

Selected Notes - Incomplete Transcript.

Here, when it reaches the point of dealing with the hinderances after the proper ethics, the proper behavior and then guarding the senses and then clear comprehension, then the person is dealing with the five hinderances, then from there the person goes straight to the vipassana, he doesn't go to the jhana from the beginning or he does not develop a specific samatha meditation object, but he just starts investigating reality on a deeper level with the satipatthana approach.

But also we see in the sutta, before the person reached the level of the fourth foundation of mindfulness, at the level of vipassana, then these previous steps are just brought gradually. So the person does not start right from the beginning to observe deep phenomena inside himself, but gradually he comes to know a little bit more and more and more and then eventually the insight comes. And with the insight that comes, then eventually samadhi is coming together with the insight. Because the mind is very clear and then the fact of putting a very qualitative mind in the observation of phenomena with great interest, then this is also bringing the quality of samadhi.

So the mind is so clear with the object of insight meditation that samadhi, concentration gets achieved by itself.

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They say that the person is developing the vipassana. And the vipassana itself has the quality of jhana. So it's almost the quality of the jhana. So then it's nothing for that person to switch to the second jhana, he just has to change a little bit the way he is looking at the object.

Yes, I have some friends who are doing that. That's why it is difficult to say now you have to do this, and then you have to do that, and then you put yourself in a structure that is very rigid and then you have difficulty.

But the other way is to say, if you observe carefully and you develop a lot of clarity with your meditation, then it is like encircling your enemy. Or you are encircling the village. And you come to master it.

So the closer we come to the object, then the more the possibility to understand it is there.

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Well the taking off with the meditation, when we are just in the mud of all our hinderances, the plane is not taking off because it's too heavy. So same sometimes in our meditation, we are so heavy with all kinds of stuff that is difficult to deal with. So first of all we have to understand, what are these things, can we improve it? So first by meditating a few days the mind gets more clear and then we feel a bit lighter and then we are a little bit more happy.

So this is a kind of lifting up. So if you go very deep in meditation with samadhi then you can go very high in space, and then you can also, like the gravity of the earth, you can come to very interesting areas. But the problem still is not so much in the space, but is when you are landing. So if you don't have the proper landing material and knowledge, all that is kind of useless, kind of.