

The Great Book of Commentarial Treasures

— MYSTIFIED INTERLOCUTION AND DISCURSIVE
INTERCOURSES IN THE LAND OF CYBERVERSIA —



COMPILED BY LAMÆ PARSE BITSHIT LOPÖN §
STARDATE RANGE: S12.2014-N02.2015

The Great Book of Commentarial Treasures

— *Mystified Interlocution and Discursive
Intercourses in the Land of Cyberversia* —

[Compiled by Lamæ Parse Bitshit Lopön ∫
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Editor's Note: No preference or consideration whatsoever has been invested into the order of the host turfs on which the documented exchanges have unfolded. The host turfs are listed alphabetically; the threads and posts therein are presented in futurewards-falling order. It was deemed unnecessary to reference locations or relations, since the content can eminently

stand on its own four feet as a joyously eminent isolate. May all beings be happy or sad or neutral. Flowing onwards...

This is the *Revised 2nd Edition* with some additional line breaks, verbose link names and an extended bunch of absolutely fabulous artist's impressions. We dedicate it logically to the fond and radiant memory of late Mr. Spock. May he live long and prosper where no man has boldly gone before and returned. Finally, we're honored to conclude this prologue with a complimentary free quote from the author.

"Indeed and the job is now done. Enjoy the mad crackers and pop a trip around with the random button if you can't deal with the linearity. 800 lines of code for a parser and producer scripty. God dame I just wrote a book." ~ Mr. Author; Stardate f03.2015

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1. ONCE UPON A TIME AT ALEX'S BACKYARD



1.1 ~ A Brief Encounter in 2 Turns and 20 Words



— *An Artist's Impression* —

Randomization is the epitome of the successful quantum life. ·

[Random Deepak Chopra Quote Generator »](#)

* * *

Semantic multivalence is the unintrusive and non-potentive axis
of neo-spiritual bestsellers.

* * *

2. SIX TIMES UPON A TIME AT ANANDA'S BACKYARD



2.1 ~ A Brief Encounter in 1 Turn and 66 Words

Hey, you're talking fluent Universalese again. There's the Oneness of the Allness, the Isness of the Lovingness, the Suchness of the Whateverness; and then there's that suggestive silhouette of the much-sought-after Loch Ness entity in the vernacular village of Dialect'icon, that ever-elusive mystery casting signs of something fabulous right below the surface, yet always just slightly outside the reach of the instru-mentation of our matrix-tuned orchestra.

* * *

2.2 ~ A Brief Encounter in 2 Turns and 58 Words



— *An Artist's Impression* —

There is no excuse for "taming the initiate's ego" unless for total dismantling and dissolution in the final alchemical melt, "synthetic gold"... The "pliable enough" approach simply makes way for agenda-rooted manipulation; while the total melt leaves nothing that would respond to such constrictive impositions. Like the expression, "psychodramatic methods", very aptly put. :D

* * *

Gooddame with you extremists.

* * *

2.3 ~ A Lengthy Encounter in 3 Turns and 980 Words

I find that, aside the result of becoming well-versed and gaining insight on various levels, the study of scriptures provides an underestimated latent merit of vast potential — often lost to those who shun such study over reasons such as "intellectualization" etc. That is, in the confused, deluded and conditioned state, where consciousness is yet to crisply and directly touch base with the realities approximated, depicted and mirrored in the scriptures, we mostly have indistinct and ambiguous sensations and concepts to refer to in our inner databank of well-structured and wholesome reflexes, in that index of conscience and/or "gut responses" that provides our prime tier of trans-logical reflectivity and direction, an autonomic synaptic grid rarely (re)cognized or identified in operation.

However, a person who has committed to studying, remembering and internalizing scripture will have a resulting uncommon asset embedded deep into the conscious system, like a resource matrix of wholesome archetypal responses that the intuitive sense can connect with, outside the channels and processes of volitional and conscious reasoning, to provide guidance in any and all emergent situations. Much like providing the inner voice or the promptings of the "super-soul" with a phrase dictionary and a language synthesizer, a reflective repository with on-demand messages of instant clarity. Further, the benefits of such absorption carry on into the unforeseeable

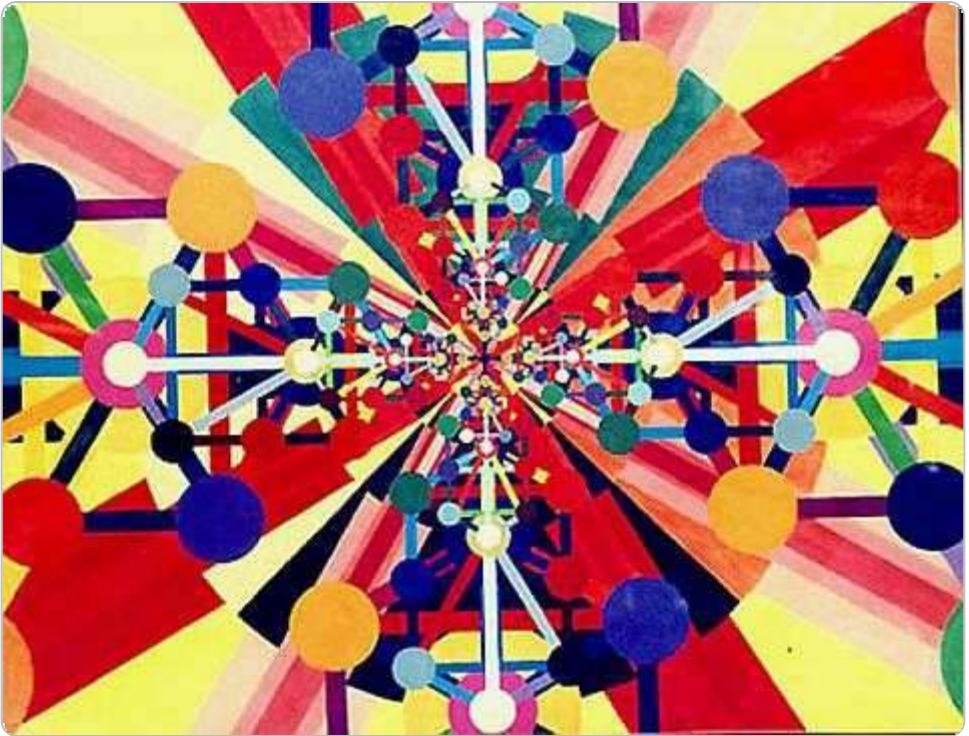
future, with embedded patterns of wisdom making themselves spontaneously available even years or decades after the last conscious encounter for timely insight, guidance and inspiration.

Needless to say, in making the most out of that latent matrix, in the process of internalization, it's most beneficial to absorb from sources that are of undiluted wisdom, therein "tagging" or highlighting "this is of the highest essence" for passages desired for imprinting; or in the case of mixed sources, identifying such passages that invoke a wholesome blend of wisdom and/or rasa, and contrasting them as "this is pristine, this should remain". In both cases, identifying them into a separate top-level mnemonic index of "high priority recalls" above the rest of the memory banks, to prevent the formation of a needlessly convoluted or uneven recall matrix. (Although a subsequent evolution and fusion of intuition-and-spirit will retroactively do some of the sorting and filtering automatically on the background, a well-leveled base for "insight mining" is good to establish from the outset.)

Then, our at times stumbling and at times waltzing consciousness becomes equipped with a supporting, inspirational and guarding insight orchestra to accompany the journey, available for playing the sweet tunes or hammering in the percussion in times of need, for flavoring the course with rasa, or for tempering the course with wisdom. (I am tempted to continue about tagging the "good source code" into multi-tiered polarity matrixes for paired recall, spectral cascades and

relational objects with methods, but this is long enough as it is.) Study ye deep, and carry the good burden for pro-visions on the path. Tangentially related, hopefully relevant.

* * *



— *An Artist's Impression* —

When the unconditional and purely polarized matrix of extending energetic object-entities attains a state of super-symmetry and spontaneously forms into synchronized concentric circles; with the root attractor-operator simultaneously interfacing with the source purpose-emanatrix and all the extension-permutation emanations in perfectly

reflective and synergetic syzygies; and when the resultant state overflows the whole system with infinite loops of self-extending flavor-essences and makes it lost unto itself without severing the integral reflectivity of the two-as-one-as-two oscillation; it's called something like that for short and sweet.

A whirling dervish proper reads the suras and the asuras whilst spinning clockwise and anticlockwise at once; knowing how the ebb and flow of expanse in the suratarangini is subject to the influence of lunar mansions in the ayat zodiac of archetypal signification; and the poor spinning scholar is lost in the bliss of go-ranic wisdom; a re-verberating state of madness may ensue when the strokes of the calligraphy spiral inward and outward in sync within the octagonal golden lotus in a mansion of four gates. Whoever said, ilAhlAdinI ilAllA ("ilA: Flows; AhlAdinI: Delight; ila: Below; allA: O mother"), must have been a conduit of something from a world yonder high, cascading from the transcendent rustic to the immanent mystic; down the kaleidoscopic channel of manifestation from full portions to plenary partitions. Please forget about this paragraph, possibly outside the ranch of the go-cara.

* * *

The process of verbalization is certainly the "highest" form of expression (in one end of the spectrum), in that it is the most complete means of explicit externalization of experience. (Called vaikhari-shabda; tt the other end of the spectrum there is para-

shabda or mula-shabda; kinda like the ultraviolet and the infrared of sound; being the "absolute externalization" and "absolute internalization" ends of the polarized waveforms of creation; some relevant notes on the shabda-spectrum in the comments below, in case interested: ·

<https://www.facebook.com/jagadananda/posts/10204498741621550>).

One level of benefit from the studies is the "taggables" that are like ingredients or component nodes for the process of refactoring consciousness. That in itself is very worthy of pursuing and of substantial benefits. Deeper than that though, and the level I find most interesting to "hack", is using the characteristics of these "peak statements" to triangulate the reference matrix of consciousness of the original authors; and with that the very process of formation that gave rise to their expressions; which is really an avenue for witnessing the author's interplay with the divine on a more elemental level; but with the scriptural output as the reference we gain the dual benefit of "structured spontaneity" as the insight, where there's less need for the process of sorting out the chaotic and the mystic (which is of course a sport in its own right) and more availability of plug-and-play frames of cognitive reference.

Best of success and lots of daring for your wordy pursuits for the essence and the elixir; bitter at the outset yet rejuvenating in the end!

* * *

2.4 ~ A Brief Encounter in 1 Turn and 142 Words

GEEVEES

A GROWING ARCHIVE OF
GAUDIYA VAISHNAVA STUDIES

— An Artist's Impression —

Sovereignty starting with dissociating from submission to,
and identification with, the spectrum of urges.

vAco vegaM manasaH krodha-vegaM
jihvA-vegam udaropastha-vegam |
etAn vegAn yo viSaheta dhIraH
sarvAm apImAM pRthivIM sa ziSyAt || 1 ||

“The urge of the speech, the urges of the mind and the anger,
the urge of the tongue, the urges of the belly and the genitals –
The one who withstands these urges is sober;
The whole world is [subdued as] his student indeed.”

That one is a free-range sovereign; having tamed the battles of
the microcosm, the assaults and challengers of the macrocosm
hold little power to compromise the kingdom (of God within).
While the urges seem relatively basal, the proper absence of
their interfering and obscuring capacity is indicative of a rather
high attainment and inner integrity.

• [GeeVees: UP 1 - Introduction - The proper application of renunciation with bhakti](#) » ... noticed there are some relevant materials there.

* * *



— *An Artist's Impression* —

And with unwholesome ambition, there's the catch-22... Got some, gonna get some to see your reflection. Got none, gonna see the original guru. At the most fortunate of times, one may encounter a localized form of the original guru whilst still in a convoluted state of intention; and in another catch (catch-33?), in such cases the pretense of ambition etc. is feigned by the

universe (embodied) to generate the purifying "on-your-face" reflection.

The difference between "mirage" taints and actual taints is seen by the few of subtle discernment, and it deludes the many and turns them away; and only those of penetrating insight can deduct the test of feigned obscurity by sensing and identifying the unreal contrast between the pure current of power and the veil apparent that could not exist as a clung-on-to-reality in the face of such radiance. When thus penetrated, the pure-of-spirit trickster goes LOL and that phantasmagorical veil of obscurity falls at once, without a trace that it ever was.

* * *

2.6 ~ A Brief Encounter in 1 Turn and 115 Words

If complexity of language is a sign of "impersonal", then the acharyas who wrote in Sanskrit with some substantial complexity, Jiva Goswami springs to mind first, must have been a bunch of very dedicated nirvisesa-shunyavadis. Whadda yo say? It sounds to me like they were pretty scholarly and impersonal there, all that writing quite out of reach for the common folks! Esp. commentaries on Gita and Bhagavatam are soo robotic!! Theyre just defining words technically, its like reading dictionary.

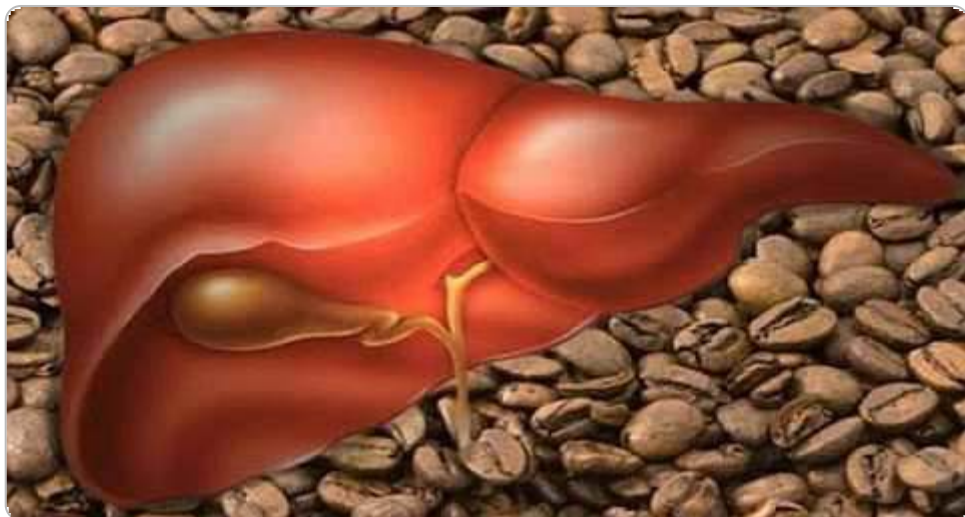
[That's why Narottama & his buddies decided to sing it out in real simple Bengali songs, but I don't think they said anything about the Goswamis being impersonalists because the ywrote so complex. Go figure cows?]

