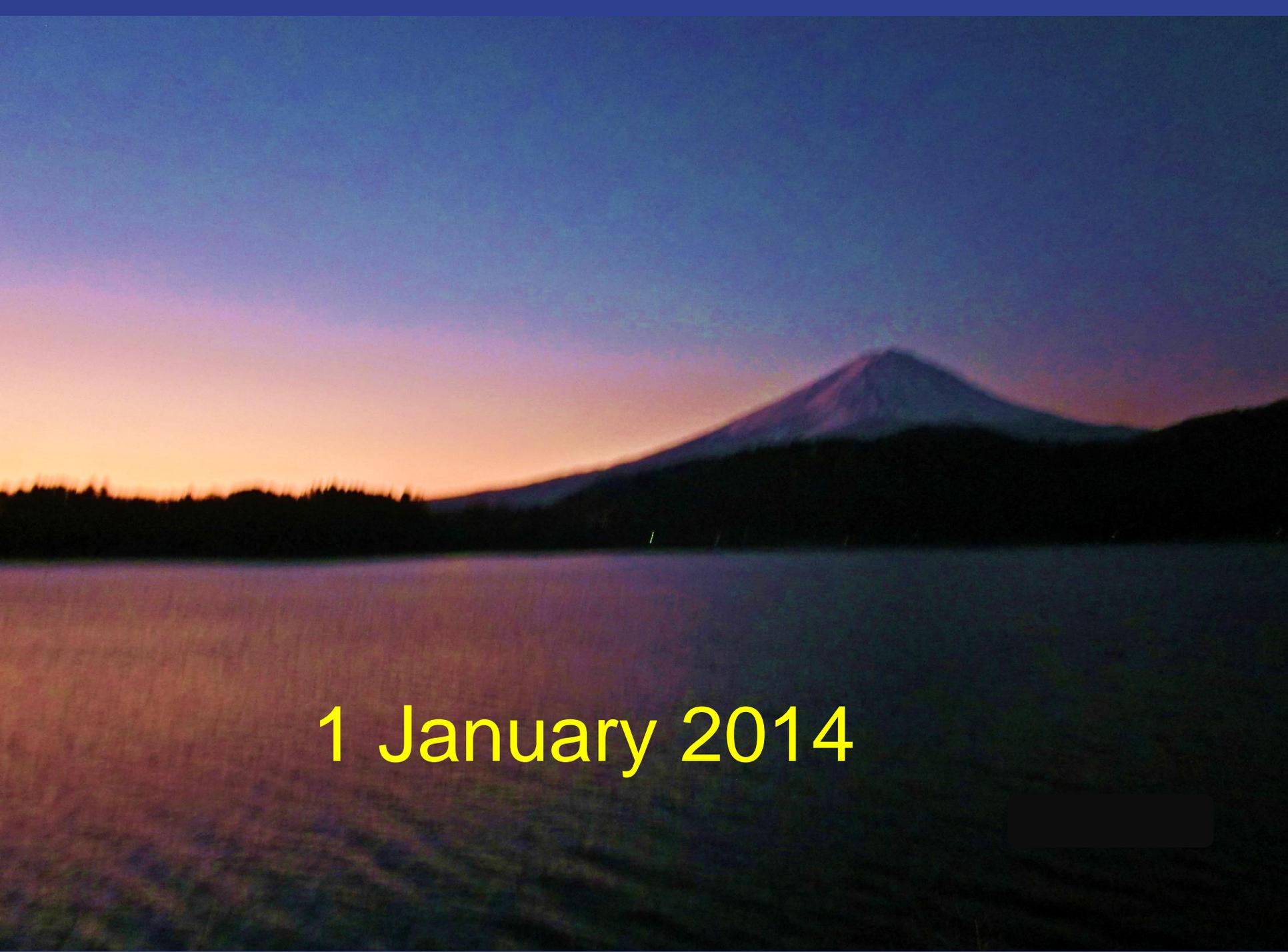




Good Evening  
This is a  
Whole School Meeting



1 January 2014



# The year of the Horse

Liveliness  
And  
Openness



# As it is a new year

Get rid of anger, resentment,  
negative emotions towards  
each other in the society

