

# Settling Back Into The Moment

A Selection of Verses from the Book  
"The Experience of Insight" by Joseph Goldstein



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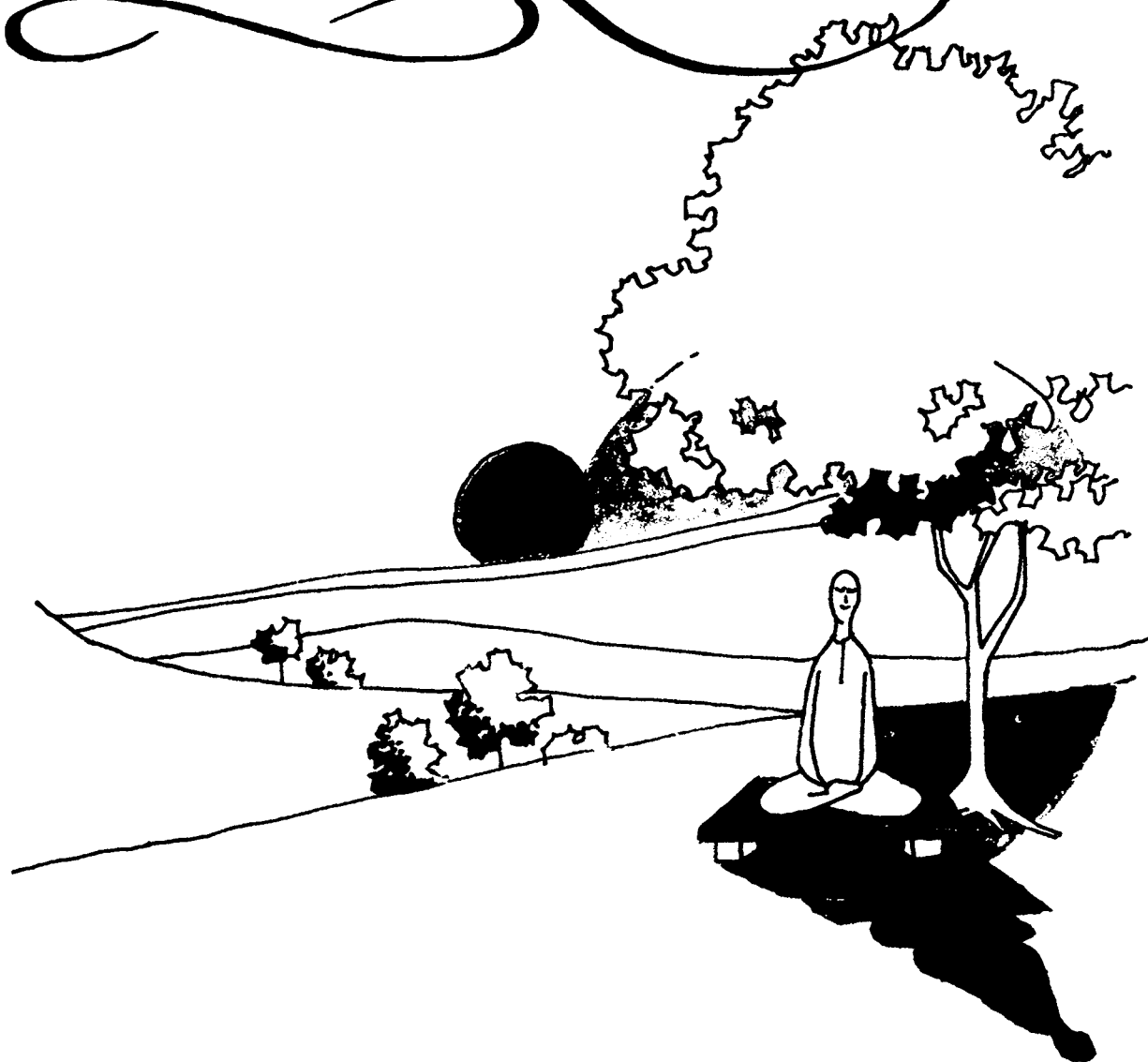
139, JALAN TANJUNG TOKONG

10470 PENANG.

A WORD OF THANKS TO JOSEPH GOLDSTEIN FOR HIS KIND PERMISSION TO REPRINT EXCERPTS FROM HIS BOOK ENTITLED 'EXPERIENCE OF INSIGHT' SKETCHES SHOWN ON THE FOLLOWING PAGES DO NOT NECESSARILY EXEMPLIFY THE WORDS.

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# Settling back into the moment



A SELECTION OF VERSES  
FROM THE BOOK 'THE EXPERIENCE OF INSIGHT' BY JOSEPH GOLDSTEIN

## PREFACE

This book belongs to a different genre; not a book in the sense of having a beginning and an end; where a reader reads from left to right for continuity.

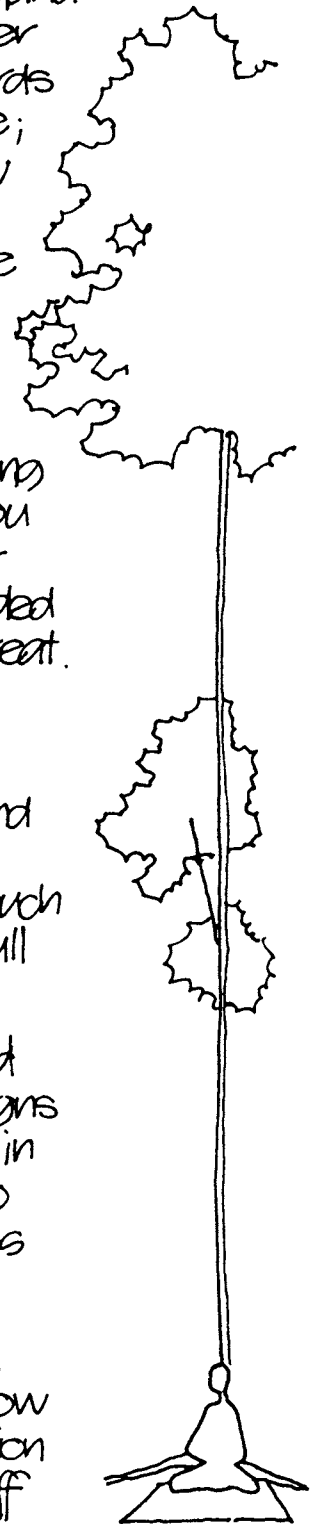
It is a compilation of excerpts that ably stand alone in meaning whichever way your finger may flip open the pages; for these are words of timeless truths devoid of space and time; words that are meant for your reflection now and here; words that talk straight to your heart and mind; words that are very close to you, as close as your breath.

For the moment, let the quaint words and myriad number of lines (that suggest painstaking digital effort) wrest your quivering mind and somehow point out to you that you have also to put in an effort and rouse your own energy; effort and energy that is needed for something worthwhile ~ striving in a retreat.

To the uninitiated, the words may conjure a seemingly new vista of neither looking backwards nor ahead. Keep on reading and be inspired. At least you are aware that sitting and looking at the moment can be such a big subject worth many words. Not a dull subject, huh?

To the initiated, let the words refresh and advise. By thus knowing what the road signs will be and what is expected from oneself in the journey, a yogi is better equipped to disentangle from a maze of wrong turnings and avoid going in circles.

As a saying goes, a journey begins with a single step. We might as well start right now by going through short sessions of meditation daily. After all, mountain climbers started off



climbing walls. Mental-culture or insight meditation is not to be deemed practicable only at a retreat. If at a place where solitude and quietude is of greater magnitude, how could one adjust from home where latitude breeds lassitude.

It is often remarked that opportunity knocks but once. This is utterly not true in the context of insight meditation; opportunity does not start at the doorknob of a retreat. As Joseph Goldstein puts it ".....situation of retreats did not happen by chance. It happened because there were strong forces of purity within each of us...." If you have the opportunity to attend retreats why waste it away.....

Meditation teachers have always encouraged yogis to familiarise their minds with meditation prior to each actual retreat. For instance, one could practise a short session of meditation daily for a week or two (but of course, practising every day is always called for). If a yogi enter a retreat without getting acquainted with the practice, he or she has to 'struggle' mentally for a few days before the mind settles down. By then, two or three days could have elapsed; a sheer loss for those (earning a living) who have to 'fight' for a week or less of holidays to embark on a retreat.

This does not mean to say that those with lots of time in their hands could say "what is two or three days?" Never heard of death giving priorities. Have you?

Reading this book now and perhaps ten years later will definitely yield a different perspective; a different depth of meaning. Sketches in the book are not meant to exemplify the words; but are graphics to break the monotony of words. Feeling bored with words? Awareness.

It is hoped that this compilation will guide many to realising the fruit of the practice. If this compendium speaks to a thousand in order to propel one to urgently allow the experience of insight to engulf him or her,

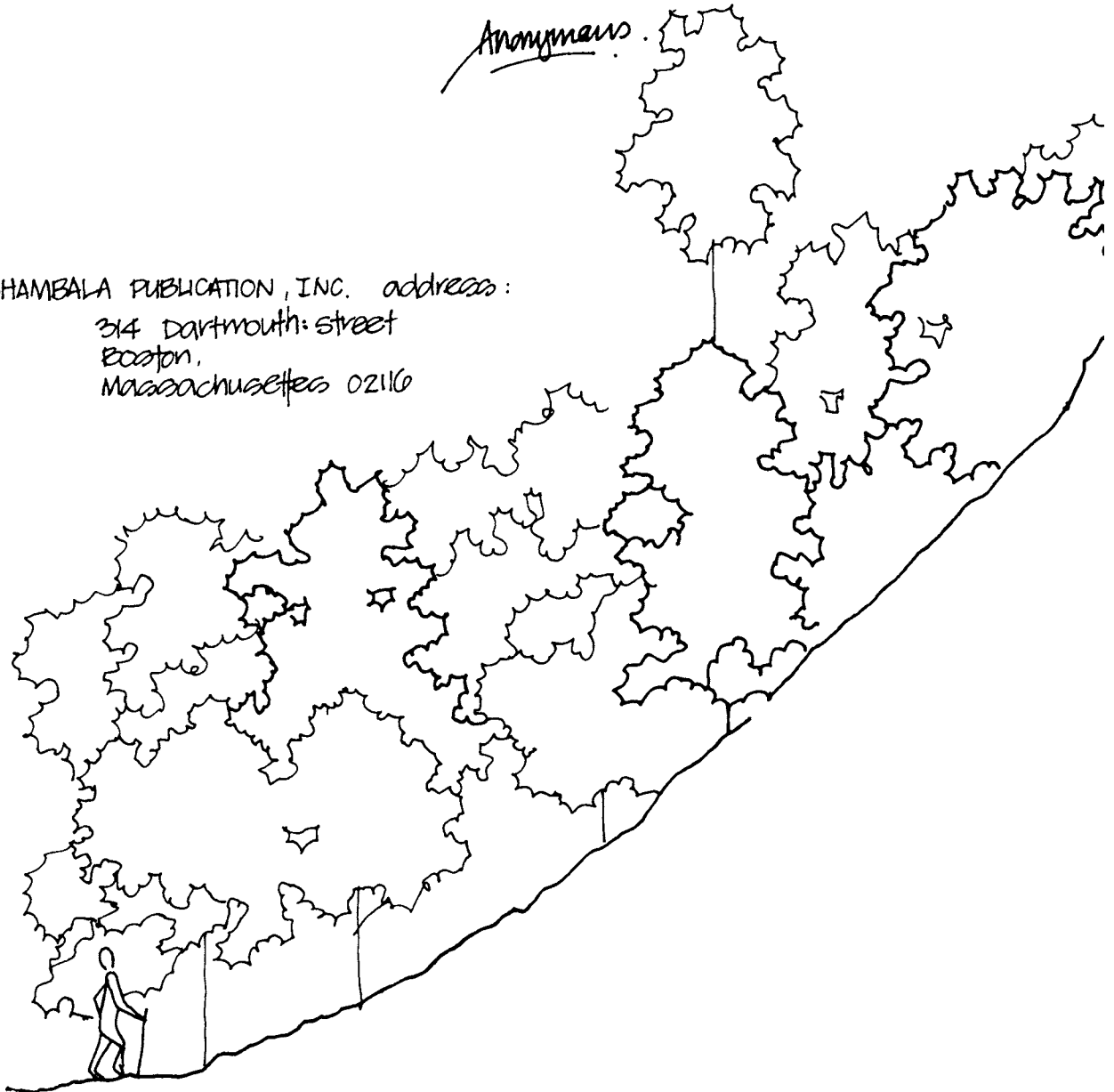
the book would have achieved its noble purpose.

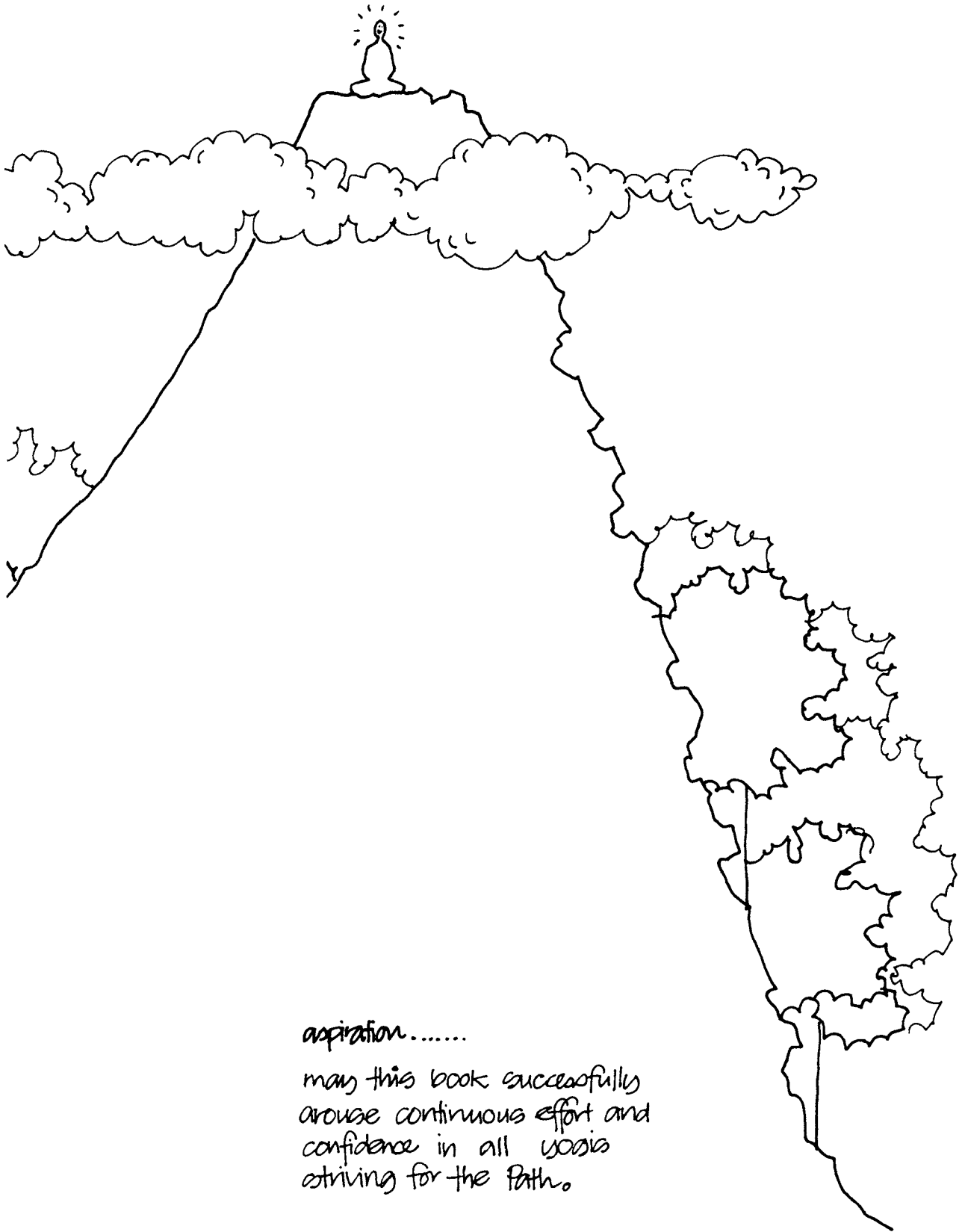
Readers are strongly encouraged to read Joseph Goldstein's "Experience of Insight - a simple and direct guide to Buddhist meditation" (Published by Shambala Publication, Inc.) from whose book this compilation is attributed.

Maha sadhu to all the kind people who have helped to defray the cost of printing.

Anonymous.

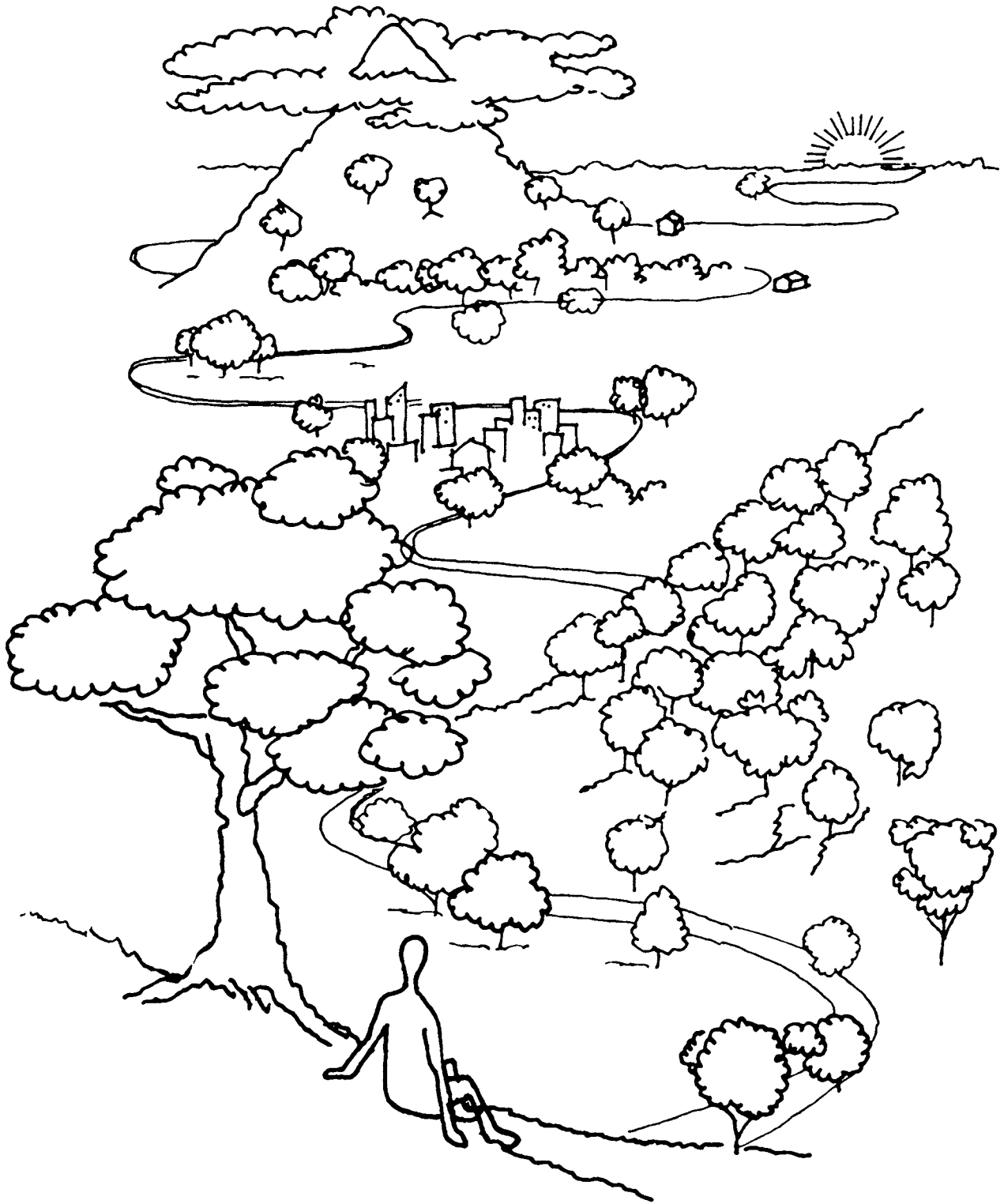
SHAMBALA PUBLICATION, INC. address:  
314 Dartmouth Street  
Boston,  
Massachusetts 02116





aspiration.....

may this book successfully  
arouse continuous effort and  
confidence in all who  
strive for the path.



A JOURNEY .....



We have all begun  
a journey.

A journey into our minds.

A journey of discovery  
and exploration of  
who and what we are.

Taking the first step is  
difficult, and in the  
first days of practice  
there is often

restlessness,

or sleepiness

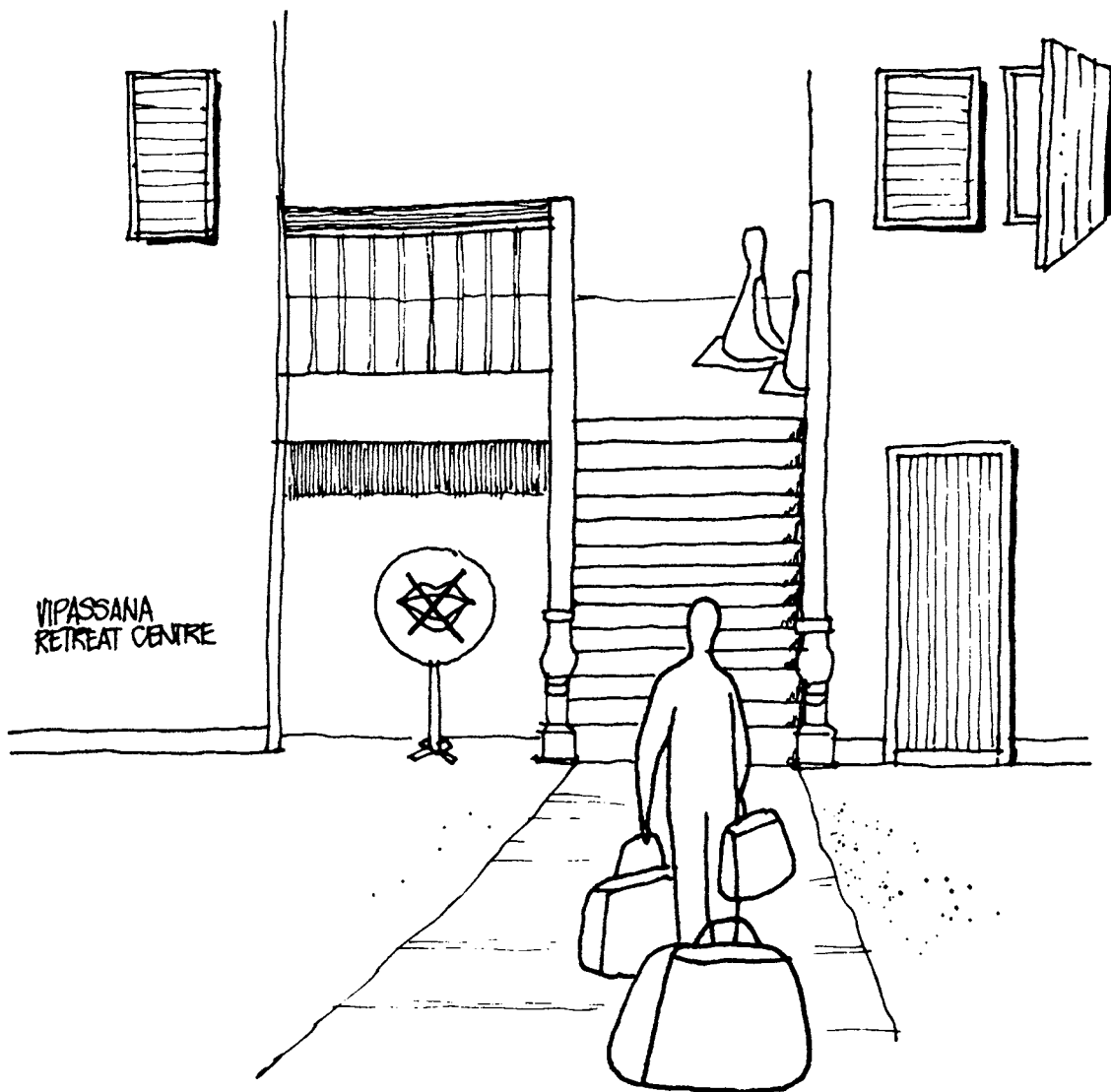
some boredom

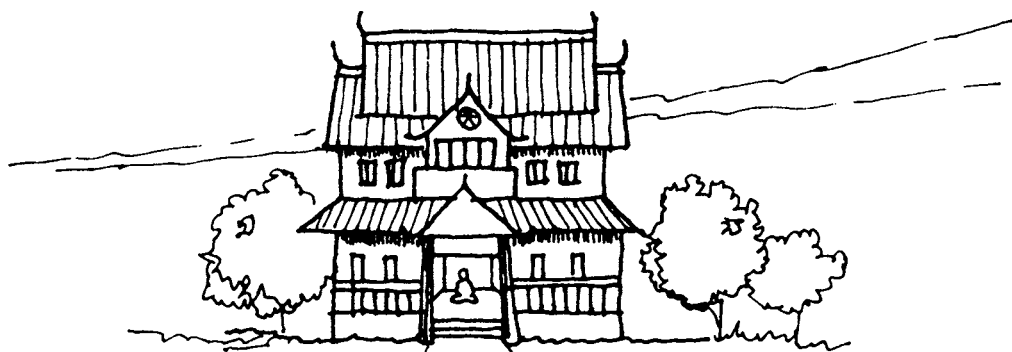
laziness

doubt

and perhaps regret about  
getting involved at all.

It's not  
an easy thing  
that we have set about to do,  
this  
training and purification  
of the mind.





THERE'S NO ONE ELSE WHO  
CAN DO IT FOR US.

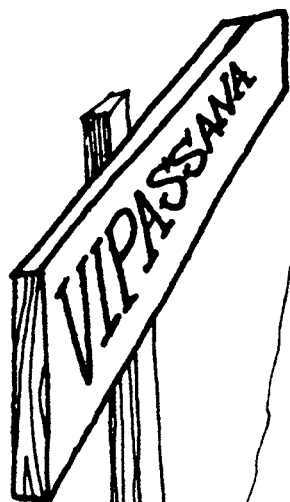
WE EACH HAVE TO DO IT FOR  
OURSELVES.

BE AWARE, MOMENT TO MOMENT,  
PAYING ATTENTION TO WHAT'S  
HAPPENING IN A TOTAL WAY.

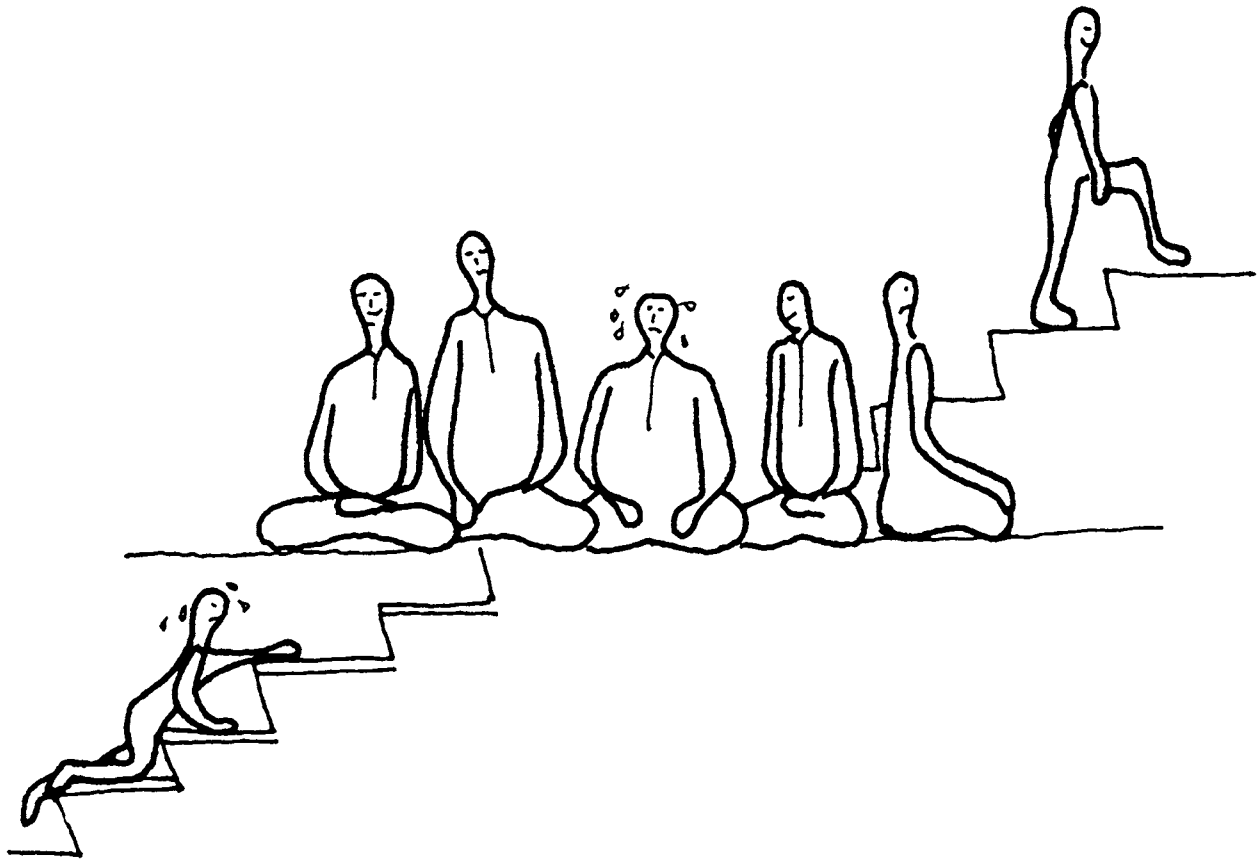
THERE'S NOTHING MYSTICAL  
ABOUT IT, IT'S SO SIMPLE,

DIRECT &  
STRAIGHTFORWARD;

BUT IT TAKES DOING.



THAT'S WHAT MEDITATION IS ALL  
ABOUT.



The first step is  
difficult for everyone.

the spiritual quest we are  
embarking upon is a rare  
and precious undertaking,  
so be gentle yet persevering  
through any beginning  
difficulties.

Please adhere closely.

DAILY TIME SCHEDULE

4.00am. - WALKING  
5.00am. - SITTING  
6.00am. - BREAKFAST  
7.00am - ||| ||| |||  
					-								
					-								
					-								
					-								

use the opportunity  
of RETREATS

to the fullest :  
don't waste  
time or think  
you've done enough.

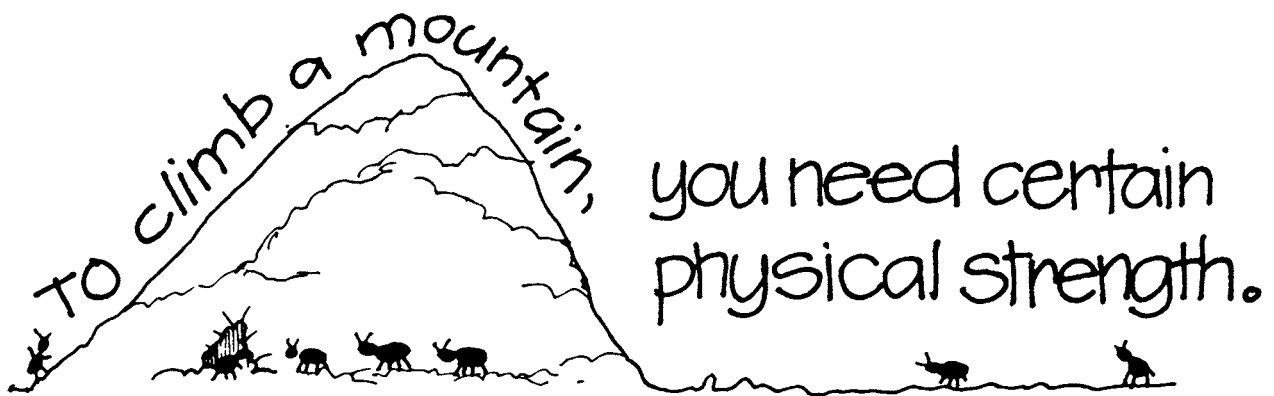
# THE HIGHEST KIND OF HAPPINESS

is vipassana happiness,  
the happiness of insight,  
seeing how things are working.

It is a very happy state  
when one begins to appreciate  
with a beginner's mind  
every moment as new,  
as fresh.

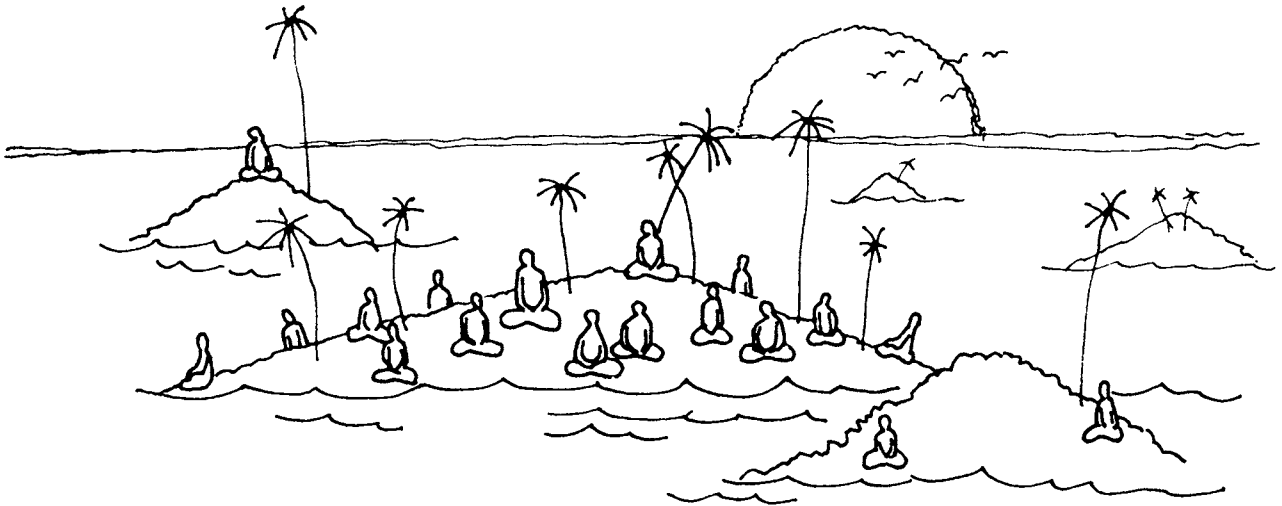
So there is a great delight  
in existence which comes  
from a beginner's mind,  
from a deconditioned mind,  
a mind that is experiencing  
directly  
rather than thinking about  
everything.

