CHAT 8

The Practice of the Buddha's Teachings

A Compact Course for Advanced Practitioners

(20 Units)

Boost your efforts
Make progress

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>> Meditation and metta are practiced in every session (unit) <<

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Discover more of the potential of your consciousness, improve your progress, and thus gradually approach your spiritual goals and inner independence – through profound explanations of the Buddha's teachings.

The goal is to attain the states of the second jhana* close to the third jhana, stabilize them, and achieve sotapatti **.

Basic knowledge of the teachings and of oneself is necessary, but only correct or proper practice alone brings progress.

Mechanically reciting or studying texts fills the memory but does not increase the necessary penetrating clarity of knowledge for progress.

The course is **practice-oriented** and is also aimed at Tibetan Lamrim practitioners and followers of Neo-Buddhism.

* Jhanas are development stages in feeling, mind and consciousnedd - will be explained in course

** What is Sotapatti (srotāpattim, mthah nyo ba)**?**

That means "stream entry" by overcoming or weakening delusions of the ego or personality, giving up deception of the senses, success in the sublimation of sexual energy and in noble moralization, strengthening self-repairing inner joy, giving up rites and ceremonies, and constant practice of self-observation.

Before we start some reminder and more truths

The four causes of suffering are:
1. Separated from the beloved.
2. Connected with the unloved.
3. Failure to achieve what is desired.
4. Attachment to earthly things and values.

Further truths:
1. Every person has consciousness and is therefore potentially a Buddha.
2. Consciousness is transcendental and indestructible.
3. Every person is subject to the law of cause and effect.
4. The path and the dharma aims to overcome the personality and if there were no personality the consciousness would be as extensive as the universe.
6. The complete cessation of suffering comes with the end of the cycle of existences and karma (Nirvana).
7. Every person will eventually reach Nirvana, either through the long, painful path of experience or through a shortcut.
8. Suffering is determined by the conditionality, insubstantiality, and transience of all phenomena (prince Shakyamuni understood this, while the average person only experiences suffering when there is some lack).
10. All events are irreversible; grief etc. only demonstrates strong attachment.
11. The Buddha himself never taught rituals or ceremonies.
12. A transformation of one's being can only occur through one's own strength.
13. Anyone who wants to integrate or lift up something new into their being must give up what is already there, which is then transformation.
14. Hinayana*, Mahayana, and Vajrayana are not competitors, but rather build on one another or can run parallel - therefore none is better or worse than the other.
15. All paths of spiritual development have 2 main phases: preparation and completion.

*Hinayana is here understood as one of several methods to gain the 1st buddha state (Lamrim or Ngöndro is part of it).

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Interaction with the audience

Why does the universe exist?

Why do we or why do you exist?

Is Buddhism a teaching leading back to the origin of existence or is it a organization like a company with branches?

Why do the Tibetans have a lot of gods or deities (buddhas, dakinis)? Is there a teaching or spiritual path without figures?

Why must we undergo a transformation process, slow or faster?

What are your personal expectations of this course, what do you like to achieve?

Show this image and ask the audience what it wants to show us

The general problem for everyone in a single pic (wrapping/layers of the dharmakaya) - show pic

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The wrapping (layers) surrounding your dharmakaya - the true nature of your consciousness

Outer world of phenomena (thru senses)
Physical body (biological)
Dark subtle (psychic) components
Fine subtle and pranic components
Karma and Gravitation
Intellect & Consciousness

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1. Preamble (introduction)

The focus is on the practice of his teachings, that is, the implementation of the spiritual essence of the teachings of Buddha, rather than scriptural knowledge that anyone can read or memorize.

The philosophical basis of this course is "The Word of the Buddha" by Nyanatiloka and the "Jewel Ornament of Liberation" of Gampopa with depth-psychological and profound commentary by a contemporary mahayana master.

Before we begin, a few "wisdoms or observations" in advance.

Humans currently only use approximately 4% to 5% of their brain mass. We want to change that.

General analysis of the current state of humanity:
Because, through ignorance, humans ignore the higher values of life and their inner potential, preferring to persist in materialism and demonic phenomena, they buy themselves suffering, adversity, and death. Only through reversal can humans come closer to what they truly and permanently long for:
inner peace, inner joy, and inner contentment.
Only such qualities produce favorable conditions. Unfortunately, the re-ascent to brighter qualities is more difficult than remaining in inner passivity, but it is always worth it.

Why is it that humanity is moving ever further away from the spiritual light? Why is it that they mistake egotistic evil for good?
The deep gap between rapid technological progress and its possibilities and unheeded and undisciplined thinking creates a current of fate whose consequences are indifferent to mankind, but it is precisely this that man encounters again later as giants in his next existence.
This discrepancy is the main problem of contemporary humanity.
Evil and good do not arise from a whim of God.

The futile search for a lasting solution
Humanity has so far failed to achieve the ideal of external freedom, internal independence, good humor, and carefreeness through a more machine-rich future, enriched on the one hand with an abundance of analog and digital devices and services, and on the other hand with

achievements that are supposed to protect the body from disease. We see that, despite all the promises, this complicates life and creates even more dependencies, which we want to escape. People, disappointed by the intelligence or lack of intelligence of society's leaders and organized religions, are therefore searching for a much more realistic goal, one that is closer to humanity and more accessible. And this is a mystical goal, offered, among other things, by the teachings of Buddha.