Remember Mandela  
Truth and conciliation  
Forgiveness

The Railway Man  
Forgiveness of appalling cruelty



# But first

## From the cutting edge

The 1

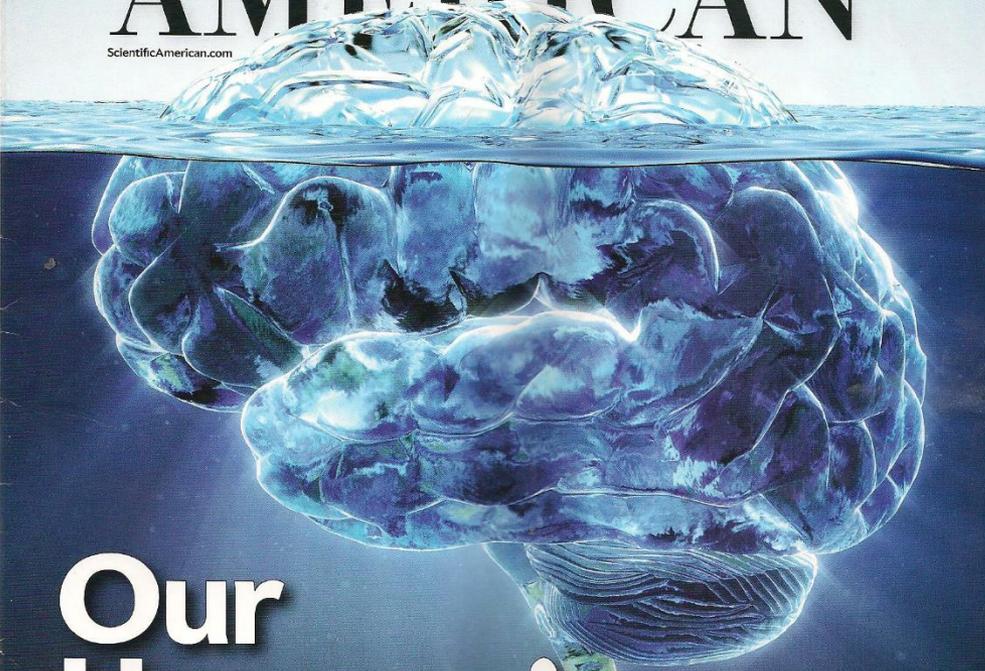
QUANTUM PHYSICS  
Exotic Matter from  
the Ultimate X-ray

BIOENGINEERING  
How to Simulate  
a Living Cell

HISTORY OF SCIENCE  
The Case against  
Copernicus

# SCIENTIFIC AMERICAN

ScientificAmerican.com



## Our Unconscious Mind

It exerts a profound influence:  
shaping decisions, molding  
behavior—and running our lives



JANUARY 2014

An interesting issue  
But not to much about  
Consciousness



# Information and Consciousness

Relates to complexity of structure

Inside view

Consciousness meter!!



# Spiritual Experiences of Transcendence in Patients With Advanced Cancer

- *AM J HOSP PALLIAT CARE* published online 20 November 2013
- M. Renz, Schuett M. Mao, A. Omlin, D. Bueche, T. Cerny and F. Strasser



# Two Theories' of Consciousness

1. Productive –Kettle and steam
2. Transmission – Radio and programme



Our charity application is progressing, we have answered some questions for the CC. Our lawyers are confident.

Next reply from CC  
on 23 January



We need a CEO for our trading arm company

Do any of you have experience of running a company?