The first days of a retreat may seem difficult because concentration is not well developed.



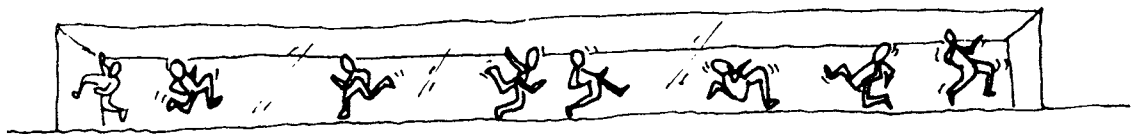
If you are not yet strong, in the beginning you will feel tired and uncomfortable. But as the body gets stronger, climbing becomes easier.

It is the same in meditation. As concentration is developed, it becomes less difficult to stay in the moment.



To  
practise and understand the Dhamma  
is a rare and precious thing.

Few people in the world are  
presented with this  
opportunity.



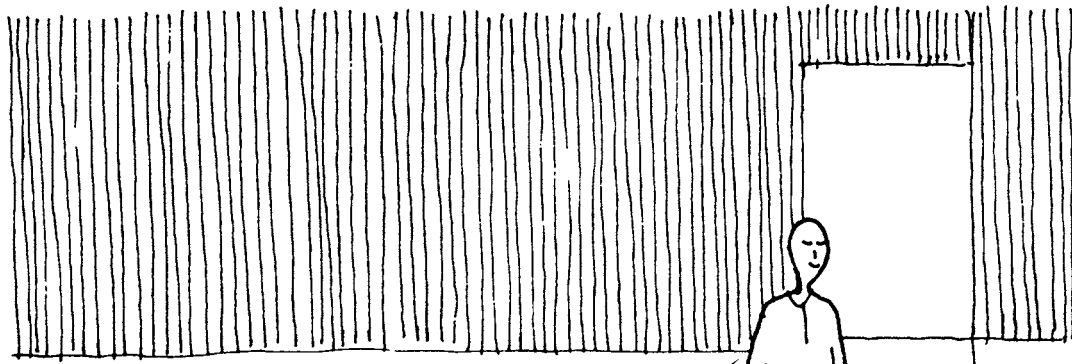
Most people are circling around,  
driven by ignorance and desire,  
unaware of the possibility  
of getting off this wheel of samsara,  
the wheel of greed and hatred.



The endless cycle of desire for sense pleasures keeps the mind in turbulence and confusion.

When we learn to let go, the lighter the mind becomes.

Then there is no disturbance, no tension, and we begin to free ourselves from our storehouse of conditioning, from our bondage to sense desires.



THE  
DEVELOPING OF INSIGHT  
MEANS  
EXPERIENCING THE FLOW  
OF IMPERMANENCE  
WITHIN OURSELVES  
SO THAT WE BEGIN  
TO LET GO,  
NOT GRASPING  
SO DESPERATELY AT  
MIND~BODY PHENOMENA.

NO ONE  
CAN BE SURE WHEN THE  
OPPORTUNITY FOR PRACTICE  
WILL COME AGAIN.

THERE ARE VERY SPECIAL  
CIRCUMSTANCES  
FOR US IN THIS  
ENVIRONMENT.

IT IS THE PERFECT PLACE TO  
EXPLORE OURSELVES,  
TO FIND OUT WHO WE ARE.

DON'T WASTE THE OPPORTUNITY.

What we're doing  
in coming to an understanding  
of ourselves  
is the

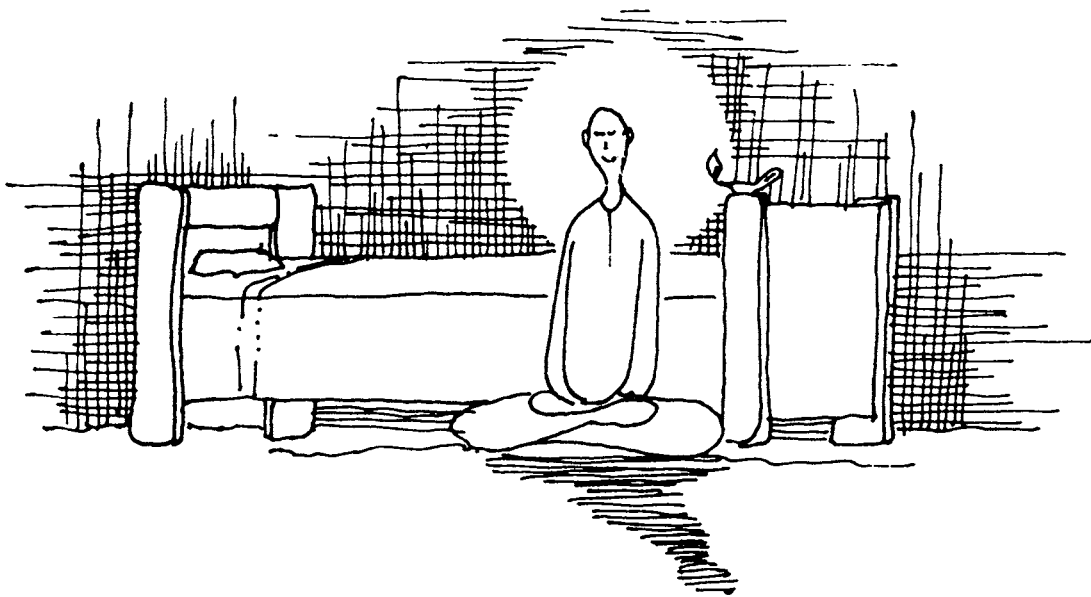
NOBLEST THING  
that can be done.

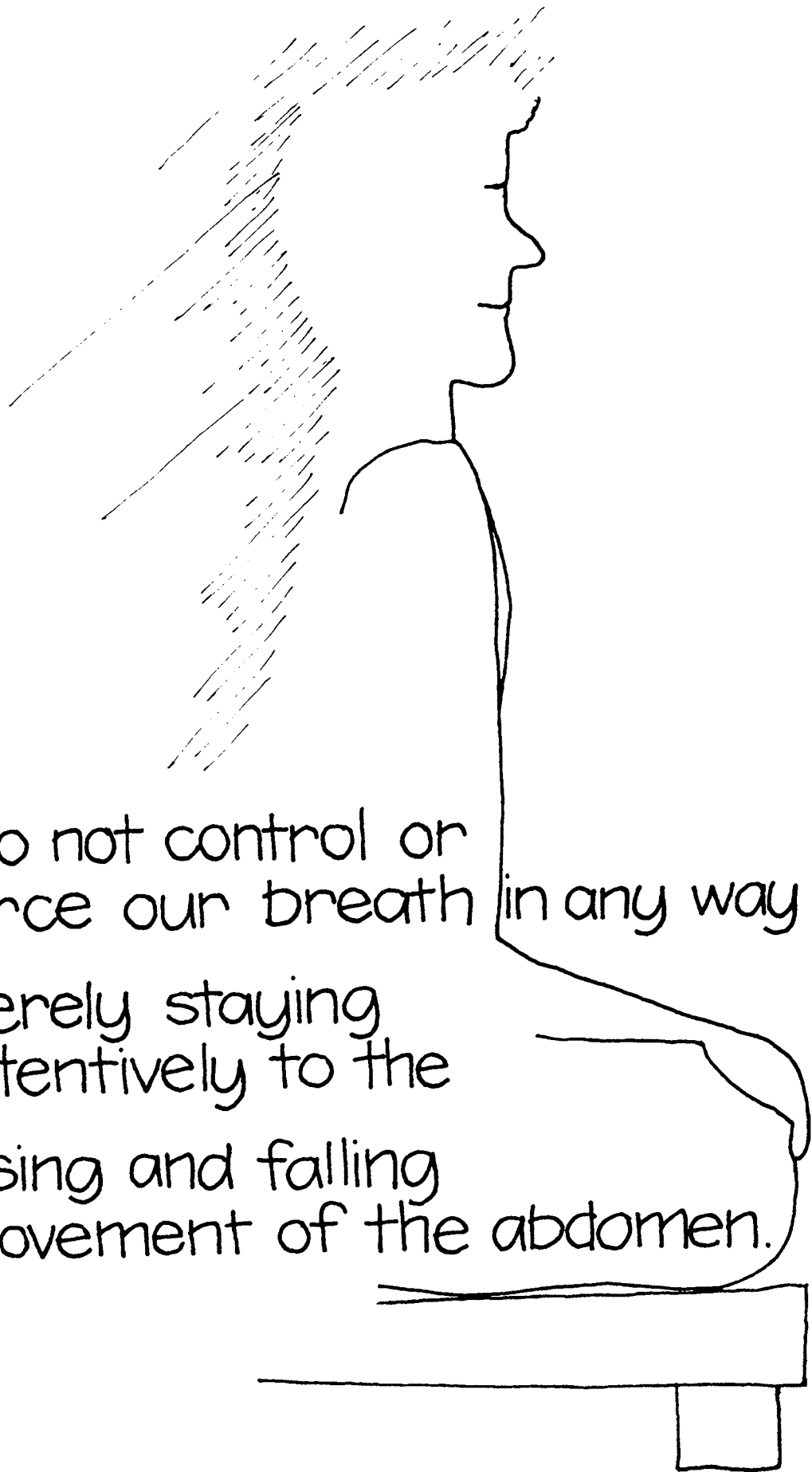
It is  
the eradication from the  
mind  
of greed  
of hatred and  
of delusion.

It is .....

... DIFFICULT & RARE  
and requires  
great  
impeccability.

Impeccability means  
cultivating qualities  
of mind  
which bring about  
totality and wakefulness  
in every moment.





Do not control or force our breath in any way merely staying attentively to the rising and falling movement of the abdomen.

JUST .....

Keep your attention  
on the  
movement of the abdomen

not imagining

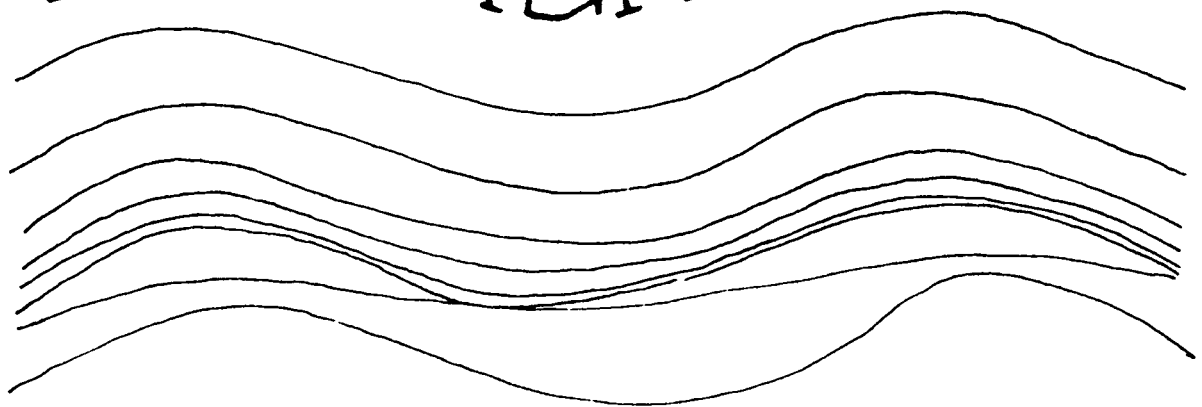
not visualizing anything

but just

experiencing

the sensation of the

MOVEMENT



IF THE HEART WANDERS OR  
IS DISTRACTED,  
BRING IT BACK TO THE POINT  
GENTLY .....

AND EVEN  
IF YOU DID NOTHING DURING  
THE WHOLE OF YOUR HOUR  
BUT BRING YOUR HEART  
BACK, THOUGH IT WENT  
AWAY EVERY TIME YOU  
BROUGHT IT BACK, YOUR  
HOUR WOULD BE  
VERY WELL-EMPLOYED.

~ ST. FRANCIS DE SALES



Our rising & falling  
may be.....

sometimes l - o - n - g

sometimes short

sometimes clear

sometimes not

sometimes deep

sometimes shallow

no matter what,

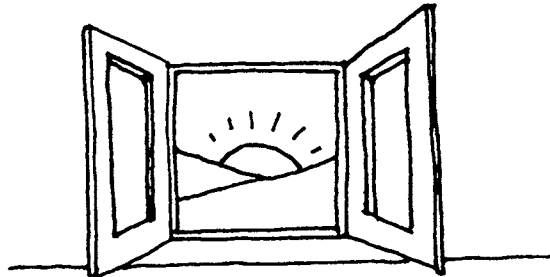
remember,

it is not a breathing exercise;

it is the beginning

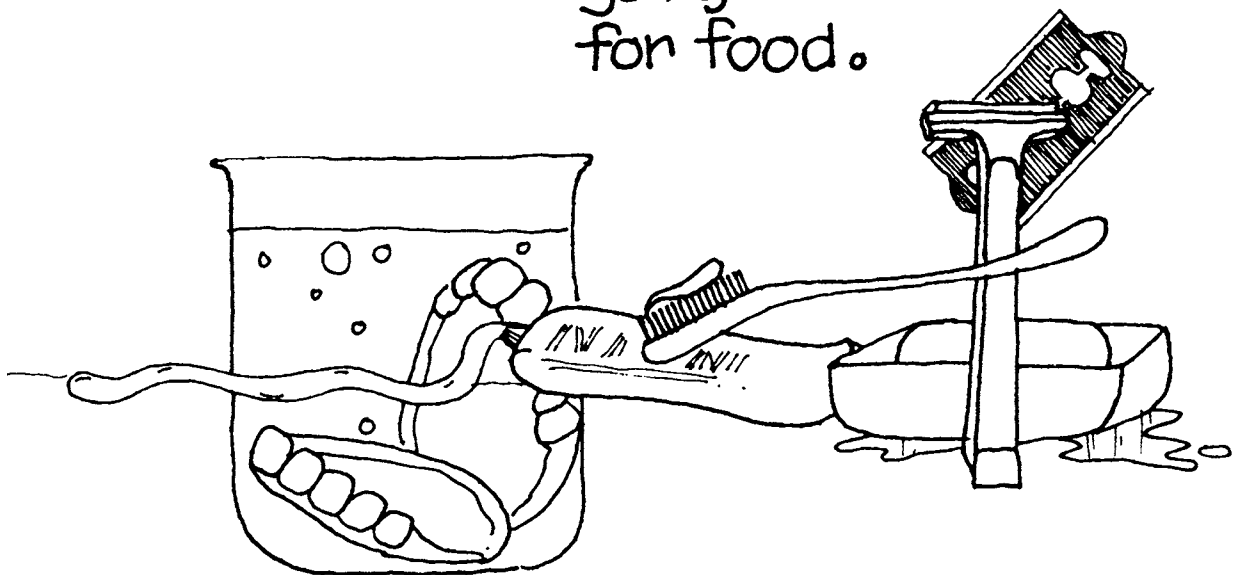
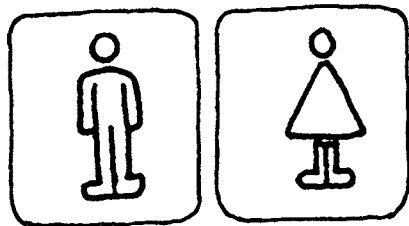
exercise in mindfulness.

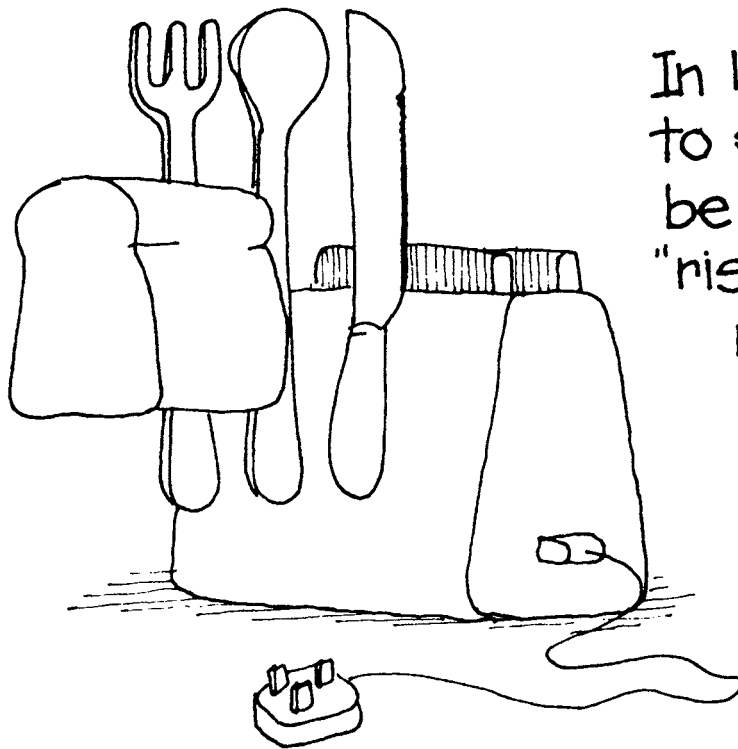
It is important to develop a steady penetrating awareness with regard to everything we do, from the time of waking up in the morning to the time of going to sleep.



Just upon awakening be aware of "rising-falling", and from that first moment be mindful of the actions involved in getting up

and washing, beginning to walk, going to sit and then in standing again and going for food.





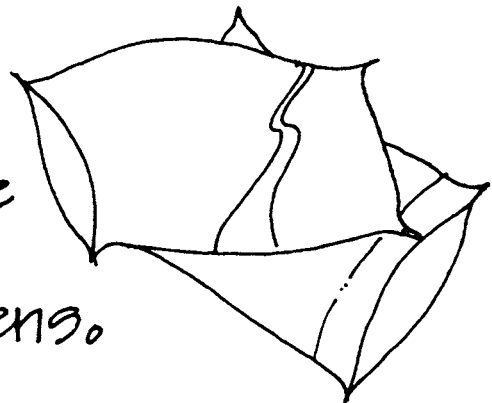
In lying down to sleep, be with the "rising-falling", until the last moment before sleep.

This kind of attention will be of great benefit in the meditation practice.

If there is the idea that the practice is only sitting and walking, and the rest of the time is not important, then in all those breaks we lose the momentum that has been building.

Cultivating a strong awareness in every action throughout the day helps the mind to remain concentrated and still.

It is this kind of determination and balance of mind out of which enlightenment happens.



seeing , seeing  
intending , intending  
moving , moving  
touching , touching  
lifting , lifting  
opening , opening  
putting , putting  
closing , closing  
feeling , feeling  
chewing , chewing  
tasting , tasting  
swallowing , swallowing

Be aware of the whole sequence involved.

There is no one behind it, no one who is eating- merely a sequence of intentions, movements, taste, touch sensations. THAT'S WHAT WE ARE.

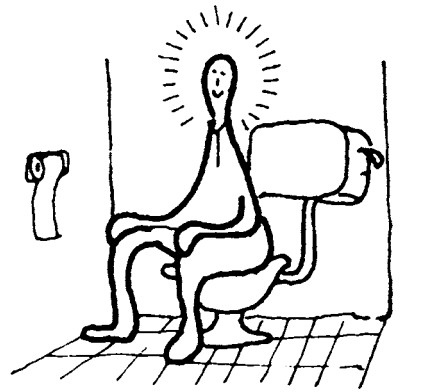
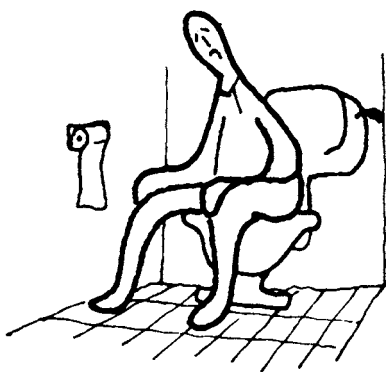
And being very mindful of the flow we free ourselves from the concept of self.

# THERE

is no circumstance  
at all which we should  
consider unworthy  
of awareness.

# THE

sudden deep intuition  
of TRUTH can happen  
in a moment, when all  
the factors of  
enlightenment ripen  
and come together  
in the right balance.



"When I was in India, I lived on the second floor of an ashram.

I used to go up and down the steps many times a day, each time exploring the mechanism of climbing a step, how the knee has to work, how the weight shifts.

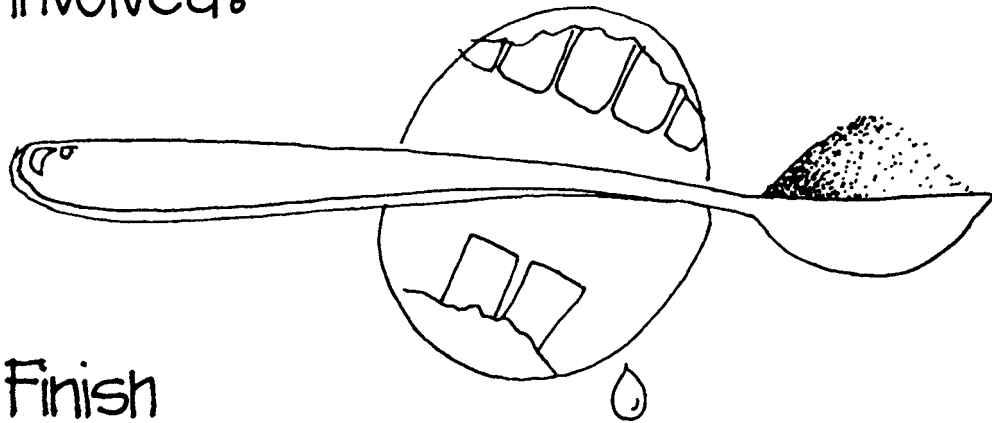
It's an interesting process.

In all of the activities, there should be that kind of interest.

Seeing, exploring how things are happening."

Joseph Goldstein

Usually we eat very unmindfully. Taste comes and goes very quickly. While food is still in the mouth, because of desire and greed for continuing taste sensations, the arm reaches for more, and generally we are unaware of the whole process involved.



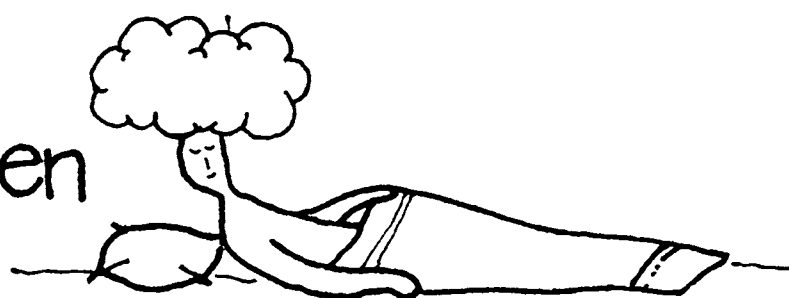
Finish each mouthful before reaching for another.

In this way we become sensitive to our bodies and how much food we need. It's very hard to overeat when you eat mindfully.

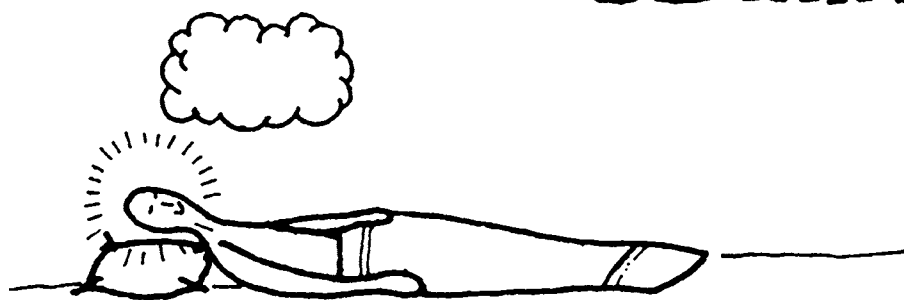
Incorporate the eating meditation into your daily practice so there is no gap in the continuity of awareness.

There is no knowing  
when the clouds of ignorance  
will be dispelled.

It can happen  
even in the  
process of  
lying down to sleep.

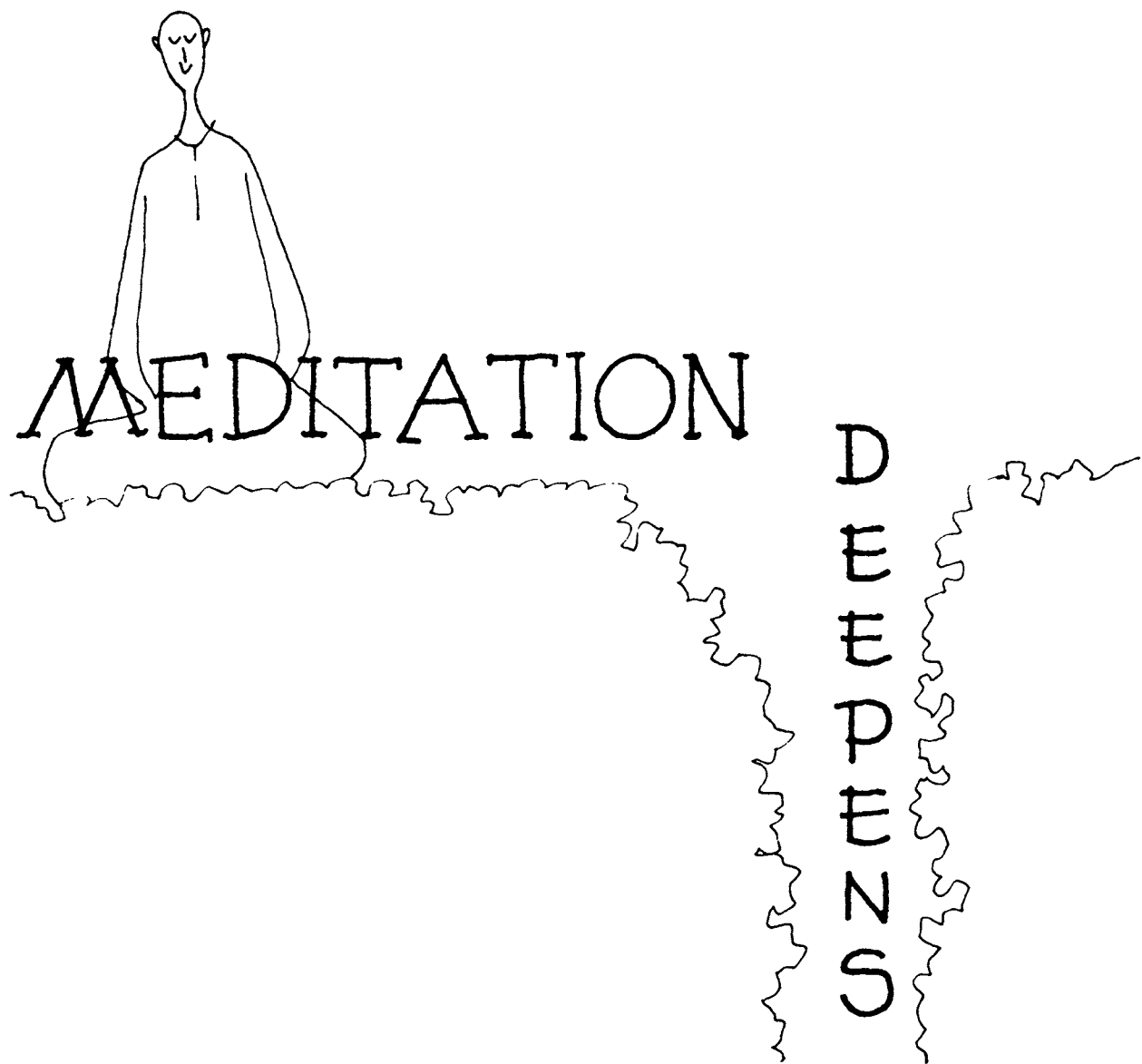


BE MINDFUL!



In every single moment,  
be watchful,  
awake to what's happening.





through  
the continuity of

AWARENESS

# BARE ATTENTION

This is one quality of mind which is the basis and foundation of spiritual discovery.

Bare attention means observing things as they are,  
without choosing,  
without comparing,  
without evaluating,  
without laying our projections  
and expectations on to  
what is happening;

cultivating instead a choiceless  
and non-interfering  
awareness

An untrained mind is often  
reactive, clinging to what is pleasant,  
condemning what is unpleasant  
grasping what is liked,  
pushing away what is disliked,  
reacting with greed and hatred.

'A TIRING IMBALANCED MIND'

As bare attention is cultivated  
more and more  
we learn to experience  
our thoughts and feelings,  
situations and other people,  
without the tension of  
attachment or aversion.

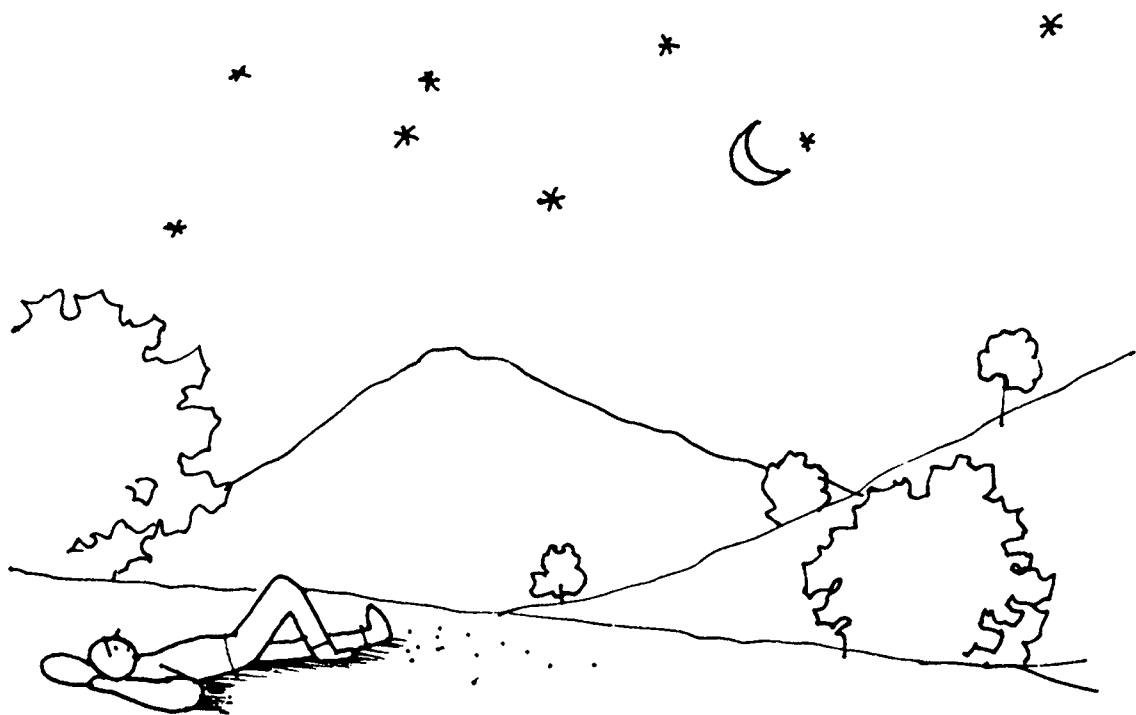
We begin to have a full and  
total experience of what  
it is that's happening  
with a  
RESTFUL & BALANCED MIND.

THE AWARENESS OF BARE ATTENTION  
IS NOT LIMITED TO A CERTAIN TIME  
OF SITTING IN THE MORNING AND  
EVENING.

To think  
that sitting meditation is the  
time for awareness and the  
rest of the day is not,  
FRAGMENTS OUR LIVES  
AND UNDERMINES A  
REAL GROWTH OF UNDERSTANDING.

Mindfulness is applicable and  
appropriate in each moment,  
whether we are sitting,  
standing,  
lying down,  
talking or  
eating.

WE SHOULD CULTIVATE  
THE STATE  
OF BARE ATTENTION \*  
ON ALL OBJECTS,  
ON ALL STATES OF MIND,  
IN ALL SITUATIONS.

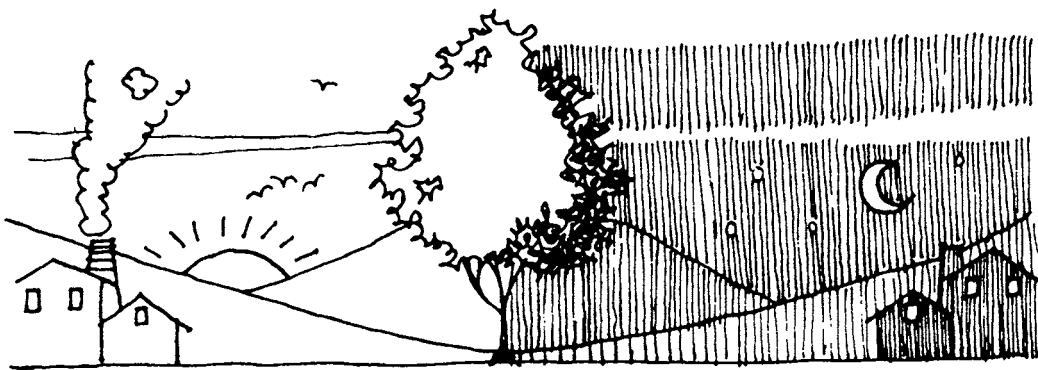


Every moment should be  
lived completely and  
wholeheartedly.

In this period of training, everything is slowed down so we have the chance to carefully examine what's happening.

When mindfulness is well-developed, you can do things quickly as well. But this is a time for training. There is no hurry.

Do everything slowly, with silence and awareness.