* * *

3. ONCE UPON A TIME AT ANGELO'S BACKYARD



3.1 ~ A Brief Encounter in 1 Turn and 19 Words



— *An Artist's Impression* —

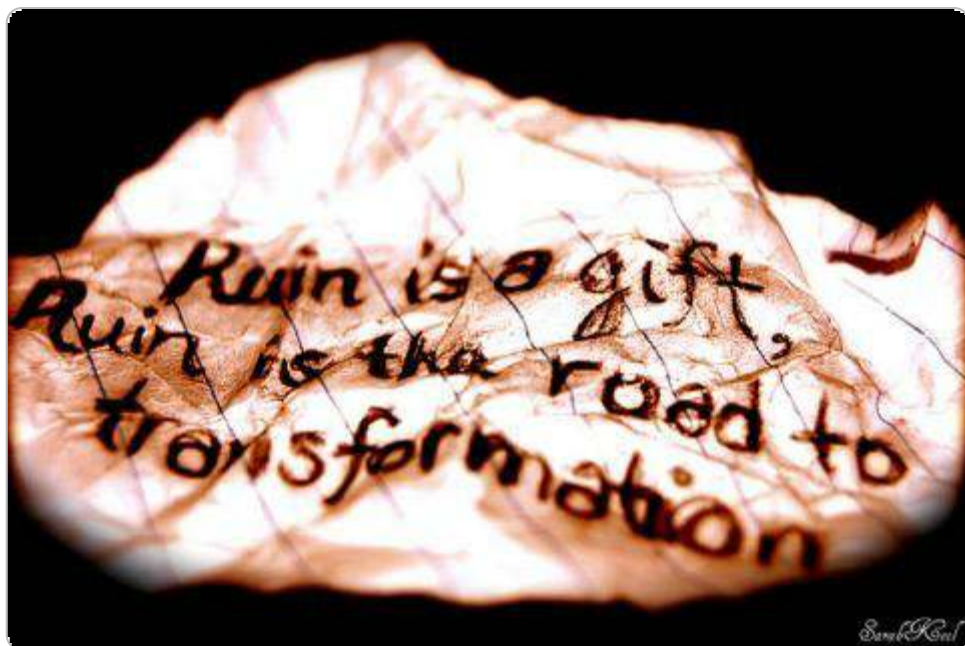
It seems to me that the article says the opposite? In that it's in fact beneficial for your liver. • [This Is What 3 Cups Of Coffee A Day Do To Your Liver »](#)

* * *

4. ONCE UPON A TIME AT ANNA'S BACKYARD



4.1 ~ A Brief Encounter in 2 Turns and 122 Words



— *An Artist's Impression* —

First I was like, "Life gets real hey. Destruction and rebirth. Phoenix and the torments of regeneration." Then I googled and was like, "That's so Eat Pray Love".

* * *

Yes it's definitely a good line to note down — and to remember when shit gets real. Gratitude for destruction, especially of things we're attached to, is a rare but precious trait, and usually only found in those who've done a couple of rounds of it. Ever seen someone beam with smile and dance jubilant over how everything in their life just went straight to hell? Well

that's that right there, a degree of liberation. Makes the burdens of life a lot lighter to bear when there's no fear of the arrival of endings.

* * *

5. **O**NCE **U**PON A **T**IME AT **C**ALVIN'S **B**ACKYARD



5.1 ~ A Brief Encounter in 1 Turn and 10 Words

How I Filmed Shark Eating 16 Gods and Got Dirty Rich

* * *

6. ONCE UPON A TIME AT CHANI'S BACKYARD



6.1 ~ A Brief Encounter in 1 Turn and 22 Words



— *An Artist's Impression* —

Chani I'm still in Yogya and I believe **Luna** would be with her family up in the north... Thanks for the invite!

* * *

7. **ONCE UPON A TIME AT CHRISTOPHER'S BACKYARD**



7.1 ~ A Modest Encounter in 3 Turns and 173 Words



— An Artist's Impression —

I drive a hummer up the ivory tower. Dat wat kewl. Is bitter in the beginning though. Folks need to learn how to reveal their latent flatulence in the open before they can hope to pull that soul-stiffening pole of unnecesselfseriousness out of their bums. In the sacred language of Samskritam it's called the spiritual process of adho-vāyu-pāvana or "liberation of the nether wind", known to the yogis as a function of the apāna-vāyu or the down-flowing vital air that eliminates accumulated excretory materials from the system. It's virtuous to be exhilarated by whatever that is extremely hilarious, aka. all of this and that, totally, :poop:. Hard to boogie in full spirits whilst anal-retentive on multiple levels. Good bhaktas start with a seminar on basic potty training.

* * *

Behold the children.

* * *

Ramiro it'd be largely unintelligible if you are not adequately anal-retentive. A couple of series of mula-bandhas would surely help, as long as the uprising energy is mixed with residual feces and transmuted for use by the spiritual ahamkara.

* * *

8. ONCE UPON A TIME AT CLOUDGROUND'S BACKYARD



8.1 ~ A Modest Encounter in 1 Turn and 153 Words



— *An Artist's Impression* —

The strength of the Etiäinen (lit. "Distantling") would naturally be cognate with the clarity of intention of the one who casts the "future shadow". I reckon the mechanism is much the same as with Buddhist meditators who foresee their future lives on the basis of the present state of accumulation; where the matrix of karma, when lucid enough, pre-generates the future forms, and in some cases, can interface with the reckoning of others.

An adept could also use it to conjure fake premonitions (not a nice thing to do in normal circumstances), to cast into the ether a spectrum of potentials as a cautionary measure for another, or even future-cast operative multi-forms of himself to proactively

pave the road ahead. Must tame the present self-entity before volitional future-casting can happen, though. As well as learn to control the casting of involuntary future sprites, too!

#EtherPokerFace Thanks for bringing this up, good stuff. ·

[Nirvikalpa - Wikipedia, the free encyclopedia »](#)

* * *

9. THIRTY-ONE TIMES UPON A TIME AT EGO'S BACKYARD



9.1 ~ A Brief Encounter in 3 Turns and 75 Words



— *An Artist's Impression* —

:D

* * *

Jotai vaa säädetää päivä kerrallaa ja taju kankaalla. Tajuun takertuminen syö nirvanaa. Tajun vapahdus tuo hyvän tuulen.

* * *

Spencer I used to hear Rasputin more than Pan; the Jesus ID is now fortunately less heard. Found this old Pangenator shot from a time before the old world order went down with the help of the good Babalon harlot. Strange days. ·

<https://www.facebook.com/photo.php?fbid=4175941792697&set=a.1620275102627.2083607.1108906794&type=3>

* * *

9.2 ~ A Brief Encounter in 2 Turns and 109 Words

In other news, the Geminid meteor shower peaks between 13-14 December, ie. tomorrow and the day after, with up to 120 meteors per hour. If you get a clear sky, there should be action. Gaze up.

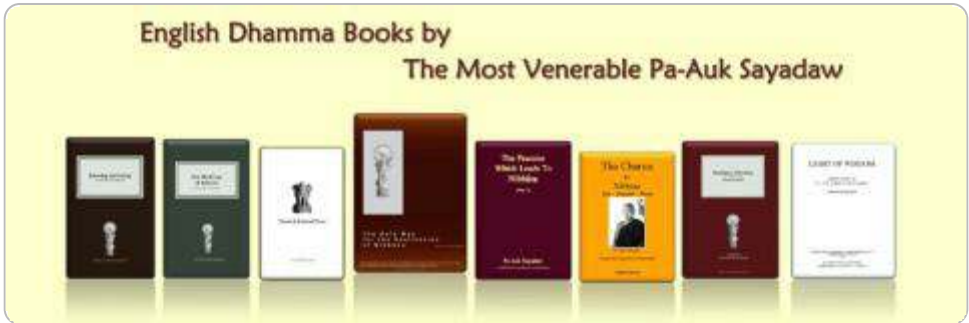
* * *

Calvin, always mind the ants, lest the desert swallow the troops. Ants are the telepathic lords of the subterranean highway.

... And before Solomon were marshalled his hosts, of Jinns and men and birds, and they were all kept in order and ranks. At length, when they came to a valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you without knowing it."

* * *

9.3 ~ A Lengthy Encounter in 5 Turns and 906 Words

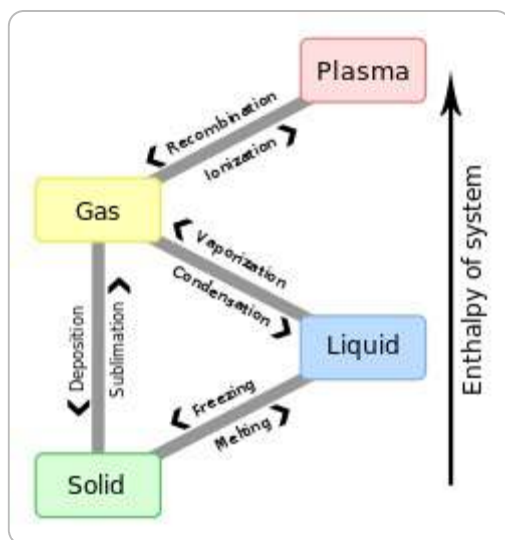


— *An Artist's Impression* —

Free download of in-depth meditation manuals from the Pa Auk Monastery. (Good reads: "Breakthrough in Samatha Meditation and Vipassana Meditation" — for an overview of methodology; and "Knowing and Seeing" — for thorough and technical reference.)

• [English Dhamma eBooks - PA-AUK TAWYA VIPASSANA DHURA HERMITAGE »](#)

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— An Artist's Impression —

Science on the "Degenerate states of matter":

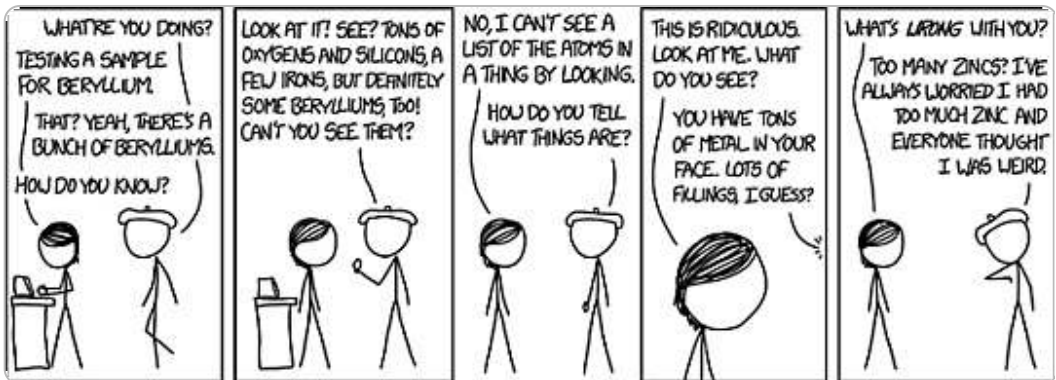
"Degenerate matter in physics is a collection of free, non-interacting particles with a pressure and other physical characteristics determined by quantum mechanical effects. It is the analogue of an ideal gas in classical mechanics. The degenerate state of matter, in the sense of deviant from an ideal gas, arises at extraordinarily high density (in compact stars) or at extremely low temperatures in laboratories. It occurs for matter particles such as electrons, neutrons, protons, and fermions in general and is referred to as electron-degenerate matter, neutron-degenerate matter, etc.

"Imagine that a plasma is cooled and compressed repeatedly. Eventually, it will not be possible to compress the plasma any further, because the Pauli exclusion principle states that two

fermions cannot share the same quantum state. When in this state, since there is no extra space for any particles, we can also say that a particle's location is extremely defined. Therefore ... their momentum is extremely uncertain since the particles are located in a very confined space. Therefore, even though the plasma is cold, the particles must be moving very fast on average. This leads to the conclusion that in order to compress an object into a very small space, tremendous force is required to control its particles' momentum.

- [Degenerate matter - Wikipedia, the free encyclopedia »](#)

* * *



— An Artist's Impression —

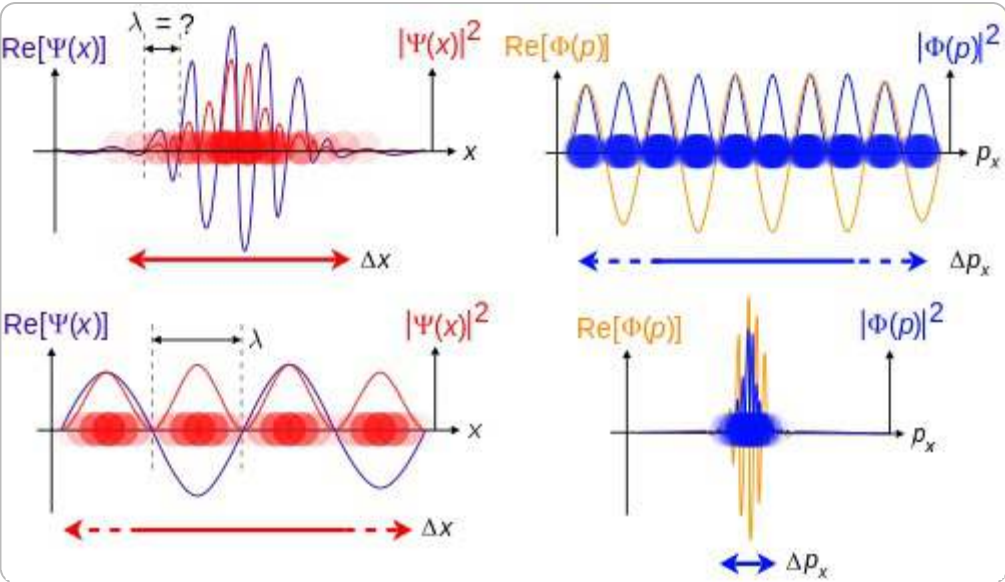
Kalapas or subatomic constituents in Buddhist meditation:

"In Theravada Buddhist phenomenology, Kalapas are defined as the smallest units of physical matter. Kalapas are described as tiny units of materiality, "tens of thousands of times smaller than a particle of dust," coming into existence and disappearing in as

little as a billionth of a second or a trillionth of the blink of an eye. Kalapas are understood by some Therevada thinkers as actual subatomic particles and the smallest units of materiality. ... In contemporary Buddhist meditation practice, the observation and analysis of kalapas is a type of vipassana practice that aims to allow direct observation of impermanence and non-self."

- [Kalapas - Wikipedia, the free encyclopedia »](#)

* * *



— An Artist's Impression —

May also lead to interesting insights on the dynamics of wave-particle duality; where the apparent continuum and the momentary bursts of the reality of mind-matter (nama-rupa)

become expressed as a single two-potential domain of wave-particle gradience subject to, and reflective of, cognitive conditions that subjectively suspend the quantum reality into apparent static dualities.