# Visit to His Holiness



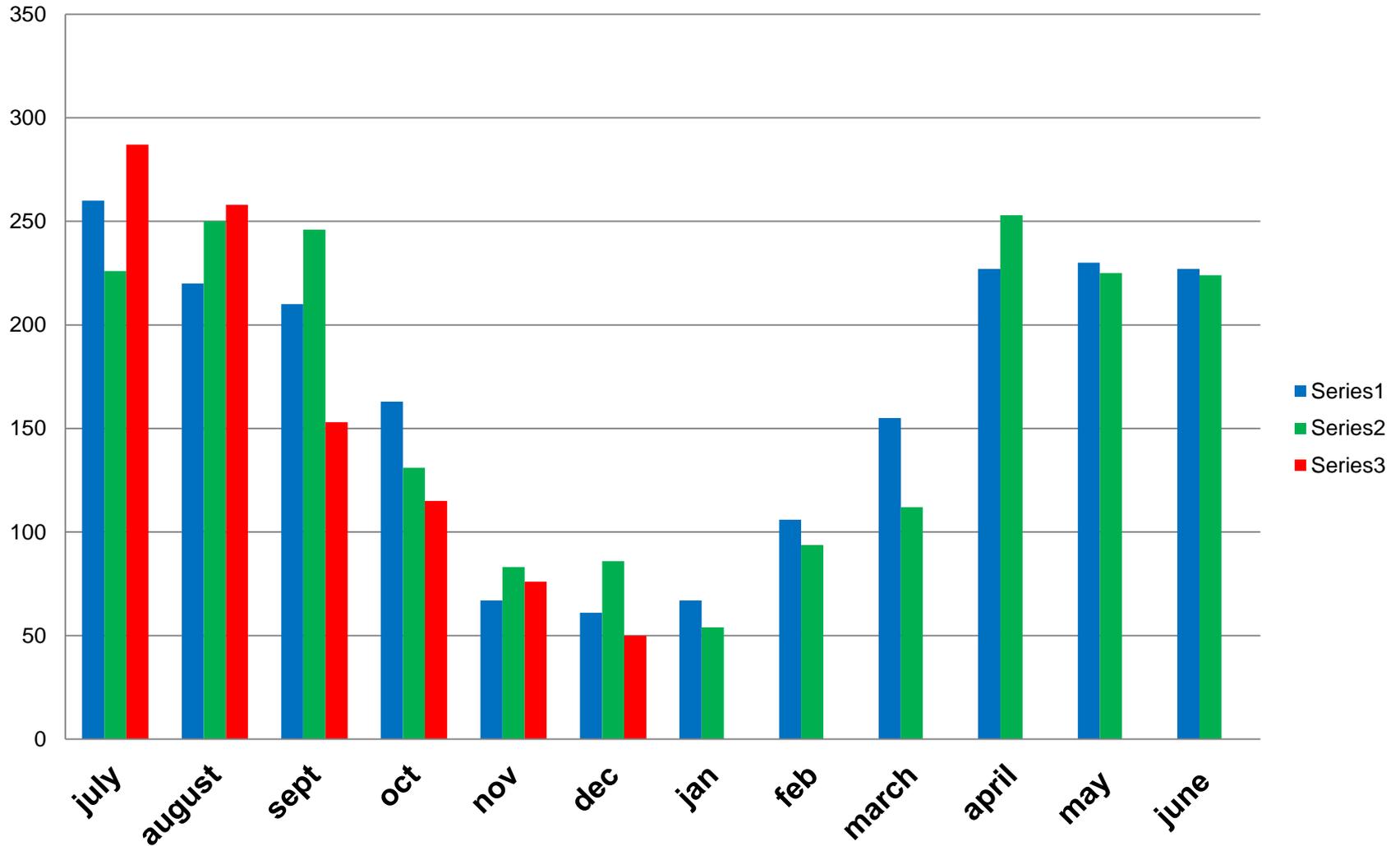
# AGM 23<sup>rd</sup> March - 2pm

- Please note this and do come.
- There will be the question of us as a charity (or not)
- Questions about the New Company
- The possibility of a trading arm (another new company)
- The question of how do we show public benefit as a charity.