From the moment you get up, through everything done in the day, be very mindful, make it all meditation.

There is  
great value in slowing down  
all our activities.

no hurry

no place to go

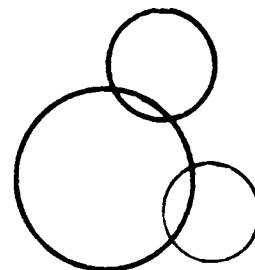
nothing else to do

but just a

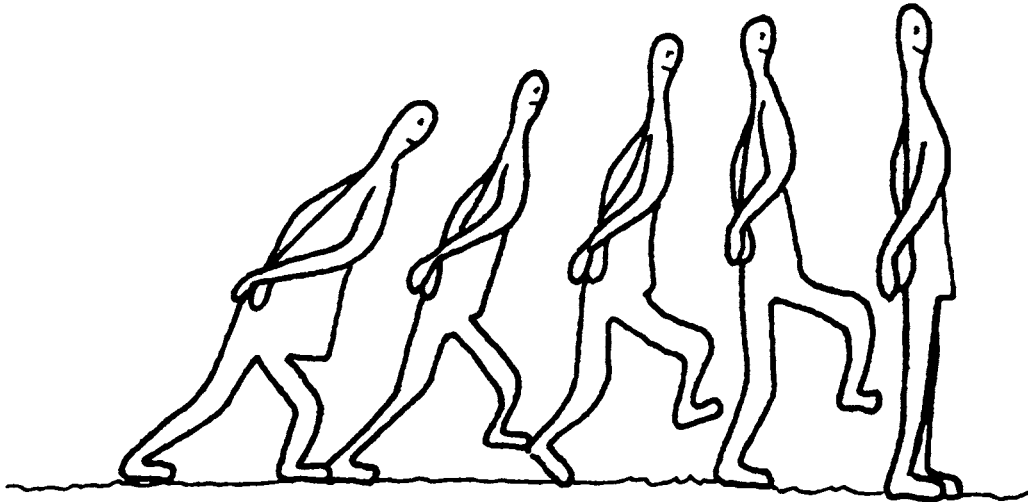
SETTLING BACK

INTO THE

MOMENT



# HASTEN SLOWLY



Hasten in the sense  
of being continuous  
and unrelenting  
in our effort, but do so  
with poise and equanimity.

Persistent and full of effort  
yet very relaxed  
and balanced.



EMERGING

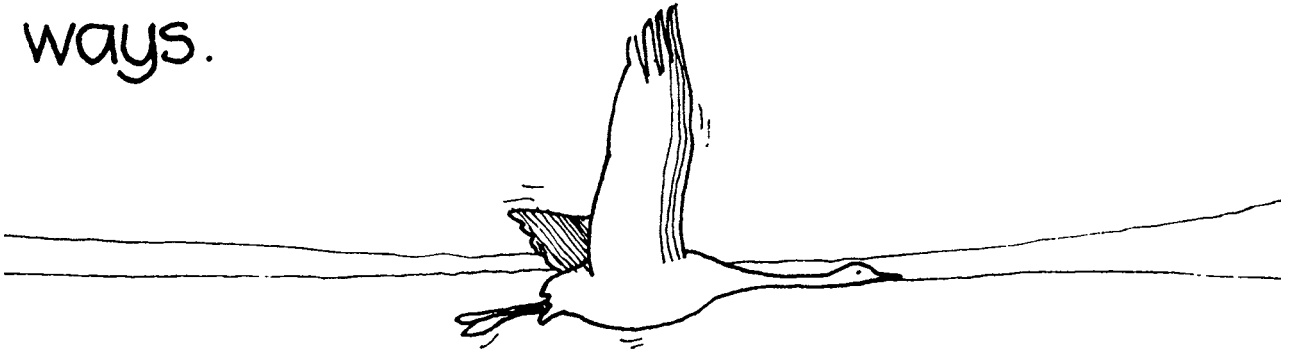
FROM

THE DARKNESS  
OF THE CAVE

INTO

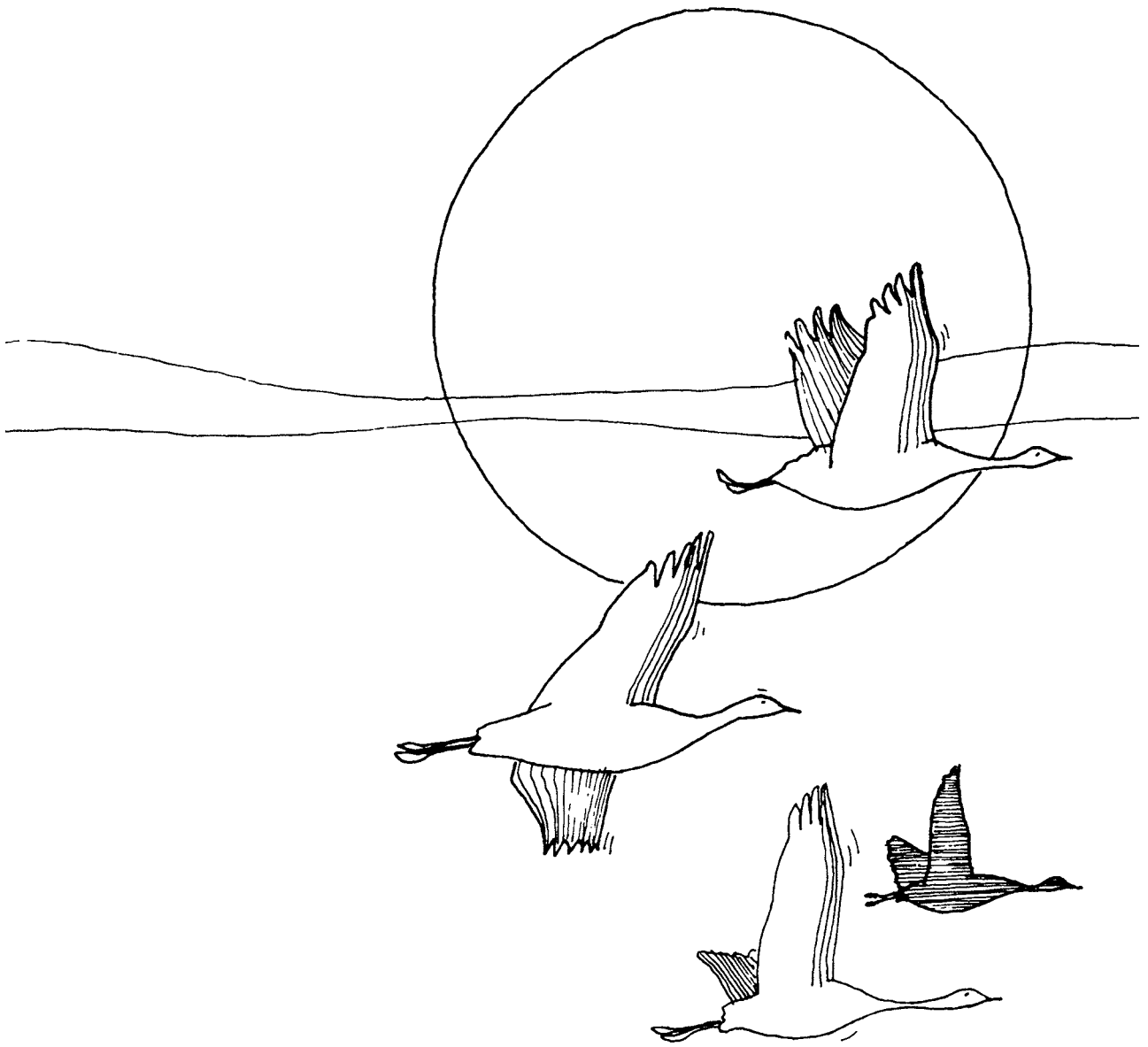
THE LIGHT OF  
FREEDOM &  
PEACE.

People progress in different ways.

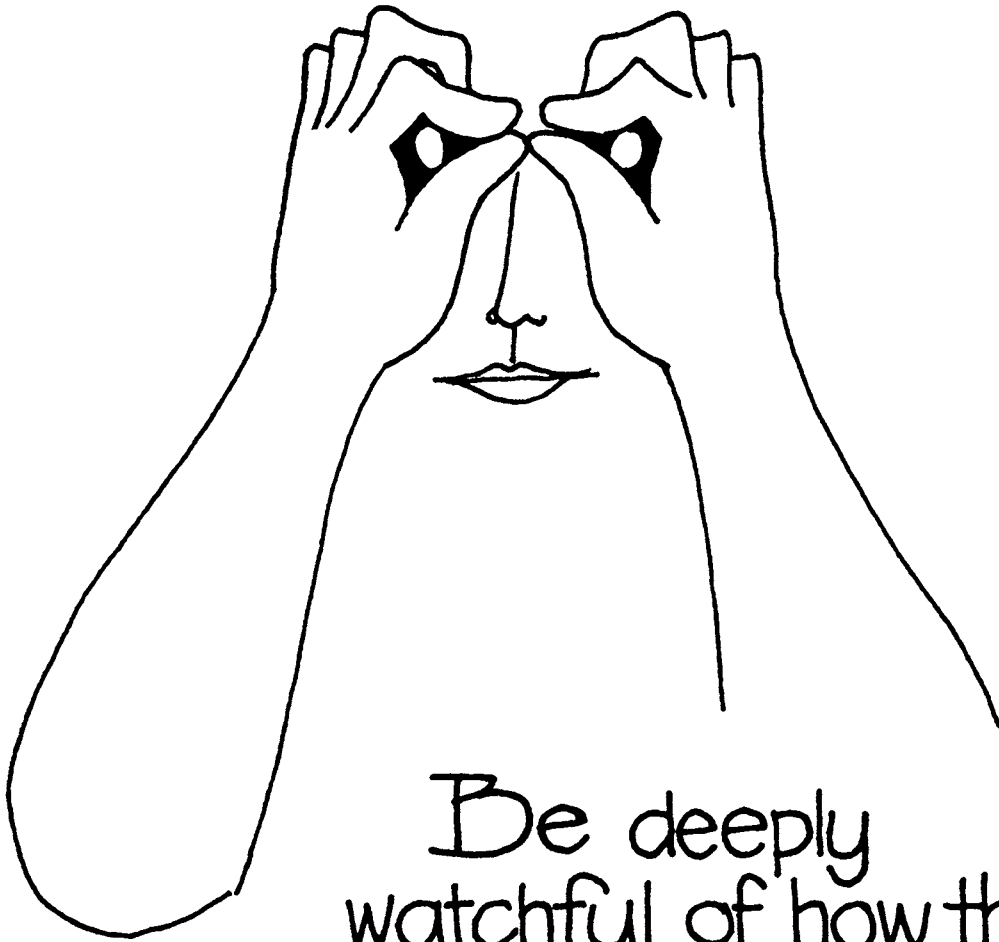


But no matter how, if we're facing in the right direction, all we have to do is keep on walking.

If it takes a year,  
or sixty years  
or five lifetimes,  
as long as we're heading  
towards LIGHT,  
that's all that matters.



The whole development  
of awareness  
comes from  
experiencing things  
with a silent mind,  
NOT WITH OUR  
THOUGHTS &  
CONCEPTS  
about them.



Be deeply  
watchful of how thoughts  
arise out of nothing  
and pass away into  
nothing.

Or probe into pain, get on the  
inside of it.

Exercise the mind in a  
fearless way, not thinking about  
things but with silent awareness.

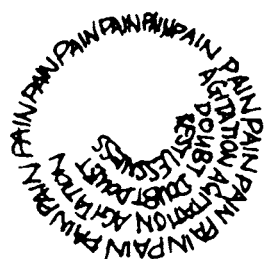
At times during  
the practice it may seem  
as if nothing much is  
happening except

a lot of pain

restlessness

agitation &

doubt.



But, in fact,  
every moment of

**AWARENESS,**

every moment of

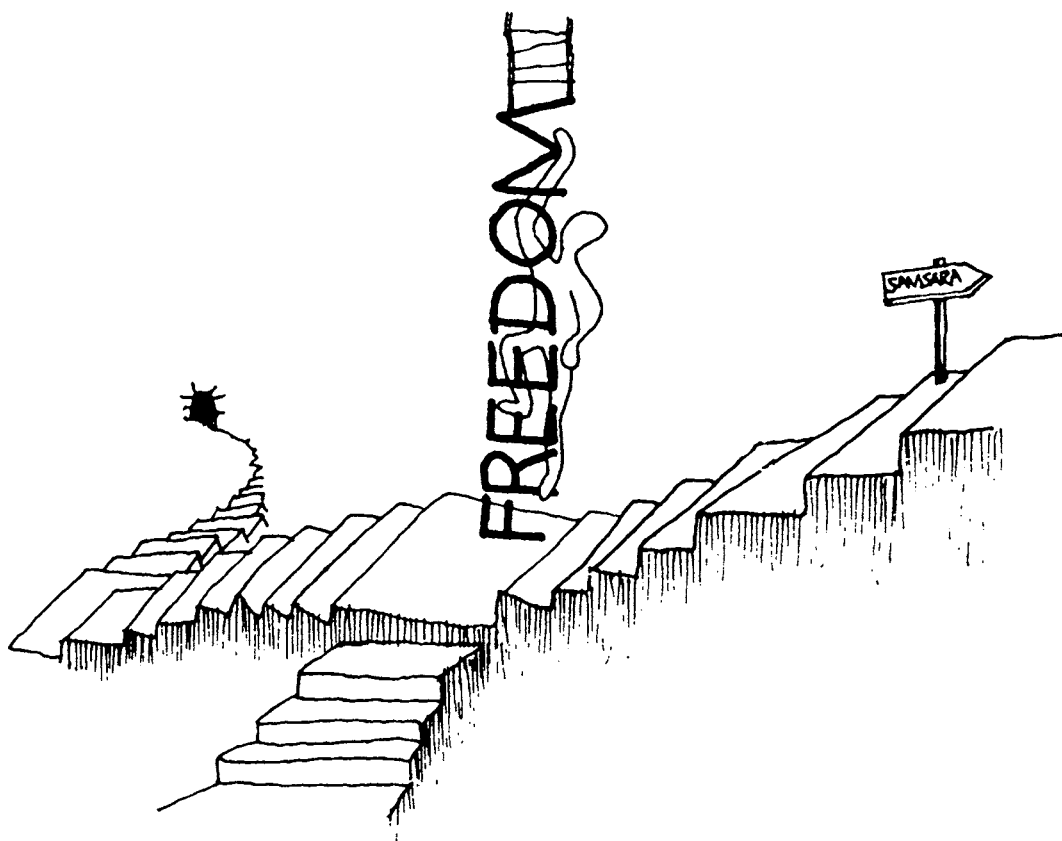
**MINDFULNESS**

helps to weaken the chain  
of our  
attachments .

All we need  
is to be facing  
in the

# DIRECTION OF FREEDOM

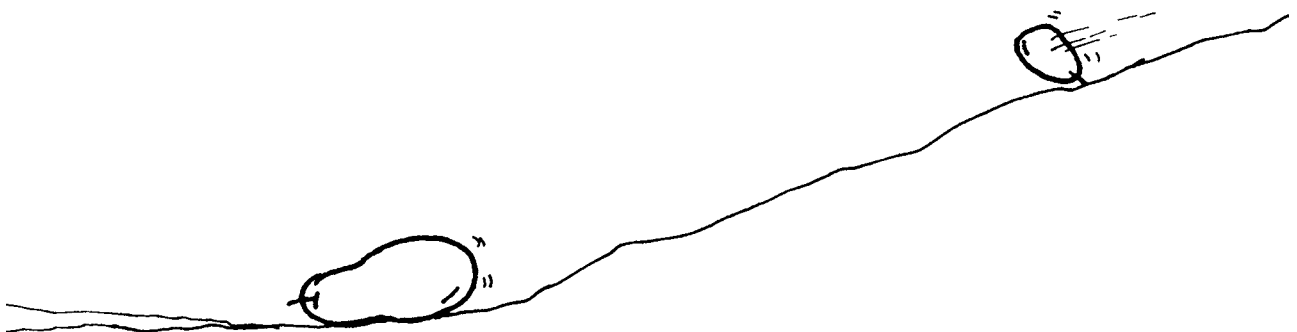
not going backwards,  
not going towards  
more darkness.



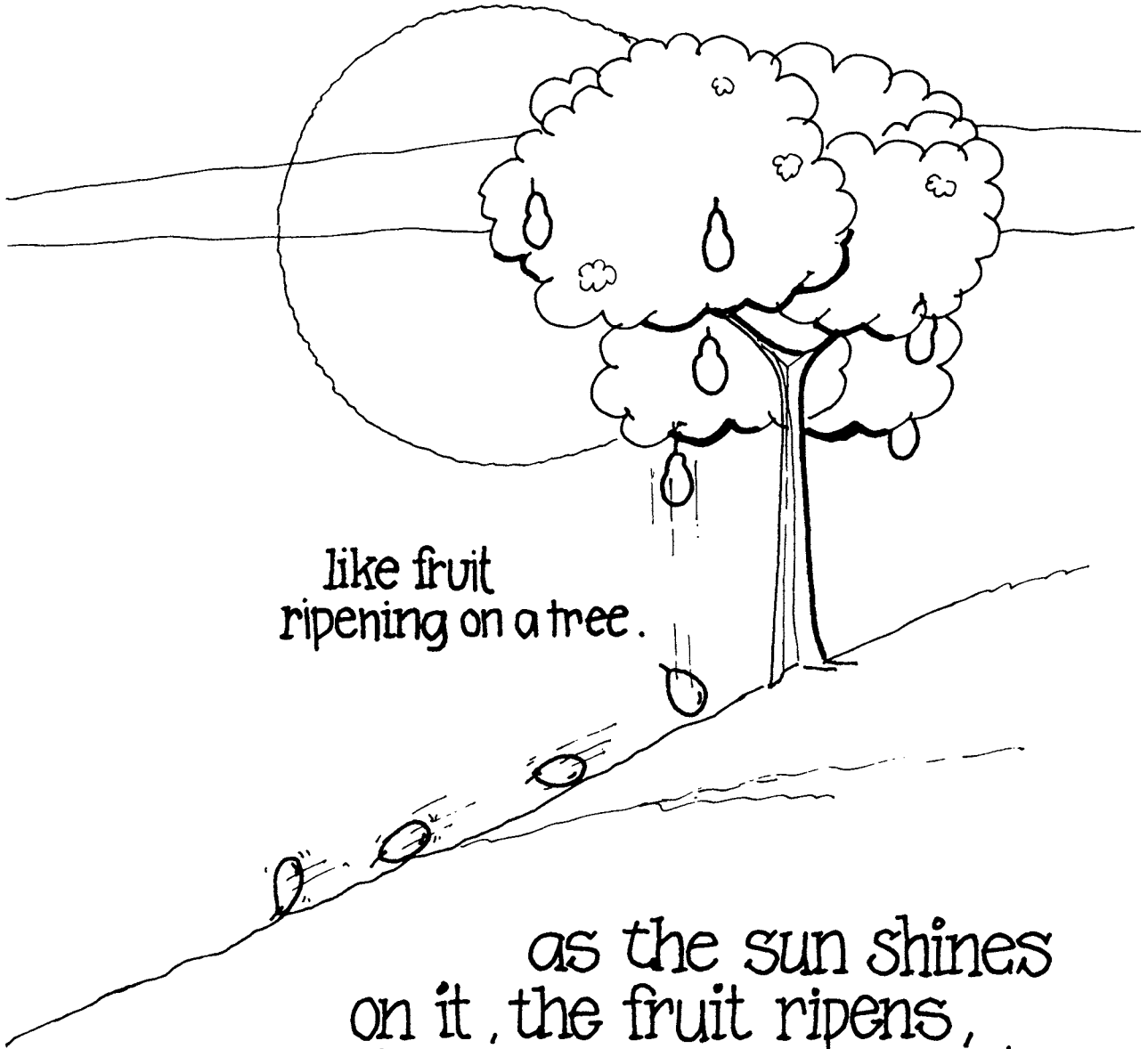
be gentle with  
yourself.

be persevering.

though it may not  
be apparent to you,  
there is a  
great transformation  
taking place.







like fruit  
ripening on a tree.

as the sun shines  
on it, the fruit ripens,  
although from one day to  
the next, the process  
may be imperceptible.

in the same way, the changes  
and ripening in our mind are also  
going on.

REMEMBER.....

THE BUDDHA  
only points the way.

We each have to walk  
upon the way ourselves.

There is no one who can  
enlighten another being.

The defilements of greed  
  hatred  
  & delusion  
exist within our own minds.

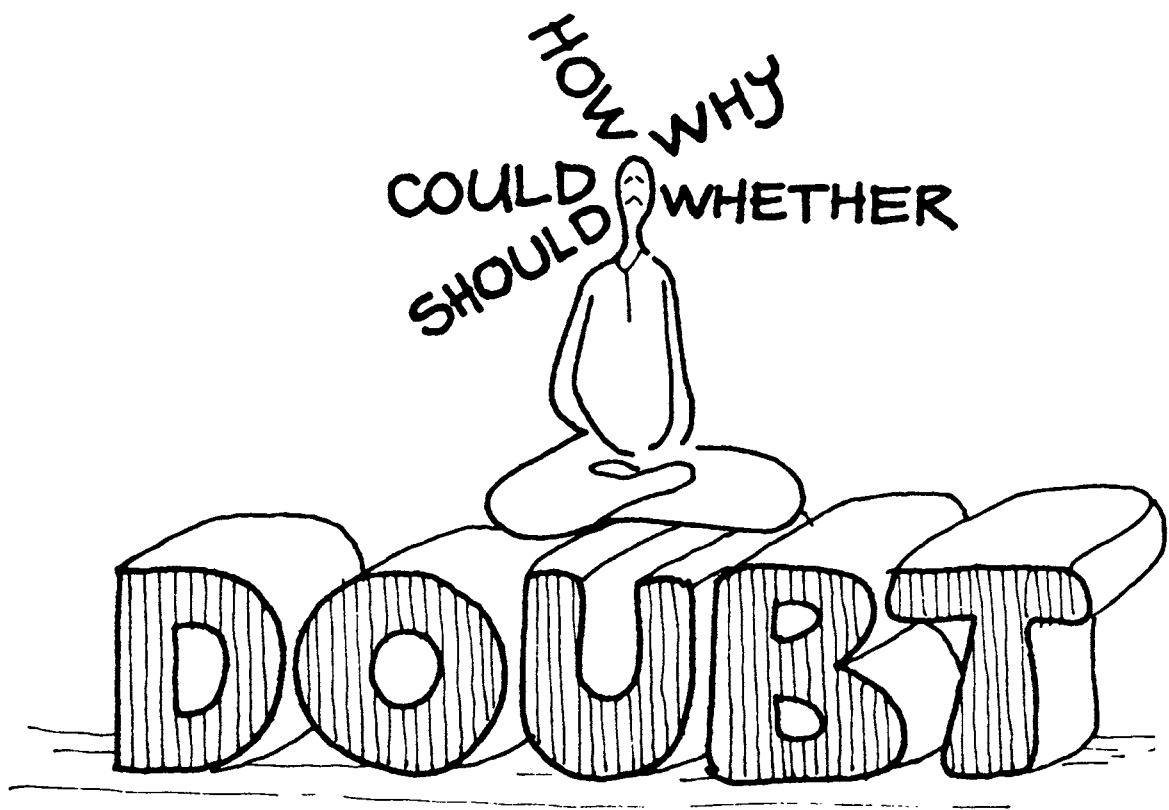
No one puts them there.

No one can take them out.

We have to purify ourselves.

One of the biggest obstacles on the path is the doubting mind.

Until we see through it, doubt incapacitates the mind,



blocking our effort for  
**CLARITY**

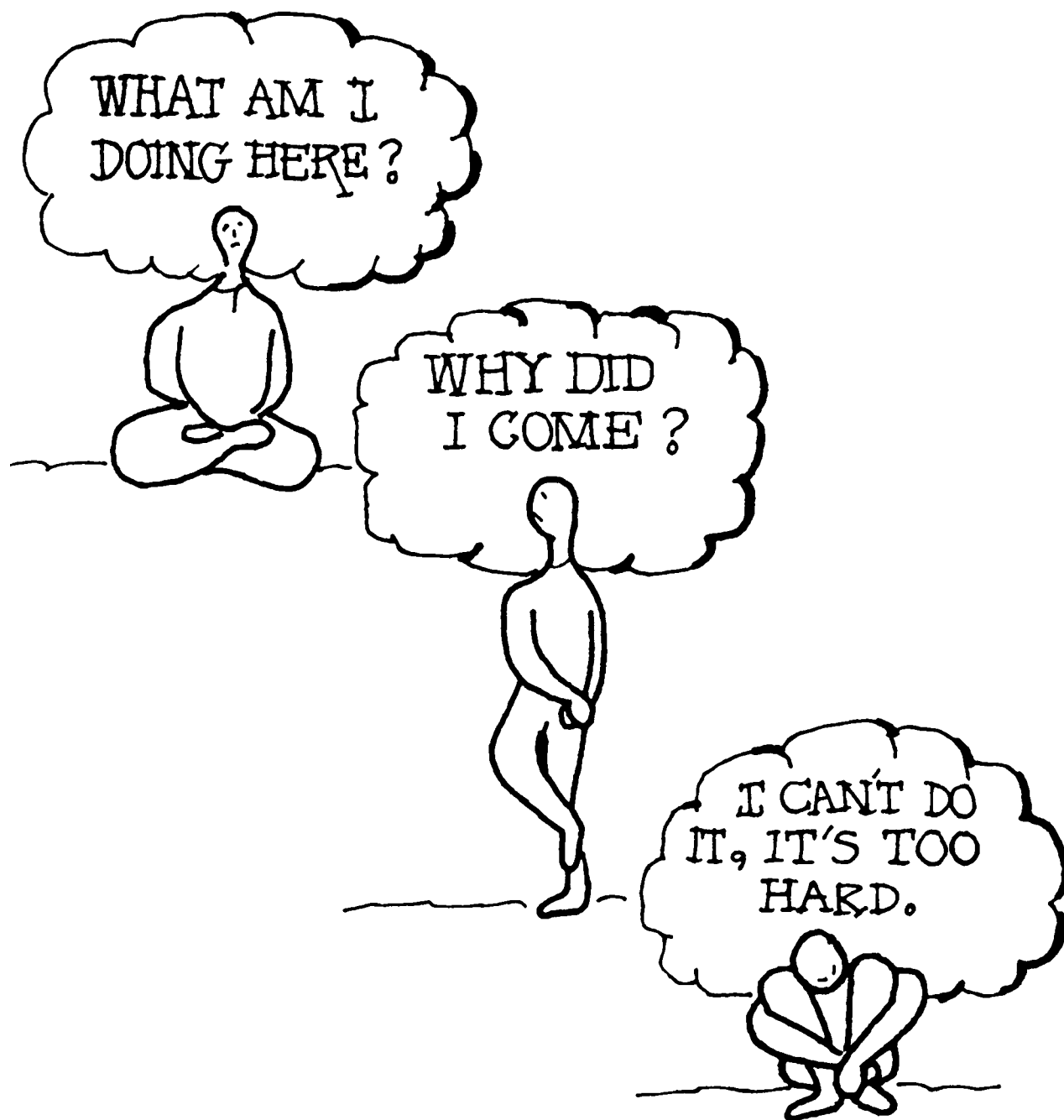
DOUBT  
usually arises  
about

WHAT ONE IS DOING

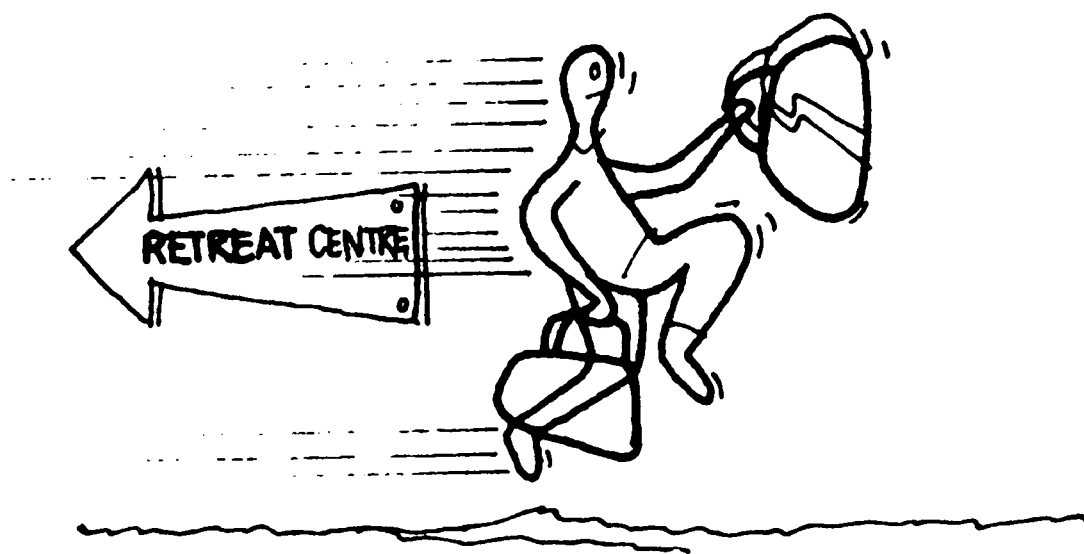
and  
about

ONE'S ABILITY  
TO DO IT.

PERHAPS SINCE YOU'VE  
BEEN HERE  
THE THOUGHT HAS COME,



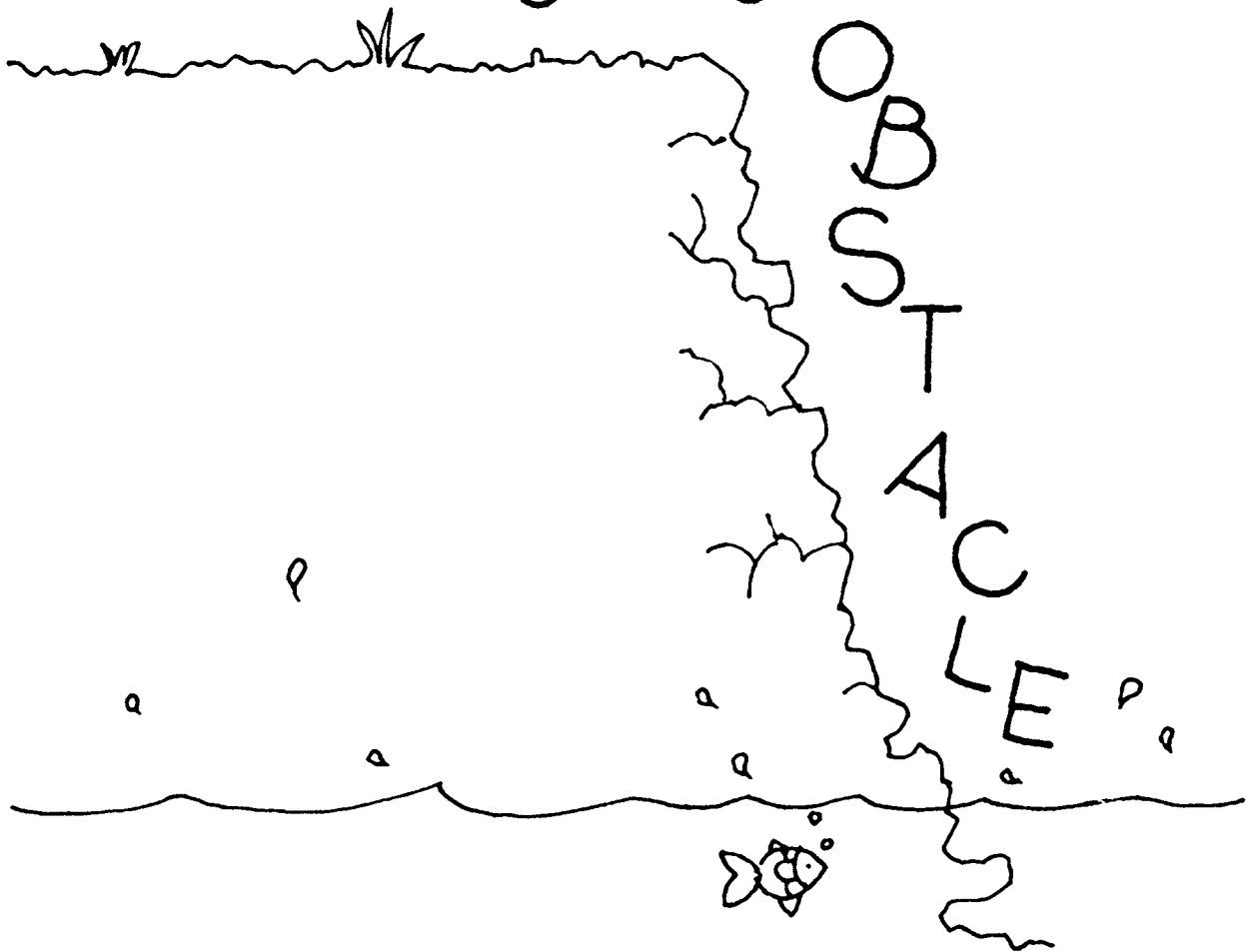
THIS IS  
THE DOUBTING MIND,  
A  
VERY BIG  
OBSTACLE  
ON  
THE PATH.