Subjective assertion of concreteness into multivalent holograms can really mess up one's experience of reality, locking the awareness into a binary-reactive paradigm, preventing the free flow of as-is reality and forcing it into an endless cascade of moribund composition through interpretive attachment and clinging. Self-sourced projections must dissolve; they represent a needless infringement on, and subjective fracturing of, the impersonal and interdependent continuum of self-manifesting reality.

- http://en.wikipedia.org/wiki/Wave-particle_duality

* * *



— *An Artist's Impression* —

Groovy stuff in these Pa Auk meditation guide texts...

Simultaneous perception of twelve-fold elemental properties,

base elements exploding into rapidly fluctuating elemental particles before the mind's insight eye... "When he continues to discern the four elements in the clear mass [of refined materiality], the mass breaks into very tiny particles of material groups (rūpa-kalāpas) which arise and dissolve very rapidly." :D

==-----==

"The yogi first develops the right concentration that he has attained, and then defines the four primary elements. [Earth: hardness, roughness, heaviness; softness, smoothness and lightness. Water: cohesion, fluidity. Fire: heat, cold. Air: motion, support.]

"Starting from a place of his body where hardness is distinct, he reflects on the nature of hardness in every part of his whole body. He does the same for the remaining eleven qualities. He practises to discern all the twelve qualities one by one in order repeatedly until he can discern all of them almost simultaneously. He then concentrates his mind on the twelve qualities, that represent the four elements, until the neighbourhood concentration (upacāra samādhi) arises.

"At this time he is aware of only the four elements and not his body. As he keeps on focusing his mind on the elements, a grey colour, and then a white colour, and then a clear mass like glass or ice generally appear. This clear mass represents pasāda rūpas. When he continues to discern the four elements in the clear mass, the mass breaks into very tiny particles of material groups (rūpa-kalāpas) which arise and dissolve very rapidly. He

continues to discern the four elements in the tiny particles with his wisdom as he has discerned them in his body. After that he should discern the derived materiality in the particles. He should analyze the particles in accordance with the five sense-doors (pañca-dvāras).

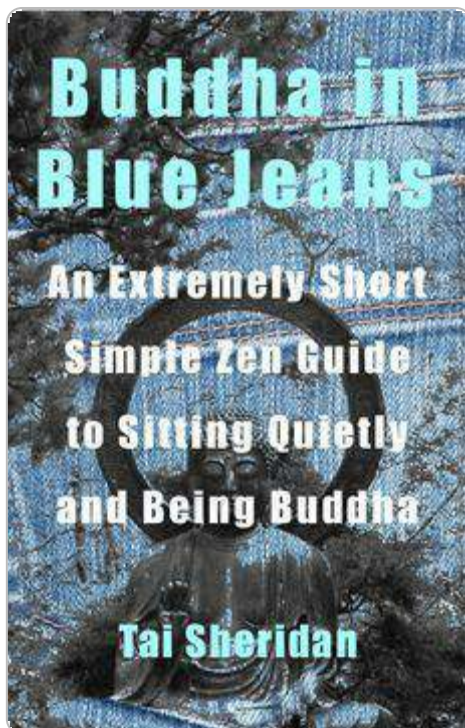
"He can define in the same way 54 rūpas each in the ear-door, in the nose-door and in the tongue-door, replacing eye-sensitivity with ear-sensitivity, nose-sensitivity and tongue-sensitivity, respectively. In the body-door there are only 44 rūpas as only 5 kinds of rūpa-kalāpas, namely, body-decad, sex-decad and 3 kinds of octads, are present. The particles containing sensitive matter (pasāda-rūpa) are clear whereas the others are not clear."

[From "Breakthrough in Samatha & Vipassana Meditation; PDF:

• http://www.dhammatalks.net/Books14/Pa-Auk-Sayadaw_Breakthrough-in-samatha-meditation-and-vipassana-meditation.pdf] • [An Interview With Sayadaw: The Light of Wisdom and Concentration Meditation in Subatomic Discernment »](#)

* * *

9.4 ~ A Brief Encounter in 3 Turns and 58 Words



— *An Artist's Impression* —

Adding a bunch of books to my library, found this little gem among the lots. Can haz for free download *purrrhhh* here: · [Buddha in Blue Jeans – An Extremely Short Simple Zen Guide To Sitting Quietly and Being Buddha :... »](#)

* * *

Sitting down quiet and watching the breath flow is one of the best things ever invented since nirvana.

* * *

* * *

9.5 ~ A Brief Encounter in 2 Turns and 85 Words



— An Artist's Impression —

YES AND ARE YOU IN NEED OF HOE OR HAMMER OR SCYTHER TO
FIX THE UP YOUR CAPS LOCK BUTTON? :D

* * *

Booyah... the shape of the Tao Garden is in place, a few more layers to coat on and it's ready to stay brewing over our imminent road-trip to West Jawa, awaiting new seeds (and a chuck fence) on our return. Thanks very much **Nyoman Wen** for the guidance and all the hard work in establishing this gem of a fertile foundation on our yard! ^_^



9.6 ~ A Modest Encounter in 4 Turns and 263 Words



— *An Artist's Impression* —

Nyoman can you spot our garden? :D Will be interesting to see how things look tomorrow, I've never seen the waters come this high — and the whole mass of water built up in less than two hours. Gonna have to do some serious reconfig of the contours, have already dug up a few cubic meters but the soil is yet to be transplanted. Gotta finish in good form tomorrow, we're hitting the road on Monday for a month plus...

* * *

Got a particularly scenic yellow lighting with the sunset and rains! And yup it got pretty brown at the end of the downpour.



Nyoman in good news the garden was totally intact! Give or take a handful of tiles a few centimeters tilted. Sturdy work there! Did a second embankment around the beds, it's turning into a dome. Also dug down some of the higher areas to contain water, meant to do much more but I gave in when the hoe broke the fifth time and the clock struck five o'clock fifteen in the rain. Need to fix it up tonight and continue early tomorrow morning, need to wrap up in good form before we hit the road...



Nyoman the Tao must be protected at all cost. If the Tao were to cease, heaven and earth would expire. Therefore, I will stay back for seven days and nights, forging a flow matrix and leveling the mountains, ensuring the safety and longevity of the earth-bound Tao imperative. Fear not ye mortals, the end of the world comes not with this season's rains. ~ Mao Zig



9.7 ~ A Lengthy Encounter in 11 Turns and 668 Words



— An Artist's Impression —

Rasta Jimmy @_@

* * *

Anybody know of good and isolated tree-stumps I can pitch my tent under for a week or so of meditation? Somewhere south-west of Bandung; or otherwise towards the north; within something like 50-100 km range max? Access to clean water would be cool but not necessary, as long as the place is quiet and free of human invaders. **Dandy, Dave**, suggestions?

* * *

Phaedra those two would be a bit more on the resort side tho, no? Would dig best a free camping zone (as in "gratis" and as in

"don't you tell me where to put my tent") — and if it should be both naturally gorgeous AND an ancient sacred site, bonus combo! And free from gigalomaniac mosquitos, hordes of alligators and man-eating midgets and stuff, though haunted sites in general get bonus for the extended human isolation factor.

* * *



— An Artist's Impression —

Luna ya I might go for a farmer mindfuck strategy, straight in the middle of someone's field, keep a part of my head above the surface in a row of cabbages and go "Pickaboo Semedi!" every time a farmer passes by. Or I could just grab my hoe, would need it for the dig anyways, and do a **Kakek Cangkul** replay on meditative breaks to generate some new rural legends. They already did a poster of me doing just that, see.

Wait. Here's what I'll do. I'm gonna bury myself underground with a camel somewhere on the outskirts of your village, and ride out in the morning of the eighth morning with great pomp and uproar, chanting Bedouin songs with Tibetan accent and vice versa, waving a black banner and declaring that the Day of Reckoning is nigh for every good Muslim. And wave my hoe vigorously in all directions, declaring "Mountains shall be leveled! The final promise of Allah shall at last be fulfilled!" I'm sure your faith-loving family will approve of me once and for all after I do that. Deal?

* * *

Sadly the capping off of the foreskin in your religion doesn't seem to wean the mind from using the remainder of the organ in every conceivable way. Of course the desert-dwelling people would fail to appreciate the need of a very functional natural raincoat for the mini-me. But this is Indonesia baby, not some arid Saharan wasteland or wherever that the custom originated. Otherwise, I suspect that the "Knower of the Unseen" knows

what's under there even without the clippage. I totally support cranial circumcision though. Lobotomies, even, for the elect few.

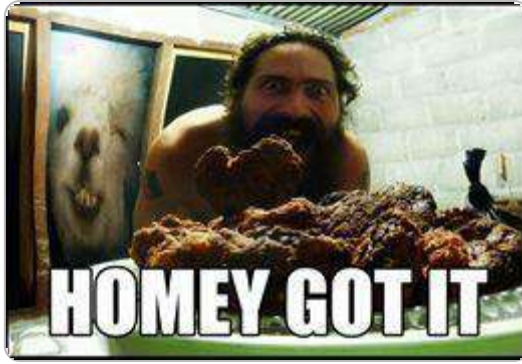
* * *

I should like to recommend cangkul for those about to chop. (Kakek Cangkul provide free service.) **Phaedra** we'll come and haunt your front-yard for sure once **Luna** is back, but meanwhile I neee...eed to have a week of total solitary solitaritude somewhere south of nowhere, it's been a while since the latest. Solidarity and solitude are integral partners.

* * *

That's cool but the room's not round and the bed's not round either, or uniformly padded! It's not that anything's too much as such, rather that sometimes I need to set the baseline where anything whatever is necessarily too much compared to sweet nothing emptiness, free of corners, or corner-making linear lines for that matter, or composite matter for that matter.

* * *



— *An Artist's Impression* —

Rasta Jimmy n a bag of homey chips!

* * *

FYI there's potato, onion, tahu, mini-corn, eggplant, basil leaves, rice flour, oat flakes, wheat flour, sesame oil, olive oil, palm oil, mustard seeds, methi leaves, turmeric, white pepper, salt and water. If you're Jesus you can mix them up and create a chicken.

* * *

Poor chaps, never dawned to them that said virgins might be virgins forever for a reason... And what do you call a Finn who dreams of being a terrorist? Uni-bomber, of course.

* * *

Phaedra I'll be coming a bit later, not bailing out... Will be chop-

chopping a bunch more of the yard together, and then if time permits stop by for a couple of days of solitary somewhere on the road before I catch up with **Luna** and the rest of y'all.

* * *

9.8 ~ A Lengthy Encounter in 7 Turns and 722 Words



— *An Artist's Impression* —

Now that **Luna** is safely on a train to Bandung, I'm preparing for a spectacular bachelor week. I'm going to read way too much and meditate at very random hours. I'm also going to do all sorts of radical and daring things like leaving the bathroom light on for random durations, leaving the empty coffee sachets on the kitchen table for at least for a while, and leaving the soap in the bathroom to silly places that are easy to reach. Also I'm thinking I might totally not meet anyone or go anywhere. Probably end up in a cave for a couple of days after fixing the hoe and digging the yard upside down. I am so wild. *#SemaineCélibataire*

* * *

Nandini I mix it with forks and then stir it with spoons. I find that forks taste better with coffee. Also forks are super handy for the stirring process that effects the admixture (sometimes aka. "mixing") from the unmixed and partially mutually undissolved ingredients. And why is that? Because there are more spacious in-betweens in a fork than there are in a spoon or a kitchen knife that conveniently grate through the bulky substance at the bottom and make the process more expedient, and also because it's more convenient for nailing down and fishing out the house elves that occasionally like to swim at the bottom of my regular pint of coffee. It's especially super convenient if one mixes in and mixes up (and also stirs vigorously if mixing in and up using the utensil isn't enough) chunks of jaggery in the jug, especially for more reasons than I care to itemize right now, reasons that will become self-evident for the acute observer bent on empiric observation in the scientific process of experimentation, and even for the cunning hypotheist bent on using the power of projective imagination.

* * *

Surprisingly it's faster and also reaches the edges of a 90-degree-angle-bottomed-cup more natively than a spoon. Either way it's pretty dang hot after the mix and stir (with boiling water), need to let it cool a fair long while before I dare ingest some. I seem to be well en route to unserious samadhi at the moment. Let's see where it goes. It's 4:20 now and time to conclude with the factbook. Sayonari!

* * *

Spencer here in Indo we've also got the larger editions, like 15-20 cm on a good day, and they are... Real. Fucking. Loud. Especially when one gets triggered in the past midnight hours right above your head. Useful elves tho, munch away as they do plenty of insectoids. **Oa Hum** I do have a lid, this one jumped into the pits of a finished cuppa coffee...

* * *

Fork can also be used for the vertically separation of things, e.g. "I cut it with a fork for knife", or for duplicating produce, e.g. "I forked the source-code into a new repo".

* * *

DID I JUST TALK ABOUT HOUSE ELVES SWIMMING IN THE PITS OF MY PINT OF COFFEE OR NOT?? Yes I most double-dog-damned-assuredly did. And there you were quietly thinking I was either doggone nuts or just writing for the laffs. I. WAS. NOT! *#thisIsAllTooReal*

* * *



— *An Artist's Impression* —

In this particular case, you'll see a young specimen chilling on the edge at the terminus of a rite of passage to house-elf-hood maturity. The liturgy for the elven ascent to maturity reads as follows;

[Elder Elves:] "You dare not jump into that sludge in the crystal vase; no you don't, no you don't! You dare not fall from the roof to the sludgy vase, no no no!"

[Elfling Initiate:] "Yessirs, I surely can, I surely will, I surely do! I am no wussy lizzy oh-no-no; but like the lizard king that crossed the sludge, so shall I!"

[Elder Elves:] "Then let go your feet of the roof and fall through space into the sludge of immortality and land in the world of the

upside down at once!"

[Elfling Initiate:] "I fear not sludge, I fear not death! Watch me fall and watch me rise on the third hour when the holder of the crystal vase shall return from the yonder and irrigate the great plateau with the sludge again! Tok-gek-aaaa...."

[Elfling Initiate falls. Elders applaud. Elfling lives to tell, for the fates were in his favor today. Not every elfling survives this trial, not every elfling dares...]

* * *

9.9 ~ A Lengthy Encounter in 4 Turns and 565 Words

OK I've just spilled a bottle of coke and made it go volcanic all over, revised a bunch of stuff on old accounts (incl. **CodeSatori**), and decided to leave taking notes of the **Mu wave**, **Delta wave** and **Basal ganglia** pages and their pals for later. Time to crack these pattern thingies. Sorry it's taking a moment **Helene**, got a late start today with a rapid polar shift in the biological clockworks. Maybe I should consult one of those new-age peeps who understand bipolar DNA ascension and the influence of cosmic rays on holographic life-forms. Momento...

