. It was completely unrelated to everything and totally alone in its vastness and immensity. And walking along that darkening road, there was the ecstasy of the impossible, not of achievement, arriving, success and all those immature demands and responses, but the aloneness of the impossible. The possible is mechanical and the impossible can be envisaged, tried and perhaps achieved which in turn becomes mechanical. But the ecstasy had no cause, no reason. It was simply there, not as an experience but as a fact, not to be accepted or denied, to be argued over and dissected. It was not a thing to be sought after for there is no path to it. Everything has to die for it to be, death, destruction which is love. A poor, worn-out labourer, in torn dirty clothes, was returning home with his bone-thin cow.

Meditation in the ending of thought

What is important in meditation is the quality of the mind and the heart. It is not what you achieve, or what you say you attain, but rather the quality of a mind that is innocent and vulnerable. Through negation there is the positive state. Merely to gather, or to live in, experience, denies the purity of meditation. Meditation is not a means to an end. It is both the means and the end. The mind can never be made innocent through experience. It is the negation of experience that brings about that positive state of innocency which cannot be cultivated by thought. Thought is never innocent. Meditation is the ending of thought, not by the meditator, for the meditator is the meditation. If there is no meditation, then you are like a blind man in a world of great beauty, light and colour. Wander by the seashore and let this meditative quality come upon you. If it does, don't pursue it. What you pursue will be the memory of what it was - and what was is the death of what is. Or when you wander among the hills, let everything tell you the beauty and the pain of life, so that you awaken to your own sorrow and to the ending of it. Meditation is the root, the plant, the flower and the fruit. It is words that divide the fruit, the flower, the plant and the root. In this separation action does not bring about goodness: virtue is the total perception.

Meditation is seeing the constant; touching the ever-changing movement of life.

The man who has progressed through being a sinner to being a saint has progressed from one illusion to another. This whole movement is an illusion. When the mind sees this illusion it is no longer creating any illusion, it is no longer measuring. Therefore thought has come to an end with regard to becoming better. Out of this comes a state of liberation - and this is sacred. This alone can, perhaps, receive the constant.

J. Krishnamurti, Krishnamurti Foundation Trust, Bulletin 22, 1974

To see the truth in the false

The craving for experience is the beginning of illusion. As you now realize, your visions were but the projections of your background, of your conditioning, and it is these projections that you have experienced. Surely this is not meditation. The beginning of meditation is the understanding of the background, of the self, and without this understanding, what is called meditation, however pleasurable or painful, is merely a form of self-hypnosis. You have practised self-control, mastered thought, and concentrated on the furthering of experience. This is a self-centred occupation, it is not meditation; and to perceive that it is not meditation is the beginning of meditation. To see the truth in the false sets the mind free from the false. Freedom from the false does not come about through the desire to achieve it; it comes when the mind is no longer concerned with success with the attainment of an end. There must be the cessation of all search, and only then is there a possibility of the coming into being of that which is nameless.

J. Krishnamurti Commentaries on Living Series III

Silence comes when thought has understood its own beginning

Meditation is to be aware of thought, of feeling, never to correct it, never to say it is right or wrong, never to justify it, but just to watch it and move with it. In that watching and moving with that thought, with that feeling, you begin to understand and to be aware of the whole nature of thought and feeling. Silence comes when thought has understood its own beginning, the nature of itself, how all thought is never free but always old. To see all this, to see the movement of every thought, to understand it, to be aware of it, is to come to that silence which is meditation,

in which the `observer' never is.

No technique, therefore no authority

Meditation is a state of mind which looks at everything with complete attention, totally, not just parts of it. And no one can teach you how to be attentive. If any system teaches you how to be attentive, then you are attentive to the system and that is not attention. Freedom from the Known, 116

Meditation is not the mere control of body and thought

Meditation is not the mere control of body and thought, nor is it a system of breathing-in and breathing-out. The body must be still, healthy and without strain; sensitivity of feeling must be sharpened and sustained; and the mind with all its chattering, disturbances and gropings must come to an end. It is not the organism that one must begin with, but rather it is the mind with its opinions, prejudices and self-interest that must be seen to. When the mind is healthy, vital and vigorous, then feeling will be heightened and will be extremely sensitive. Then the body, with its own natural intelligence which hasn't been spoiled by habit and taste, will function as it should. Meditations, 1969