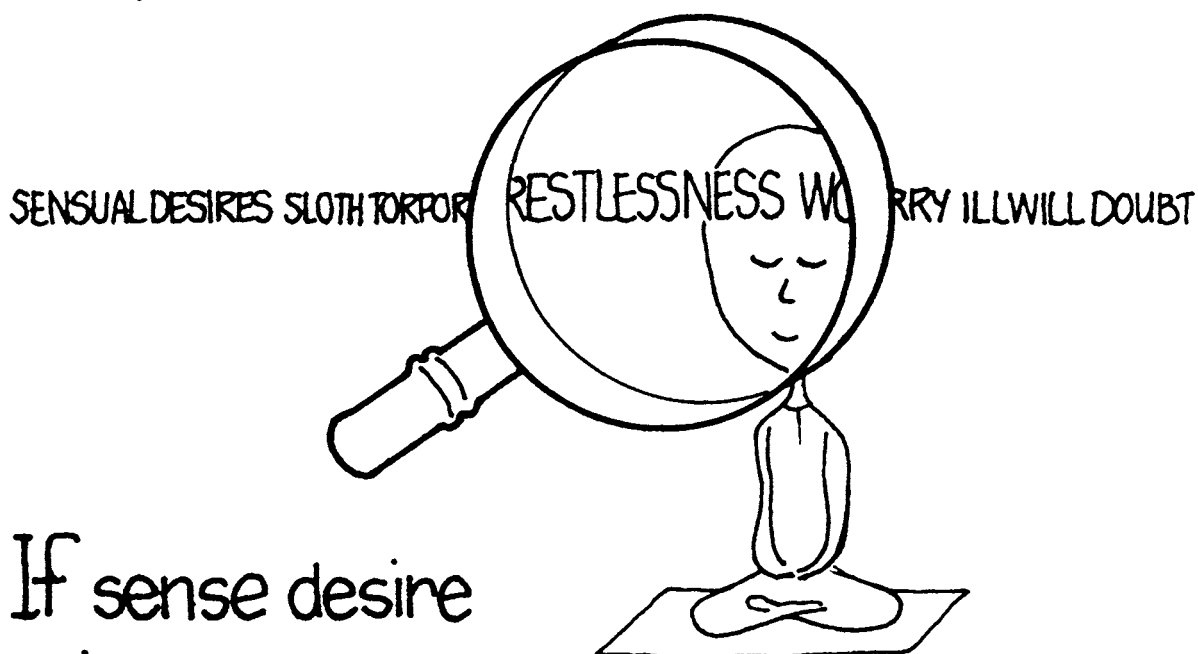
# RECOGNITION

is the most powerful,  
most effective way  
of

overcoming any



One of the ways to deal with **HINDRANCES** as they confront us on the Path is to recognise them, to see them clearly in each moment.

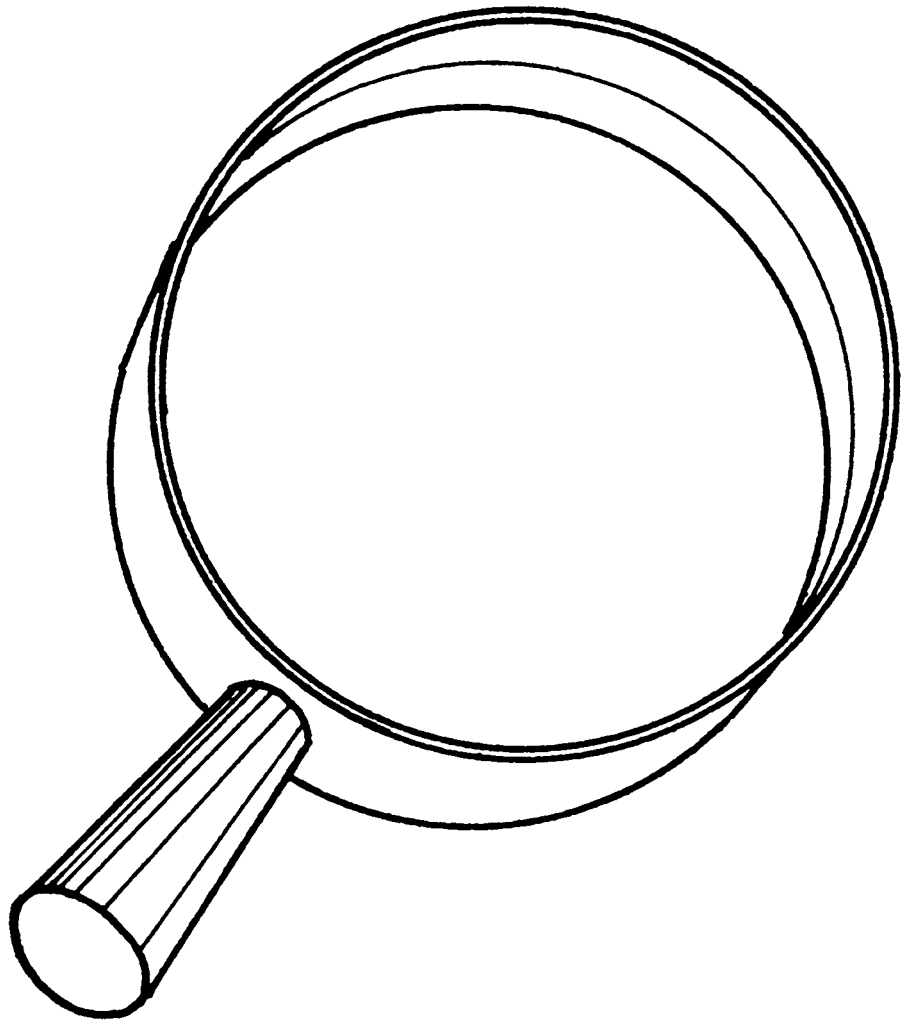


If sense desire arises, know immediately that there is desire in the mind.

Try recognizing immediately the particular obstacle that has arisen—be it anger, sloth, restlessness or doubt.



RECOGNITION  
LEADS  
TO  
MINDFULNESS



Be patient  
with everyone but above  
all, with ourselves.

Let us not  
be disheartened by our  
own imperfections but  
always rise up with fresh  
courage.

There is no better means  
of attainment to the spiritual  
life than by continually  
beginning again and never  
thinking that we have done  
enough.

# PATIENCE

means  
staying in a state of balance  
regardless  
of what is happening,  
staying easy,  
relaxed  
and alert.



# PATIENCE

---

Do not be driven to action by our desires.

If we don't have the ability to be patient, every desire which comes into our minds compels us to action and we stay bound on the wheel of craving.

No one  
is going to do it for us.

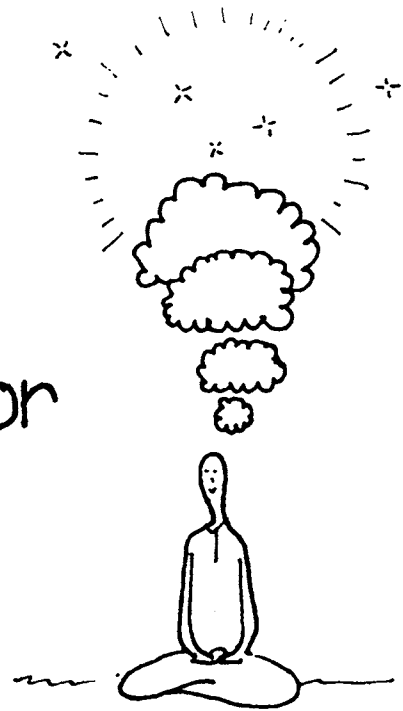
No one  
can enlighten another  
being.

The Buddha's enlightenment  
solved his problem,  
it didn't solve ours.....  
except to point  
out the way.

Each of us have to walk  
the Path  
for

OURSELVES

DO NOT  
be discouraged by  
wandering thoughts or  
daydreams.



each time there is  
awareness of the mind  
wandering, gently bring it  
back,

No matter how many times  
this happens,  
if each time the wandering  
mind is brought back,  
the

HOUR WILL BE WELL SPENT.

Thoughts  
should not be treated  
as obstacles or hindrances.

They are just another  
object of mindfulness,  
another object of meditation.

Don't let the mind become  
lazy and drift along.

**MAKE THE EFFORT**  
for a great deal of clarity  
with respect to what's  
happening in the moment.

To meditate upon thoughts is simply to be aware as the thoughts arise that the mind is thinking, without getting involved in the content :

not analyzing the thought and why it came, but merely to be aware that at the particular moment "thinking" is happening.

It is helpful to make a mental note of "thinking, thinking" everytime a thought arises.

Observe without judgement, without reaction to content, without taking it to be mine or I, without identifying with it.



Try to be aware of the thought as soon as it arises, rather than some minutes afterward.

When they are noticed with precision and balance they have no power to disturb the mind.



In the sitting practice,  
stillness of body is  
a great help in  
achieving stillness  
of mind.

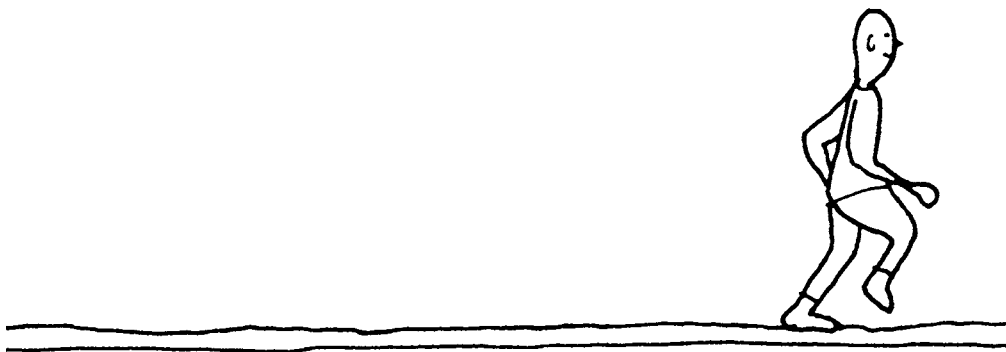
As a way of making  
the concentration strong,  
at the beginning  
of some sittings  
make a resolution  
not to change position  
for that hour.



The  
first few times  
might be  
difficult,  
but if the resolution  
is

IMPECCABLE (flawless)

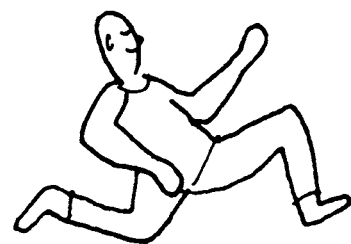
You can sit  
and observe whatever  
comes.

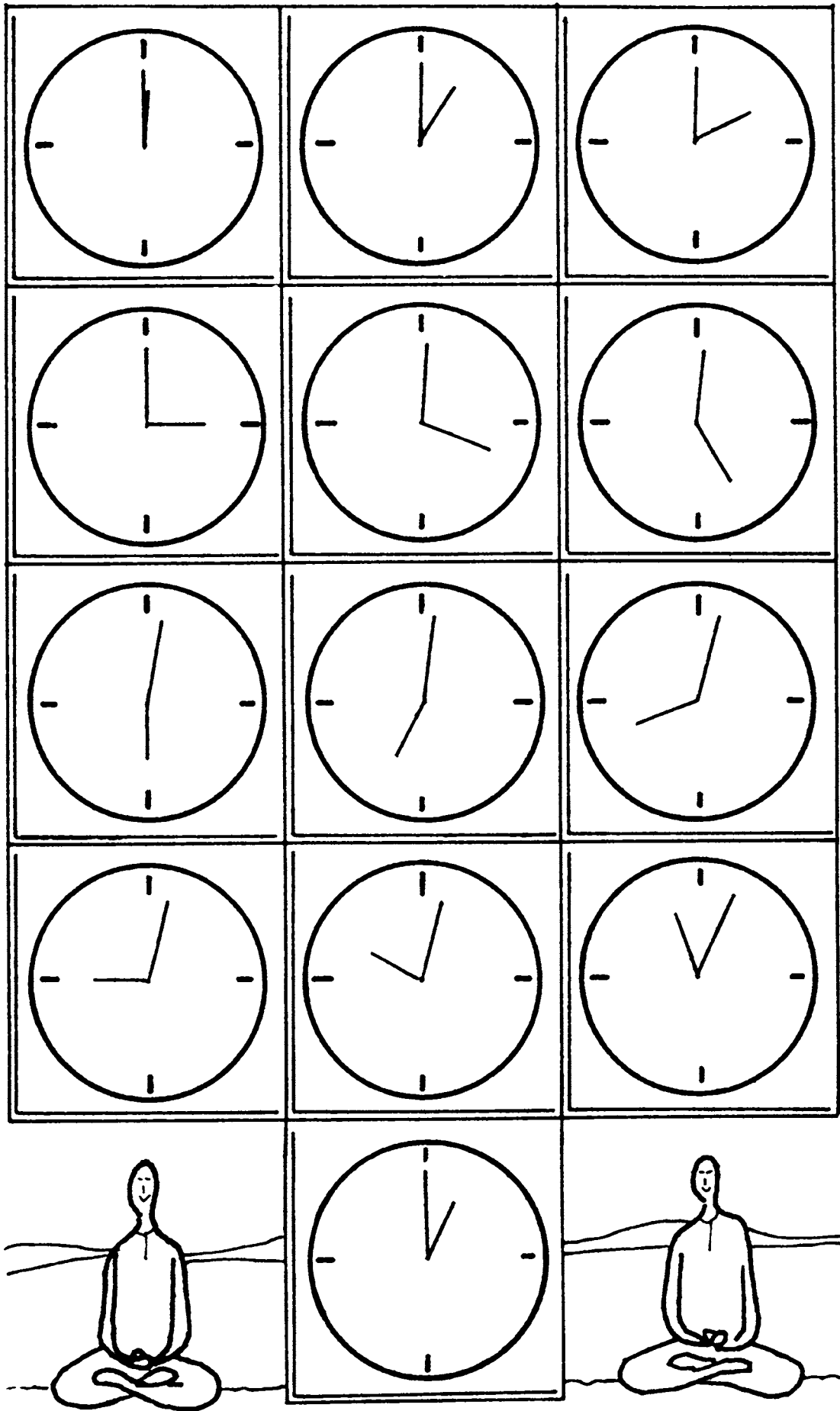


Even  
if you find the mind  
getting restless  
or reactive  
or tense  
or filled with aversion  
towards pain,  
there's value in making  
the resolution  
and  
**FULFILLING**  
it.



Both the  
CONCENTRATION and  
EFFORT FACTORS  
are greatly strengthened,  
and  
after the first few hour  
sittings  
you will find that it  
becomes  
easier to stay still.

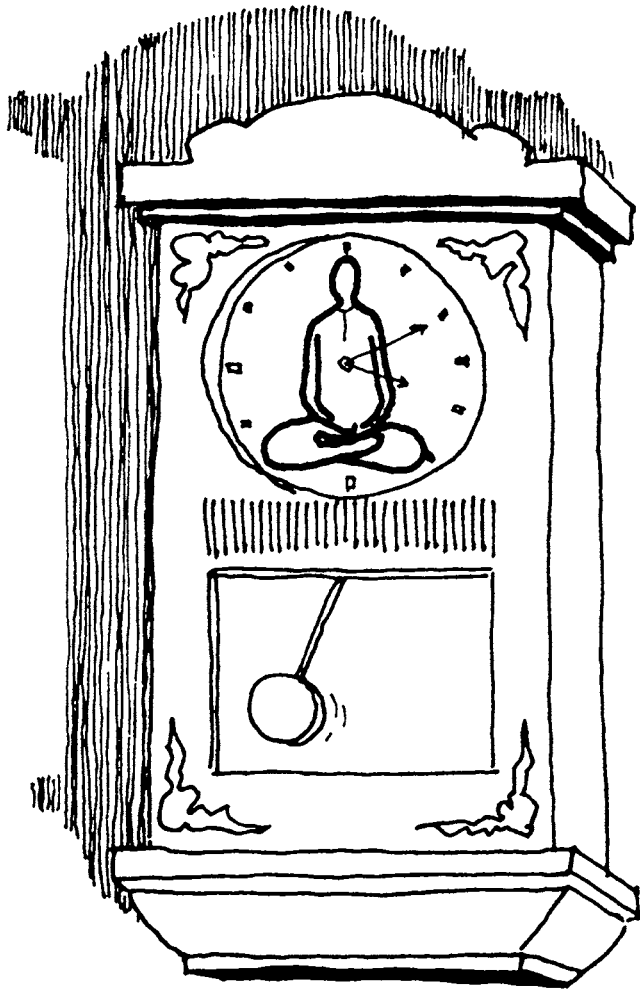




UNLESS

WE MAKE  
THE EFFORT TO PERSEVERE  
NOTHING HAPPENS.

EFFORT  
IS THE ROOT  
OF ALL  
ACHIEVEMENTS,  
THE  
FOUNDATION  
OF ALL  
ATTAINMENTS.



Make a resolution to spend an hour with complete non-movement.

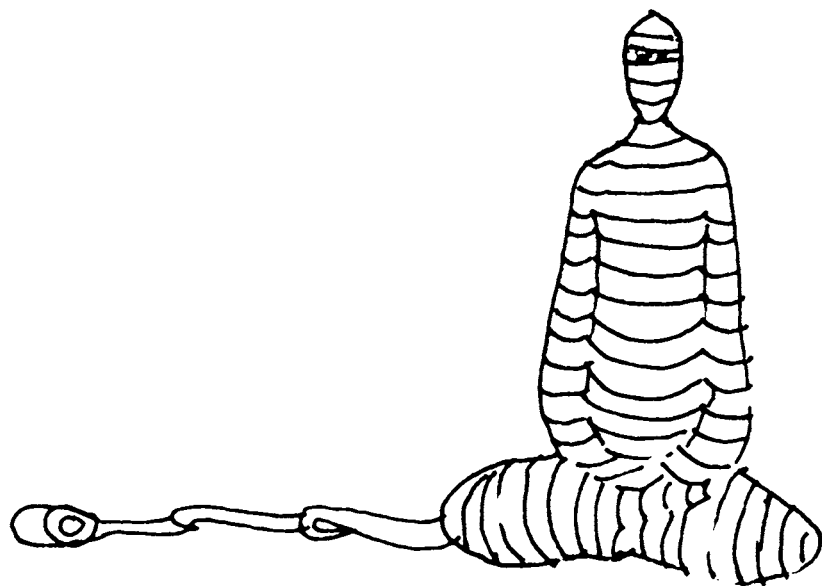
This kind of

resolution strengthens the mind in several ways - the effort and energy factors become very strong, and the stillness of body also strengthens the concentration and mindfulness.



BY

making the resolution  
not to move for  
an hour,  
we cannot avoid  
becoming aware of all  
the  
moments  
of unpleasantness  
and  
our conditioned  
reactions to them.



# Restlessness and agitation ?

Be mindful of it .

Look at it , examine what that mind is all about , pay close attention to the quality of restlessness .

If ever you are sitting make it the object of awareness .

Sit and watch ,  
"restless, restless" .

Observe without identifying with it .



To be aware.

Aware of how things  
are happening.

To be wakeful  
and balanced.

To be mindful.

Not clinging.

Not condemning.

Not identifying  
with things

as being

I or self.

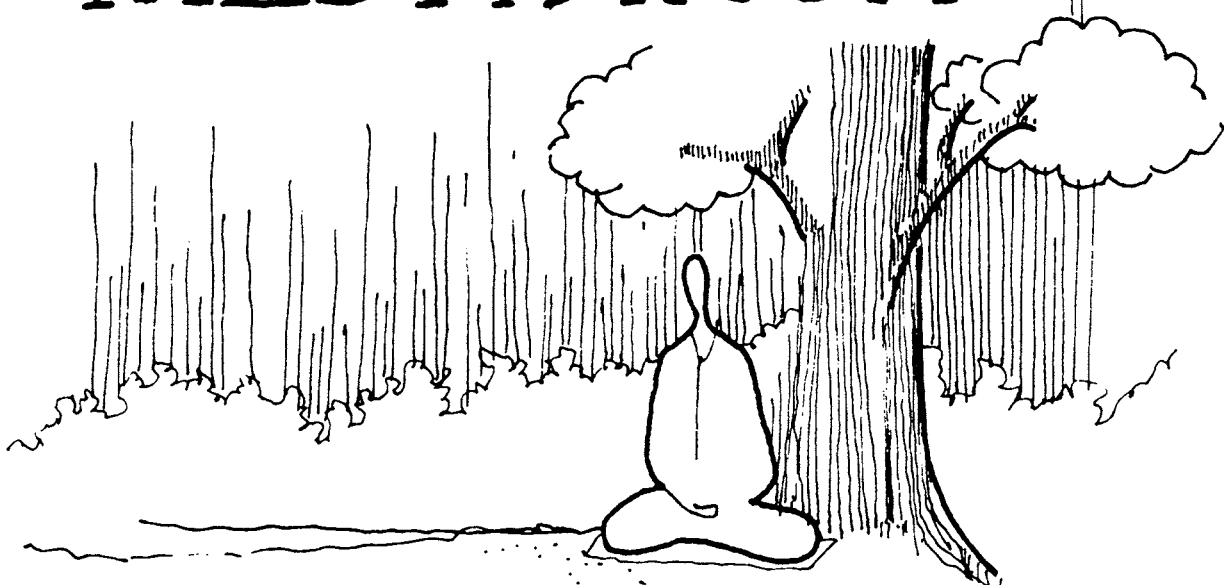
Moment to moment  
freeing the mind from  
defilements.



often  
★ the late night  
hours  
are the  
best for

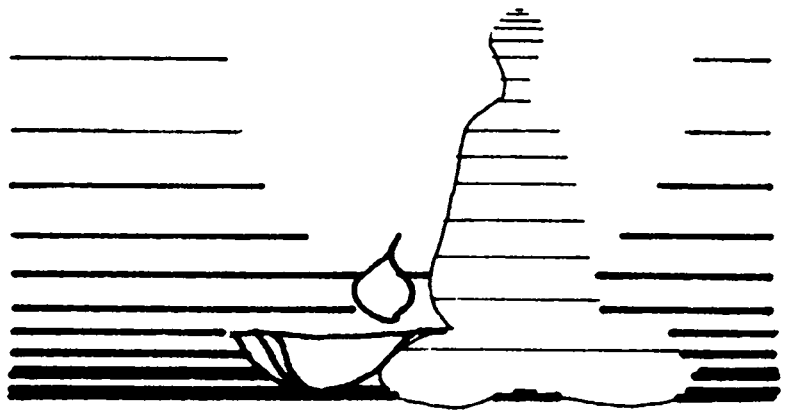


# MEDITATION



If  
late in the evening  
you do not  
feel sleepy

CONTINUE  
THE  
PRACTICE



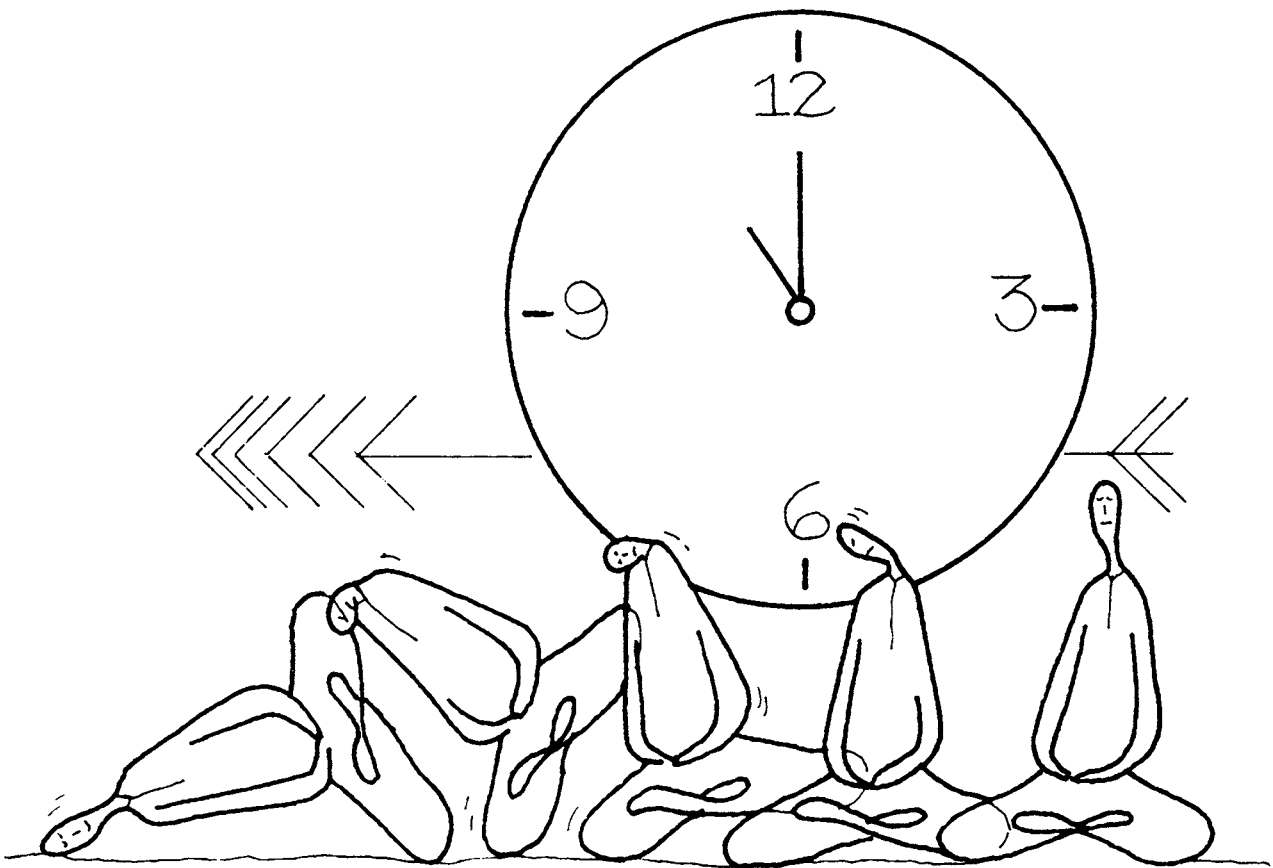
Sleep

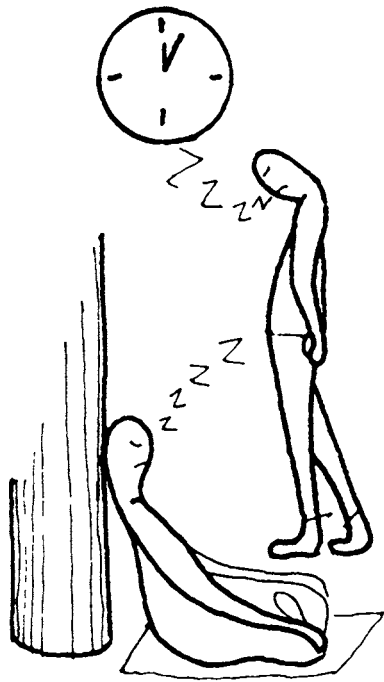
when you feel

**REALLY TIRED.**

not just out of

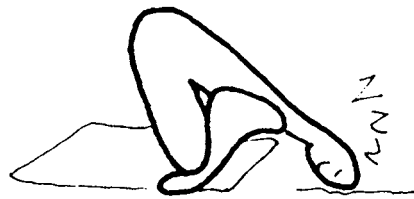
habit at a certain hour.





We should  
**NEVER**  
fall into the trap  
of our  
conditioning,  
thinking that

if we don't get  
seven or  
eight hours  
of  
sleep, we're  
going to be  
exhausted.



That is simply an old habit  
pattern.



make the effort  
to overcome  
sloth and torpor.

if  
everytime  
drowsiness  
comes into the  
mind,  
we think,

"oh well, i'll take a <sup>little</sup> nap",

it makes the  
factor stronger.

be resolute and energetic  
in dealing with it.



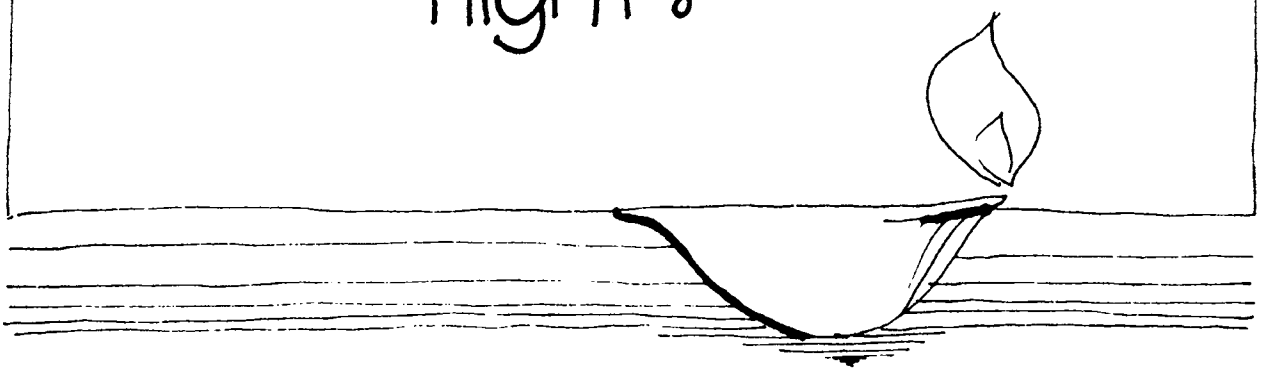
# STAY SENSITIVE

to your changing needs  
and

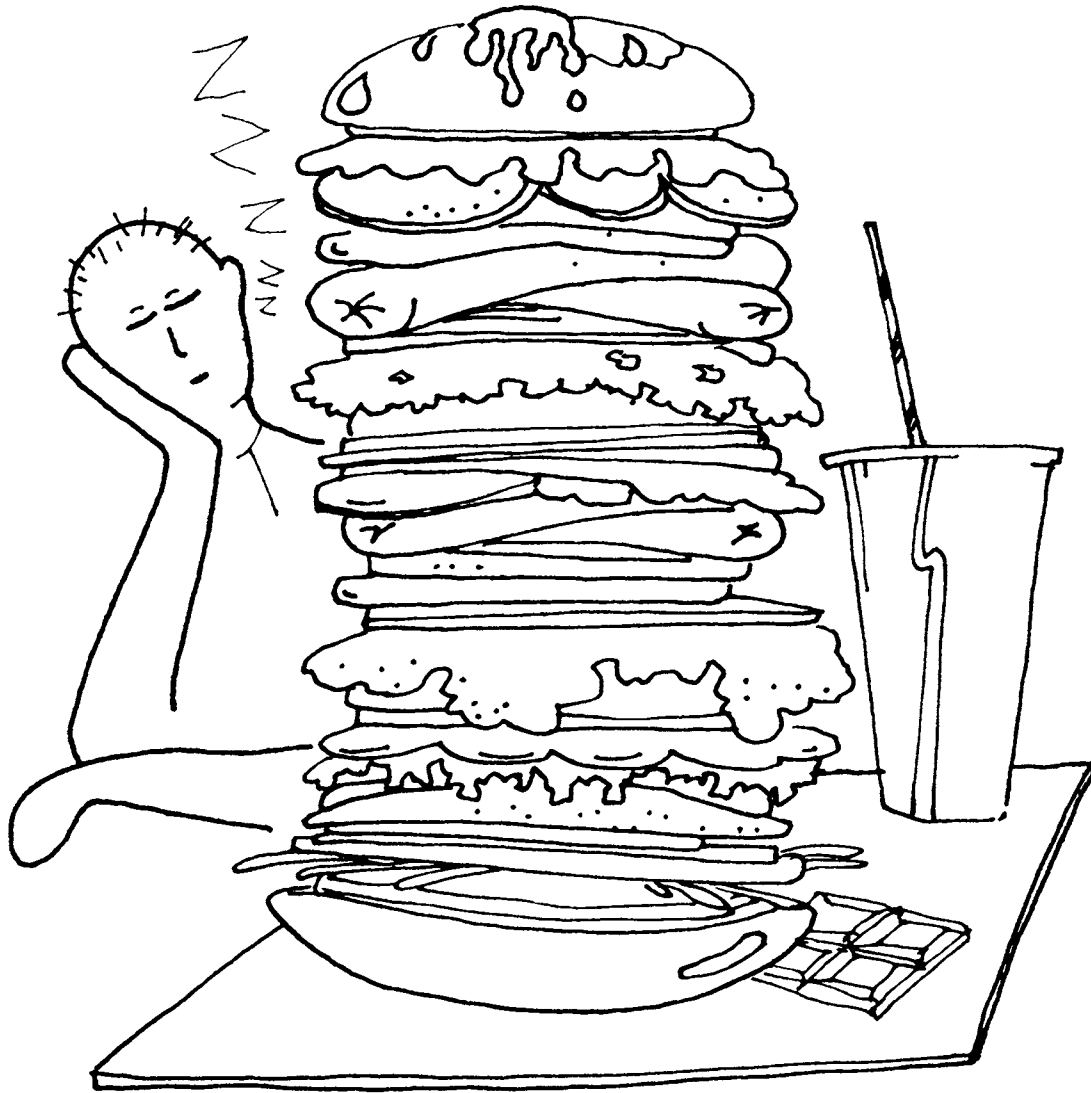
if you're not  
feeling tired or sleepy

## CONTINUE

the practice through the  
night.



There is a strong correlation  
between the degree of



DESIRE we experience  
and OVER-INDULGENCE  
in food and sleep.