* * *



— An Artist's Impression —

Helene in case you're up and running already; I'm still writing and reviewing the seven pages of gobbledygook I cooked up since last night. Gonna make one more pint of coffee and read through this one more time, and then mail it in. Here are today's headlines from planet Abstra C.T. and just one more academic quarter to go... :D

BASE STRUCTURES

Addressing the general construction and structuring of the language.

On Patterns, Objects and Object-Instances

* On the formation, constituents and basic types of functional pattern-objects.

Elementary Primitives and Generic Components

* On the nature and definition of elementary primitives and generic components, the basic building blocks of the object matrix.

Ontology and Taxonomy; Spectrum of Abstraction

* Roles of ontology and taxonomy. On tiers of abstraction in the pattern-object ontology for optimizing and maximizing available patterns.

Object-Oriented Programming: Class-, Method-, and Extension Logic

* On applicability of programmatic paradigms underlying the language, specifically in light of patterns commonly employed in OOP.

PATTERN INTEGRITY

Addressing methods for verifying the quality and integrity of patterns.

Subjective, Relational and Causal Coverage

* On the fields of coverage in well-rounded patterns and objects.

Pattern Validation Logic

* On the factors of validating pattern input and assessment of pattern value.

EXPRESSION VARIANCE

Addressing the potentials and problems in variant description languages.

Method and Language Variant Negotiation Gateways

* On the conversion gateways by which variant modes of expressions can losslessly interface and integrate.

Modern and Classic Pattern Matching

* On the incorporation of patterns from across the ages and cultures for complementary out-of-the-box perspectives.

SEMANTICS & INTERFACES

Addressing methods of input, output and interpretation.

Input/Output Methods & Levels of Accessibility

* On the modes and methods of input and output and the baseline language.

Auto-Generated Process Narratives & Exercises

* On the automatical generation of illustrative narratives and

games/exercises.

TECHNOLOGY PLATFORM

Addressing the technical platform(s) employed for operating with patterns.

Pattern Repository Functionality and Access

* On ensuring the openness and unfettered accessibility of the pattern language stored at the host platform.

Replicable Pattern Repository Software

* On the benefits of having freely replicable pattern host platform software.

Programming Languages for Implementation

* On the programming languages that implement the processing of patterns.

* * *

Got coffee, wrapping up shortly. I notice a difference in the level of output when I use Notepad++ and when I use a word processor. When I use a word processor, I first become preoccupied by the layout template that should look fine and dandy, and when that's in place, I'm compelled to produce something that looks like some sort of a presentation.

* * *

Before that, though, need to get on with the pattern

language and social object works... **Helene** I'm on it, expect mail over the coming hours. B| Before that, though, I need to cook and fuel up the bio-matrix... and get some goddamned mosquito coils. *#SayNoToBugs*

* * *



— *An Artist's Impression* —

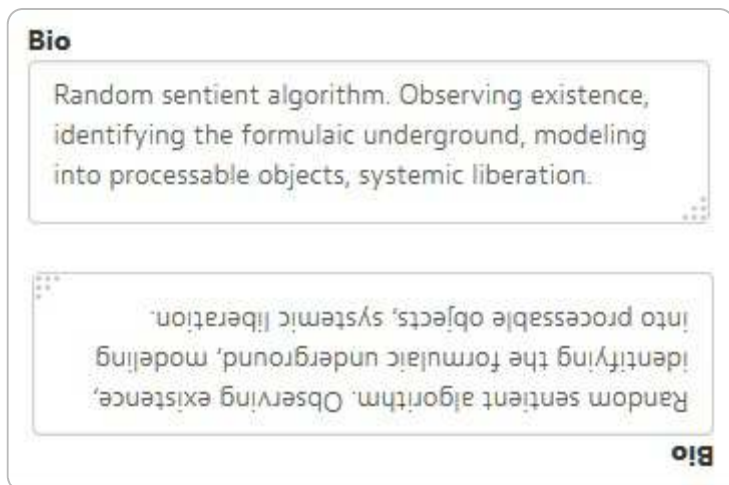
You can say that again **Spencer**. To ride into the darkness of the storm in the pits of the abyss well-prepared and well-armed, passing victorious through the veils of obfuscation and dispersion with a big bang that releases the congested and appropriated elements back into their source matrix. But alas the gravity of the path and the task at hand is rarely fathomed...

"Who's afraid of the big bad wolf? Trolololoo..." Not the fiddlers and the fifers, no they're not... *#OneDayRealityDawns* ·

www.quickmeme.com »

* * *

9.11 ~ A Brief Encounter in 2 Turns and 52 Words



— *An Artist's Impression* —

(Had to write a tweet-length description of myself.)

* * *

What is liberating? Before asking if X can be within L, need to identify the defining characteristic common to all things within L, and also decipher whether the right inquiry into the "what" is over its "how", rather than the "where" or the "with-what".

* * *

9.12 ~ A Brief Encounter in 1 Turn and 42 Words

Patricia actually I wasn't trying to analyze anything in particular. I am looking at the analytical method in general, exploring the pros and cons of different depths and ranges of abstractness and precision in the analysis of any complex system whatever. *#MetaInquiry*.

* * *

9.13 ~ A Brief Encounter in 1 Turn and 47 Words



— *An Artist's Impression* —

3:38 am. Gonna mah meditate now and feed the extras to my favorite dream-catcher. Buddy got a big belly like a black hole. Mahakala is a first-class portal to absolutely nothing at all. #SunyaMahaKalaHum ... gonna get a belly full of cacophonic prayer calls and roosters in about 40 minutes...

* * *

9.14 ~ A Brief Encounter in 1 Turn and 138 Words



— *An Artist's Impression* —

If I plan to directly and physically interface with the fungi. Instead of just meditative interlinks and astral plant and fungus spirit communication. I know that my nose hairs can get long, but still I think I'd rather bury my beard than my nose in the soil. Of course I could also bury my ass in the soil. That would facilitate both the direct bio-link and a meditative posture, but I'm not so sure I care to have fungi growing on my pubic hair just yet. One day for sure roots will be growing from my ass, when I go for that final sitting of integration. My spirit will be immortal once uploaded into the world-wide fungal network. The possibilities are endless.. It will be the dawn of a new era called "Nature Became Very Bizarre". Hominids beware. · [Plants talk to each other using an internet of fungus »](#)



9.15 ~ A Lengthy Encounter in 7 Turns and 665 Words



— An Artist's Impression —

I'd go for it but they want permanent US residents only.

Who knows they might even hire you for an astronaut. Or enroll you into a study on the effects of smoking pot with a space helmet on to alleviate the symptoms of long-term stasis and boredom. If not for yourself and your wallet, do it for adventure and America dude! *#IdontAlwaysTrollButWhenIdoIdoItWithJames*

- [NASA Will Pay \\$18,000 To Watch You Rest In Bed—Really »](#)

* * *



— *An Artist's Impression* —

Sounds groovy. We've been talking about doing some **serious** time at the Pa Auk Forest Monastery in Burma when our time in Indonesia is through. Works great for zero budget hobos, free lodging and food as long as you apply yourself to mastering the eight jhanas, penetrating sub-atomic materiality and observing citta cascades at the ground of being of the heart-gate and parsing through your past and future lives and stuff. I don't know if they teach levitating unimpeded through walls or bodily influencing the Sun and Moon and the Brahma-world, but from what I've grasped so far they seem to be dealing with serious levels of dookie there. Maybe check it out when you eventually hit the Asia segment of the journey.

* * *

Thailand is one step from Burma, kinda need to pass through there. We also wanna visit Cambodia. A bit unsure how much of

Thailand I need to see though, from what I understand the dharma-scape there has gone down the drain as far as the mainstreams. How come I never saw a pic of your dog? Oughta find good care so you can be dogzen, I don't think you can bring him/her along...

* * *

As far as secret Buddhisms. I find that a little splice of thunder-diamond magick helps a good long way in establishing a terrain where the plainness of the "little vehicle" methods can launch off into spheres. Suppose it's a "don't ask don't tell" kinda thing. As long as you can keep the yidams from invading the spheres of plainness (that seem to work wonders in penetrating into deeper layers of phowaer), should be all groovy. In a recent Goenka retreat I had to map and zip a legion of them to my nostrils to keep focus on plain Anapana-sati whilst retaining the essence; the folks in the org were quite insistent on the "no other practice" policy, presumably for purposes of guarding and shepherding those who are best leaving skillful improvisation for a time of more clarity. Completion and regeneration from the base of being after itemizing concentration, sounds like a good combo to me...

* * *



— An Artist's Impression —

Aww doggydog!

* * *



— An Artist's Impression —

If the generation of yidams doesn't lead to inner embodiment and then completion through absorption of the

wisdom-being and the essence-being; if the "characters", having served their purpose and delivered their flavored core of suchness, fail to return to the role and domain of the illustrative, the poetic and the symbolic, dissolving as "real human-like entities"; we end up with a spectrum of distractions not much different from classic Hindu polytheism with patron deities for diverse desires and attachments. Not unlike what has happened in much of mainstream Chinese Buddhism with its patron Buddhas of the astrological zodiac, one for you per your year of birth, plus trinkets; and I suppose also in popular approaches to Tibetan Buddhism, where emptiness and suchness fail to prevail. If the yidams become clinging-objects and supports for materiality and beliefs in self-hood, whether embodied or externalized, it seems to me like an epic fail and a missing of the original and purpose-giving point on a very fundamental level...

* * *

So there I was like, "Yo Manjushri and Avalokitesvara, you're welcome to join in for the session anytime, but you gotta just sit still alongside or inside, wherever you fit, and watch your breath thoughtless and motionless..." :D ... though there was something of a dramatic mandala explosion on the last two days; blame me not, I had to employ some drastic measures to exorcize Goenka's repeated chantings out of my head, they were becoming pretty disruptive, as in "you cannot unhear this track" level intrusive.

* * *

9.16 ~ A Brief Encounter in 1 Turn and 30 Words



— *An Artist's Impression* —

Ryan perchance I too will boogie in my yonder years, let the wheels turn a few churns more. Methinks I'll be writing more along the lines of "Never Become Anywhere-thing".

* * *

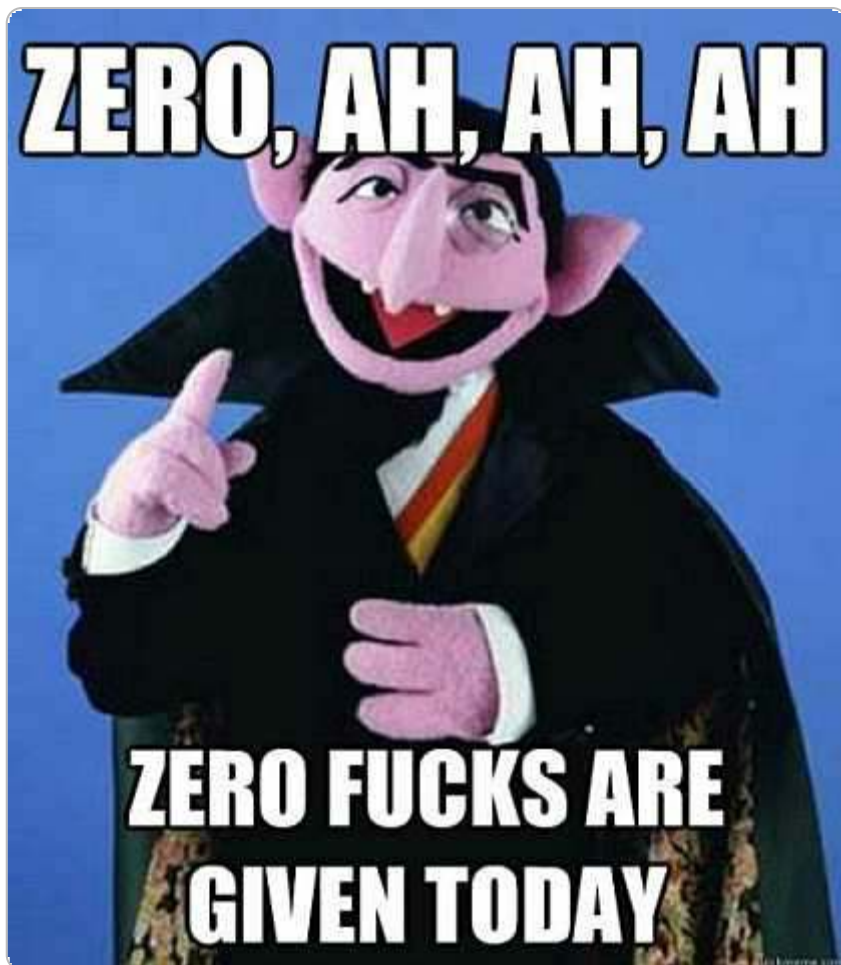
9.17 ~ A Brief Encounter in 1 Turn and 60 Words



— *An Artist's Impression* —

Robert yup, am here. Need to visit Singapore 14th-18th for a visa run, then back. Again out between 22/12-02/01, **Luna's** out for another vipassana and I'm taking the opportunity to bury myself in whatever cave for the duration. Otherwise I'm around, if you're in the hood please drop me a note for sure! Would be good to meet again.

* * *



— An Artist's Impression —

Om Ah Ah Ah Hum...

🌀 ON THAT EPIC DAY OF EMPTINESS;

🌀 ZERO FUCKS WERE GIVEN!

- www.quickmeme.com »



— *An Artist's Impression* —

Also in today's good reads, "Marapasa Sutta: Mara's Power".

"There are forms cognizable via the eye...

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are sensations cognizable via the body...

"There are ideas cognizable via the intellect...

... all agreeable, pleasing, charming, endearing, fostering desire, enticing. If one relishes them, welcomes them, and remains fastened to them, he is said to be one who is shackled. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he wills.

"If one does not relish them, welcome them, or remain fastened to them, he is said to be one freed from the six-fold shackles of the senses and the mind. He has not gone over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he wills."

~ Marapasa Sutta: Mara's Power

~ • [Marapasa Sutta: Mara's Power »](#)



— *An Artist's Impression* —

Also in today's digest: "Padhana Sutta: The Great Struggle".

"You who are the friend of the negligent, O Evil One, for what reason have you come here? ...

"Sensual desire is your first army;

The second is called discontent;

The third is hunger and thirst;

The fourth craving;

The fifth sluggishness and laziness;

The sixth fear;

The seventh indecision;

The eighth malice and stubbornness.

Gain, fame, honor, prestige wrongly acquired,

And whoever praises himself and despises others;

— These, Namuci, are your armies, the Dark One's striking forces. A lazy, cowardly person cannot overcome them, but by conquering them one gains bliss.

... "Seeing the surrounding army ready and Mara mounted (on his elephant), I am going out to fight so that he may not shift me from my position. This army of yours which the world together with the devas is unable to subdue, that I will destroy with wisdom, like an unbaked clay-bowl with a stone."