It is not the love of the one or of the many

Meditation is one of the most extraordinary things, and if you do not know what it is you are like the blind man in a world of bright colour, shadows and moving light. It is not an intellectual affair, but when the heart enters into the mind, the mind has quite a different quality: it is really, then, limitless, not only in its capacity to think, to act efficiently, but also in its sense of living in a vast space where you are part of everything. Meditation is the movement of love. It isn't the love of the one or of the many. It is like water that anyone can drink out of any jar, whether golden or earthenware: it is inexhaustible. And a peculiar thing takes place which no drug or self-hypnosis can bring about: it is as though the mind enters into itself, beginning at the surface and penetrating ever more deeply, until depth and height have lost their meaning and every form of measurement ceases. In this state there is complete peace not contentment which has come about through gratification but a peace that has order, beauty and intensity. It can all be destroyed, as you can destroy a flower, and yet because of its very vulnerability it is indestructible. This meditation cannot be learned from another. You must begin without knowing anything about it, and move from innocence to innocence.

The space in the mind is so small

When you turn your head from horizon to horizon your eyes see a vast space in which all the things of the earth and of the sky appear. But this space is always limited where the earth meets the sky. The space in the mind is so small. In this little space all our activities seem to take place: the daily living and the hidden struggles with contradictory desires and motives. In this little space the mind seeks freedom, and so it is always a prisoner of itself. Meditation is the ending of this little space. To us, action is bringing about order in this little space of the mind. But there is another action which is not putting order in this little space. Meditation is action which comes when the mind has lost its little space. This vast space which the mind, the I, cannot reach, is silence. The mind can never be silent within itself; it is silent only within the vast

space which thought cannot touch. Out of this silence there is action which is not of thought. Meditation is this silence

Why are we such tortured human beings?

Meditation is really very simple. We complicate it. We weave a web of ideas round it, what it is and what it is not. But it is none of these things. Because it is so very simple it escapes us, because our minds are so complicated, so time-worn and time-based. And this mind dictates the activity of the heart, and then the trouble begins. But meditation comes naturally, with extraordinary ease, when you walk on the sand or look out of your window or see those marvellous hills burnt by last summer's sun. Why are we such tortured human beings, with tears in our eyes and false laughter on our lips? If you could walk alone among those hills or in the woods or along the long, white, bleached sands, in that solitude you would know what meditation is. The ecstasy of solitude comes when you are not frightened to be alone no longer belonging to the world or attached to anything. Then, like that dawn that came up this morning, it comes silently, and makes a golden path in the very stillness, which was at the beginning, which is now, and which will be always there. [Kaivalya from raja yoga means solitude or isolation].

Is there a new experience in meditation?

The desire for experience, the higher experience which is beyond and above the daily or the commonplace, is what keeps the well-spring empty. The craving for more experience, for visions, for higher perception, for some realization or other, makes the mind look outward, which is no different from its dependence on environment and people. The curious part of meditation is that an event is not made into an experience. It is there, like a new star in the heavens, without memory taking it over and holding it, without the habitual process of recognition and response in terms of like and dislike. Our search is always outgoing; the mind seeking any experience is outgoing. Inward-going is not a search at all; it is perceiving. Response is always repetitive, for it comes always from the same bank of memory. [it is a recognition or awakening of the experiencer]

Meditation is not control of thought

Meditation demands an astonishingly alert mind; meditation is the understanding of the totality of life in which every form of fragmentation has ceased. Meditation is not control of thought, for when thought is controlled it breeds conflict in the mind, but when you understand the structure and origin of thought, which we have already been into, then thought will not interfere. That very understanding of the structure of thinking is its own discipline which is meditation.