MODERATION

IN

EATING & SLEEPING

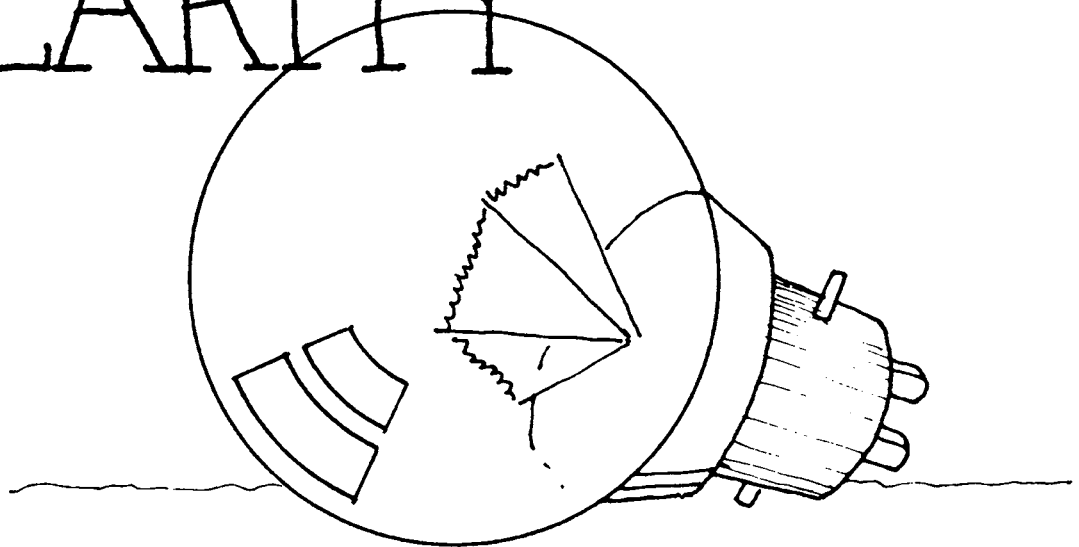
WEAKENS

THE FACTOR OF DESIRE

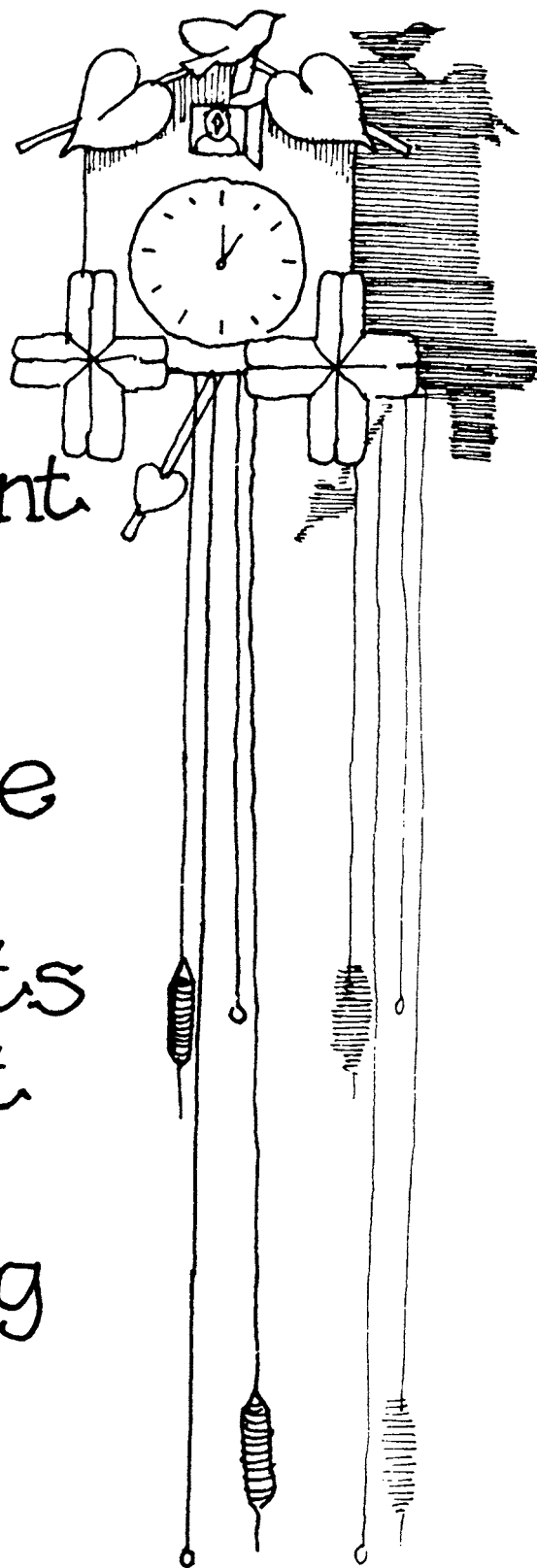
AND

BRINGS

GREATER  
CLARITY

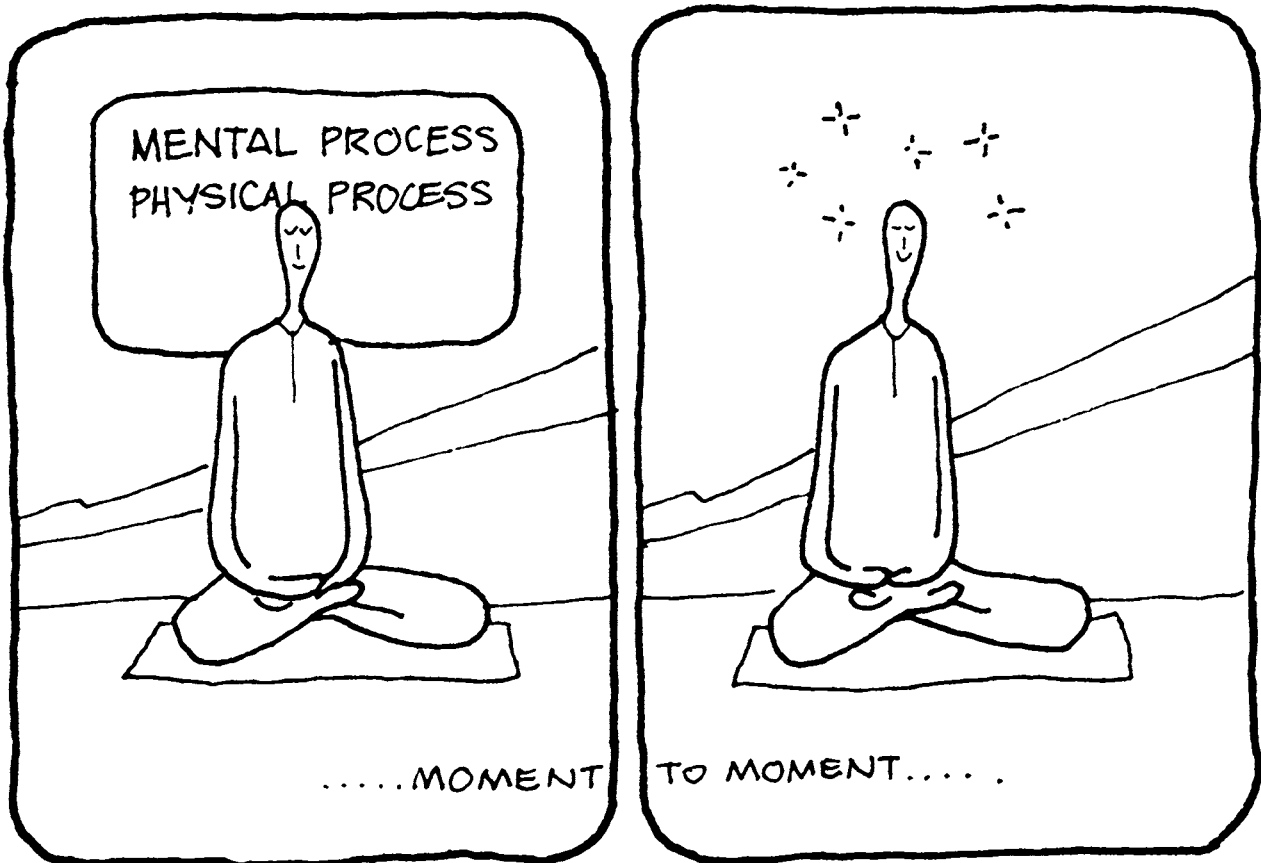


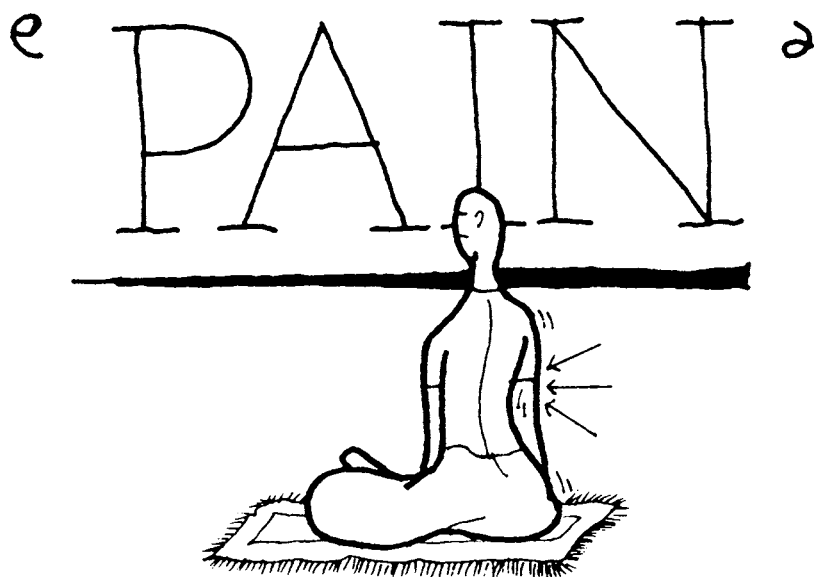
When  
we can settle  
back  
into the moment  
realizing  
that  
past and future  
are  
simply thoughts  
in the present  
then  
we are freeing  
ourselves  
from the  
bondage of



“ TIME ”

There is  
NOTHING to hold onto,  
NOTHING to grasp at,  
because it is all changing  
in  
the MOMENT .



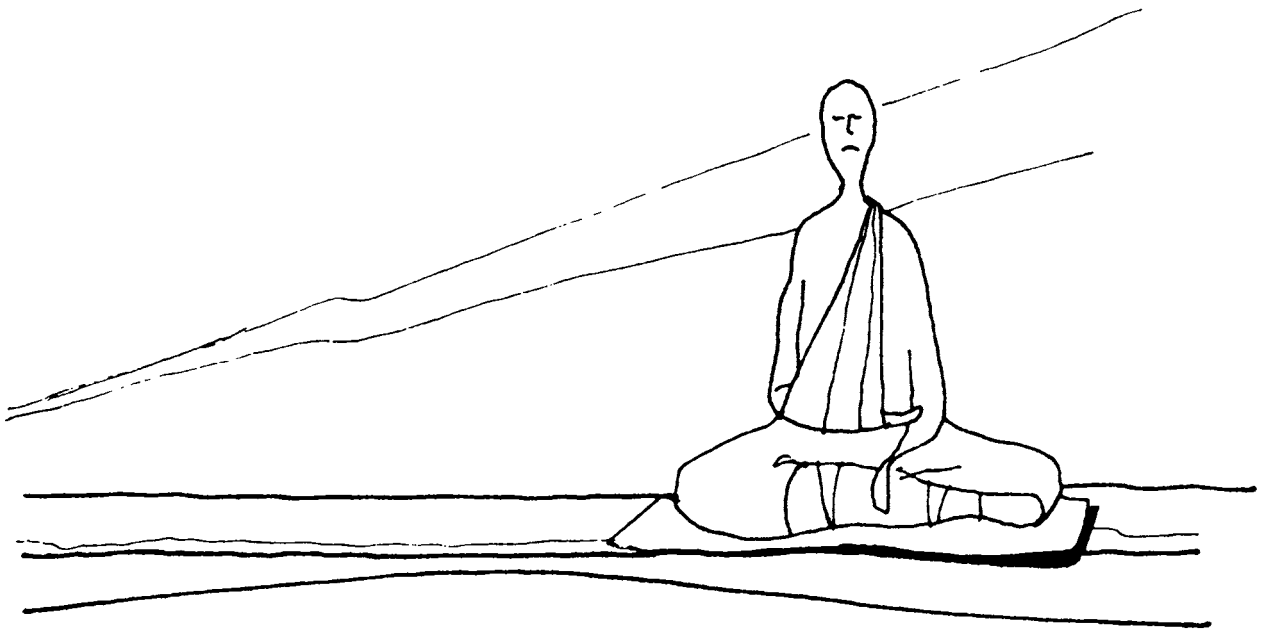


## GENERALLY

our body reacts to every little discomfort or unpleasant feeling with a slight change in position.

We are usually unmindful of that whole process :

feeling a little discomfort, then a slight shift of posture .

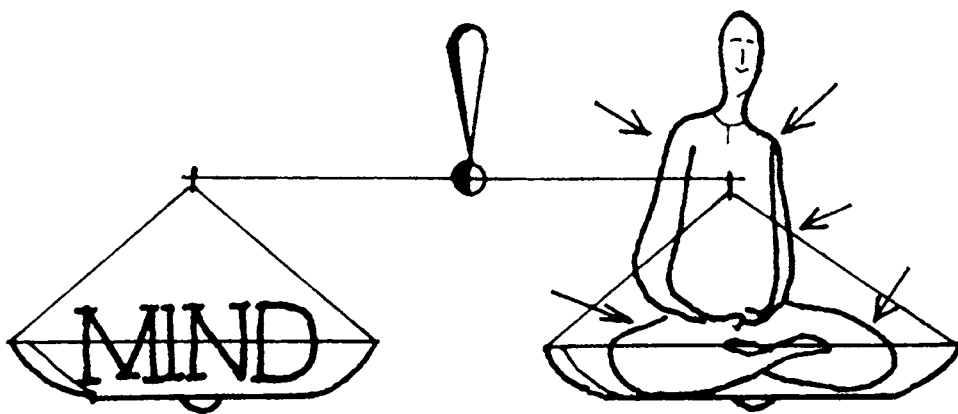


When there are strong painful feelings in the body the tendency is such that the mind and body tense in reaction to pain.

This is an expression of aversion, dislike, avoidance and it creates an unbalanced state of mind.

When  
we find ourselves  
tensing because of pain,  
examine the quality  
of unpleasantness carefully,  
the quality of painfulness.

Become  
**MINDFUL**  
of that feeling  
and the mind will naturally  
come to a state of  
balance.





When  
the mind is silent,  
relaxed and attentive,  
pain is experienced  
not as a solid mass  
but as a flow,  
arising and vanishing  
moment to moment.

Sit with a relaxed  
and calm mind,  
observing the flow of  
sensations,  
without aversion,  
without expectation

---

# COURAGE

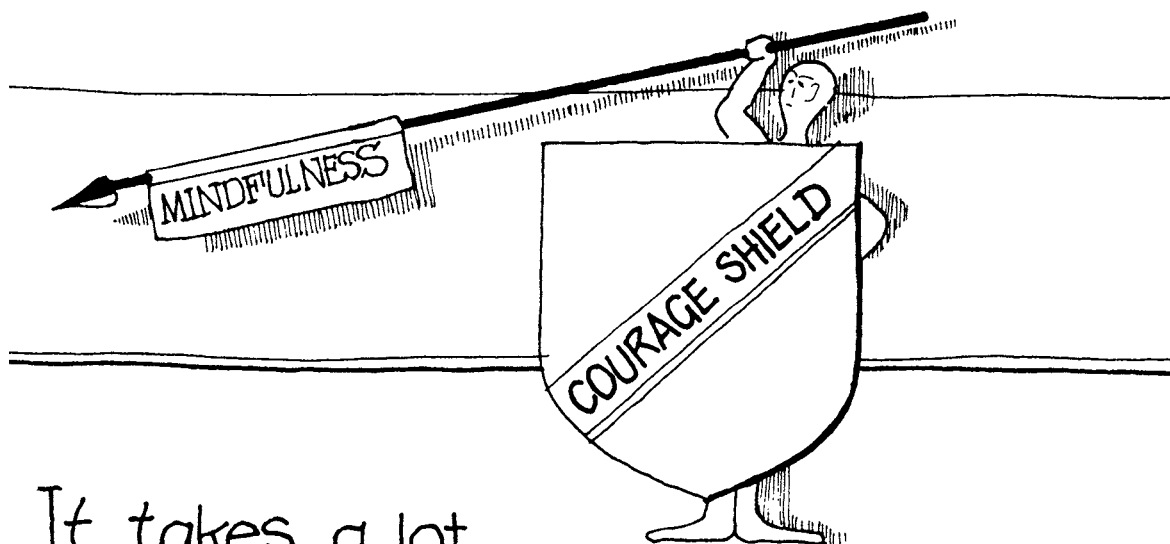
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It takes courage to sit with pain, without avoiding or masking it;

just to sit and face it totally and overcome one's fear.

it takes courage to probe and by that probing discover the deepest elements of the mind and body.

It can be quite unsettling at first because many of our comfortable habits get overturned.



It takes a lot of courage to let go of everything that we've been holding onto for security.

To let go, to experience the flow of impermanence.

It takes courage to face and confront the basic and inherent security of this mind-body process.

To confront the fact that in every instant what we are is continually dissolving, vanishing; that there is no place to take a stand at all.

It takes courage to die. To experience the death of the concept of self; to experience that death while we are living takes the courage and fearlessness of an

IMPECCABLE WARRIOR.

# PAIN

is a good object  
of meditation.

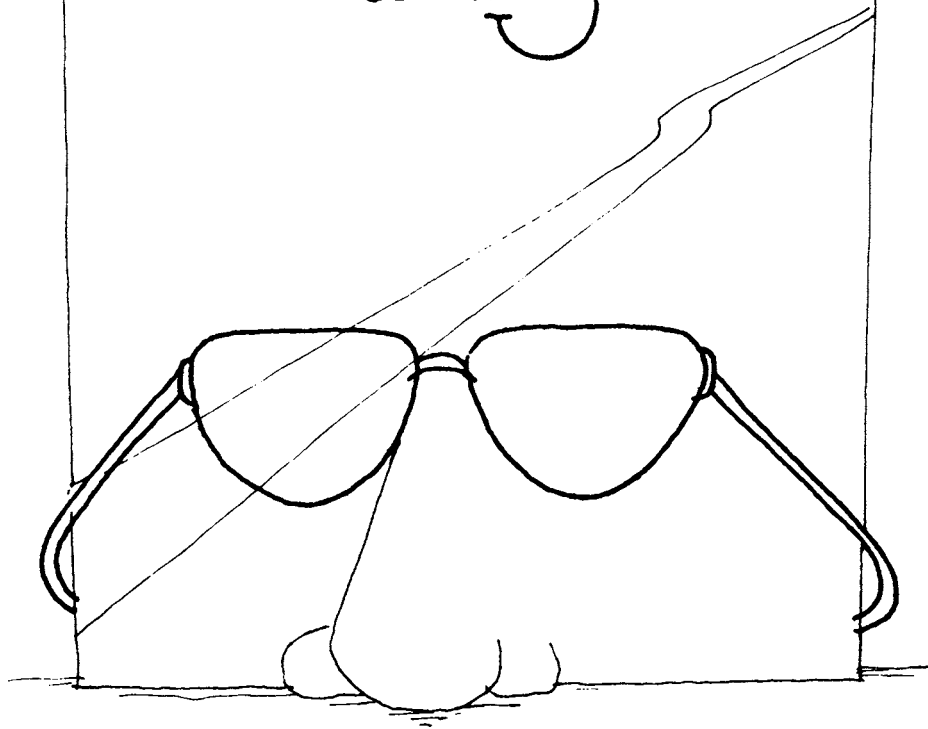


concentration  
becomes strong whenever  
there's a strong pain  
in the body.

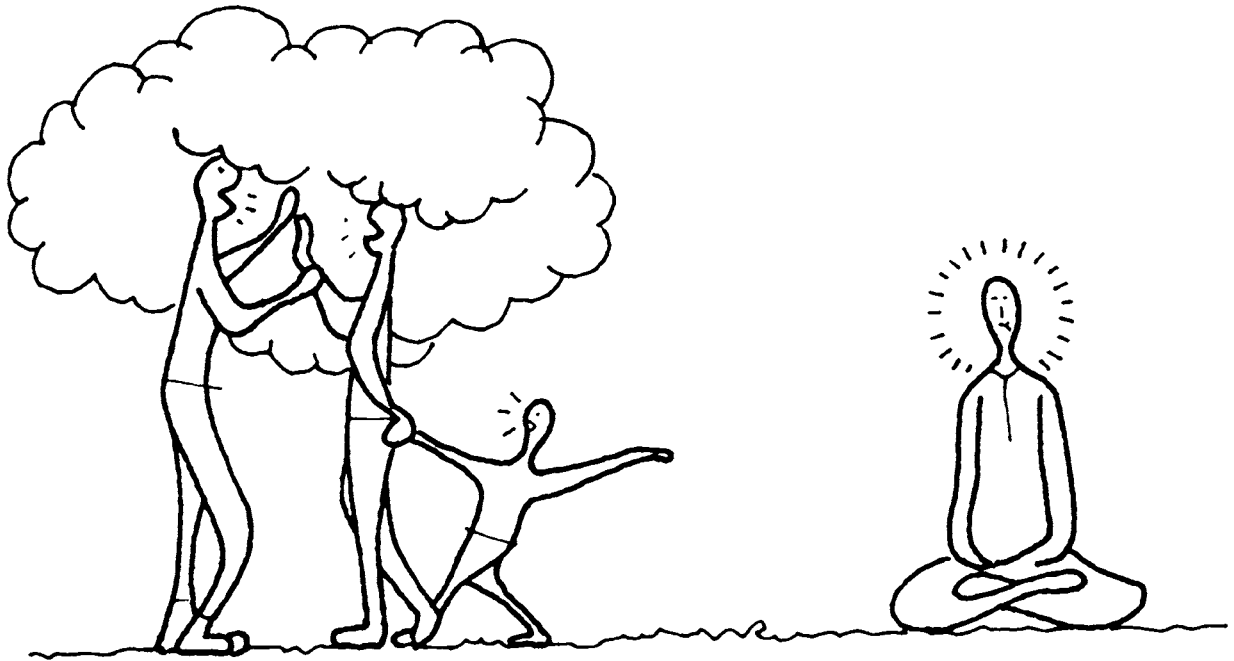
the mind stays on it easily,  
without wandering very much.



INSIGHT  
COMES FROM THE  
REALIZATION THAT  
OBSERVATION  
IS GOING ON WITHOUT AN  
OBSERVER,  
WITNESSING  
WITHOUT A  
WITNESS.

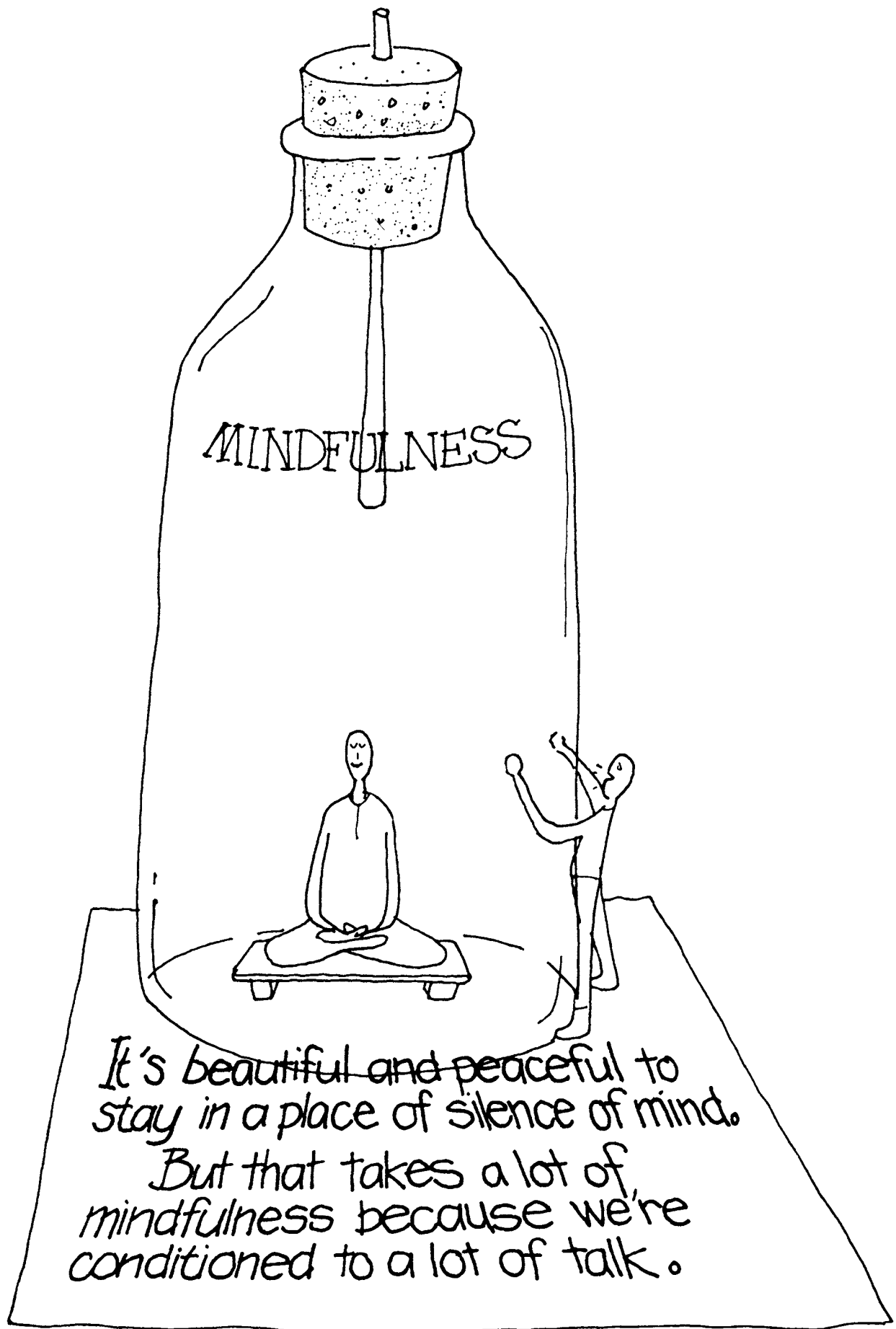


# TALKING

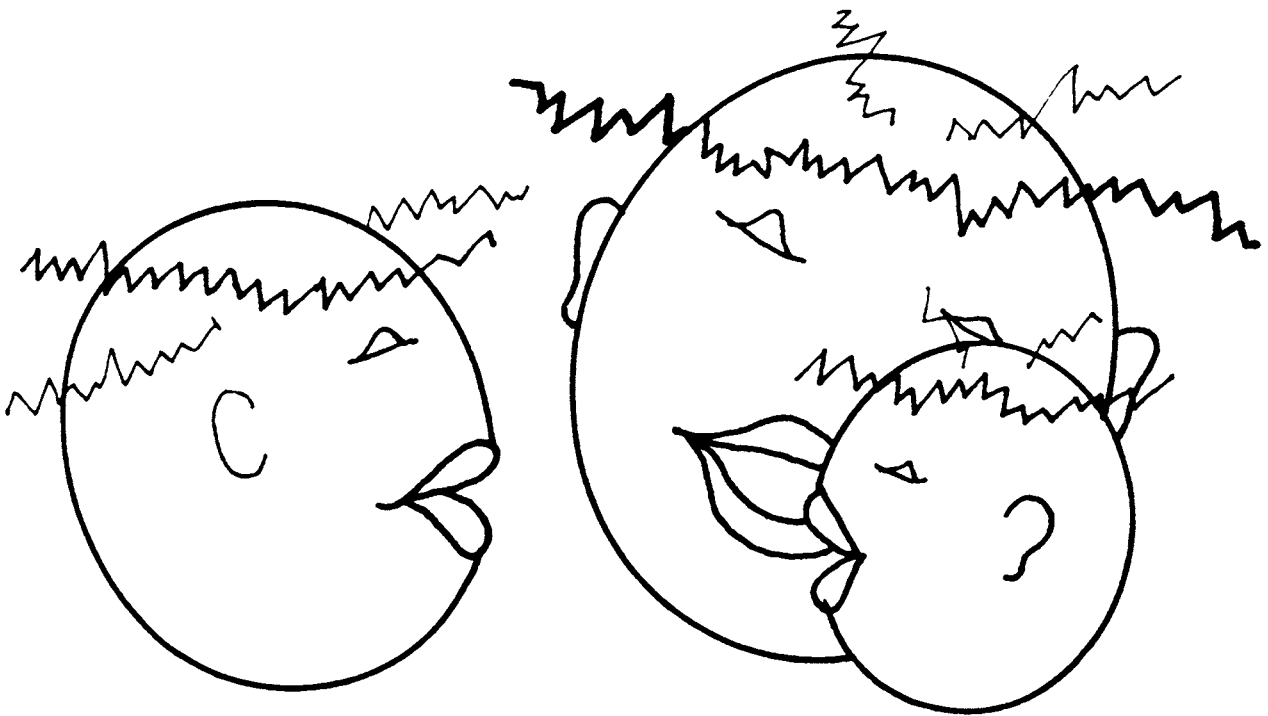


distracts our attention  
and dissipates our energy.

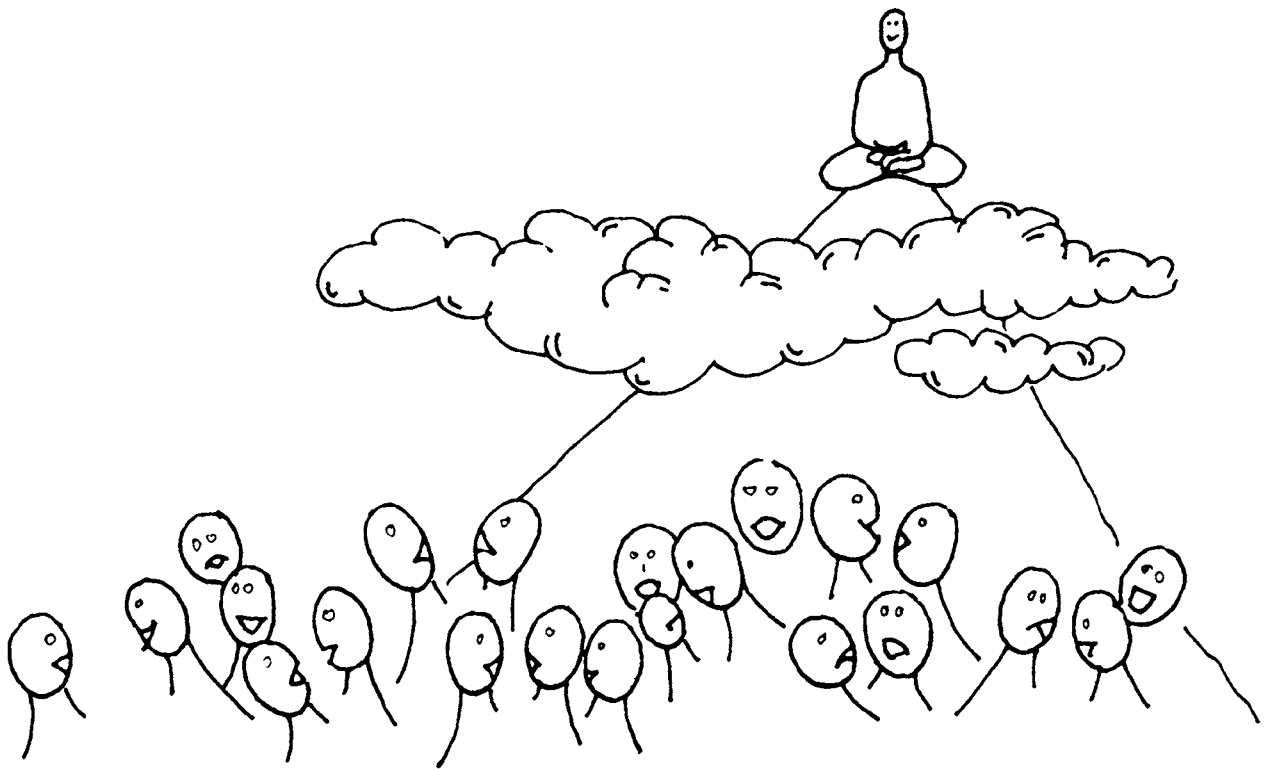
It is of no wonder  
we don't  
often get a good look  
at what's happening  
in our minds.



A lot of talking  
creates a spiralling downward.  
We become restless ;  
we start talking  
then  
it becomes even more  
difficult to concentrate  
and the mind becomes  
yet more restless .







**ALWAYS**  
renew the effort to maintain  
**SILENCE.**

silence is an energy giver.  
it creates a clarity in which  
all the aspects of the mind  
are clearly seen.