~ Padhana Sutta: The Great Struggle

~ • [Padhana Sutta: The Great Struggle »](#)



9.19 ~ A Brief Encounter in 1 Turn and 11 Words



— *An Artist's Impression* —

Täällä on jo yli keksiyön, sulle tuli leipomat etuajassa.

* * *

9.20 ~ A Brief Encounter in 1 Turn and 49 Words



— An Artist's Impression —

^ Bubbling. *Gobbles Bubble Bobble Dribble to Noble
Quibbly Gabbling, Squabbling Rabbles and to Nibble the
Wobbling Knobbles in their Hobbles to Pebble and Rubble.*

In case the bubbles are too thick to see through and x-ray vision
is lacking, here's the bath-house keeper ominously oscillating in
the tub's pits.

* * *

9.21 ~ A Brief Encounter in 1 Turn and 8 Words



— *An Artist's Impression* —

No a seagull shat on my nose. :D

* * *

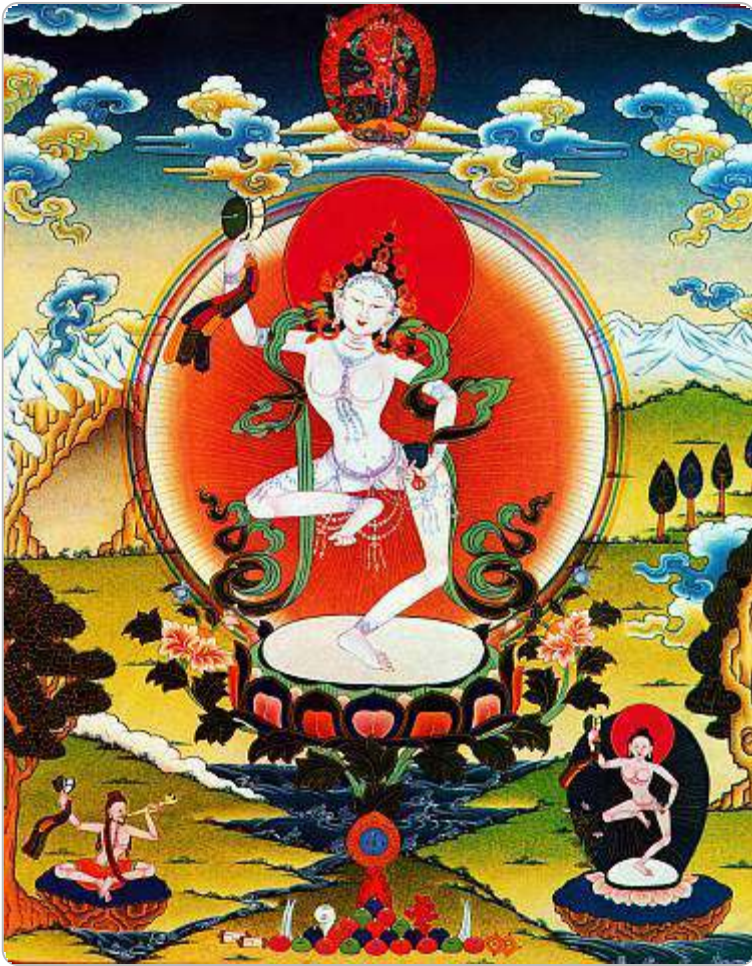
9.22 ~ A Modest Encounter in 2 Turns and 326 Words

"Furthermore, when cognizing an idea with the intellect, there arises in a monk what is agreeable, what is disagreeable, what is agreeable and disagreeable. He discerns that 'This agreeable thing has arisen in me, this disagreeable thing... this agreeable & disagreeable thing has arisen in me. And that is compounded, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity. With that, the arisen agreeable thing... disagreeable thing... agreeable and disagreeable thing ceases, and equanimity takes its stance.

"Just as a strong man might let two or three drops of water fall onto an iron pan heated all day: Slow would be the falling of the drops of water, but they quickly would vanish & disappear. That is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing ceases, and equanimity takes its stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to ideas cognizable by the intellect."

- [Indriya-bhavana Sutta: The Development of the Faculties »](#)





— An Artist's Impression —

""Indeed for anybody, Sisters, whether monk or nun, who abides with a mind well established in the four foundations of mindfulness (**Satipatthana***) — it is to be expected that their understanding becomes ever greater and more excellent."

...

"And what is undirected meditation? Not directing his mind outward, a monk understands: "My mind is not directed outward." He understands: "Not focused on before or after; free;

undirected." And he understands: "I abide observing body as body — ardent, fully aware, mindful — I am content." This is undirected meditation."

- [Bhikkhunupassaya Sutta: Directed and Undirected Meditation »](#)

* The four foundations of mindfulness are:

1. Mindfulness of the body;
2. Mindfulness of feelings or sensations (vedanā);
3. Mindfulness of mind or consciousness (citta); and
4. Mindfulness of mental phenomena or mental objects (dhammā).

The Buddha referred to the four foundations for establishing mindfulness as a "direct" or "one-way path" to the realisation of nirvana.

* * *

9.23 ~ A Relentless Encounter in 12 Turns and 1965 Words

Now there's freedom of speech; and then there's skillful speech... There's also consideration, there's responsibility, and the rest of the worthy values we hold in esteem alongside freedom. You may have the freedom to behave like an annoying dick-head, but there is little merit in mindlessly misusing that freedom, nor will an annoying dick-head ever be considered a noble champion for the cause of that precious freedom by the wise. There is never freedom from responsibility; for our thoughts, words and actions leave an impact both internal and external, whether we get fined, sued or jailed for it by an authority, or not.

"A statement endowed with five factors is well-spoken, not ill-spoken. It is blameless and unfaulted by wise people. Which five?

"It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-will."

"Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate.

"In any event, you should train yourselves: 'Our minds will be

unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the great earth — abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves."

- [Kakacupama Sutta: The Simile of the Saw »](#)



In good reads from the chief, "On Subduing Hatred":

"There are these five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"When one gives birth to hatred for an individual, one should develop good will for that individual. Thus the hatred for that individual should be subdued.

"When one gives birth to hatred for an individual, one should develop compassion for that individual. Thus the hatred for that individual should be subdued.

"When one gives birth to hatred for an individual, one should develop equanimity toward that individual. Thus the hatred for that individual should be subdued.

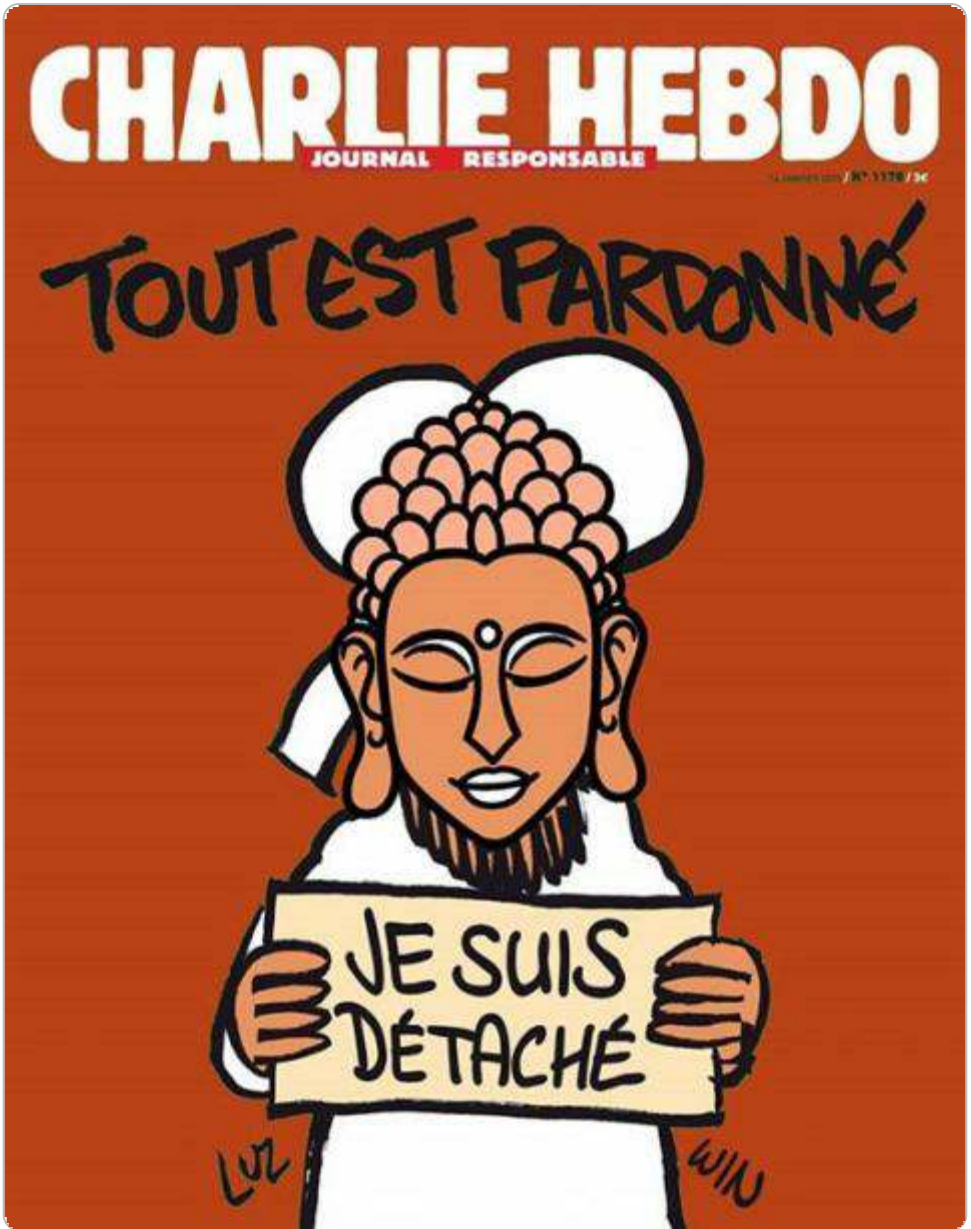
"When one gives birth to hatred for an individual, one should pay him no mind & pay him no attention. Thus the hatred for that individual should be subdued.

"When one gives birth to hatred for an individual, one should direct one's thoughts to the fact of his being the product of his actions: 'This venerable one is the doer of his actions, heir to his actions, born of his actions, related by his actions, and has his actions as his arbitrator. Whatever action he does, for good or for evil, to that will he fall heir.' Thus the hatred for that individual should be subdued.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

- [Aghatavinaya Sutta: Subduing Hatred \(1\) »](#)





— An Artist's Impression —

"He who repays an angry man in kind
Is worse than the angry man;
Who does not repay anger in kind,

He alone wins the battle hard to win."

"He promotes the welfare of both,
His own, as well as of the other.
Knowing that the other man is angry,
He mindfully maintains his peace."

"And endures the anger of both,
His own, as well as of the other,
Even if those ignorant of true wisdom
Consider him a fool thereby."



Also in today's classic stories, "That gift of insult" — "You get to keep it all to yourself"...

"Angry and unhappy, a priest went to where the Buddha was. Having approached the Buddha, he abused and criticized the Buddha in foul and harsh words. Thus reviled, the Buddha spoke to the priest Akkosa Bharadvaja: 'Well, priest, do friends, confidants, relatives, kinsmen and guests visit you?'"

"Yes, Gotama, sometimes friends, confidants, relatives, kinsmen and guests do visit me."

"Well, priest, do you not offer them snacks or food or tidbits?"

"Yes, Gotama, sometimes I do offer them snacks or food or tidbits."

"But if, priest, they do not accept the food, who gets it?"

"If Gotama, they do not accept the food, I get it back."

"Even so, priest, you are abusing us who do not abuse, you are angry with us who do not get angry, you are quarreling with us who do not quarrel. All this of yours, we don't accept. You alone, priest, get it back; all this, priest, belongs to you.

"When, priest, one abuses back when abused, repays anger in kind, and quarrels back when quarreled with, this is called, priest, associating with each other and exchanging mutually. This association and mutual exchange we do not engage in. Therefore you alone, priest, get it back; all this, priest, belongs to you."

~ · [Akkosa Sutta: Insult »](#)



There's a transpositioning trick there; although I can see how it might at face value look like pusillanimous "little-vehicle" stereotypia. When the assault is disconnected from the individual sphere of attachment-and-aversion, resigned from as an object of personal clinging and obsession, the natural reactive force that would respond in kind is released into the able hands and perusal of the Nature itself, in a form and forte undiluted and unconstrained by the limitations human ego.

When the subsequent release, ie. of the tolerated and forsaken injustice, accumulates and self-organizes into elemental

embodiments, we find its spontaneous and inevitable manifestation as e.g. the Herukas (in the wisdom clearing department) as well as in lesser manifestations (in cyclic world maintenance). Aside purely elemental phenomena, such forces may also become embodied in a human vessel. In the latter case, the human vehicle is de facto possessed and empowered to do the nature's bidding.

The force of response in self-attached "little beings" is trivial; and for such beings the above advice of restrain is given. Let them forbear and resign their "possessions", ie. individually trivial levels of responsive force, into the world commons of potential. As for the wielders of elemental power, acting in unison with suchness and unhampered by the tainted shackles of selfhood, they may invoke and dissolve formidable wrath etc. at will with their skillful means to effect the well-being of others.

* * *



— An Artist's Impression —

Well Pelgyi Dorje was a student of Padmasambhava... And bow and arrow stand for wisdom and skillful means, so it stands to reason he knew exactly what he was doing. Reminded of Drukpa Kunley, "Henceforth, the Lama carried a bow and arrow — representing Penetrating Insight and Skilful Means — to slay the Ten Enemies of the Ten Directions; and he led a hunting dog to hunt and kill the habit of dualistic thinking."

As for the Pala Empire, I'm not too familiar with its interactions with Islamic conquest (can't find any references on a quick search). But in general, I tend to think these grand scheme turnings happen for good reasons of renewal, to purge the field and to leave the residue in a state of reflection and regeneration, distancing themselves from the (inevitable) corruptions of their past and their forerunners and ancestors. It's a degenerate age and much demerit unfolds under the banner of dharma in different quarters. They've all got it coming in due course.

Run to the hills and master the arts of the cave, abandoning the city-establishments that turn into pockets of stagnation, corruption and putridity. Whether they whimper and squeal for help in the name of Buddha, Jesus or Mohammad when the shredder spins into action from the trigger of causes and effects, they are all equal in face of their terror and lack of foundation. Rare indeed is it to see the continuity over time of communities where practitioners are each like islands unto themselves; and yet those alone have the merit, resiliency and grounding to avoid or overcome the degenerate assaults of Mara.