Freedom from the Known, 115

As you are riding in the bus

Real meditation is the highest form of intelligence. It is not a matter of sitting cross-legged in a corner with your eyes shut or standing on your head or whatever it is you do. To meditate is to be completely aware as you are walking, as you are riding in the bus, as you are working in your office or in your kitchen—completely aware of the words you use, the gestures you make, the manner of your talk, the way you eat, and how you push people around. To be choicelessly aware of everything about you and within yourself, is meditation. If you are thus aware of the political and religious propaganda that goes on ceaselessly, aware of the many influences about you, you will see how quickly you understand and are free of every influence as you come into

contact with it. Collected Works, Vol. XIII",323,Individual and Society

Meditation is inquiry into the very being of the meditator

As human beings we are all capable of inquiry, of discovery, and this whole process is meditation. Meditation is inquiry into the very being of the meditator. You cannot meditate without self-knowledge, without being aware of the ways of your own mind, from the superficial responses to the most complex subtleties of thought. I am sure it is not really difficult to know, to be aware of oneself, but it is difficult for most of us because we are so afraid to inquire, to grope, to search out. Our fear is not of the unknown, but of letting go of the known. It is only when the mind allows the known to fade away that there is complete freedom from the known, and only then is it possible for the new impulse to come into being. The Collected Works, Vol. X",255,Choiceless Awareness

One must inquire

The whole of Asia talks about meditation; it is one of their habits, as it is a habit to believe in God or something else. They sit for ten minutes a day in a quiet room and 'meditate,' concentrate, fix their mind on an image, an image created by themselves, or by somebody who has offered that image through propaganda. During those ten minutes they try to control the mind; the mind wants to go back and forth and they battle with it. They play that game everlastingly, and that is what they call meditation.

If one does not know anything about meditation, then one has to find out what it is actually, not according to anybody, and that may lead one to nothing or it may lead one to everything. One must inquire, ask that question, without any expectation.

All our life is based on thought which is measurable.

It measures God, it measures its relationship with another through the image. It tries to improve itself according to what it thinks it should be. So unnecessarily we live in a world of measurement, and with that world we want to enter into a world in which there is no measurement at all. Meditation is the seeing of 'what is' and going beyond it, seeing the measure and going beyond the measure. The Awakening of Intelligence,482

If you practice a method you are still living within a very small space

When you look at a tree, or the face of your neighbor, or the face of your wife or husband, and if you look with that quality of mind that is completely quiet, then you will see something totally new. Such silence of the mind is not something that can be attained through any practice; if you practice a method you are still living within a very small space which thought has created, as the 'me,' the 'I' practicing, advancing. That space is full of conflict, full of its own achievements and failures, and such a mind can never be quiet, do what it will. Meditations,97

What is true religion (re-ligare, re-bind, reconnect)?

It is the investigation, with all one's attention, with the summation of all one's energy, to find that which is sacred, to come upon that which is holy. That can only take place when there is freedom from the noise of thought, the ending of thought and time, psychologically, inwardly, but not the ending of knowledge in the world where you have to function with knowledge. That

which is holy, that which is sacred, which is truth, can only be when there is complete silence, when the brain itself has put thought in its right place. Out of that immense silence there is that which is sacred.

Aware without any choice, to observe, to learn

There are various schools, in India and further East, where they teach methods of meditation -it is really most appalling. It means training the mind mechanically; it therefore ceases to be free and does not understand the problem.

So when we use the word 'meditation' we do not mean something that is practiced. We have no method. Meditation means awareness: to be aware of what you are doing, what you are thinking, what you are feeling, aware without any choice, to observe, to learn. Meditation is to be aware of one's conditioning, how one is conditioned by the society in which one lives, in which one has been brought up, by the religious propaganda -aware without any choice, without distortion, without wishing it were different. Out of this awareness comes attention, the capacity to be completely attentive. Then there is freedom to see things as they actually are, without distortion. The mind becomes unconfused, clear, sensitive. Such meditation brings about a quality of mind that is completely silent of which quality one can go on talking, but it will have no meaning unless it exists. [the stillness speaks]

Inward going is not a search (complete experience)

The curious part of meditation is that an event is not made into an experience. It is there, like a new star in the heavens, without memory taking it over and holding it, without the habitual process of recognition and response in terms of like and dislike. Our search is always outgoing; the mind seeking any experience is outgoing. Inward going is not a search at all; it is perceiving. Response is always repetitive, for it comes always from the same bank of memory.

How can a mind which is everlastingly chattering perceive anything?