---

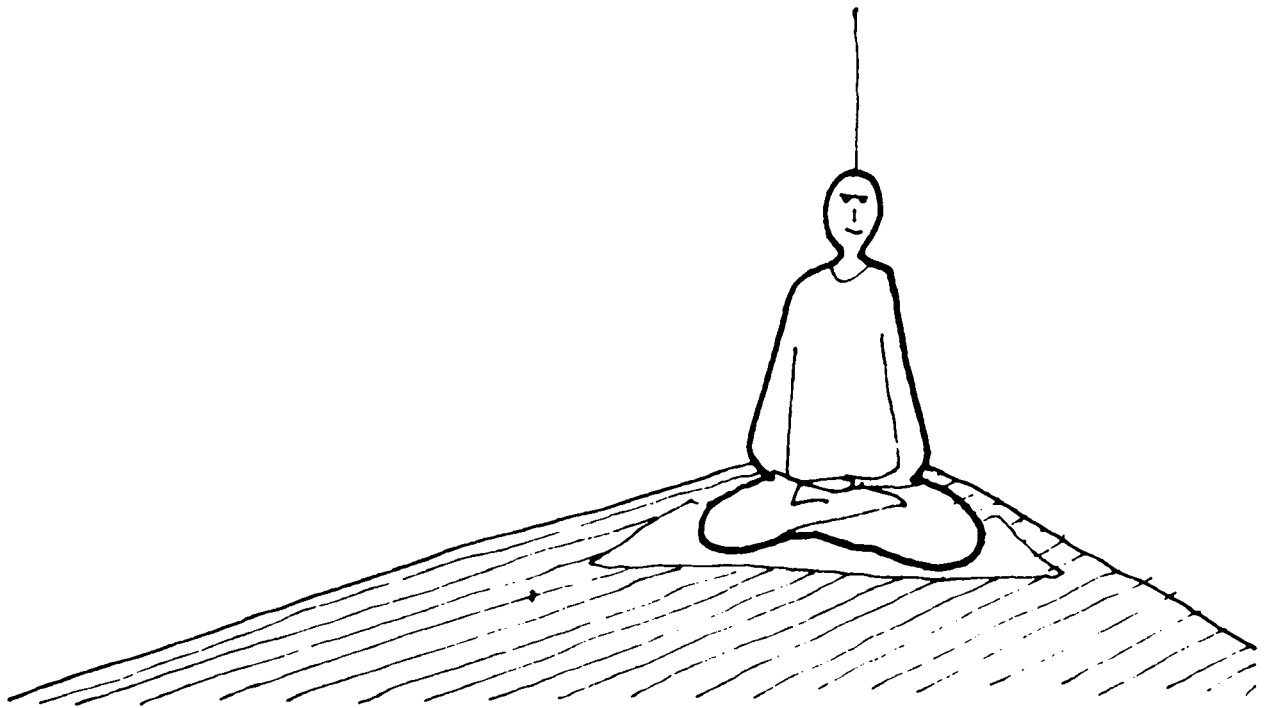


BY

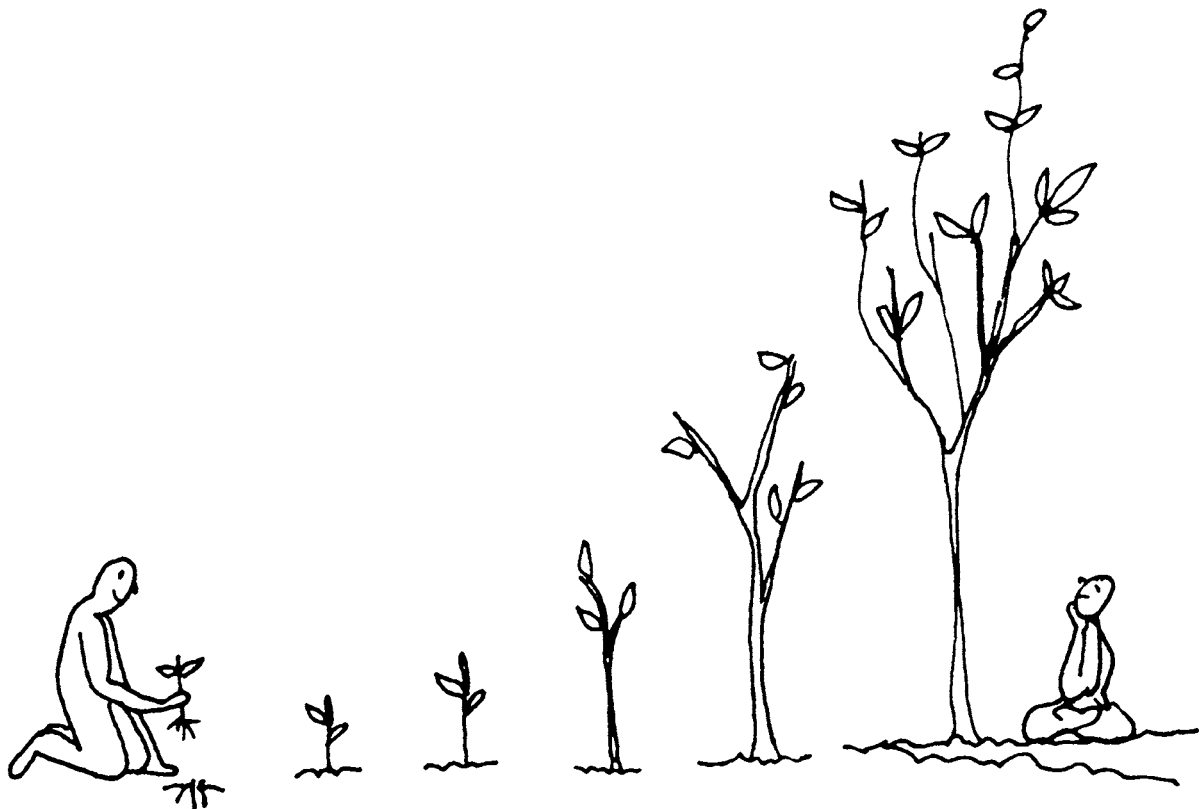
KEEPING  
SILENCE

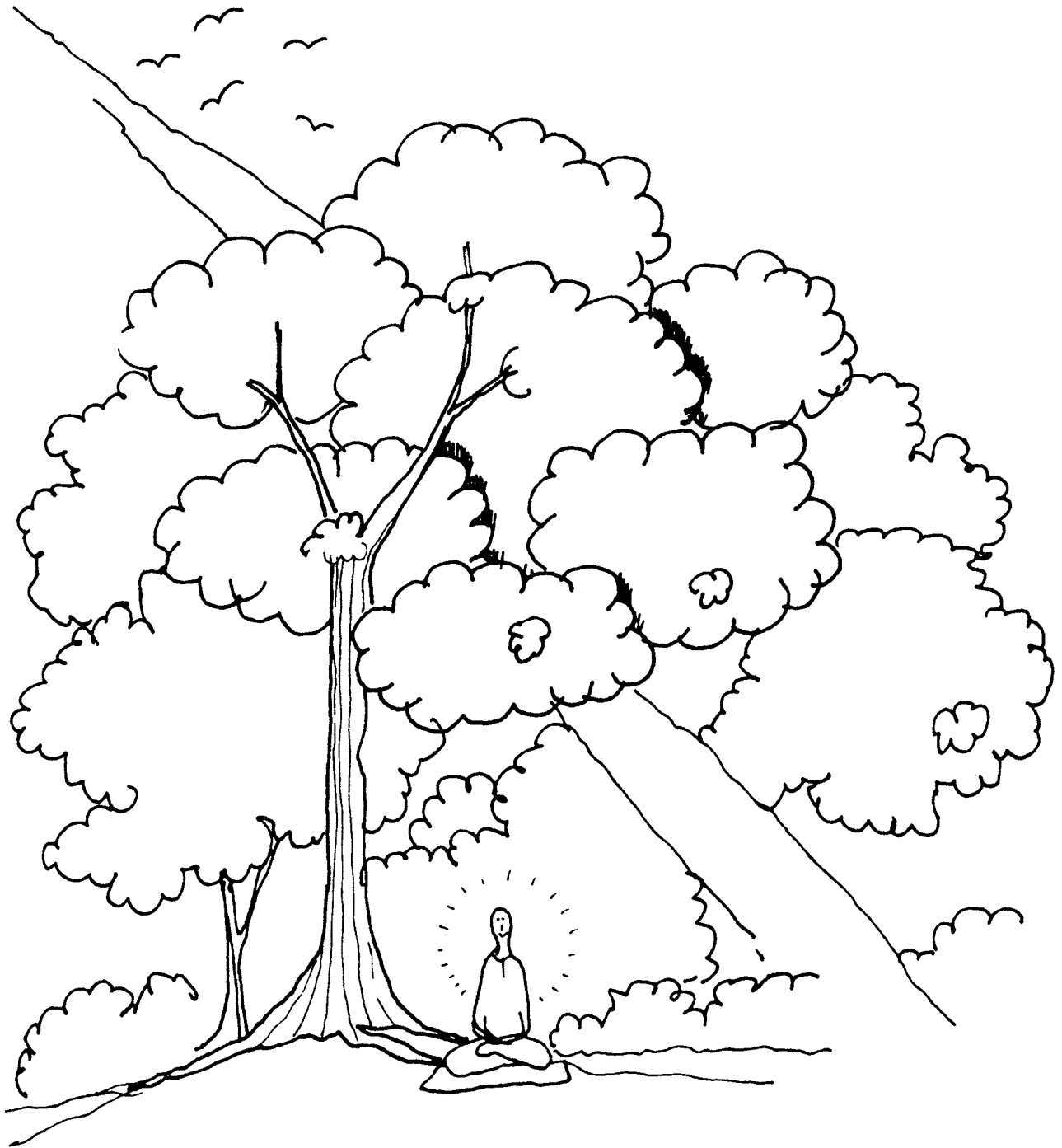
THE WHOLE  
RANGE  
OF  
MENTAL &  
PHYSICAL  
ACTIVITY  
WILL BECOME  
EXTREMELY  
CLEAR

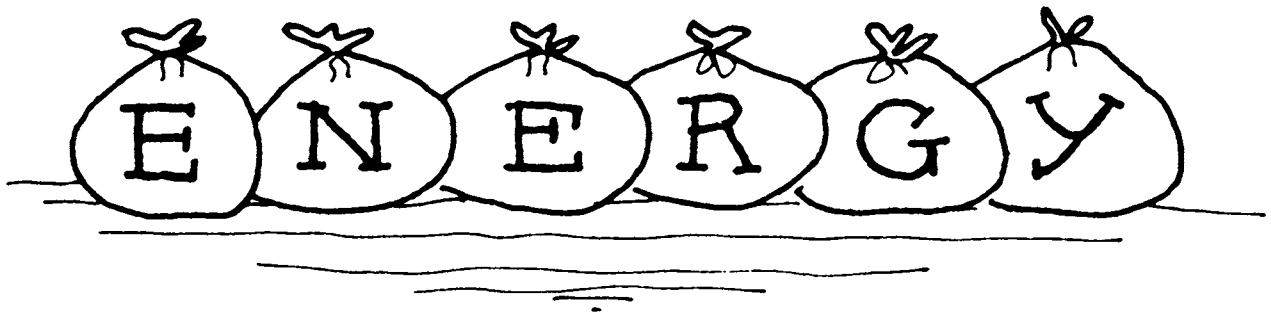
SILENCE  
ENABLES  
US  
TO BE ATTENTIVE  
TO  
WHAT IS GOING ON,  
TO  
ALL THE UPS & DOWNS.



It is  
in silence and work  
that  
**TRANSFORMATION**  
is  
brought to completion.

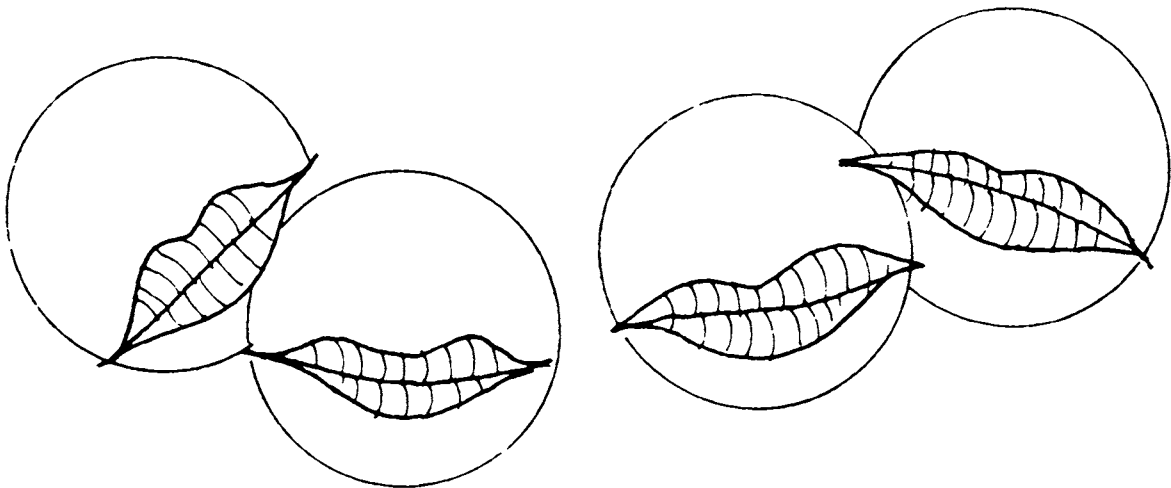






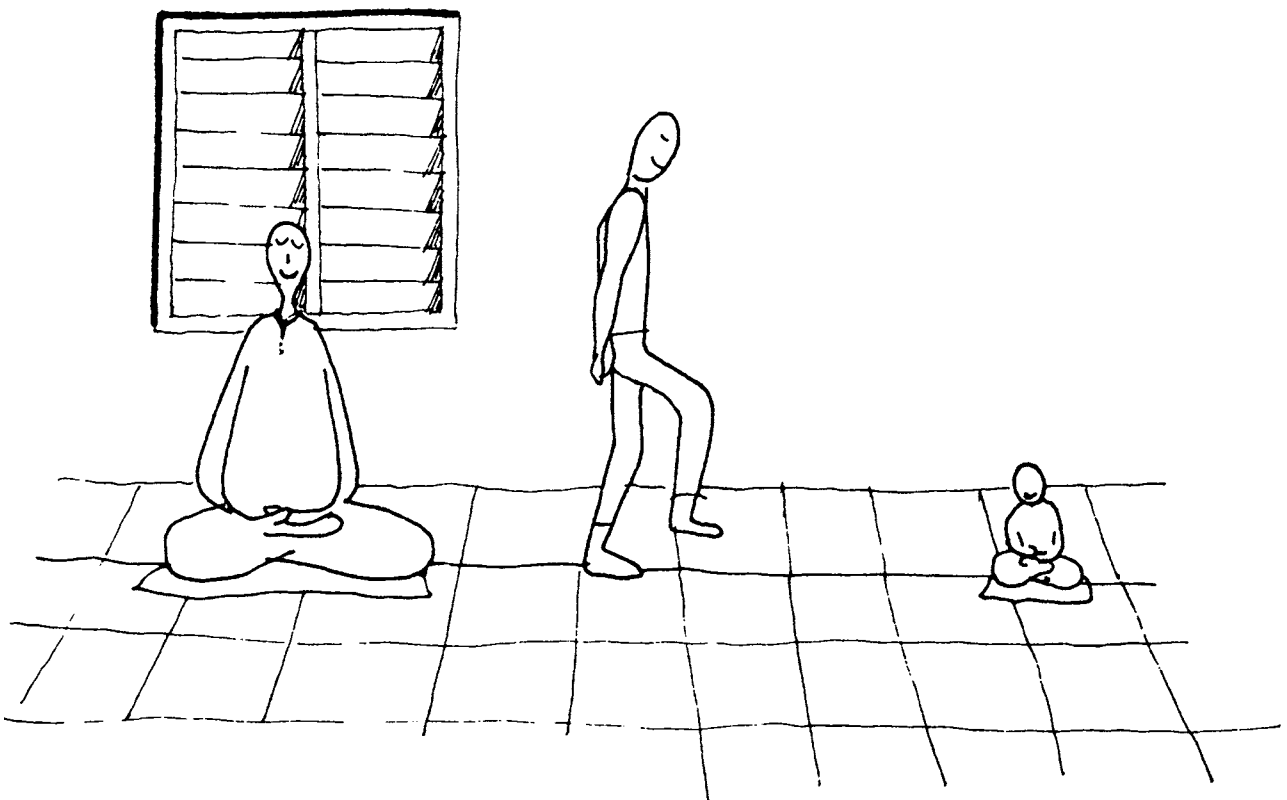
that is  
conserved by not talking  
can be used  
for the development of

AWARENESS  
&  
MINDFULNESS

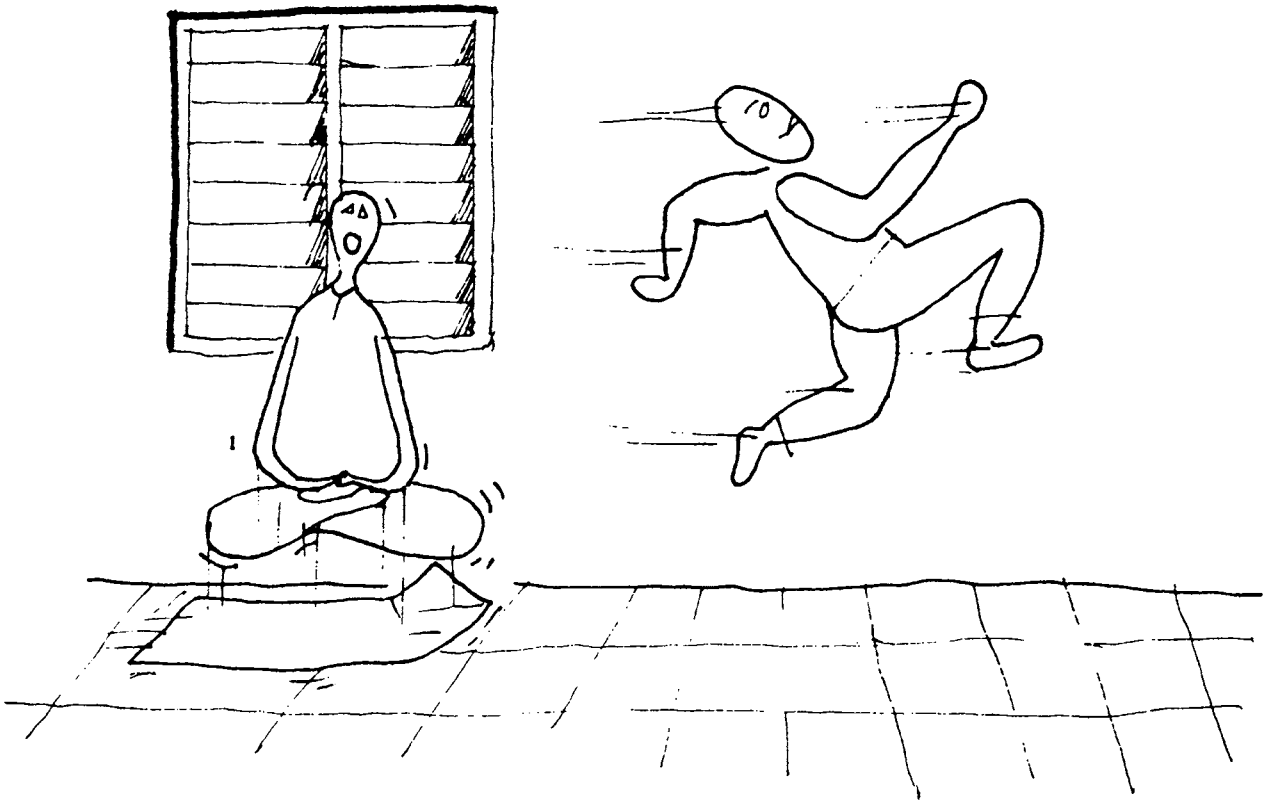


KEEPING  
SILENCE AND  
SLOWING DOWN  
HELPS NOT ONLY  
OURSELVES  
BUT  
EVERYONE  
AROUND  
US . . . . .

in seeing  
someone else  
being  
mindful,  
we ourselves  
become  
more awake.



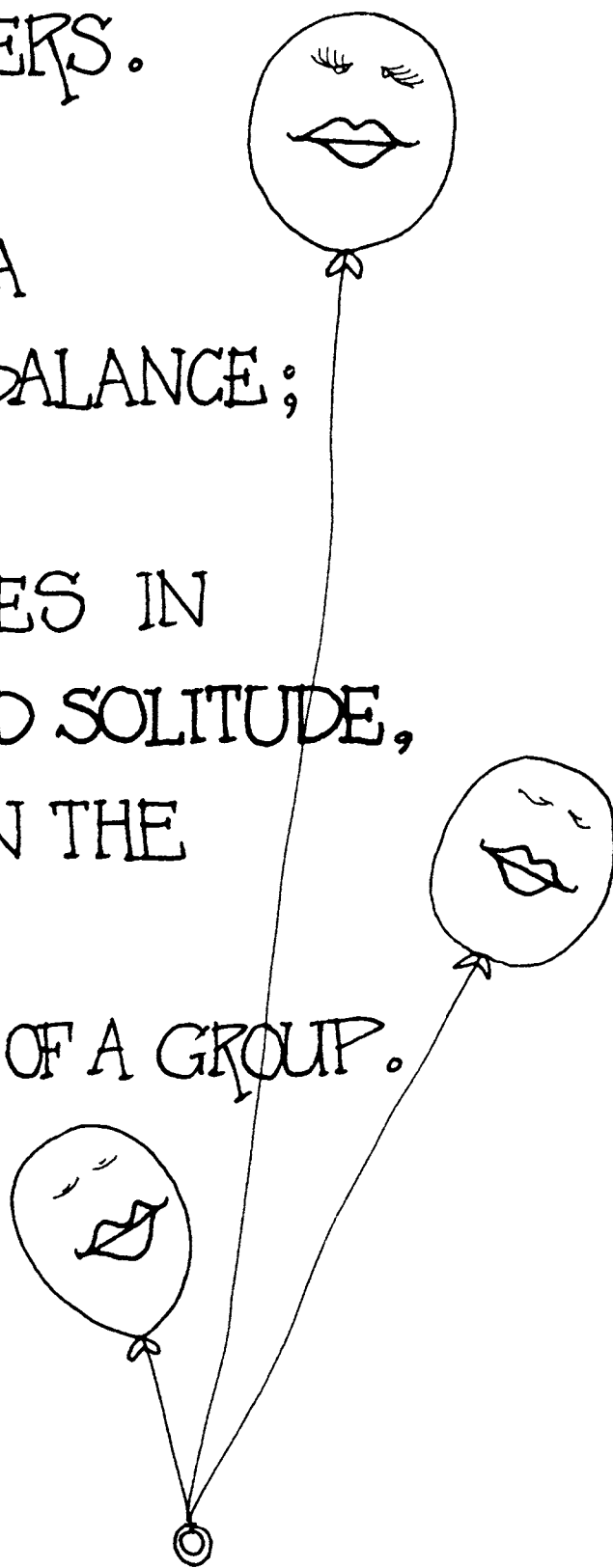




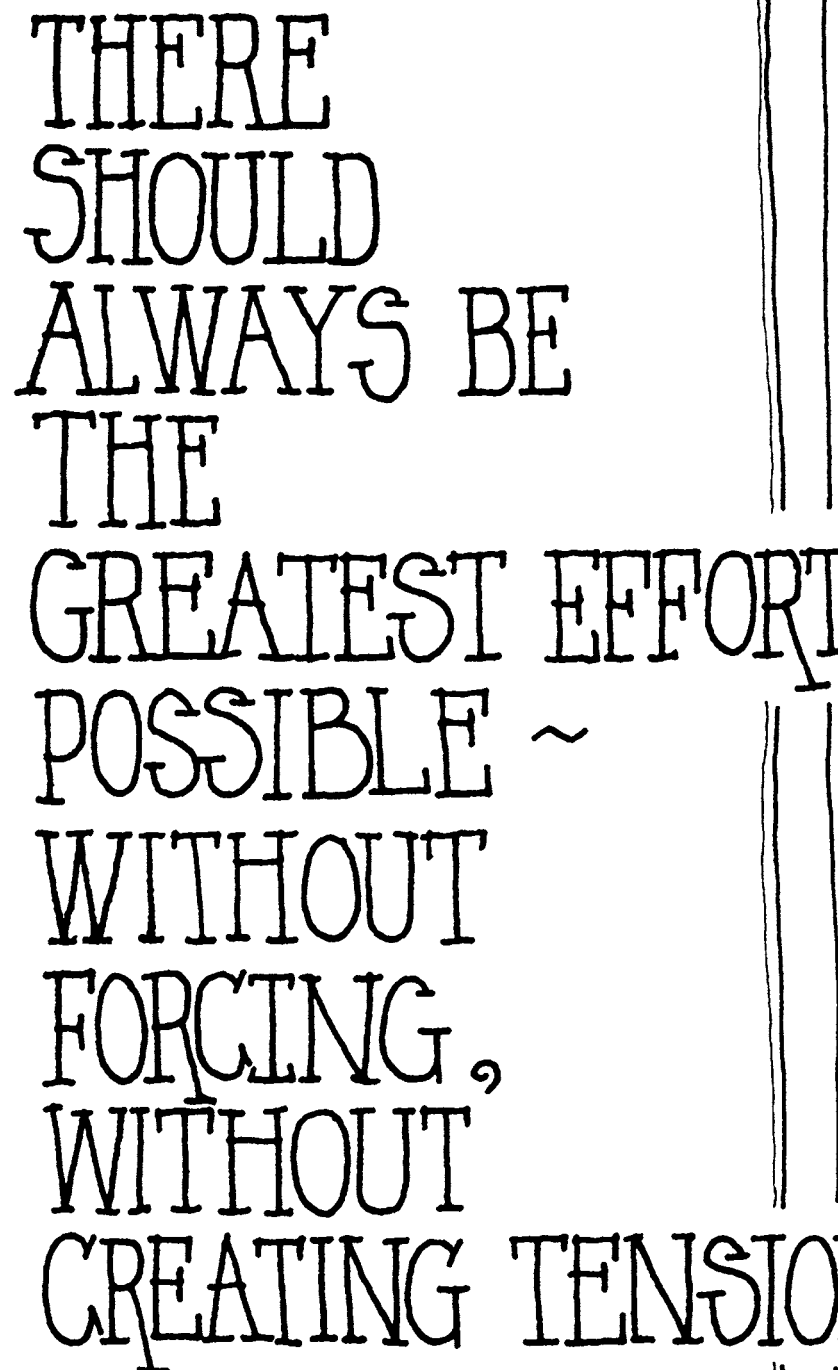
when we see  
someone else  
speeding  
along,  
it awakens  
that in us .

BE AWARE  
OF THE VALUE AND HELP  
YOU ARE TO OTHERS.

A RETREAT IS A  
BEAUTIFUL BALANCE;  
WORKING  
ON OURSELVES IN  
SILENCE AND SOLITUDE,  
YET BEING IN THE  
SUPPORTIVE  
ATMOSPHERE OF A GROUP.



Making effort,  
rousing energy  
and  
creating solitude  
around ourselves  
will  
intensify the  
PRACTICE.



THERE  
SHOULD  
ALWAYS BE  
THE  
GREATEST EFFORT  
POSSIBLE ~  
WITHOUT  
FORCING,  
WITHOUT  
CREATING TENSION.

JOSEPH GOLDSTEIN

# ENERGY

has to be aroused by  
each one of us  
to walk upon  
the path of purification.

# ENERGY

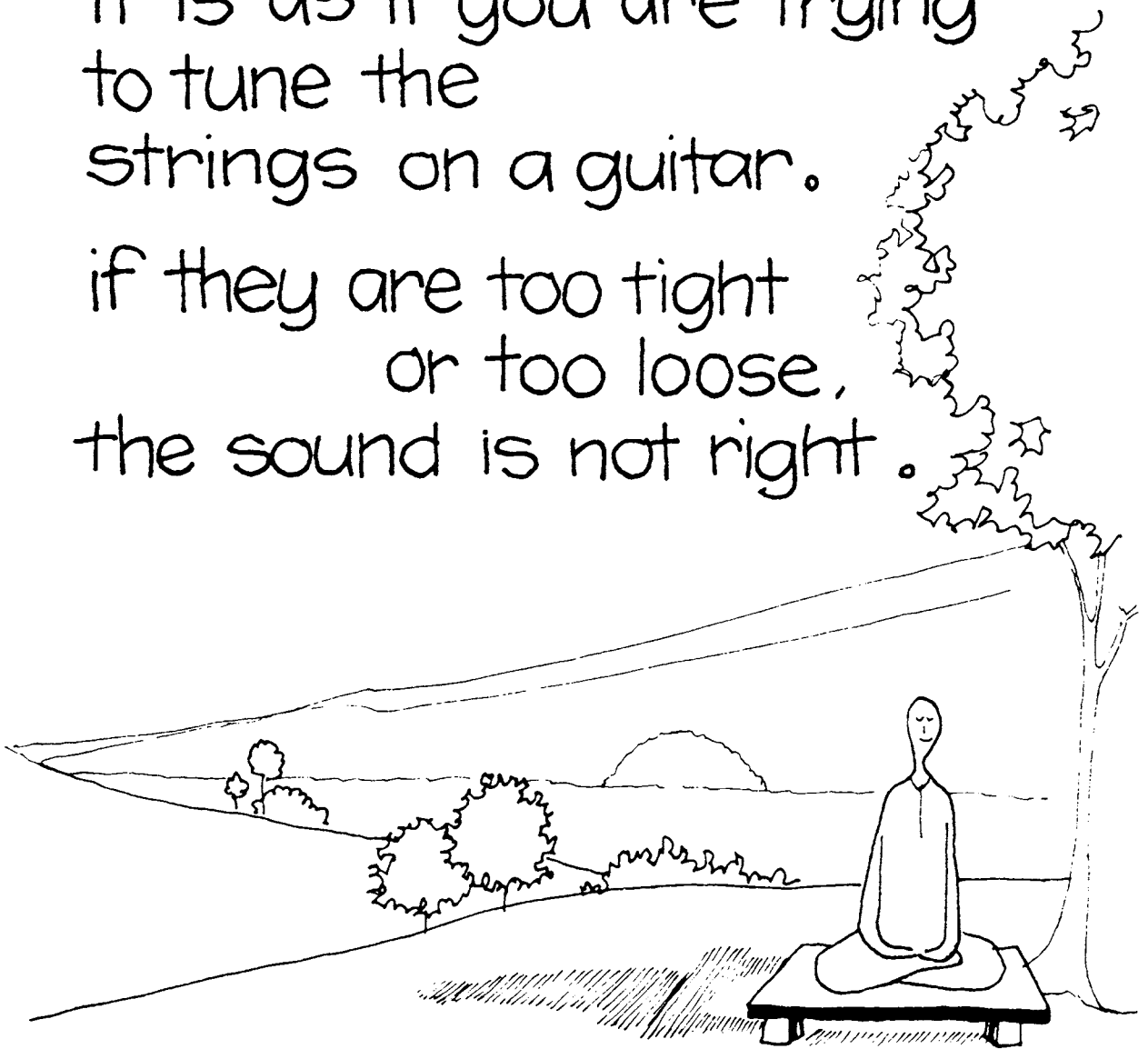
is a power factor ;  
when it is cultivated  
and developed  
it overcomes  
sloth,  
torpor &  
laziness of mind.

# ENERGY

has to be balanced  
with tranquility.

it is as if you are trying  
to tune the  
strings on a guitar.

if they are too tight  
or too loose,  
the sound is not right.

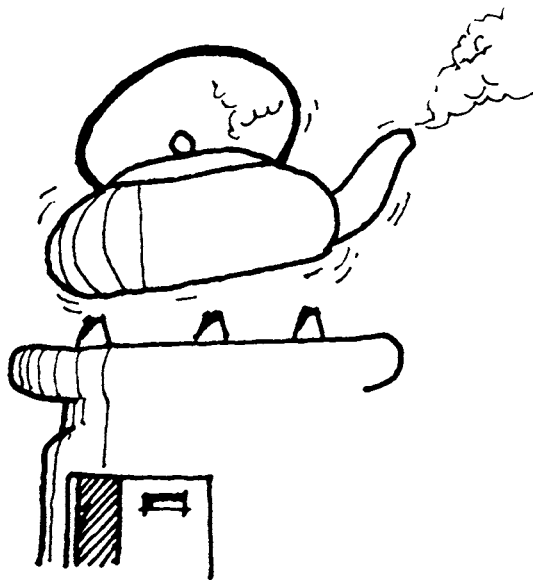
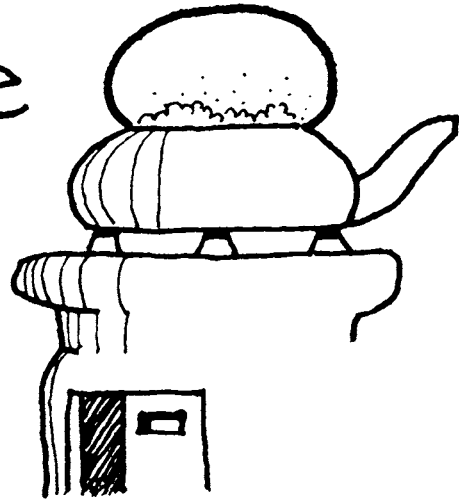


Even so  
in our practice too,  
we have to be  
persistent & persevering  
but with a  
relaxed and balanced  
mind,  
making the effort

WITHOUT FORCING.

BEING  
VERY TENSE AND ANXIOUS  
IS A  
GREAT HINDRANCE.

If we put a kettle on the stove and every few minutes take the lid off, it will take a longer time for the water to boil.

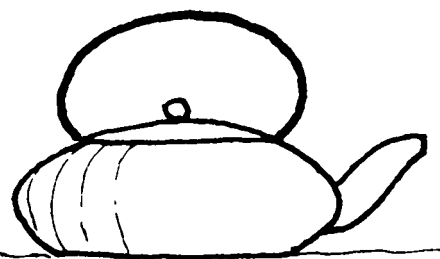


The water will heat up quickly if we just leave it as it is.

EVEN SO.....

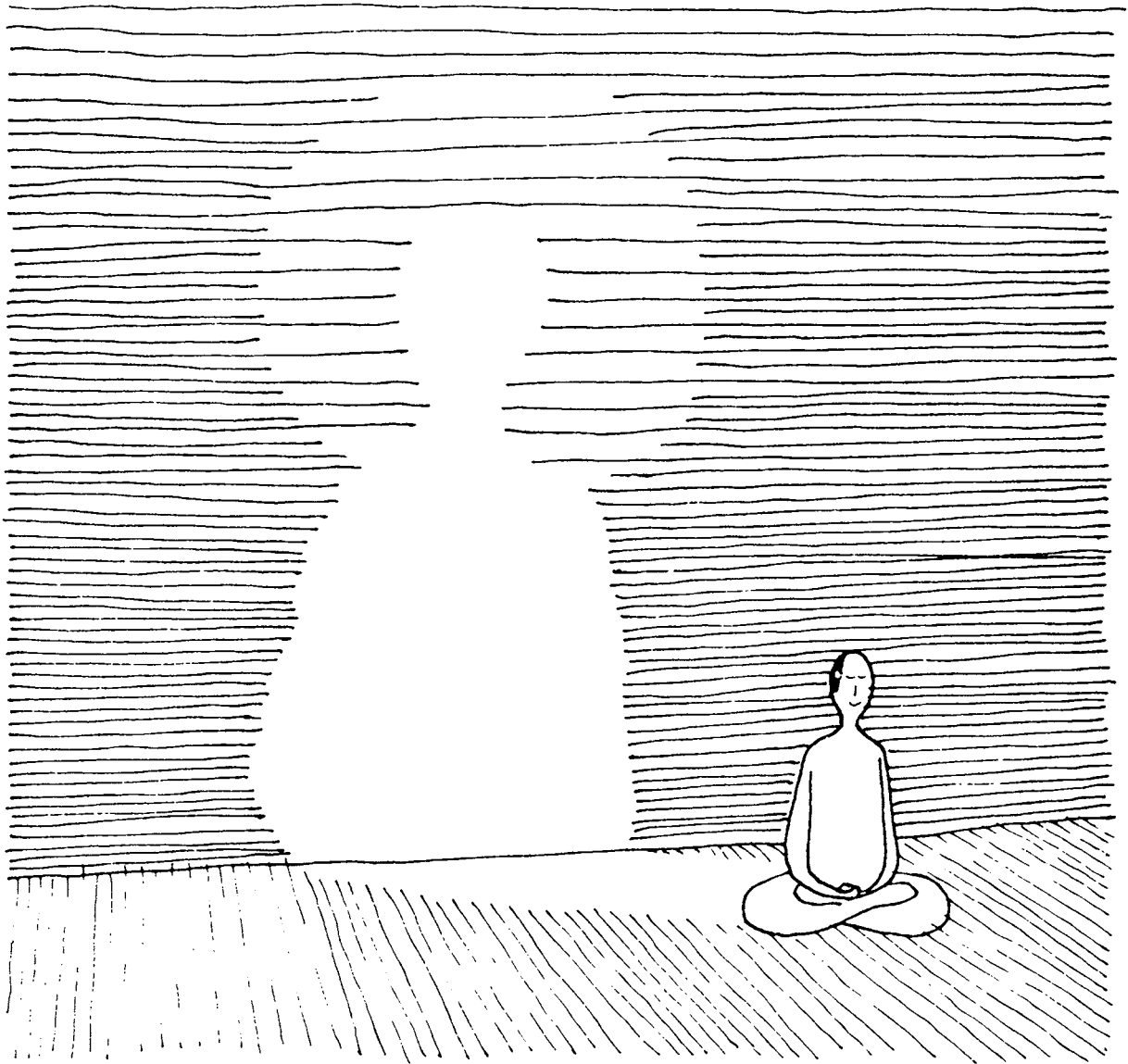


.... By  
being continuous  
in our practice,  
each moment  
builds on the one  
before,  
and in a short time  
the mind  
will develop  
an acute  
strength and  
penetrating power.



be gentle with yourself.  
be persevering.

though it may not be apparent  
to you,  
there is a great  
transformation taking place.