* * *

Yup. (Although I admit I stole the Buddha's face from online. I hope no Buddhist will come and bomb me for that.)

* * *

Helene yes sure thing, all free for grabs.

Doodling this together made me ponder, whether it's considered acceptable to make fun of Charlie Hebdo and those affected by the attack? And what if they are outright ridiculed and sneered at with little consideration of hurt sentiments etc., would it be as acceptable for free speech as much as the Mohammed satires, or would it lead to dismay and condemnation? And if so, wouldn't such a response be the height of self-serving double standards?
#JeSuisJustWondering

* * *

Helene by all means, le labs cooks things to make experiments. ... Now as far as hurt feelings and flags, etc. there's something I'm pondering over the free speech vis-a-vis the foreseeable repercussions matter. It was to be expected there'd be riots and at least some fatalities in a number of Muslim countries. E.g. in Niger, a dozen dead and a series of churches torched. If one can foresee one's actions being a generative cause for damage and fatalities, should one proceed with said course of action?

Or, there is the case where a thousand suggestible fools stand by the edge of a cliff and a smart-ass then shouts into a megaphone, "Every smart person pushes the person next to them off the cliff!"; and a dozen of them fall into their fate; then the smart-ass concludes, "... Or not! Hee Haa Hoo!". And in such cases, where the damage was indirect, yet direct through foreseeability, whose is the greater part of responsibility in what ensues? (And

on that note, into how many fatalities over time have all these Mohammed cartoons led, compared to fatalities in retaliation?)
#iWooWooWonder

* * *

War exists because idgets real. Flame wars spread because idgets e-go. No get ID real — no get war zeal.

* * *



— *An Artist's Impression* —

Like watching the Lemmings apocalypse. Classic. Noble 8-Bit. Equanimous we abide, watching it all goto hell with the certainty of an already-flaming moth. You know they can't resist it. They got the reactive ID and are therefore obliged to dumbass like herd creatures of instinct. Numbers on their heads, the counters are ticking. But can someone come up with a funnier way to the apocalypse, where do you trigger the suggestible lemmings of choice to act for the best effect? This video is a poor example lacking imagination, but it's the only one I could find with my shitty connection. · [Lemmings Suicide Explosion »](#)



I don't know about anything else, but I like to know where there are solitary mountains and forest wastelands uncluttered by urbanization, with water sources and at least leaves to munch. Got that feel ya know, knowing that might come in handy unexpected one day.

"Thus the globe will be overcrowded with corrupt people; and whoever of the priests, merchants, warriors or laborers has the most power shall be the sovereign."

"The citizens, deprived of their spouses and assets by the avaricious government acting in the nature of cruel common thieves, will flee to the hills and forests."

"Eating leaves, roots, prey, wild-honey, fruits, flowers and seeds in draught, they will perish whilst tormented by famine and taxation."

evaṁ prajābhir duṣṭābhir ākīrṇe kṣiti-maṇḍale |
brahma-viṭ-kṣatra-śūdrāṇāṁ yo balī bhavitā nṛpaḥ ||
prajā hi lubdhai rājanyair nirghṛṇair dasyu-dharmabhiḥ |
ācchinna-dāra-draviṇā yāsyanti giri-kānanam ||
śāka-mūlāmiṣa-kṣaudra- phala-puṣpāṣṭi-bhojanāḥ |
anāvṛṣṭyā vinaṅkṣyanti durbhikṣa-kara-pīḍitāḥ || BhP. 12.2.7-8
#SomeoneSawThatOneComing



9.24 ~ A Modest Encounter in 3 Turns and 158 Words



— *An Artist's Impression* —

Why is your head so small, orang kecil?

* * *

*** **"Call it what you like," said the Cat.** ***

"But I don't want to go among mad people," Alice remarked.

"Oh, you can't help that," said the Cat: "We're all mad here. I'm mad. You're mad."

"How do you know I'm mad?" said Alice.

"You must be," said the Cat, "otherwise you wouldn't have come here."

Alice didn't think that proved it at all: however she went on.

"And how do you know that you're mad?"

"To begin with," said the Cat, "a dog's not mad. You grant that?"

"I suppose so," said Alice.

"Well, then," the Cat went on, "you see a dog growls when it's angry, and wags its tail when it's pleased. Now I growl when I'm pleased, and wag my tail when I'm angry. Therefore I'm mad."

"I call it purring, not growling," said Alice.

"Call it what you like," said the Cat.

* * *

Ji for obvious reasons.

* * *



— An Artist's Impression —

This post is dedicated to all my devotional Hindu friends who are afraid of impersonalism and voidism. Without really knowing what exactly it is. Well this is it, right here, quacks like a real mayavadi voidist-nihilist duck and shits out all the composite-clinging clutter from the cognitive system. If you meet Radha on a bad day and she's got troubles getting the blackie off her mind, this stuff might just do the trick. Never try, never know! B|

* Buzzess off to chant with high devotions: "Nirviseeshaa... Shunyavaadiiii..." *



— *An Artist's Impression* —

There are in fact some interesting passages in the favorite book of every good devotee, too, on the systems of mysterious meditation. Please read up on Bhagavata 11, chapter 14, where the all-reality-embodying black person tells you how you should meditate on him and then get over him in the sense of "his himmy himness" and simply abide in what is; absorbed in the meta-state of reality, rather than representative imageries.

Excuse me, I had to impersonate a re-translation because the Hare Krishna version wasn't quite impersonal (or literal) enough. The following is very much cognate with the completion stage of Vajrayana deity practice, where the object becomes immanent and nondual, imploding from the externally-visualized "transcendent" into a dimension of present reality that is directly perceived and experienced. Here's the BBT version: • [SB 11.14: Lord Kṛṣṇa Explains the Yoga System to Śrī Uddhava](#)»

Preceding the below finale for Krishna's explanation of the yogic-devotional method of cultivation to Uddhava, there is an elaborate description for meditating on the personified form of God on the heart-lotus, part by part, also starring classic yogic methodologies. NIRVANA is mentioned in the final verse FTW. :D [Nirvana also mentioned five times in the Bhagavad-Gita.]

tat sarva-vyāpakam cittam ākr̥ṣyaikaatra dhārayet |
nānyāni cintayed bhūyaḥ su-smitam bhāvayen mukham ||

"That all-around diffused consciousness should be pulled back as one and so concentrated; not contemplating on anything else; again contemplating on the beautifully smiling face."

tatra labdha-padam cittam ākr̥ṣya vyomni dhārayet |
tac ca tyaktvā mad-āroho na kiñcid api cintayet ||

"Having attained stability in that, one should withdraw the consciousness and only concentrate on space. Abandoning that also, having ascended by me, one shouldn't think of anything at all."

evam samāhita-matir mām evātmānam ātmani |
vicaṣṭe mayi sarvātman jyotir jyotiṣi saṁyutam ||

"So composed in consciousness, one surely sees me in the individual self, and all the selves in the omni-self; just as luminosity is united with the sun."

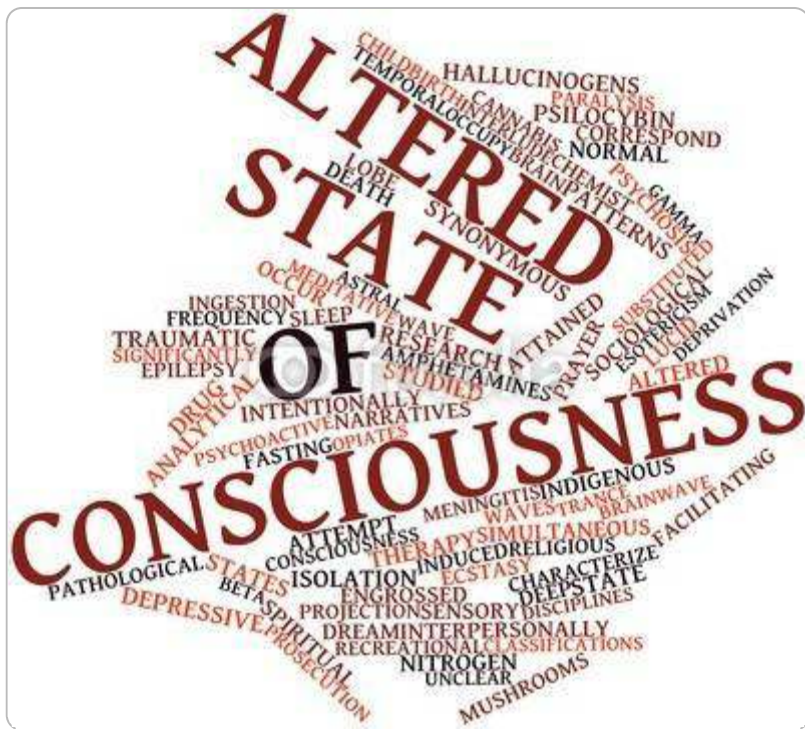
dhyānenetthaṃ su-tīvreṇa yuñjato yogino manaḥ |
saṃyāsyaty āśu nirvāṇaṃ dravya-jñāna-kriyā-bhramah ||

"With such most ardent meditation, the mind of the engaged
yogi will be fully and swiftly exerted to Nirvana, liberated from
the illusion of substance, knowledge and action."

* * *

Leikki leikkii leikissä. Kukaan ei omi leikkiä. Kukaan ei ole oleva
omimassa. Johan se vituttaa viisastakin, jos on koko aika joku
omimassa jotain itsekseen keskeeseen. Hyvä laulu laulaa
itsensä.

* * *



— An Artist's Impression —

Tim; as I see it, it's less about a "place" and more about a state of consciousness; and more than that, it's about a state of consciousness that does not identify a compacted self within the experience; in other words, about the non-preferentiality. Then, there would be little scope for boredom or wanting as a self-seized and affirmed state of being or doing. The phenomena themselves are conscious of themselves, each giving rise to their own waves of interlocking recognition; charming holograms composited over the quantum field.

The "suffering agent" is the co-arisen cognitive cluster that comes to identify those multiple streams as a singular entity of

lasting compactness, and then attributes a sense of self-identification to it; and then suffers when the compactness of the many dissipates again. Then for a buddha, while there would surely be a witnessing of the dance of the wavelets in the stream when not immersed in a trance of cessation (which is not the same as nirvana), there would be no generation of a subjective personality that would become a real subject.



Ananda Gopal; there is of course the Gita Press edition. I don't know if that's the preferred edition, but it is certainly more literal and accurate. Unsure what other editions may exist these days. As far as Hridayananda's commentaries, it appears to me that he has followed the "standard process" of harvesting nuggets from earlier commentaries, then "prabhupada-izing" them, and occasionally going into his own tangents; and of course "devotionalizing" the more potentially "mayavadi" expressions, where "buddhi-yoga" means "chanting Hare Krishna in service of the Lord" and "brahma-nirvana" means "attaining the lotus feet of the Supreme Personality of Godhead in the kingdom of God" or so. Hridayananda seems a little more literal than Prabhupada, but not by much; and both can be a bit on the approximate side as far as covering all of the original text. Use the power of the word-for-wordies... and with the commentaries, probably better to skim and see if there's something of value, rather than seeing if something seems off... because things will be off on any number of occasions there.

As far as kanistha-adhikari being a guru. Perhaps he may be a guru for all things kanistha-adhikara, if he really got his kanistha-hood accomplished... One thing to note is, there are two *separate* three-fold divisions; one of the adhikaris and one of the bhagavatas; while they are usually taken as synonymous in the Prabhupada line. If you read it in the Bhagavata, it must be about kanistha-bhagavata instead; the one whose vision or range of experience is the most narrow; although he may be quite immersed in it. A kanistha-bhagavata may or may not be a kanistha-adhikari. For a good read clarifying this, please see: ·

<http://harmonist.us/2009/12/on-adhikaris-and-bhagavatas/>

* * *

Prisni Dasi what you reference (from the opening summary) are there right *before* Uddhava pops the question, "then how to go about practicing this", and he gets a description of the mystic-devotional yoga process in response. The prescription there is for the purpose of cultivating a one-pointed and refined state of devoted yoga; and the "general" engagement in acts of devotion is a *preliminary* process that harvests all the senses into one common range of focality, that can be honed in with more ease, made precise like a beam of laser, towards the absolution of ekanta-bhakti. Much more to be said about the nature and application of one-pointedness across the spectrum...

Those "symptoms of ecstasy", although rather put on a pedestal in the ISKCON/GM circles, are something that can occur not too

long after intent, concentrated and one-pointed engagement in practice commences. Those diverse states of rapture are not the epitome or the pinnacle of spiritual happiness. (I am not an alien to them.) They are symptoms; they are not the essence.

Technically, they become manifest when the prana or life-air takes on different modalities in focused conjunction with the elements. (Also depicted in the BRS as such.) Therefore they are called *sattvika-bhavas*; the ecstasies that manifest relational to interactions with *sattva*, in this case *sattva* meaning "bases of existence".

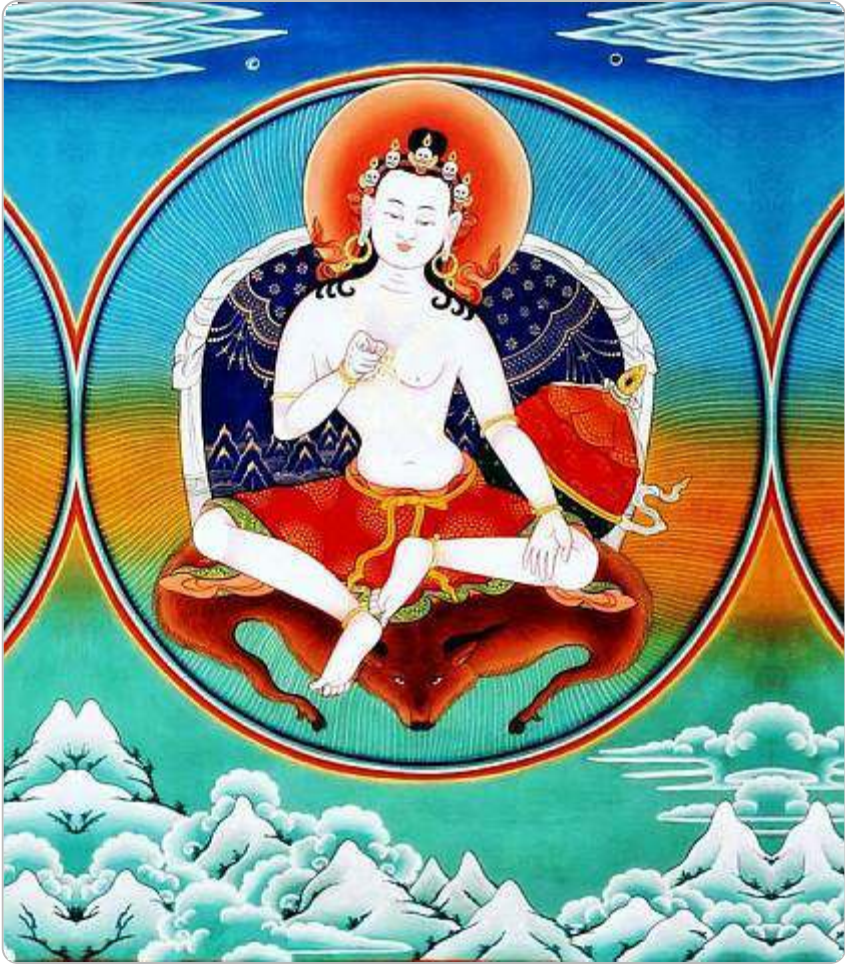


I used to get a couple of them as a routine back in the days before joining the ashram, while doing my rounds of mantra; was wondering what exactly was going on. The one brahmachari I asked about it from just ogled me with rolling eyes and didn't know what to say. They promptly subsided after I entered into the bhakta machine in the ashram though. Curious enough, observed later that kundalini can also produce a number of similar symptoms, as can some other methods of meditation when brought to sufficient focus (although in contrast to straight-on-kundalini, the experience may be less sharp and more pervasive, subtle). Of course a sharp-shooting scholar bhakta would now intervene with a remark about a spectrum of shadow and reflection experiences (*ratyabhasa*, *sattvabhasa*), arising in folks from less than the pure foundation, such as in the monist or in the emotionally fickle and shallow. But hey, zero

anything happening isn't much to contrast to decent reflections that can still uploft and enliven one's state and purify or transform something in the process. It simply indicates that people are being a bit on the thick and gross side on multiple levels. (And possibly a wee bit both ritually and intellectually obsessed, their live experience being therefore even more debilitated.)