Meditation implies a quality of mind that can completely attend, therefore, a mind that can be completely still. The mind is always chattering, always talking, either to itself, within itself or to somebody, always in movement. How can a mind which is everlastingly chattering perceive anything? Only a mind that is completely attentive has the total energy to observe, because you need tremendous energy to observe. The religious monks and others say that you cannot waste energy; therefore no sex, if you want to be a saint. And when you become a celibate and have taken vows of celibacy, there is havoc in you, because you are denying the whole biological system and there is a wastage of energy. You are battling, battling, battling. Or you go to the other extreme, indulge, which is another form of wasting energy. Whereas, if you are attentive, it is the greatest form of all summation of energy. It means intensity, passion, and you cannot be passionate if you are wasting. Without any effort the mind can become completely quiet and therefore full of energy without any distortion.

Talks and Dialogues in Sydney 1970

Do not make meditation a complicated affair;

it is really very simple and because it is simple it is very subtle. Its subtlety will escape the mind if the mind approaches it with all kinds of fanciful and romantic ideas. Meditation, really, is a penetration into the unknown, and so the known, the memory, the experience, the knowledge

which it has acquired during the day, or during a thousand days, must end. For it is only a free mind that can penetrate into the very heart of the immeasurable. So meditation is both the penetration and the end of the yesterday.

The trouble begins when we ask how to end the yesterday. There is really no 'how.' The 'how' implies a method, a system and it is this very method and system that has conditioned the mind. Just see the truth of this. Freedom is necessary -not 'how' to be free. The 'how to be free' only enslaves you.

The description is not the described

This is something most marvelous if you come upon it. I can go into it, but the description is not the described. It's for you to learn all this by looking at yourself -no book, no teacher can teach you about this. Don't depend on anyone, don't join spiritual organizations; one has to learn all this out of oneself. And there the mind will discover things that are incredible. But for that, there must be no fragmentation and therefore immense stability, swiftness, mobility. To such a mind there is no time and therefore living has quite a different meaning.

The Impossible Question,190

Beliefs, like ideals, are escapes from the fact

Belief is so unnecessary, as are ideals. Both dissipate energy which is needed to follow the unfolding of the fact, the 'what is.' Beliefs, like ideals, are escapes from the fact and in escape there is no end to sorrow. The ending of sorrow is the understanding of the fact from moment to moment. There is no system or method which will give understanding but only a choiceless awareness of a fact. Meditation according to a system is the avoidance of the fact of what you are; it is far more important to understand yourself, the constant changing of the facts about yourself, than to meditate in order to find god, have visions, sensations, and other forms of entertainment. Krishnamurti Notebook,41,Meditations

If your meditation is only a personal matter;then it is not meditation.

We have to alter the structure of our society, its injustice, its appalling morality, the divisions it has created between man and man, the wars, the utter lack of affection and love that is destroying the world. If your meditation is only a personal matter, a thing which you personally enjoy, then it is not meditation. Meditation implies a complete radical change of the mind and the heart. This is only possible when there is this extraordinary sense of inward silence, and that alone brings about the religious mind. That mind knows what is sacred. Beyond Violence,133,Meditation

There is no meaning, there is no utility (Enstasy)

Perception without the word, that is without thought, is one of the strangest phenomena. Then the perception is much more acute, not only with the brain, but with all the senses. Such perception is not the fragmentary perception of the intellect nor the affair of the emotions. It can be called a total perception, and it is part of meditation. Perception without the perceiver in meditation is to commune with the height and depth of the immense. This perception is entirely different from seeing an object without an observer, because in the perception of meditation there is no object and therefore no experience. Meditation can take place when the eyes are

open and one is surrounded by objects of every kind, but then these objects have no importance at all. One sees them but there is no process of recognition, which means there is no experiencing.

What meaning has such meditation? There is no meaning; there is no utility. But in that meditation there is a movement of great ecstasy, which is not to be confounded with pleasure. It is the ecstasy, which gives to the eye, to the brain, and to the heart the quality of innocence. Without seeing life as something totally new, it is a routine, boredom, and a meaningless affair. So meditation is of the greatest importance. It opens the door to the incalculable, the measureless. Meditations 1969,3,Meditations

Swami KrishnaAnanada on the Spiritual Heart.