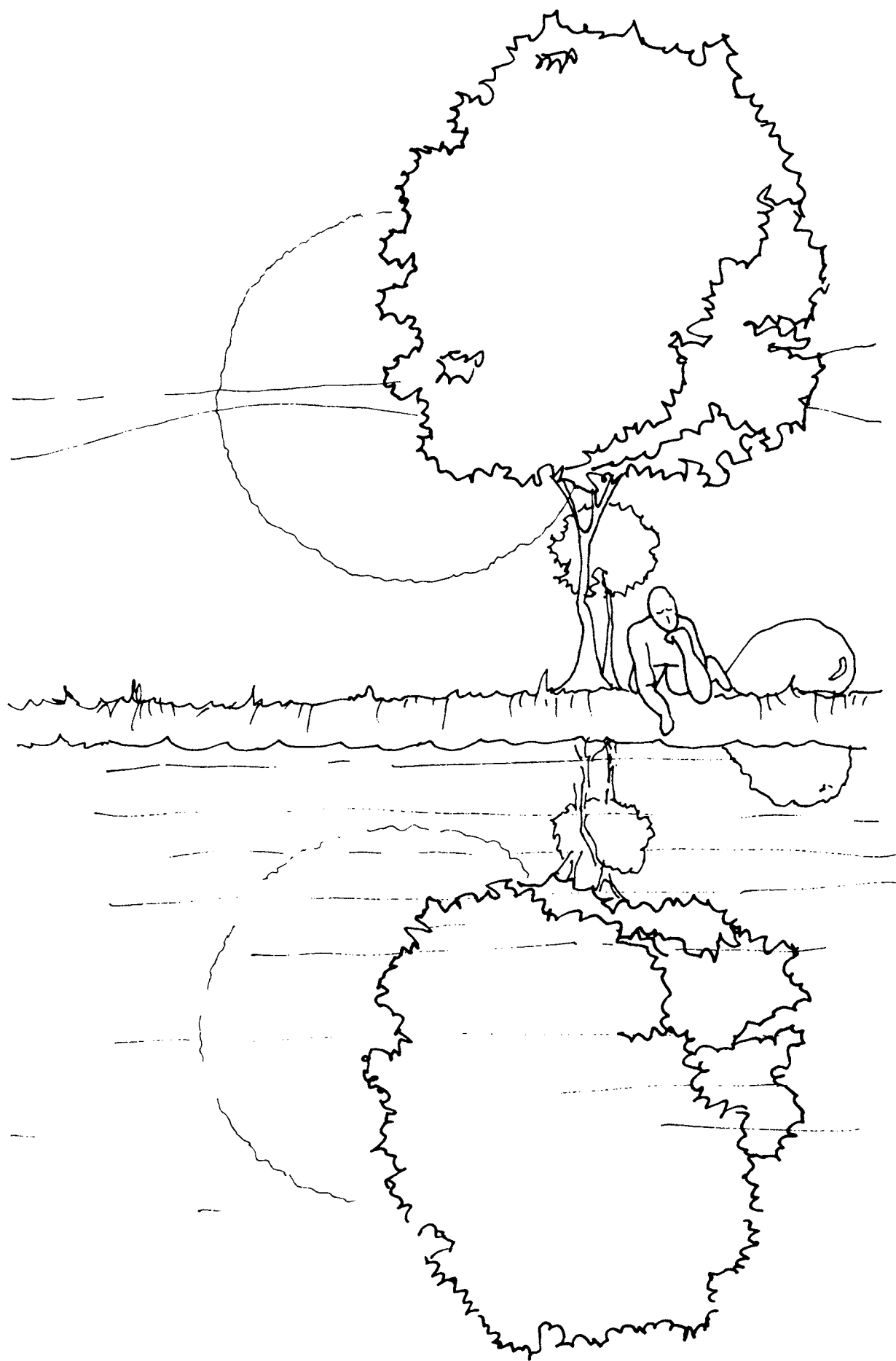




The mind can become very malleable.

If you work a piece of clay in making pottery, it becomes soft and easily shaped.

When the awareness and concentration are developed, the mind also has that kind of workability and flexibility.



## QUESTION :

what should i do when i am getting uptight from trying too hard ?

## ANSWER :

when you feel too much tension or forcing in the practice, go outside and look at the trees, look at the sky. it's so beautiful, so expansive.

go outside and walk around a bit in a more relaxed way, but still with awareness of what you are doing. in short time, the place itself will cool the mind.

The Buddha often recommended being in nature because of it's tranquility to the mind.



# OFTEN

in forgetfulness of our destiny, we become over-involved in collecting things, in attachments and possessions, in wanting to become someone special.

we get involved in many of the activities of LITTLE MIND, taking our ambitions, our desires, ourselves, very seriously.

we lose the perspective of BIG MIND,  
we lose the

PERSPECTIVE OF DEATH.



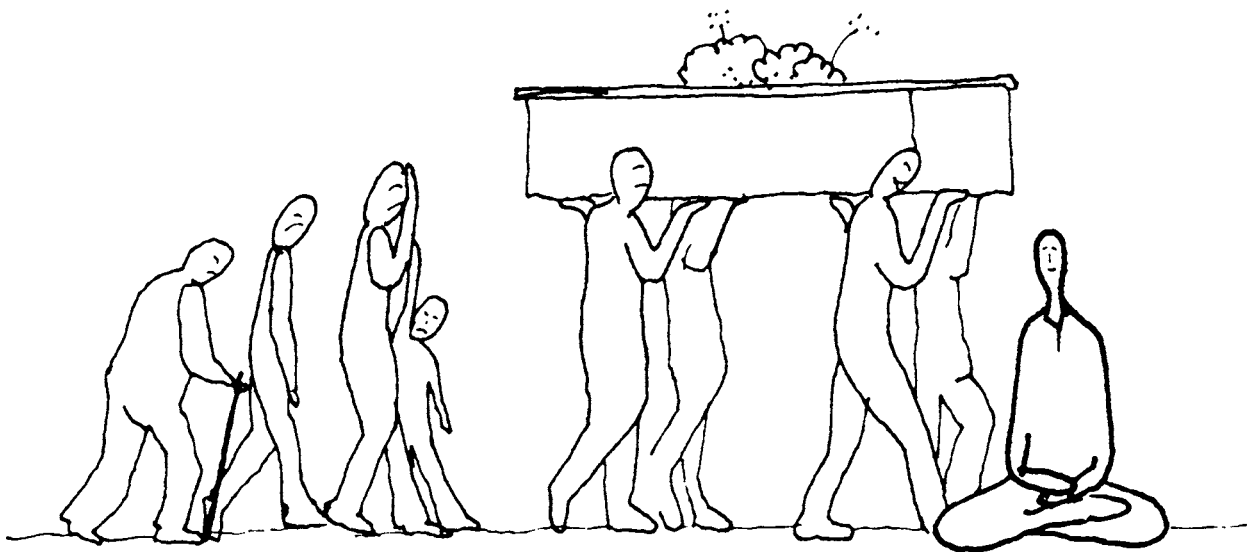
WE

ARE GOING TO DIE ALONE .  
IT'S NECESSARY TO COME TO  
TERMS WITH OUR BASIC  
ALONENESS,  
TO BECOME COMFORTABLE  
WITH IT .

THE MIND CAN BECOME  
STRONG AND PEACEFUL  
IN THAT UNDERSTANDING  
MAKING POSSIBLE A  
BEAUTIFUL  
COMMUNION WITH OTHERS .



if we take  
DEATH AS OUR ADVISOR  
we live each  
moment with the  
power and fullness  
we would give to  
our last  
endeavour  
on  
earth.



When  
we keep DEATH at  
our fingertips we become  
less involved, less compulsive  
about the satisfaction or  
gratification of various  
desires in the moment.

When  
not so clouded by desires  
and fantasies, we're less  
inclined to hold onto things  
and more open to

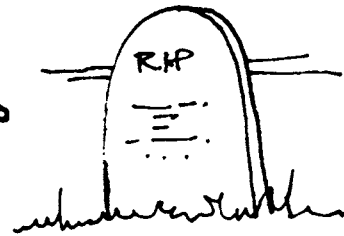
LOVE

&

GENEROSITY.

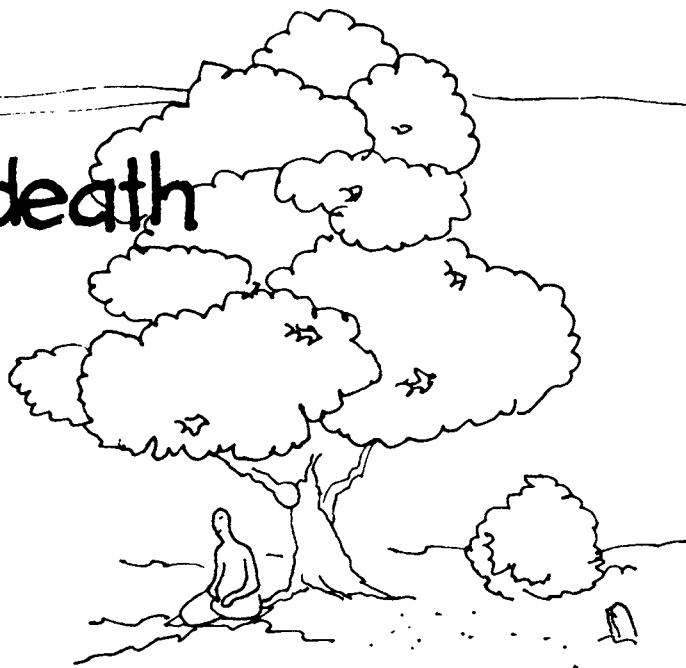
NO MAN,  
THOUGH HE  
SEES OTHERS  
DYING ALL  
AROUND HIM,  
BELIEVES  
HE HIMSELF  
WILL

DIE .



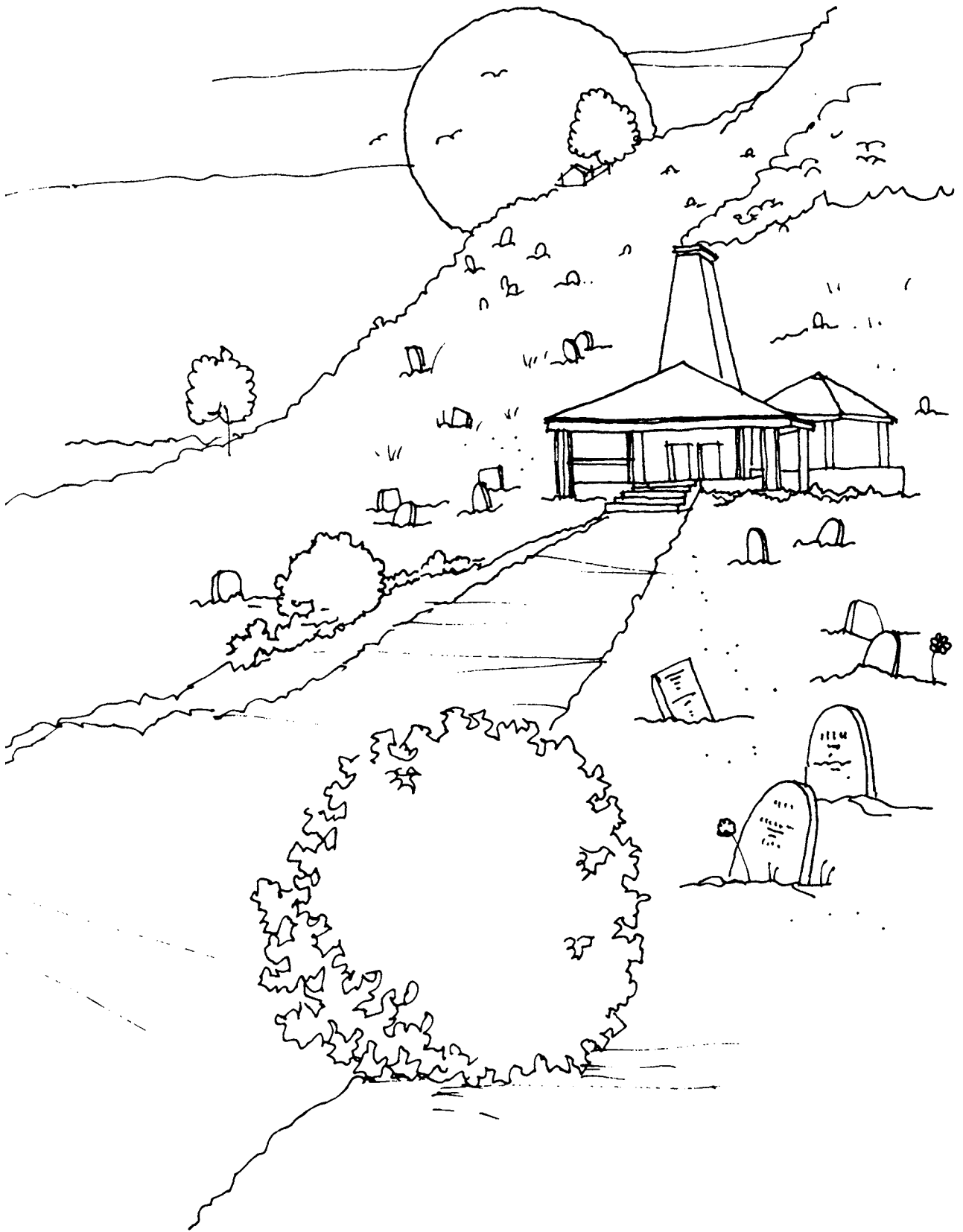
bhagavad-gita

The  
awareness of death  
provides the  
space of clarity  
in which we can  
understand  
the process  
of who it is  
that we are,  
and who it is  
that dies.



- JOSEPH GOLDSTEIN

"FROM THE WOMB TO THE TOMB,  
FROM THE TOMB TO THE WOMB"



# 66 IDEAL 99

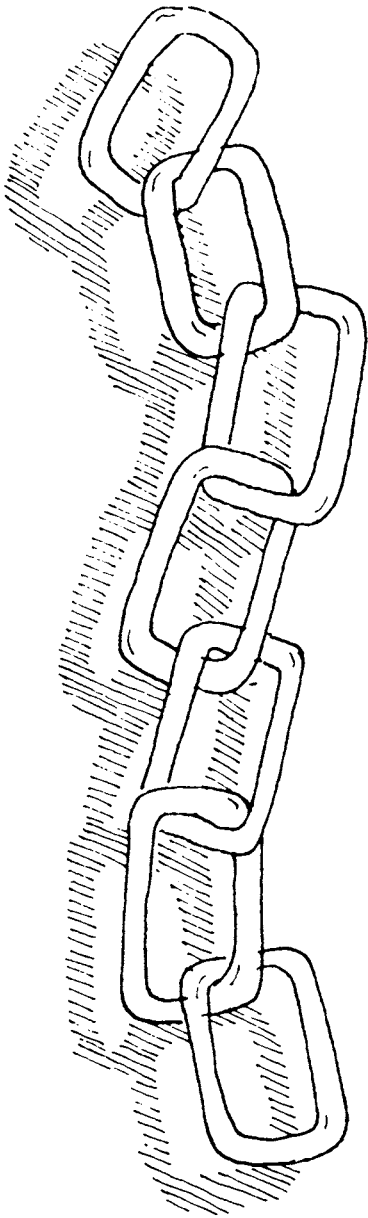
The biggest obstacles to settling back are attachments to self-images and concepts of who we are and how we want to be.

They complicate unnecessarily the very simple experience of what it is that's happening.

Often people on the spiritual path get trapped by an image.

An image of what they think it means to be a yogi or a meditator or a spiritual person, creating for themselves that struggle of trying to live up to a certain preconceived way of action or behaviour.

Attachment to view  
is a  
**GREAT BONDAGE.**



It keeps us  
from seeing how  
things are ;  
it filters reality  
through  
the coloured  
glasses of our  
own  
particular conditioning.

Views about oneself,  
about practice,  
about the teachings  
of the Buddha.

## A FAMOUS PARABLE

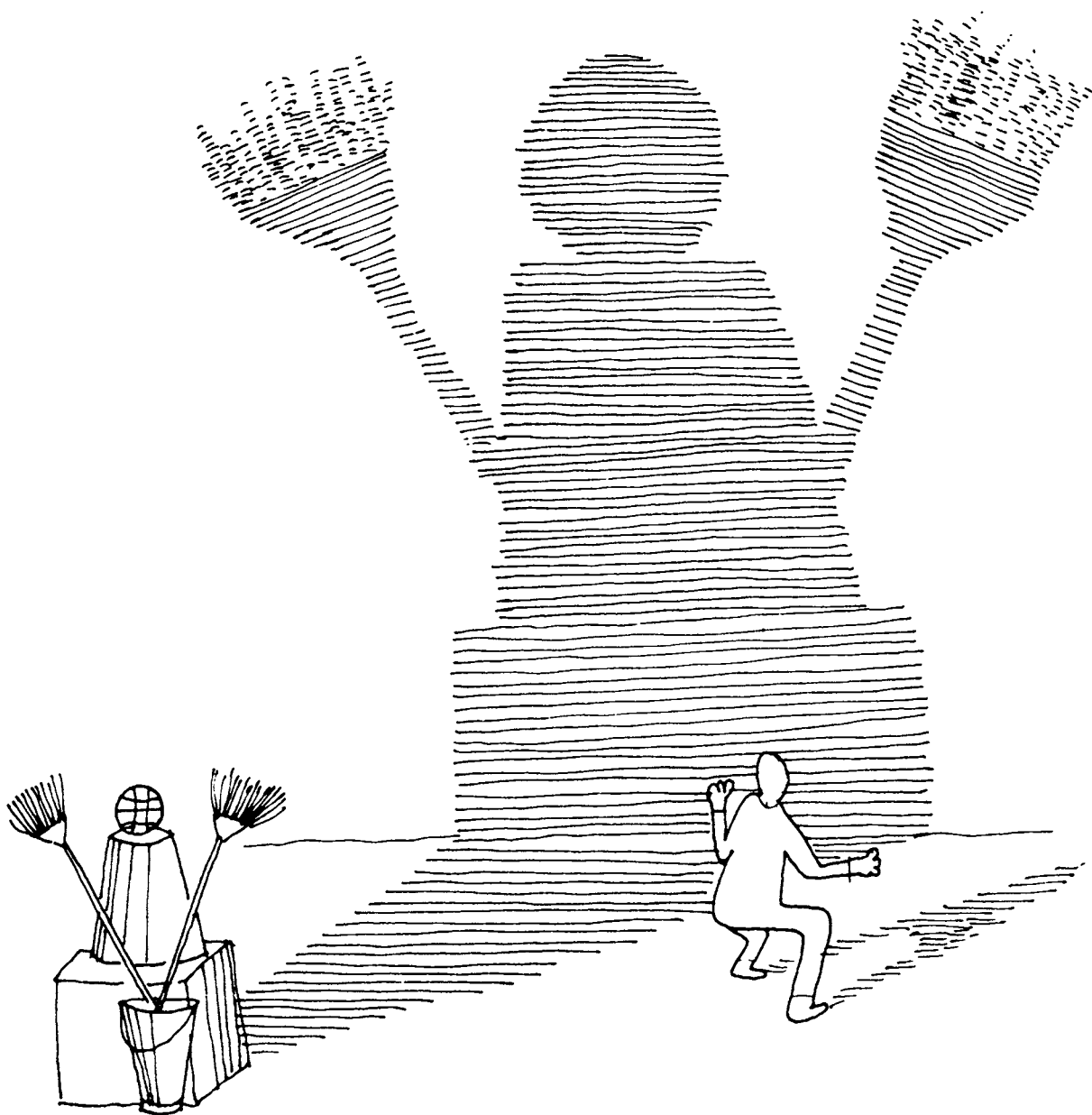
In the cave is a row of people, chained in such a way that they can only face the back wall.

Behind the row of people is a fire and a procession of figures walking by engaged in all the activities of life.

The procession of figures casts shadows on the back wall of the cave. The people who are chained can see only the changing view of shadows, and because that is all they have ever seen, they take these shadows to be ultimate reality.

Sometimes a person who is bound in this way, through great effort, manages to loosen the chains and turn around. He or she sees the fire and the procession and begins to understand that the shadows are not the reality, but a mere reflection on the wall. Perhaps with further effort that person is able to cut the chains completely and emerge into the sunlight, into freedom.

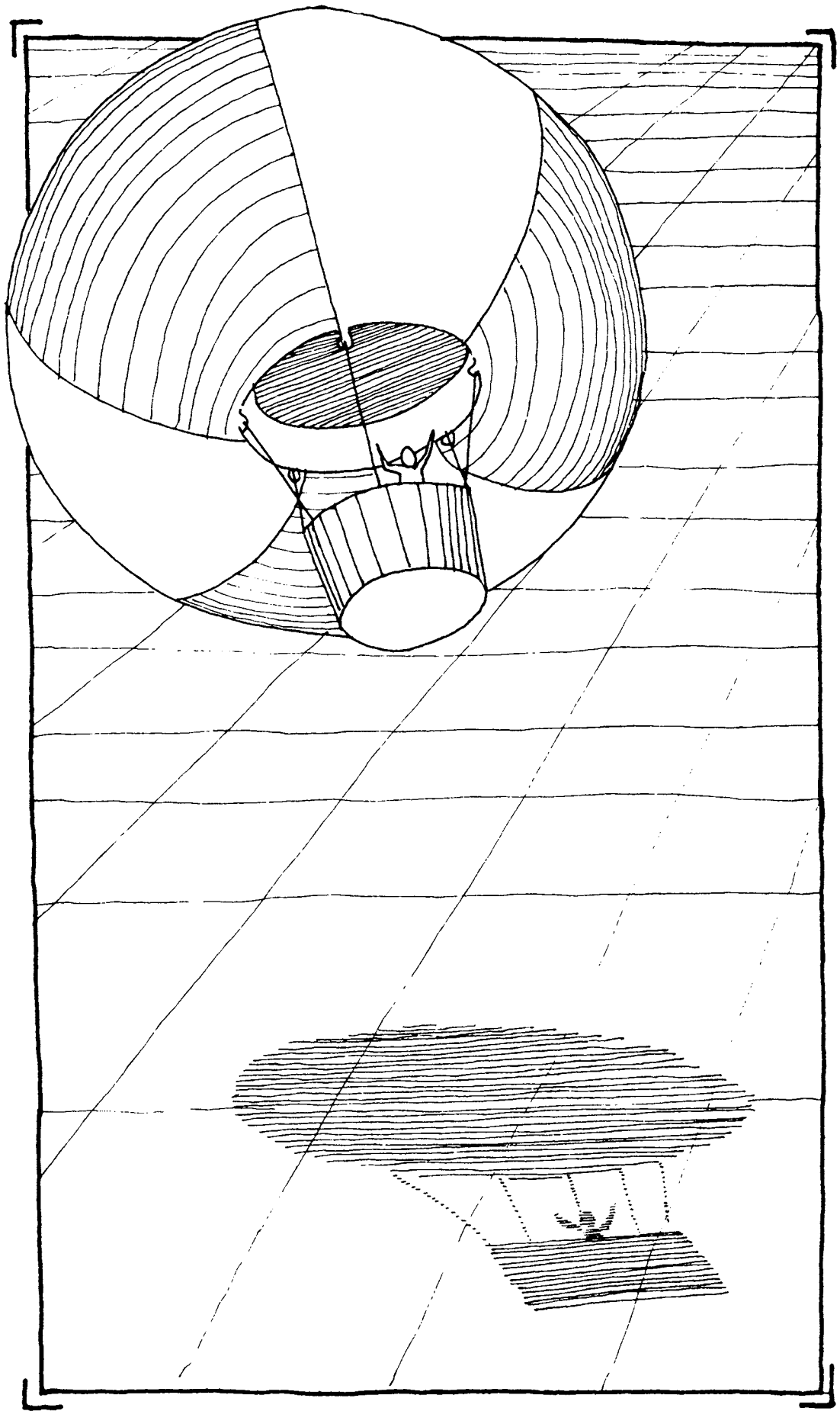




Our predicament is similar to those people chained in the cave. The shadows are the world of concepts in which we live.

Chained through our attachments, we perceive the world through our ideas, our thoughts, our mental constructs, taking these concepts to be the reality itself.

Through  
the practice of  
mindfulness  
of not clinging,  
not condemning,  
not identifying  
with anything,  
the mind  
becomes  
lighter and freer.





IF A MAN IS CROSSING A RIVER  
AND AN EMPTY BOAT  
COLLIDES WITH HIS OWN SKIFF,  
EVEN THOUGH HE BE  
A BAD~TEMPERED MAN  
HE WILL NOT BECOME VERY ANGRY.  
BUT IF HE SEES A MAN IN A BOAT,  
HE WILL SHOUT AT HIM  
TO STEER CLEAR  
IF THE SHOUT IS NOT HEARD,  
HE WILL SHOUT AGAIN,  
AND YET AGAIN, AND BEGIN CURSING  
AND ALL BECAUSE  
THERE IS SOMEBODY IN THE BOAT.  
YET IF THE BOAT WERE EMPTY,  
HE WOULD NOT BE SHOUTING,  
AND NOT BE ANGRY.

IF YOU CAN EMPTY YOUR OWN BOAT  
CROSSING THE RIVER OF THE WORLD,  
NO ONE WILL OPPOSE YOU,  
NO ONE WILL SEEK TO HARM YOU.

~ chuang tzu

# LEARNING-TO-LET-GO

Sharing what we have is a beautiful way of relating to others.

Our friendships are much enhanced by the quality of generosity.

Even more significantly, the cultivation of non-greed becomes a strong force for liberation.

What keeps us bound is desire and grasping in our own minds.

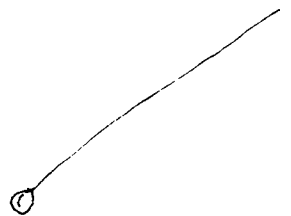
As we practise giving we learn to let go.

LET GO

of our pre-conceived  
ideas of how things are,  
of how we would  
like things to be.

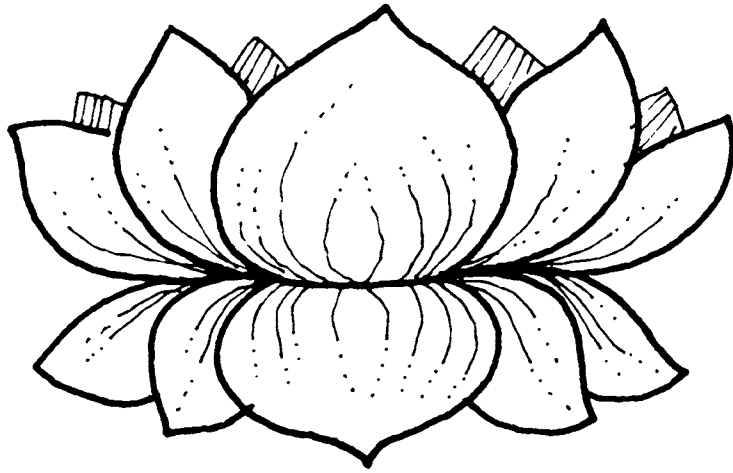
LETTING GO

of the  
attachment  
to our cherished  
opinions.



LET GO  
of  
views,  
opinions and  
ideas,  
of all things

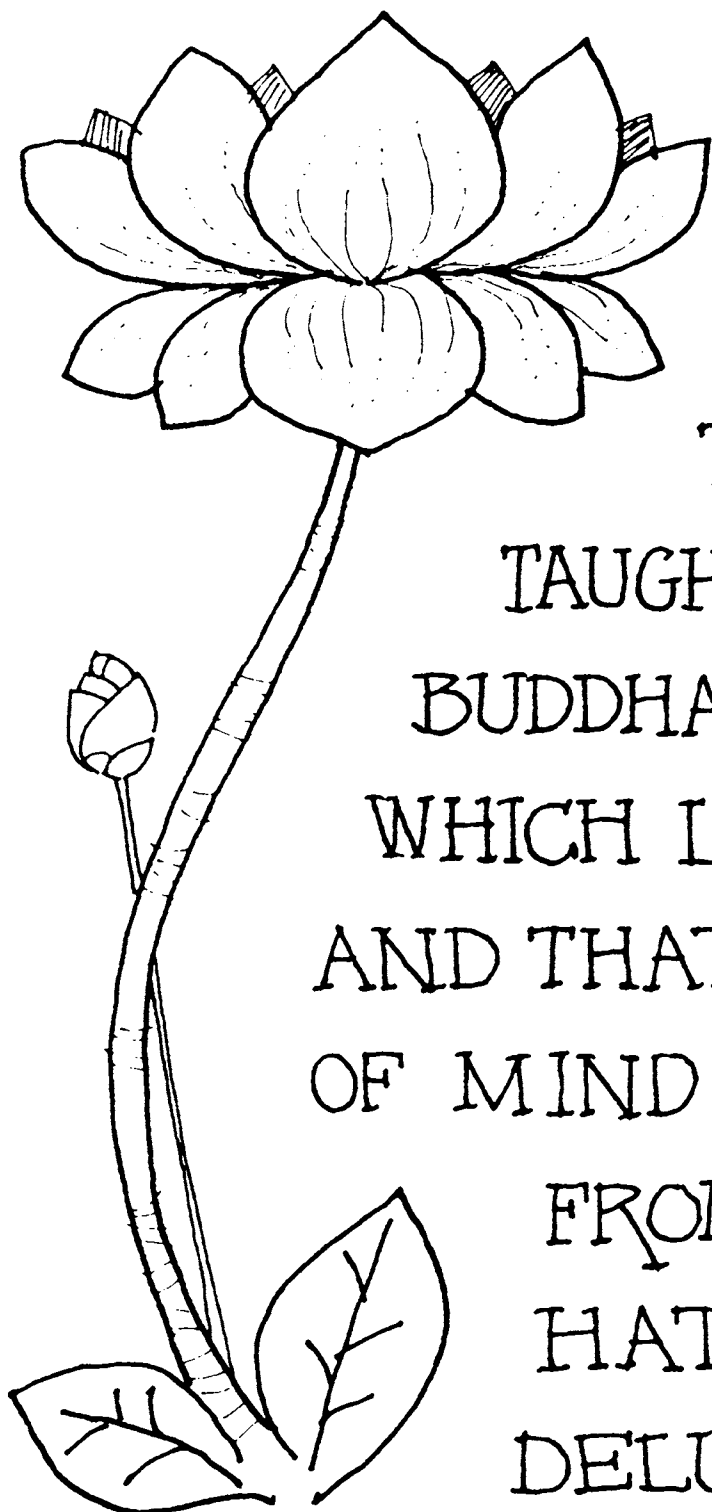
and the Dhamma  
will be  
revealed.



PURITY  
DOES NOT EXIST  
WITHIN  
A TRADITION  
OR  
WITHIN A METHOD  
OR  
WITHIN  
A RELIGION

o





THERE IS  
ONLY ONE  
BASIC PURITY  
THAT WAS  
TAUGHT BY THE  
BUDDHA , THE PURITY  
WHICH LIBERATES,  
AND THAT IS PURITY  
OF MIND, FREEDOM  
FROM GREED,  
HATRED &  
DELUSION .

QUESTION :

How do we purify ourselves?

ANSWER :

The whole beauty of the practice is that the awareness itself is what purifies.

It is not establishing a certain program for oneself, "I'm going to be pure," which is somewhat a contradiction.

The awareness of what's happening in the moment is what purifies so that there's nothing to get or be, nothing special to do or have; just a sitting back with awareness.

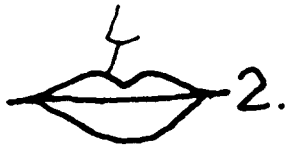
# INSIGHT

AS BEING A SUDDEN,  
WORDLESS UNDERSTANDING.  
THIS KIND OF INTUITION  
HAS A CERTAINTY ABOUT  
IT BECAUSE IT'S NOT  
THE PRODUCT OF SOME  
THOUGHT OR IMAGE  
BUT RATHER A SUDDEN  
CLEAR PERCEPTION  
OF HOW THINGS  
ARE.

Volition / intention  
is a common factor of mind  
present in every moment  
of consciousness.

It is the MENTAL URGE  
or signal which precedes any  
action. When it is predominant,  
as they are between radical  
changes of posture,  
between  
sitting and standing  
standing and walking,  
be mindful of them.

When we are mindful of volitions  
and intentions, we then have the  
freedom to choose whether or not  
we want to act on them. As long  
as we remain unaware of intentions,  
actions will follow automatically.



When there is no mindfulness words come out before we are even aware that

there was an intention to do so. It's all very mechanical.

But as the mindfulness gets sharper, we begin to be aware before talking.



The intention to speak arises and we're mindful of it.

Intentions are not always  
thoughts in the mind,  
not always words.

Sometimes they are experienced  
just as an urge,  
a signal that something is  
about to happen.