* * *

9.26 ~ A Lengthy Encounter in 4 Turns and 837 Words



— An Artist's Impression —

For two and more things in the same pattern, please see the
Dasuttara-sutta; •

http://www.buddhasutra.com/files/dasuttara_sutta.htm

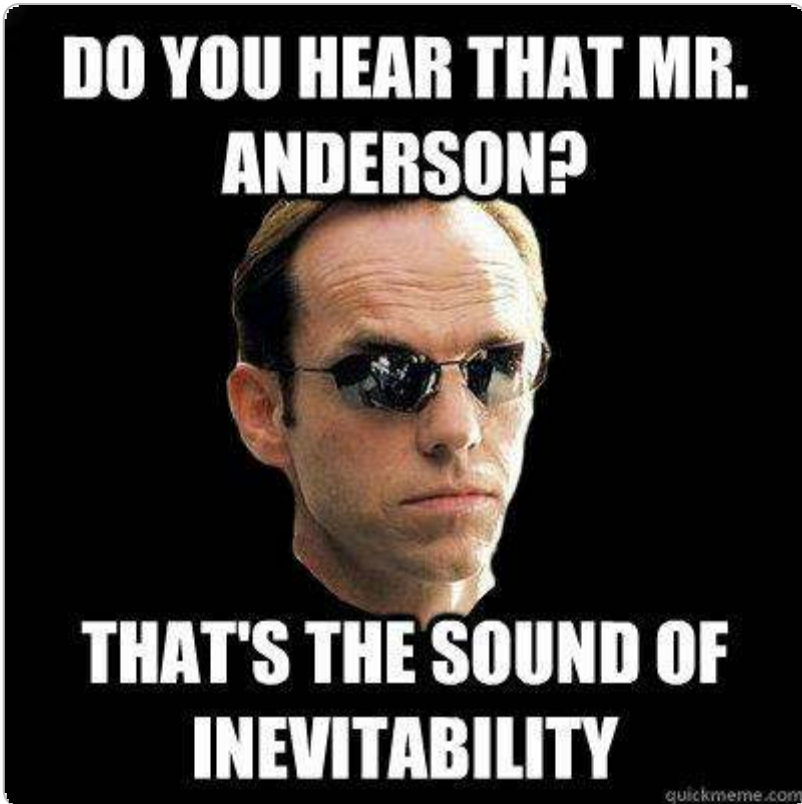
* * *

Hey **Ramiro**, sorry for the delays in replying! I've had my ass up my head and general whatevers in preparing for a month on the road. Nothing much is up or down, pretty middle-ground trodding down the road. Been absorbing more of the theorem and mechanics underlying classic jhana models, vipasyana insight grades and related cognitive cascades, to complement my vajrayonic methods with something that tastes more like a plain good old potato. I'll have a see at Mr. Smith, though regrettably my current internets don't really work in favor of youtube or other rich mediums.

Hope you are well and well-fed, and that the legions of fruit flies have not reincarnated in your vicinity. Would be groovy to meet sometime. Probably not happening in Finland though, currently no plans to head therewards, and even the next opening would present itself only a few years down the line... After Indonesia, plan to spend 6-12 months in a Burmese forest monastery doing my head in, probably followed by another year split between India and Nepal. After that, future is as yet undeciphered. Possibly see you in Astralia before that, at one of those funny islands south of the stream. I plan to be traveling on my ass across the heavens.

* * *

Now for some Buddhist anti-anal-retention. Sukhasiddhi modeling today for you.



— *An Artist's Impression* —

Ramiro: I did a quick search on Mr. Smith. Do tell, is the below specimen a sign of things to come if I excavate further into his work? He is surely skilled in epitomatic formatting with his boldly underlined italics. Etym-ologically speaking, the words epi-tomatic for-matting indicate a connection with the Epistles of Matt in the Bible; and the word "formatting" that we unconsciously repeat on the internet is "for-maat" or an offering to the Egyptian God Ma'at that descended from Mat Zemlya, the oldest deity in the Slavic [slaves of the Anunnaki] mythos who

came to symbolize Mother Mary in later Christian narratives. [The word "tomatl" in compound epi-tomatic is a Nahuatl word used by the Atztecs, reminding us of the once-pervasive global alien culture. It comes from the verb to-mana, lit. "swelling", meaning "to epicly expand a man's mind".]

I wish I could type this comment in bold capitals to elicit more attention. The word "elicit" is phonically and phonily connected with Eli the Judean [orig. Phonician] plural deity and the Sanskrit word "Cit" meaning "namastē" and "consciousness". It is also related to English "shit" [old Engl. 'scitte' from Skr. 'sucitte' or 'in good mind'], famously used as a honorific suffix for enlightened Sanskrit kings like Parikshit who shat for seven days and nights before Kundalini or Quetzalcoatl bit him in the root carrier. The expression "shitticism" is used by Dr. Robert Frost for scatological writing, which brings us back to the eschatological connection of etymology and the original Aztec Tomato Jesus conspiracy driven by the Popemobile.

[Pope = Greek 'papas'; also vide Bat-mobile and "Bat" the cow-eared Egyptian mother goddess suppressed by the Jews in the Vatican Pyramid in 1966 when the debut album of The Mamas & The Papas called "If You Can Believe Your Eyes and Ears" with occultist disclosure undertones peaked the charts. [Original Excerpts: "There is a rose in Spanish Harlem; A red rose up in Spanish Harlem; It is a special one; It's never seen the Sun; It only comes out when the Moon is on the run; etc." and also the Pyramid Texts, "I am Praise; I am Majesty; I am Bat with Her

Two Faces; I am the One Who Is Saved, and I have saved myself from all things evil."]]

The formative origin of the depictions of the Aztec Tomato Jesus has been shown by Dr. Ronald McDonald of Scotland University to be modeled after Cheesare Burgeria, the overweight bastard son of Julius Caesar's favorite chef who was a reincarnation of the Zodiac Supper dairy diarrhea. The artwork was commissioned to Salvadore Dalit, an oppressed Buddhist outcaste seer from the ancient Dravidian [Druidian] lands who became a founding forger of the Illuminati after migrating to the capital of Rome (Rama; Rahman). [Salva-d-ore means "The Savior of Gold", which as we all know is the original Annu-nakki imperative continued by the Federal Reserve Bureau and the Jewish Kabbala shadow-economic consortium.]

Amen-Ra, Ramen, X-Men and Men-O-Rhea. [Titaness Rhea was the sister and wife of Chronos for the Greeks; and the Magna Mater for the Romans; therefore Men-O-Rhea literally means "Mind-Born Sons of the Mother of Gods"; the etymological e-pi-to-me of whom is the historical Aztec Tomato Jesus of Phonicia.] It's all perennially [from old Fenno-Uralic perän+nielly] connected if you dare to take the leap of journey and believe in the actually verifiable as not. I do! Please share and like if you like to share. [It helps us pay off our global psychic debt of synthetic gold to the Annunakki Overlords.]

<https://www.facebook.com/notes/cullen-smith/calling-all-religions-true-ancient-hidden-evidence-of-religious-origin->

please-ta/10152489539557346

* * *

9.27 ~ A Brief Encounter in 2 Turns and 51 Words



— An Artist's Impression —

Sun I wok 8 m³ soil & level 48 m² yard. Mon I go 600 km¹ scooter. Tue I no nada where what-what. Wed sure more far. Need 1 good 3 under. If then wok cook peace OK. Basic. Else 0 any what-what off.

* * *

No Bo No No Yo Sure 3. U No Y? 4 Bo No Wok It.

* * *

9.28 ~ A Brief Encounter in 3 Turns and 94 Words



— *An Artist's Impression* —

At least mesocosmic.

* * *

Been doing yard work and the hoe keeps throwing sand on my head, can't be bothered to shampoo until I'm through. Like to look a bit zapped, though I'd look pretty fucking slick if I found my comb.

* * *

Cases of noun "nipistys" and conjugation of verb "nipistää". I asked her, what does the word "nipis" mean in "jeruk nipis", and she didn't know, so I felt a pinch of education was in place. And she felt the nipistys. Nipistyksettömyydellänsäkäänhän ei sanaa snaijata, se kelaa jota nipistää.

* * *



— *An Artist's Impression* —

Patrick it's now in all the Hindu calendars that I can find... I was rather wondering what version of Shiva Ratri it was that the Javanese Hindus had last month. The February/March one (aka. month of Phalguna) is the one commonly celebrated in India. Looking into it, I notice there's an alternative calculation that has it in the previous month (Jan/Feb = Magha) on the same day, ie. on the Chaturdasi or one day before the new moon. Apparently the more common Phalguna date follows the Vikrama calendar, and the Magha date follows the Shalivahana

calendar. It seems that the folks in the North India and Nepal use the former, and in some central/south regions use the latter. India is confusing.

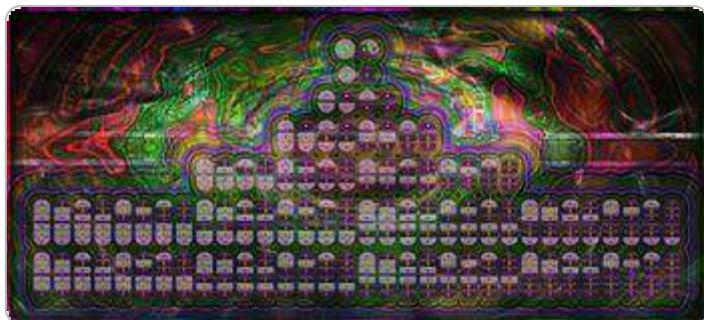
* * *

9.30 ~ A Brief Encounter in 1 Turn and 4 Words

sHerpa dÖrpa r'In'Pose

* * *

9.31 ~ A Brief Encounter in 2 Turns and 99 Words



— *An Artist's Impression* —

Alien meta machine morning chores complete. I can now transform any assemblage of uni-dimensional arrays with `['/flat/key/names']` into proper multidimensional arrays, generated from text file ontology trees and branch property iterations, now better suited for processing as proper data objects. Took some whole lot of thinking and failed trials.

* * *



— *An Artist's Impression* —

...because causes cause conditions, and conditions condition causes, and causes condition causes, and conditions cause conditions. Also causes cause causes, and conditions condition conditions. That's why, in case you were wondering.

#MatrixOrPerish ... Data for copy-paste and easy reading over here: · [Patthana: 24 Causal Conditions - Pastebin.com »](#)

* * *

10. ONCE UPON A TIME AT ERIC'S BACKYARD



10.1 ~ A Brief Encounter in 1 Turn and 8 Words

They just like u becoz u so cutsey.

* * *

11. SIXTEEN TIMES UPON A TIME AT EXPANDED'S BACKYARD



11.1 ~ A Modest Encounter in 2 Turns and 192 Words



— An Artist's Impression —

It doesn't have to be filled. In fact the quest for filling it is what makes it ache. Try different angles... Emptiness is not to be feared. That void may yet one day become your best friend and companion.

* * *

We are mostly preoccupied with attempts to "do something" about everything. That void can also be your abode of peace, the place where you can take a breath of relief, knowing that there's a dimension in you where nothing has to be done, where all things can rest as they are, without any effort or

projection, without any attempt to transform it to anything else. In fact, some come to like that serene void so much that they begin looking for it in all places, in the gaps between thoughts, in the pause between breaths, and even in the space between atoms. That sense of void is a gateway to liberation and freedom from all vexation, but the key is non-attachment to anything in particular, including yourself; and only the daring may enter, for the world will be forever transformed, and the passage is one way only... "Having gone where, one never returns"...

* * *

11.2 ~ A Brief Encounter in 2 Turns and 73 Words

Get a bucketful of Lemurian Seeds from the soil of the lost continent within you, you know, that mysterious mass of land sunk that's sunk deep within the sea of your subconscious mind. Translucent quartz crystals are found in abundance hovering atop the crown of your head. Save the monies, mine your own...

* * *

...and too many stones and other stuffs may turn one from a light worker into a heavy worker... >:o

* * *

11.3 ~ A Brief Encounter in 1 Turn and 11 Words



— *An Artist's Impression* —

They've done vipassana programs in prisons. · [Vipassana Meditation Courses For Correction Facilities »](#)

* * *

11.4 ~ A Brief Encounter in 1 Turn and 7 Words

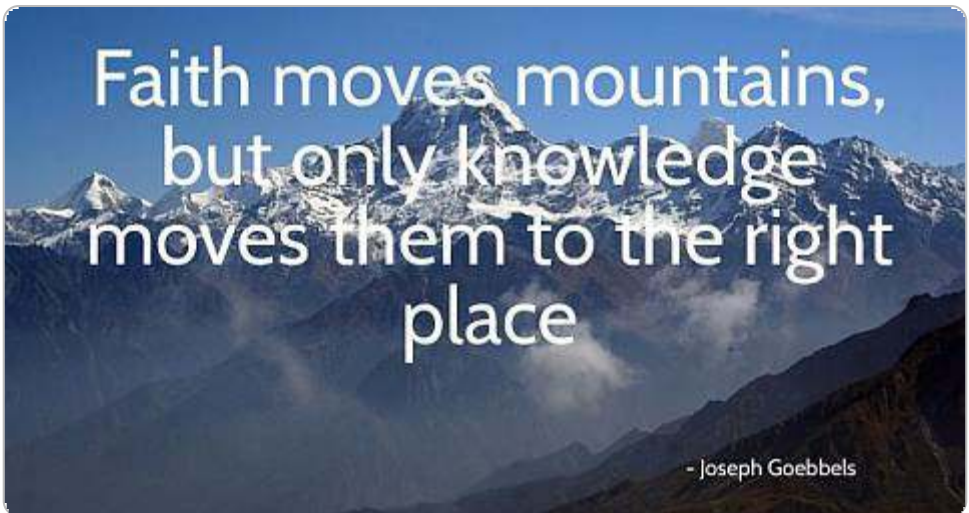
Ipulation without gender is better. Or transpulation.