Any General Questions

# Solar Panels Herne Hill





# Teaching for 2014

Welcome to the  
the first meeting of the  
Spring Term  
Year 2014

# Health Warning



Do Not believe what I say: **Try it for yourself**



# Your Last Terms Home Work

- ✓ Turn the light around every moment of the day
- ✓ Look at your noisy mind, face it and watch the thoughts dissipate. Then rest in the bliss
- ✓ When moving start from stillness, remain in stillness and end in stillness. e.g. act by turning the light around
- ✓ Try and have longer meditation



Steps towards our true nature

Removing the impediments  
obscuring our true nature

Will be studied this year .



# Three parts to study this Year

(Spring Term)

1. Sweeping out the rubbish

(Summer Term)

2. Illumination

(Winter Term)

3. Transcendence



# One New Book

All Else is Bondage

by

Wei Wu Wei

ALL  
ELSE IS  
BONDAGE

*Non-Volitional Living*

WEI WU WEI

Non Volitional Living

Publisher

Sentient Publications  
2004

Irish Man and  
Chan Buddhist



Any comments on your  
home work?



# Spring Term 2014

Lets talk about mind



**Help spread the Dharma through science**

**Take part in meditation research**

For the details of ongoing studies at the Institute of  
Psychiatry, King's College London, please contact  
Dr Elena Antonova [elena.antonova@kcl.ac.uk](mailto:elena.antonova@kcl.ac.uk)



FROM Lin-Chin AD 866

The Great Way is not difficult.

Just don't pick and choose.

If you cut off all likes and dislikes  
everything is clear, like space.

Make the slightest distinction and heaven  
and earth are set apart.

If you wish to see the truth, don't think  
for or against.

Likes and dislikes are the mind's disease.



Without understanding the deep meaning you cannot still your thoughts.

It is clear, like space, nothing missing, nothing extra.

If you want something you cannot see things as they are.

Outside, don't get tangled in things.

Inside, don't get lost in emptiness.



Be still and become one,  
and all opposites disappear.

If you stop moving to become still,  
this stillness always moves.

If you hold onto the opposites,  
how can you know 'one'?

Lin-Chin AD 866

The magician tells Osokin: *Like everyone else, you think that there are different ways of doing the same thing; there can never be two ways. But you will not come to this easily. For a long time you will have a great deal of inner argument. All this has to be destroyed. Only then will you be ready for real work. And understand another thing: only when you are useful to me will you be useful to yourself.*

**Hungerford Group**

H.H. One should be able to see the things which are happening in the world—but only as a silent observer. See all the pleasures on the screen, but don't be involved and moved off course.

All the exciting things which are shown on the screen do not colour the screen itself—the screen is pure white. It has no colour of its own—it just reflects the colours which are thrown on it.

So should we become like a screen where every part of the activity takes place—is allowed to take place, but we should become pure white and not be stained or dyed with any of the colours of the world. It is not one's business to have any ambition or desire to initiate a new line of action. The flow of the gunas (Sattva, Rajas and Tamas) should be experienced dispassionately.

With the idea of enjoying the whole creation with this impartial attitude, one might ask where is the sense of being good—what is good and bad?—the question never gets resolved. In fact, there is neither good nor bad—it is simply our nomenclature. It is our preference for one or the other which makes one good and another bad—our impertinence which makes one good and the other bad.

If one could keep to this state of silent impartial observer, one would see that none of these things exist. One stays in the present, and one acts as the occasion demands and the whole thing passes. Wise men once discussed this question of deriving Ananda out of all the multifarious aspects of the world, and the discussion led to the conclusion that one should not entangle oneself with either side (physical or subtle) but should simply observe; because the Absolute is in everything, and this creation is a most efficient mechanical organism which is functioning according to the laws of the Absolute, so one should always see the Absolute behind all these passing phases. [Record 1972, 2nd October]



Have a great time this term  
and  
please make sure the mind is  
**ALWAYS** the quiet non  
commenting or dividing that is  
required for true growth.