So, when the heart is spoken of, it is not my heart or your heart that we are referring to, as there is no such thing as that. There is no such thing as my subjectivity and your subjectivity, or my heart and your heart, my consciousness and your consciousness, my Atman and your Atman. It is a basic expanse which comprehends the imagined subjectivities in a transcendent subjectivity which philosophers sometimes refer to as the transcendental unity of apperception. It is not perception but apperception, which is cognition of cognition itself, not cognition of an object. It is knowledge not of an object, but knowledge of knowledge itself. What we call the heart is that which is prior to everything that we can imagine in our minds or understand through our intellects. The very presupposition of our very existence is the heart of ours. And there is a heart in everything. There is a core within even an atom. There is a substance of this heart even in the minutest of creatures, such as an ant. There is a status maintained by each person, each individual, each entity in the world, a status which is capable of getting identified with what we call the heart.

Black Elk

"The first peace, which is the most important, is that which comes within the souls of people when they realize their relationship, their oneness, with the universe and all its powers, and when they realize that at the center of the universe dwells Wakan-Tanka , and that this center is really everywhere, it is within each of us. This is the real peace, and the others are but reflections of this. The second peace is that which is made between two individuals, and the third is that which is made between two nations. But above all you should understand that there can never be peace between nations until there is known that true peace, which, as I have often said, is within the souls of humanity."

Yoga Vashista (first sage of Vedanta)- Date unknown

Whether one enters Samadhi from amid the turmoil of the world, or the quiet depths of a forest, there is no difference. Both have attained complete equipoise of mind, and the incalculable fruits of the great meditation are theirs. In this state of illumination, the serenity of mind is absolute.

"Those who follow the clockwise path are governed by the changes of the Yin and Yang. Those that take the reverse path [via negativa], however, will be able to walk in the void."

- Tao-hsuan p'ien

Corpus Hermeticum - "The Key"

"Most of us aren't pure enough to see unchanging, inexpressible divine perfection, the one true beauty, with our inner eye. Only in the moment when you no longer speak or even think can it be known. The senses and mind must be absolutely still. When you're immersed in that experience you can't see or hear anything else or even move your body. You sit completely still, your body and mind both unmoving. When that living stillness permeates you, your consciousness is drawn upward, and you're absorbed into divine awareness."

Zen Saying

"Meditation is the dropping off of body and mind."

Sri Aurobindo

"There is above the mind, as the old Vedic sages discovered, a Truth-plane, a plane of self-luminous, self-effective Idea, which can be turned in light and force upon our mind, reason, sentiments, impulses, sensations and use and control them in the sense of the real Truth of things just as we turn our mental reason and will upon our sense-experience and animal nature to use and control them in the sense of our rational and moral perceptions." In ancient Egypt the "duat" was a word that pointed to the realms of the Neters and was comprised of twelve levels or regions. Once again, the particular divisions are not important. The impulse to create a definitive map is the folly and hubris of the lower mind. What is important is to surrender the robotic thinking of the lower mind to become directly connected to levels of "big mind".

Samannaphala Sutta - "fruit of contemplation"

"Tireless energy was aroused in me and unrelenting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified. Quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhana . . . the second jhana . . . the third jhana . . . and the fourth jhana."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" ~ The Bible, John 3:14

Joseph Campbell

"On our hero's journey: where we had thought to find an abomination we shall find a God. And where we had thought to slay another we shall slay ourselves. Where we had thought to travel outwards we shall come to the center of our own existence."

Chuan-tzu said

"When there is no more separation between this and that, it is called the still point of the Tao. At the still point in the center of the spiral, one can see the infinite in all things"

The poet Hafiz

"Do not surrender your grief so quickly
Let it cut more deeply
Let it ferment and season you
As few human or divine ingredients can
The immanent self is nothing but equanimity and the allowing of everything to be as it is."

T.S. Elliot

"Proceed without hope, because hope may be hope of the wrong thing"

Meister Eckhart

“The eye with which I see God is the same with which God sees me. My eye and God's eye is one eye, and one sight, and one knowledge, and one love.”