What is the fundamental principle that prevents all spiritual development?
A worldly lifestyle, with associated thoughts and feelings, and a lack of moral discipline, reduces inner tension, leading to psychological passivity and complacency, so that humans live only in an animalistic way through sensory reflexes (and their gratification).

What is the basic principle of all true spiritual development?
Every doctrine of a true spiritual development system is a textbook of depth psychology. From the very beginning, it demands that humans abstract themselves from themselves and no longer identify with emotional experiences that are so attractive to spiritually undeveloped people that they believe their entire life would lose meaning without them.

As soon as a person begins to abstract themselves from the emotional phenomena under whose influence they identify with objects that impress them through their senses, their life is enriched because they acquire knowledge in addition to (other) emotional experiences.

The acquisition of knowledge is a direct prerequisite for the ability to practice spiritual development in the best sense of the word. Humans begin to see themselves as the object of research into psychological phenomena. From there, it is only a small step to the gradual abstraction of the self from the world and its phenomena, which an ordinary person desires to experience through inner connection, unfortunately also without compromise. And it is precisely this abstraction that is the prerequisite for success in such an endeavor; this is precisely what the Buddha teaches.

End of the preamble

There are three systems of spiritual development that all lead to the same result. What are these three?

- the teachings of Buddha
- true yogas
- mystics

Who has ever read the Bhagavad Gita (bible of the indians)?
Who has ever come in touch with the teachings of mystic transformation (aka vajrayana)?

How do they differ?
What do they all have in common?
Does there exist a combination of all?

Would you prefer a topic?
I can present from topic 8 onwards if you wish...
(Topics 1-8 are basic knowledge)

I assume that everyone is familiar in general with the teachings of Buddha and the Noble Truths.

Questions (to audience to know each other)
Is there a Dharma teacher among us?
Who has been practicing regularly for more than a year?
Or only sporadically?
Who is single or in a relationship? Does their partner participate?
Who lives alone at home or has their own meditation room?

Who is not eligible for a spritual development?
a) Those who work to much
b) Those who do not work a all
c) Those who are somehow addicted

2 The Buddha's Teachings from a Different Perspective

What can be particularly fascinating about Buddhism for a non-Buddhist is the fact that it represents a practical psychology whose level our science has not yet reached – and is not expected to ever reach.
The Buddhist strives to understand life's problems through complete discrimination of all psychological phenomena in which every individual is permanently immersed – that is, through complete introspection. The objectivity of this introspection is ensured by gradual training in abstracting consciousness, thought, and reflection from all psychological processes and phenomena.

In contrast to the supposed immersion of the mind in its own being, as practiced by mystics, fully informed Buddhists employ what is known as extensive concentration. This is to be understood as the maximally expanded observation of the sensory world, which is gradually transferred into the realm of the psychological processes taking place within one's own being.

This method of investigating conscious mental, emotional, instinctual, and subconscious life is absolutely reliable. Psychologists can (only) overlook entire clusters of psychological phenomena when examining various psychological and emotional processes in other people. However, the Buddhist who thoroughly investigates his own being can miss nothing, provided he is already capable of grasping every stirring of the mind, emotions, and perceptual apparatus through constantly refined self-observation.

Buddhism is wiser than a primitive lay morality. It is interested in the flame of spiritual life, which eternally consumes those who, for various reasons, do not attain pleasure and wealth through robbery and murder of their fellow human beings. Such a path is alien to it. **Instead, it focuses on the spiritual impulses from which this flame arises and shows the way to extinguish these impulses essentially only through the development of non-desire.**

3 On Being Awake and Becoming Awake

Becoming more awake step by step is the central concern of the Buddha's teachings. Isn't he called the Fully Awakened One?
The key to higher awareness has been known since time immemorial, but it had become rusty, and the Buddha rediscovered it and expressed it in his teaching on mindfulness.
We will see later what attentiveness is all about. The teaching on becoming awake is also known as Mahamudra and is practiced in Tibet, China, and Japan. It is also called the "Path to Nirvana." What is new and special on Buddha's teachings is the way it is presented to the people of his time. His words have lost none of their meaning and truth to this day but stubborn adherence to the scriptures is not productive.

Here is a wake-up call from a German mystic of the last century who, like Buddha, achieved spiritual perfection. Buddha himself could have said that too:

**You think you're already awake. No! You're asleep and dreaming.
The key to power over one's inner nature has been rusting since the Big Flood.
The key is called wakefulness - wakefulness is everything.**

There is no man more firmly convinced of than that he is awake; yet, in reality, he is caught in a net he has woven for himself from sleep and dreams. The denser this net, the more powerful sleep reigns; those entangled in it are the sleepers, who go through life like cattle to the slaughterhouse: dull, indifferent, and thoughtless.

(What is the net and the slaughterhouse?)

The dreamers among them see a barred world through the mesh; they see only misleading fragments, adjust their actions accordingly and are unaware that these images are merely meaningless fragments of a vast whole.

These "dreamers" are not, as you might believe, the dreamers and poets—they are the active, the diligent, the restless ones of this earth, those consumed by the madness of doing; they resemble

zealous, ugly beetles climbing a smooth pipe only in order to fall in from above.

They imagine themselves awake, but what they believe experiencing is in truth only a dream, precisely predetermined down to the smallest detail and uninfluencable by their will.

Therefore be awake in everything you think and do!

End of quote and end of Introduction