The End

Have a great hard working term







# How to keep energy

p55 golden flower

- Whenever you leak vital spirit, being stirred and interacting with beings, that is all fire. Whenever you gather backs spirits consciousness and quiet it down to steep in the centre, that is all water. When the senses run outward, that is fire; when the senses turn around inward, that is water.
- .....Once you withdraw to rest your vital spirits and are not influenced by objects, then this is true intercourse, as of course when you sit in profound silence



# A test for you!

- Note your energy level ( how still is the mind, how focused are you)
- Now note that when thoughts come in and you follow them, your energy is stolen!
- Do NOT allow the thieves to come and steal.
- The more focused you are the more you develop , the greater the energy the more solid the light body.



# From the Golden Flower



# The Golden Flower, p.65

- You suppose that attainment is possible in quietude, but lost in activity: you do not realise that the reason for loss through activity is because nothing is attained through stillness. When you attain nothing in quietude or lose anything through activity, in either case you have not yet reached the Way.

# The Golden Flower, p.65

- When you keep presence of mind, only then do you have autonomy. When you have autonomy, only then can you manage affairs...However, presence of mind is easily interrupted. Practice it for a long time, though, and it will naturally become unbroken. Once it is unbroken, it is continuous. With continuity, the light shines bright. When the light shines bright, energy is full. When energy is full, then oblivion and distraction disappear without effort.



Lets try for the luminous mind



# The Refuge of Space

Awakening the Luminous Mind p10

- Close your eyes in the meditation position
- Note the inner space
- Still the mind and expand the space
- As you widen the space the thoughts lose their power and dissolve
- Go deep into the inner space and expand the space, now expand it again
- Stay there, open the mind wide, allow the the inner luminous mind to come forward.



H.H. Sit comfortably, feel your body and let your body relax. When the body is relaxed then the Pranas find themselves moving and agitating for the body gives them no more moving support. Here one feels nervous. Slowly the Pranas also adjust and a smooth and balanced breathing follows. Then of course comes the mind, the most mobile of all. When it doesn't find moving support of body and Pranas, it picks up points to play with and starts rocketing. It would rush to any minute source of sound and engage in unnecessary duels with any thought or idea it can provoke. At this stage one needs to create a feeling of expansion of body so that the body covers the whole of the Universe. Once this is established, everything would seem to happen in your own body, and the Self emerges as the observer. Now the Self takes command and observes that certain things are happening here or there, and he lets them happen without bothering about them. He only watches whatsoever is happening. This deprives the mind of its power, and it loses hold and speed and ultimately quietens down. In this quiet state of body, Prana and mind, the Self dives down to recharge the source of energy and bliss. This is what we earn.



One usually spends less in worldly activity than one gains, and thus accumulation of energy starts. By constant work and practice one goes on accumulating and raises the level of Being. Such a being enjoys bliss himself, and also helps others in their pursuit of Self-realization.



One needs rest before an action, and after. There are two sources of rest, the Tamas and the Sattva. One can either rest in Tamas or in Sattva, for there is no rest in Rajas. The rest in Tamas relieves the body of its tension or fatigue, but rest in Sattva brings in relaxation, relieves tension or fatigue and helps re-create peace and bliss. During meditation some people go to sleep or feel sleepy. This leads to only the relief of fatigue or tired bodily condition. Here nothing is re-created. In deep meditation, although the fatigue also is lost, the vital energy is created and restored to bring in the taste of bliss. [Record 1964, 6<sup>th</sup> August]



Remember rajās = tamas so  
time for practice and  
consolidation



# Home Work for this term

- Keep up your practice daily.
- Make sure that you can achieve the luminous mind.



The End