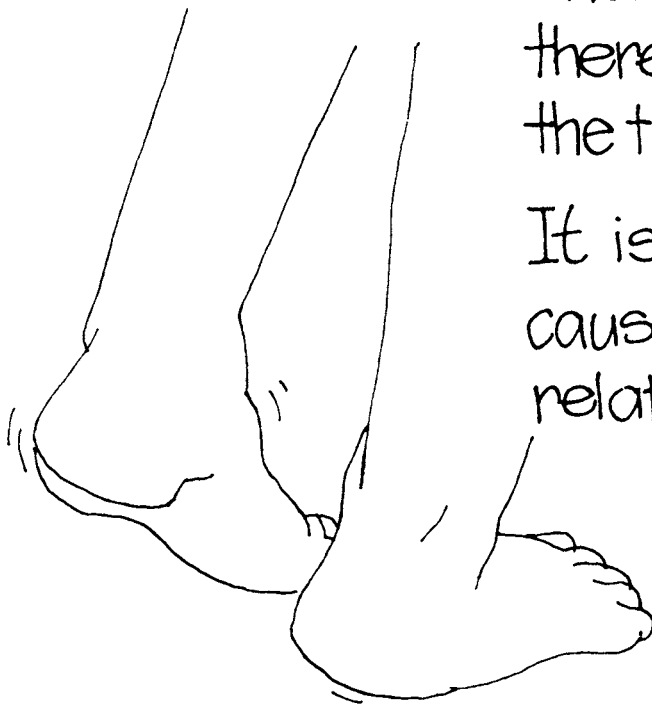
You need not be looking for words  
or a sentence in the mind.

JUST BE AWARE OF THAT IMPULSE  
TO DO SOMETHING.

And as you begin to notice how  
this cause and effect relationship  
is working in the mind and body,  
the concept of self dissolves  
into a simple and natural unfolding  
of the elements.

For example,  
In walking, there is an intention  
to stop before stopping.  
There is an intention to turn  
before turning.

The foot by itself does not  
make the turning movement.  
It turns because of a preceding  
volition.



There is no one  
there, no one "doing"  
the turning.

It is an impersonal  
cause and effect  
relationship.

But, if in starting to turn we are unmindful  
of how it is that the process is happening,  
it becomes easy to identify with the idea  
that there's some "one" who is doing it.

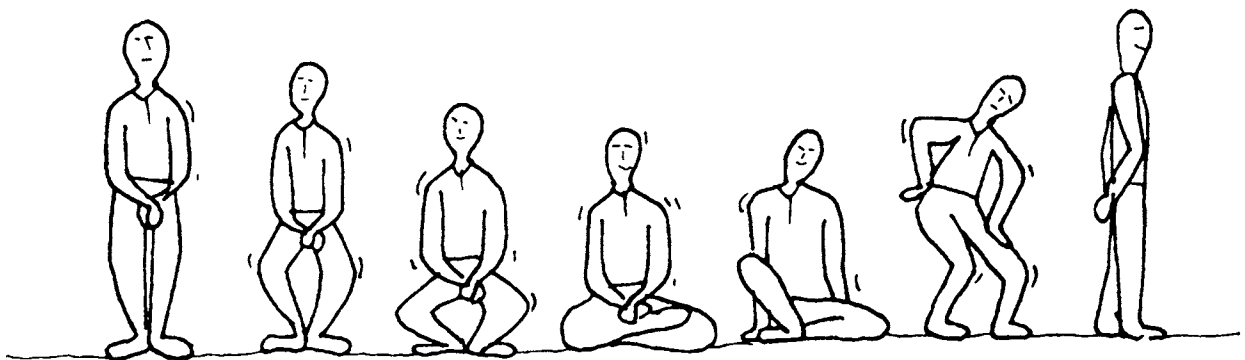
In sitting, intentions will be noticeable before each movement.

If you change position, there will be an intention to do so.

If you swallow, there will be a preceding intention.

If you open your eyes there will be an intention to open.

ALL OF THESE SHOULD  
BE NOTICED.





THERE IS  
acting  
without an actor,  
doing  
without a doer,  
suffering  
without anyone who suffers,  
  
enlightenment  
without anyone who gets  
enlightened.



# CLARITY

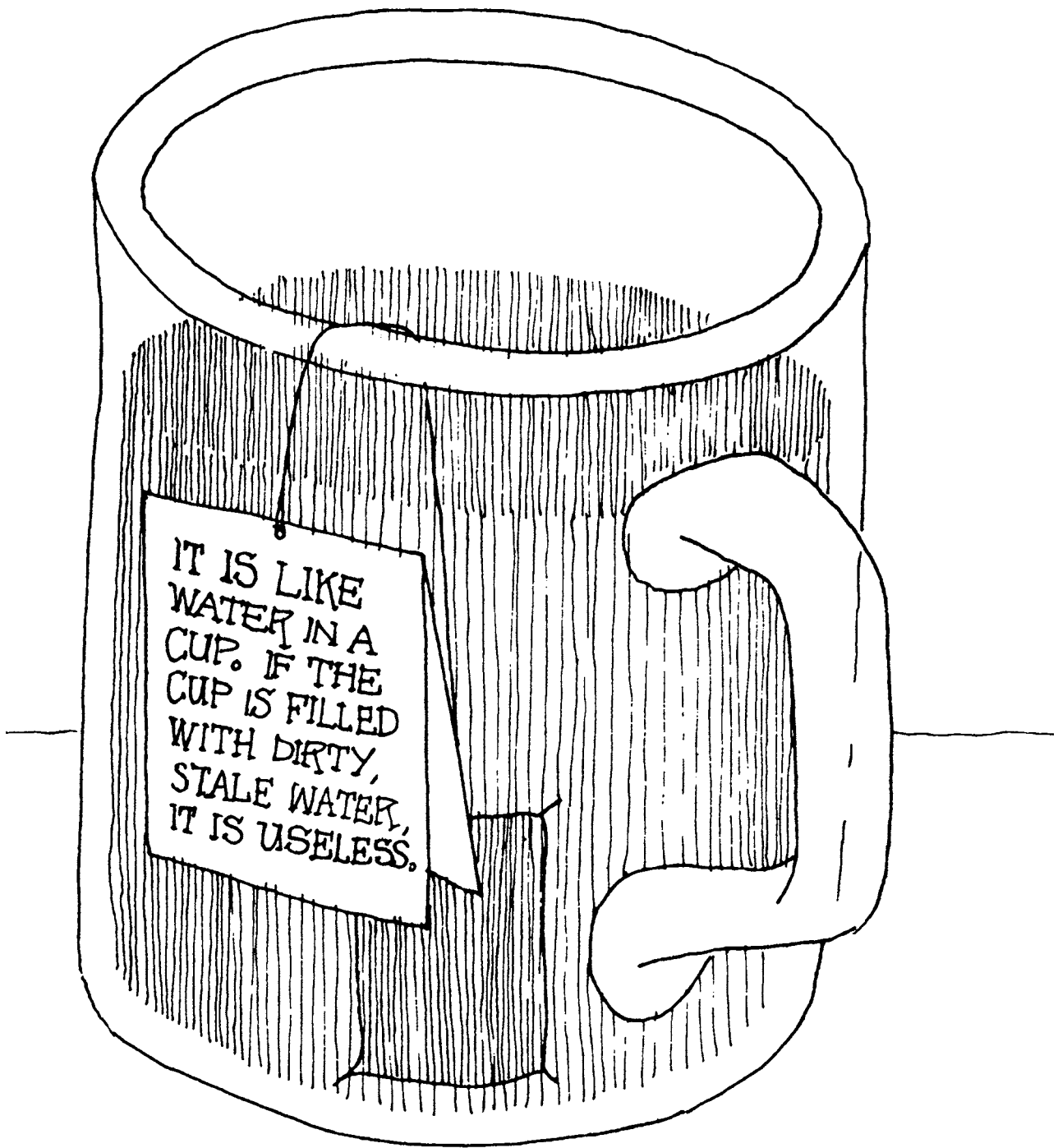
“not being  
muddled or confused  
about what is  
happening.”

It's like a room in dim light: if we turn on a strong light, everything becomes sharp and clear.

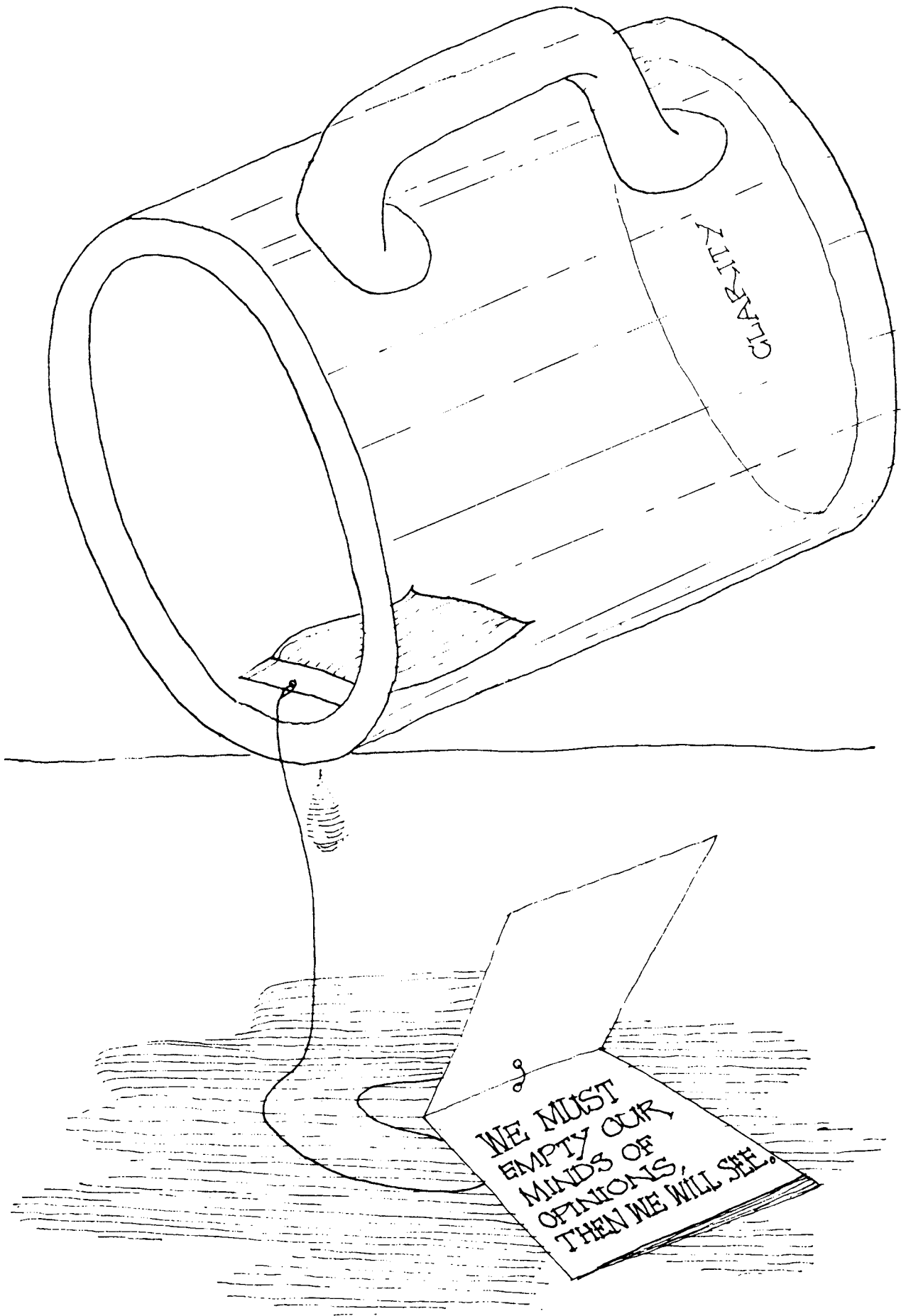
When there's just a little light in the mind, you can't see things so clearly, you get the general outlines, but without that sharp perception.

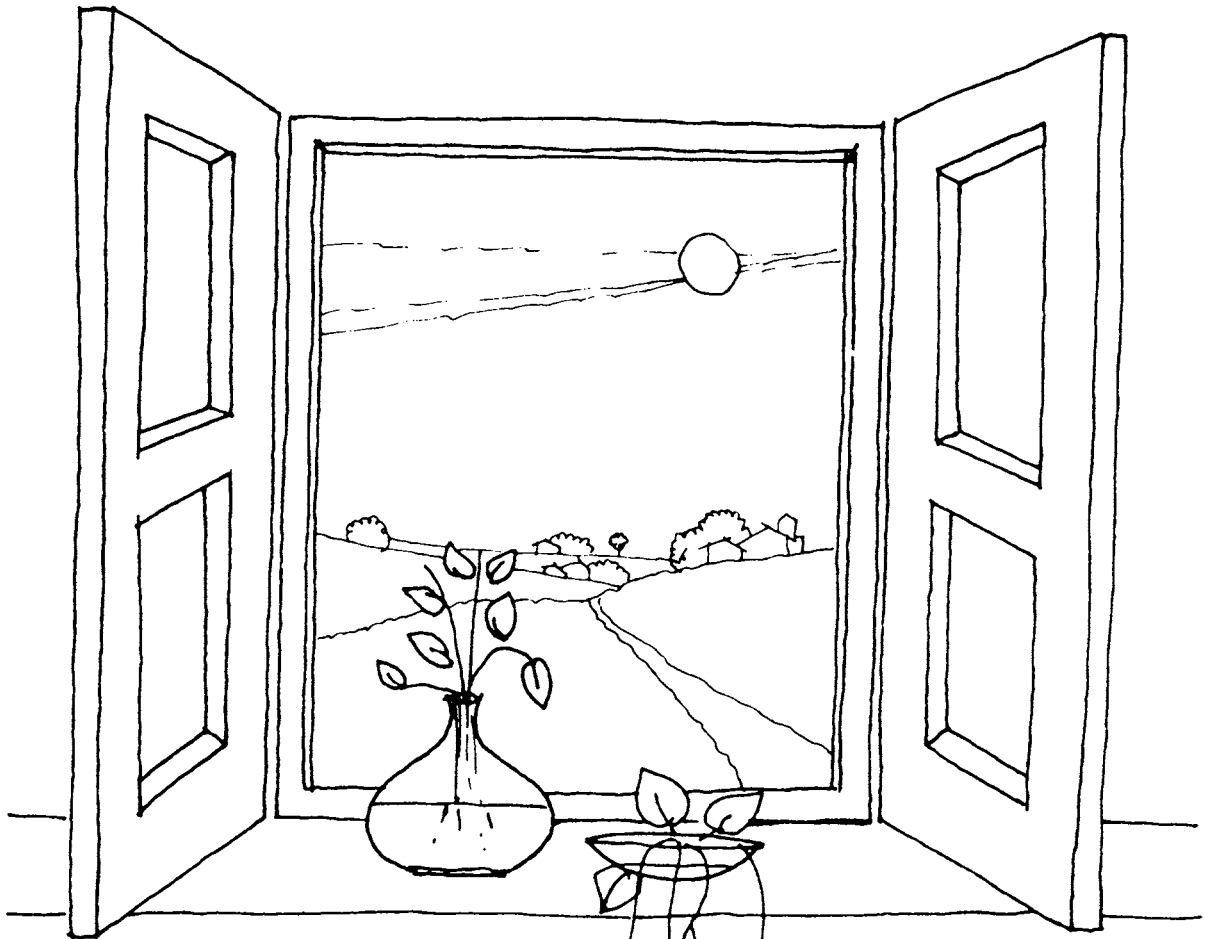
With a lot of light in the mind, everything becomes distinct then the process becomes so clear, so easy to understand.

That light is the  
LIGHT OF AWARENESS,  
OF MINDFULNESS.

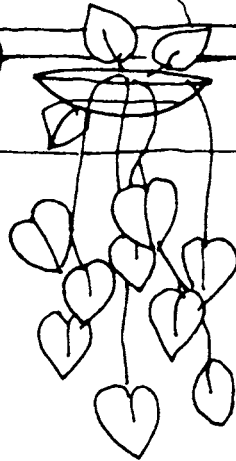


only after the old water is  
thrown out can the cup become  
useful.





## THE SKY

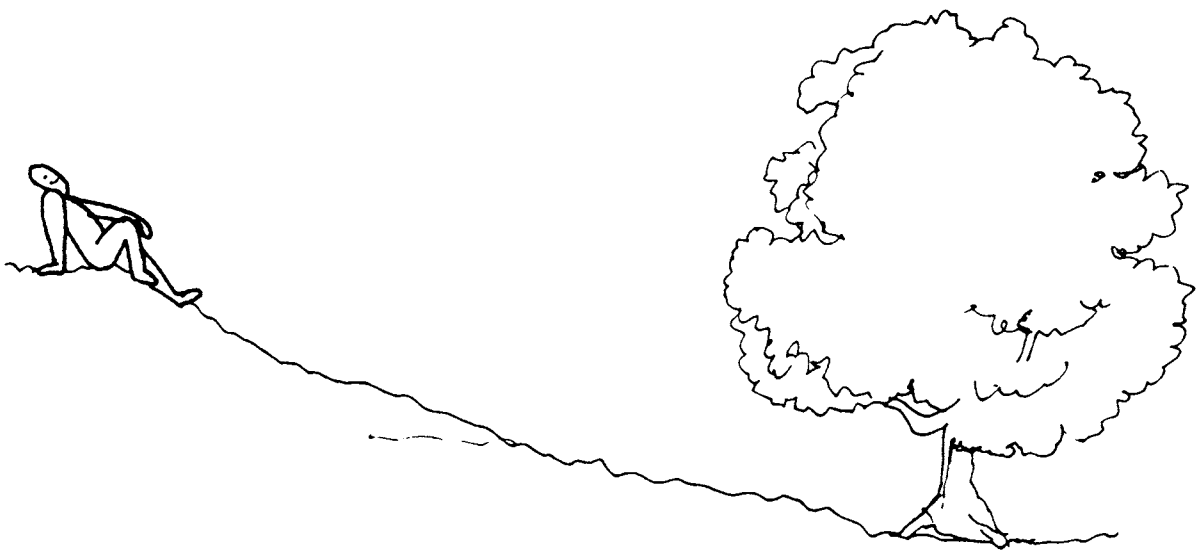


The sky is clear and unaffected  
by what is happening.

the clouds come and go,  
the winds come and go,  
so does the rain and sunlight,  
**BUT** the sky remains clear.

Reckon the mind  
as a big clear sky  
and let  
everything arise and vanish  
on its own.

Then the mind will stay  
balanced,  
relaxed,  
observing the flow.





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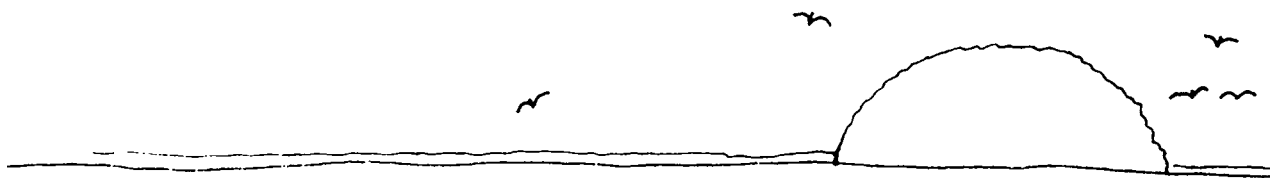
Clarity  
with respect to the  
**MIND** ~

---

emotions,  
thoughts and  
different mental states.

Not getting caught up  
in the whirlings  
of the mind,  
staying clear and balanced  
in their flow.





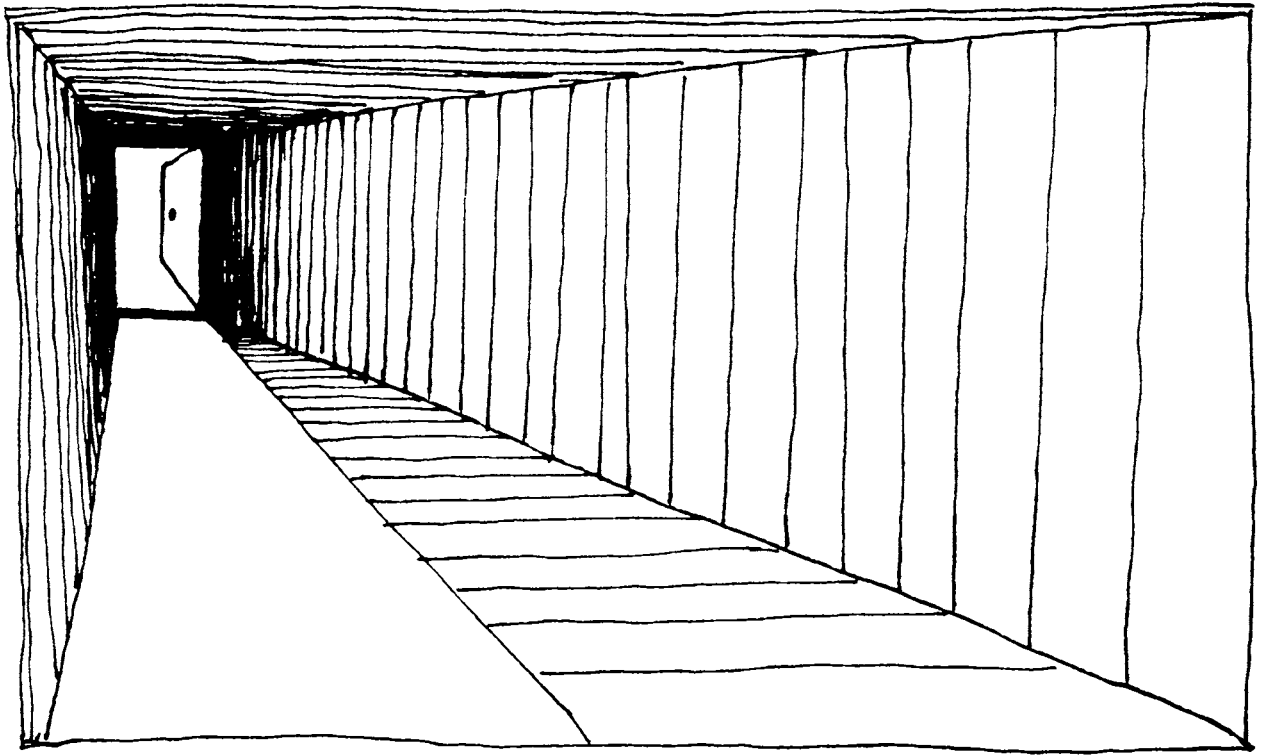
Clarity  
with respect to the  
**BODY** ~

being aware of postures,  
the interplay of the physical  
elements,  
becoming sensitive to  
just how much food  
and sleep is actually needed.

Bringing all the different  
kinds of bodily energies  
into balance.

When  
the mind is clear  
it  
experiences  
the ceaseless change  
on a  
microscopic level :


INSTANT TO INSTANT  
we are  
being  
born and dying .



NEVERTHELESS

we have to become aware  
of the clarity itself  
so as not to cling to it,  
not to identify with it.

Clarity is only part of  
the process.



# HINDRANCES

Often there is a tendency to condemn the hindrances when they arise. The condemning mind is itself the factor of aversion.

Every act of condemning the hindrances strengthens the enemy. This is not the way.

No judging , no evaluating.

Hindrances come, simply observe them. Mindfulness makes them all inoperative .

They may continue to arise, but they do not disturb the mind because we do not react to them.

All  
the hindrances  
are impermanent mental factors.  
They arise and they pass away,  
like clouds in the sky

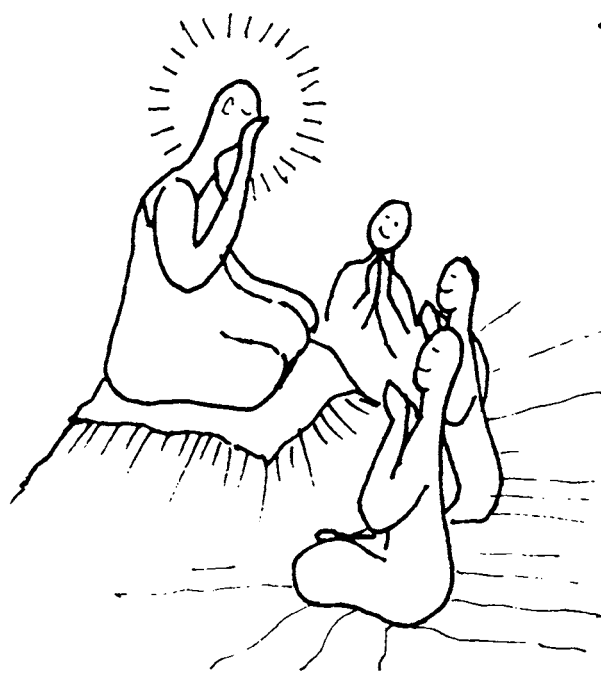


If we are mindful  
of them when they arise  
and don't

react or identify  
with them,

they pass through the mind,  
without creating any  
disturbance.

THE BUDDHA'S  
ENLIGHTENMENT SOLVED  
HIS PROBLEM, IT DID NOT  
SOLVE OURS, EXCEPT TO  
POINT OUT THE WAY.

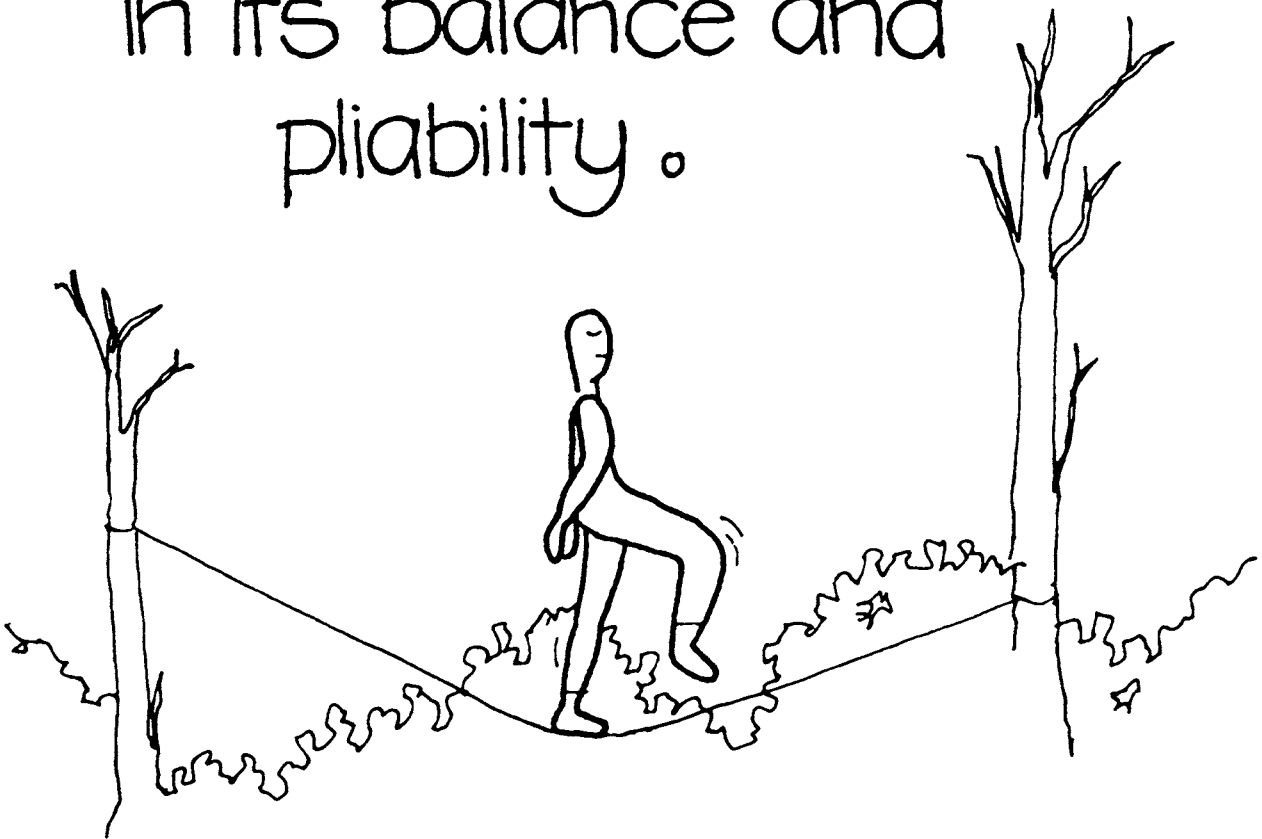


there is no  
magic formula  
which will  
release us  
from  
suffering.

Each of us has to purify our  
own mind, for it is the  
ATTACHMENT IN OUR MIND  
that keeps us bound.

Try sustaining  
the effort and continuity  
of awareness ;

the mind which has  
overcome the power  
of the hindrances is  
unshakable  
in its balance and  
pliability .



HINDRANCES .....

... regarding restlessness

There is no "one"  
who is restless;  
rather it is the working  
of a particular  
mental factor,  
it comes and goes.

If there is a balanced  
awareness,  
it does not disturb  
the mind.



..... regarding anger

Freedom from  
ILLWILL  
means freedom from anger.

Anger is a burning in the mind,  
and when expressed  
causes great suffering  
to others as well.

It is helpful to be able  
to recognize anger and to  
LET GO.

Then the mind becomes  
light and easy,  
expressing its natural  
lovingkindness.

One of the factors  
of enlightenment  
is

INVESTIGATION OF THE  
DHAMMA ~

an investigative quality of the  
mind  
which examines,  
which explores  
just how the elements  
of  
mind and body  
work.

# INVESTIGATION OF THE DHAMMA

is the quality of mind  
that is investigating,  
probing,  
analyzing  
the mind-body process,  
not with thoughts,  
not on the conceptual level  
but  
with a silent and peaceful  
MIND.



# Distinguishing

INTUITION &  
INSIGHT FROM IMAGINATION

Intuition come out of the silent mind ; imagination is conceptual .

There is a vast difference .

That's why the development of insight does not come from thinking about things , it comes from the development of a silence of mind in which a clear vision , a clear seeing , can happen .

The whole progress of insight , the whole development of understanding comes at times when the mind is quiet , then a sudden , "aha , that's how things are!"

# INVESTIGATE

not with words,  
not with thoughts,  
not with concepts  
but rather  
try getting a feel,  
a sense  
of the process of  
consciousness  
happening together with the  
object.

This experience brings freedom  
from identification  
with the observer.

"There seems to be a distinction between awareness and absorption in something. I can be engrossed in music, without being mindful; very much in the moment, but not being aware of being in the moment."

That's the difference between concentration and mindfulness.

You can be very one-pointed on the music yet not very mindful, although there will be some mindfulness there. What is predominant is the one-pointedness factor, the mind not wavering.

Add to that a sharp mindfulness and there you have the entire practice.



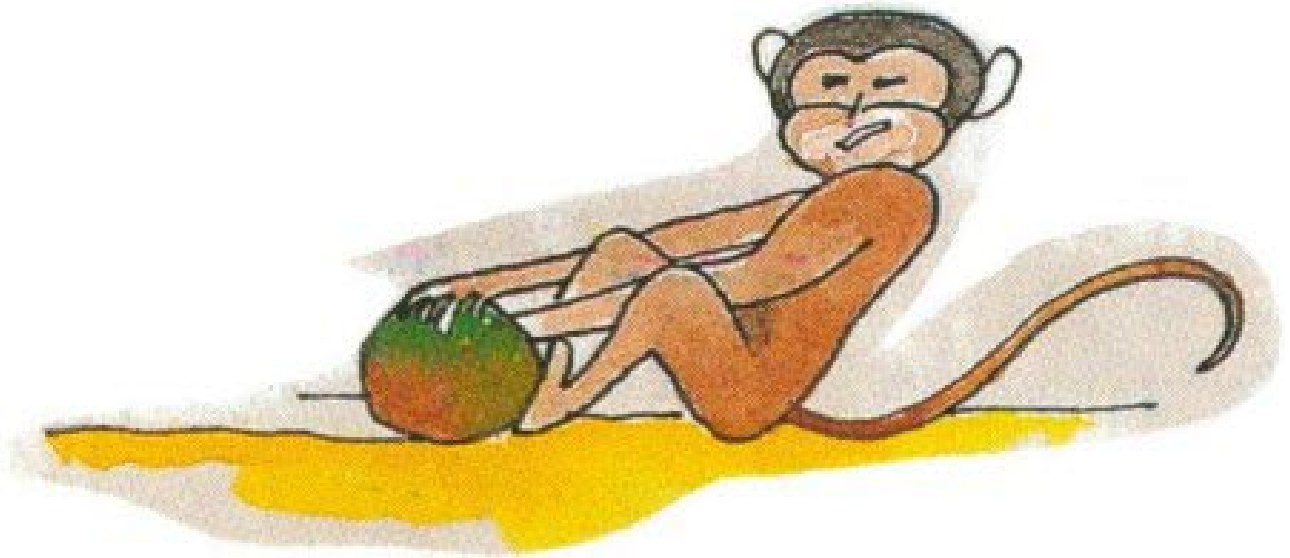
Keep your eyes fixed  
on the  
Path to the Top,  
but don't  
forget to look right in front  
of you.

The last step depends  
upon the first.

Watch your footing.

Be sure of the next step,  
but don't let that  
distract you from the

HIGHEST GOAL .



There is a kind of monkey trap used in Asia. A coconut is hollowed out and attached by a rope to a tree or stake in the ground. At the bottom of the coconut a small slit is made and some sweet food is placed inside. The hole on the bottom of the coconut is just big enough for the monkey to slide in his open hand, but does not allow for a closed fist to pass out. The monkey smells the sweets, reaches in with his hand to grasp the food and is then unable to withdraw it.

The clenched fist won't pass through the opening. When the hunters come, the monkey becomes frantic but cannot get away. There is no one keeping that monkey captive, except the force of its own attachment. All that it has to do is to open the hand. But so strong is the force of greed in the mind that it is a rare monkey which can let go.

It is the desires and clinging in our minds which keep us trapped. All we need to do is to open our hands, let go of our selves, our attachment, and be free.

~ JOSEPH GOLDSTEIN