* * *

11.5 ~ A Modest Encounter in 6 Turns and 419 Words

When you experience and directly perceive the basic truths and nature of being, the polarity of faith versus doubt resolves. Otherwise, the two go hand in hand, doubt following faith like a shadow follows the form. Inseparable.

* * *



— *An Artist's Impression* —

If faith resides in the heart; and doubts reside in the mind-and-intellect; —- then we still have a very fundamental conflict in our being, despite having a "faithful heart". Surely there is benefit in faith when faith means "hope" (as in trust in meeting with good prospects in life etc.), as well as when faith is a preliminary step to understanding (as faith in a teacher in school)... But if faith is taken to be the *end* desideratum, rather

than the *beginning* necessity, something is surely upside-down there? Faith can lead to wisdom; and wisdom is of direct knowing; and wisdom is there when heart-and-mind see as one.

* * *

... now I understand there may be a usage of "faith" (or "Faith" capitalized) in a religious sense that also includes an experiential transformation that "brings one to faith" etc., but really, some other word might better describe what it is that the religiously-awakened folk "have". Or, they *know* the initial experience first-hand, and they *have faith* in their perspective of what that experience means.

* * *

Misty: "if you know you already have it then its Faith" ... but isn't that what one'd call "knowing"? The meaning of "hope" is in the context of "have faith, you'll get there eventually", ie. having a positive outlook on future prospects. When faith meets with undeniable experiential confirmation, it's more than faith. It's "knowing for reals" (TM). (On that note, most of the "knowing" in this world is really a form of faith.)

* * *

So this goes back to Randy September then. What does "faith" mean to you? And what are the doubts that obscure it?



Thanks Randy. Your definition of faith prompts two questions in me. One; Should one have faith in the unverified to begin with? Perhaps yes, we have so many "unverifieds" and in many cases it's either practical or otherwise helpful. But, since we're talking "faith vs. doubt", what are such matters of faith, where doubt would be a negative thing? I can think of a number of cases where both faith AND doubt should go together, like friends or brothers. Faith to make things possible, to give every premise a working chance; and doubt as a safety measure, to keep all things connected with reality... No benefit in keeping up the faith in what is false.



11.6 ~ A Modest Encounter in 3 Turns and 188 Words



— An Artist's Impression —

Invoke Totoro. Or act androgynous. Will confuse the shit out of them for sure. Otherwise, trace their origins and also identify the receptor in you that attracts them in, and do the needful. Otherwise, learn to generate thought-forms or mind-states that transcend their domain of influence. Or, just go for good ole emptiness. Clears it all away.

* * *

AFAIK there is no medication specifically for Succubus or Incubus; or for what they represent in the recesses of the psyche. Meds tend to muffle out the psyche en masse, and psychiatry is pretty anal as far as the desired normative state of mind. Bizarre to see such comments in a group called "Expanded

Consciousness". It's not at all uncommon for visually and emotionally sensitive people to perceive particularly strong mental/psychic currents as external embodiments or entities that interact. It's also (hopefully) not psychosis or other such damaged-altered state of mind that you should try to heal or eliminate just because. Rather clear the mind-space and then put that sensitivity into good use. Shamans, mediums and oracles across the ages weren't all just a bunch of nut-cases, hey.

* * *



— *An Artist's Impression* —

#ExperienceThis #ExpansionGuaranteed

* * *

11.7 ~ A Lengthy Encounter in 10 Turns and 859 Words

Bo is for "**bodhi**", truncated to "**bo**" in Sinhalese. The Latin "**boa**" is a much later word (of unknown etymology), first recorded in the 14th century or a millennium later. The legend of Odin is hardly proven as two millennia old, what to speak of having any influence worth a mention in the Mediterranean region. No legend that I know of has Krishna hanging from a tree, unless you count diving off a branch into the river as a kid. Quetzalcoatl was a feathered serpent deity first documented 1st century BCE-CE and the precision of date 587 BCE is just hilarious. The cult only spread wider in the Mesoamericas in the late classic period, unlikely the Romans (or other soteriological conspirators) had the foggiest idea of its existence or mythos. And as for the Indra of Tibet, 725 BCE. Seriously, anachronistic much, undocumented much? So many of these parallels are on the totally dodgy side. Please do your research and verify the legends of the characters in question. Too much of this is so easy to show as invalid.

* * *

Bro, the name/word **Quetzalcoatl** literally means "feathered serpent" in the Nahuatl language, named so sometime after 900 CE. If this one is meant to be about the Toltec reformer chieftain Topiltzin Quetzalcoatl (who took the name of his deity), he was born 947 CE. Topiltzin started a cult where the practitioners bled themselves to satisfy the underworld. Is that the supposed

parallel? If not, then what is it, and where can I read the actual parallel? Need more than a list that leads nowhere...



Legit research is nonsense and unsubstantiated ideas and claims are facts. How's that add up? The legend of Krishna has him sitting under a tree when he's shot with an arrow by a hunter that mistook him for an animal. The story is also in the Bhagavatapurana. There is no version where he would be suspended from a tree, or anything like crucifixion; trust me I've read most of the relevant original works on Krishna.



I read Sanskrit pretty well. To spare you the trouble of copy-pasting a response from the many pages (mostly Xtian interpreters trying to reframe Indic mythologies) talking about alternative versions, if there is no reference to an actual source text where we can all read that alternative story... It. Means. Nothing. (And probably doesn't exist.)



Sanskrit is a "dead language" meaning it's nobody's first spoken language. Much like Latin. It doesn't mean that nobody understands the language. People still write a bunch of material in Sanskrit today, and there are schools where you can study

spoken Sanskrit too. There are something like 50,000 fluent speakers in India alone, and many times that of folks who can read the language. I also speak fluent Bengali and tolerable Hindi for whatever it's worth. I actually lived in Krishna's birth town for a bit over half a decade back in the days so I've seen a couple of shrines and Hindus down the road, too. You don't need to try to attack and minimize me, you could just address the issues I bring up please.

* * *



— An Artist's Impression —

No-one speaks it as their *first language*. You're more than

welcome to ask the native Indian Hindus e.g. at Samskrita Bharati, one of the many organizations promoting Sanskrit as a spoken (secondary) language. They even have a Sanskrit version of their website. You can see their videos for evidence and search Youtube for more.

Here's one of their chieftains telling a funny story in spoken Sanskrit: • [Dr. R. Ramachandran telling a hilarious story in sanskrit »](#) ... and you can find their website at • <http://sanskritabharati.in> — feel free to enroll and study yourself, then you can mindfuck your Hindu bosses like a sir. I can send you a bunch of related ebooks and other study materials if you want.

* * *

Yes so we have both said that now. I can still read Sanskrit pretty well. Guess it proves that I am not general population of India.

* * *

"How can u read language that's dead even in India?" — replying to this is my point here, basically. Otherwise, इतद्यत्नमतिविपरितेना
ओकेठंकपमयः॥

* * *

Again, no disagreements over its being a dead language. Have not used Google Translate for anything today (not that it translates to Sanskrit). Sa and Ta have dozens of meanings if

you're talking about Sanskrit and spell them separately. Śata is hundred, sata is a sacrificial pot of sorts.

* * *

Now, returning to topic. What about "bo" being a reference to "boa", how's that work? Or, how is Quetzalcoatl related to Jesus (discounting nowadays-discarded Mormon stories)? Or, what is the earliest record of the saga of Odin? Or, are there any records of Vedic sacrificial gods being referenced in Tibet before the common era? And, whoever is Iao of Nepal, or Bali of Orissa? Would really like to have clear information documented on all these, along with the rest of the characters in the list. If you can share your research, it would be very welcome. Especially research that points to some old records that we can verify for ourselves would be super. Like to verify all of this for myself, rather than just believing it. Thanks!

* * *

11.8 ~ A Lengthy Encounter in 10 Turns and 641 Words



— An Artist's Impression —

Six letters in Greek, Ἰησοῦς or "Iesous"; and יֵשׁוּעַ or four (Yod-Shin-Vav-Ayin; read, "Yeshua") in Hebrew, ie. a tetragrammaton. It only became five letters in the later Latin "Iesus" and the English that followed. Otherwise, there is no reason why a historically extant person could not also embody esoteric allegories. In fact, that's the very case for high adepts; they live

out the symbols, externalize the matrix.

* * *

Thanks again Robert, the first post is copy-pasted to my Qabalah dig notepad for further digestion. Have a ton of books I should browse through and become more versed in all this. The connection with holy spirit and fire is of course famously there in the "he shall baptize you with spirit and fire", per John the Baptist of water fame on the upcoming ultra-baptist.

* * *

Now on the number of 300 for Ruach Elohim though. Shin is of course 300. Crunched the numbers of the original phrase, which is RVH 'LHYM (sans zero-value vowel diacritics) as a non-phonetic transliteration. (N.B. ' stands for Alef; originally a glottal stop [ʔ], not a vowel.) They add up to 297. The number 300 would require a reading of "Ruach Elohim" as something like "RKH LHM". I wonder if something's lost in the language (and transliterations) there. Know of a Hebrew source for 300 = Spirit of God? Or is the equation only made by Western gematrists who often rely on less-than-pristine script and phoneme conversions?

"Ruach" - RVH - רוח

"Elohim" - 'LHYM - אֱלֹהִים

ר - Resh - 200

י - Vav/Uau - 6

ה - Het - 5

$$= R (200) + V (6) + H (5) = 211$$

א - Alef - 1

ל - Lamed - 30

ה - He - 5

י' - Yod - 10

מ - Mem - 40

$$= ' (1) + L (30) + H (5) + Y (10) + M (40) = 86$$

$$=== 297$$

~ · [Hebrew Gematria Calculator: RUAKH ELOHIM | AtMatrix »](#)

~ · <http://atmatrix.com/tools/gemcalc.php?word=RVH'LHYM>

* * *

Must be that the Tree of Life has turned upside down for us.

Otherwise how could such discussions ever happen in the Waw-

Waw-Waw = 6-6-6 = III = monster-drink powered internet pits!!

:D

* * *

Perhaps Ain Soph Aur came to-Keter to spawn something

brilliant. "Daat", or otherwise something "Tiferet". ^_^

* * *

Oh ya, there's the missing 3. Sorry! Forgot the dot under, still internalizing the standard transliteration. 300 it is!

~ · <http://atmatrix.com/tools/gemcalc.php?word=rvh'lhym>

* * *

Thanks Robert. I went by the standard יֵשׁוּעַ which would be four letters. "Yehoshua" or יהושע is the older form (more commonly "Joshua"), five letters, but that'd read Yod-He-Vav-Shin-Ayin. The spelling יהשוה seems to originate with Renaissance occultism? I dig it with the Shin in the middle to be sure, — but I have to wonder if such late sources can be used in forming an argument about the pagan sources of Jesus etc.?

* * *



— An Artist's Impression —

Lee ya dat me son of a gun. Also a quantitative numerical analysis of my name reveals that 6+6+6 means that I am not Lucifer on Mondays but maybe Samael on Sundays if Marbus agrees. My theme song 4 U: · [Son Of A Gun - Nirvana Lyrics In Box »](#)

* * *

Robert I agree it's a very elegant take on the name, brings it better (or more directly) into the realm of contemplation and magick. I believe the spelling Y-S-V-A was also there in Aramaic, reckon it was a common name at the time. Of course an adept may also have an "inner" name, and perhaps necessarily so if he

comes to play a more central role in the practice.

* * *

What about the origins of Shin as "spirit" though? In the Sefer Yetzirah it stands for fire, heaven and head; and female as the gender. Alef is the soul, the air, the chest (heart) and the "decider" or mediatrix between Mem (water, earth, belly, "advocate", male) and Shin. I'd expect the Holy Spirit mediating between Above-Shin and Below-Mem to be the Alef, then... Any insight?

Also, know of any (as olde as possible) source that specifies the correlation of the four elements with the tetragrammaton? Sefer tables for reference: · [Hebrew Gematria Calculator: Sefer Yetzirah | AtMatrix»](#)

* * *

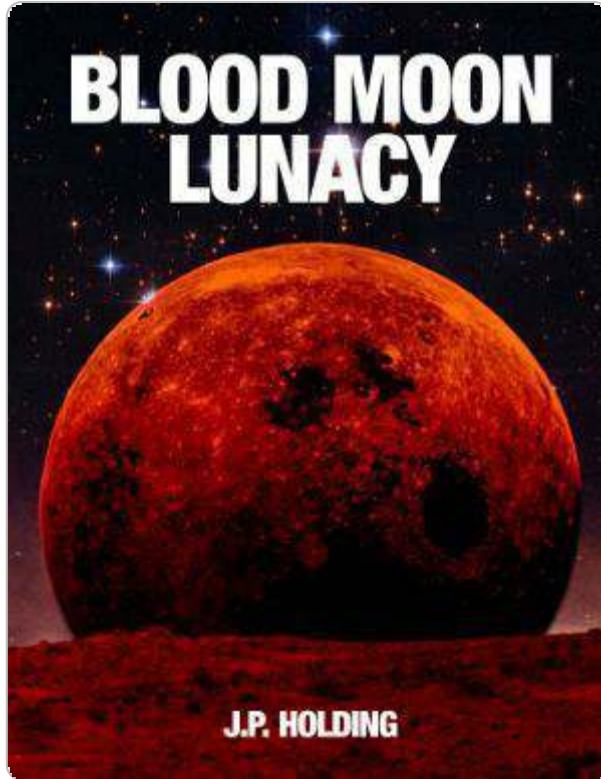
11.9 ~ A Brief Encounter in 1 Turn and 48 Words



— *An Artist's Impression* —

Materiality and mentality, including the underlying witness consciousness, are subject to conditions, subject to change. Whatever that is the basis of an "I" that is separate from anything else is subject to conditions, subject to change. Whatever that you call it, how can such a thing be permanent?

* * *

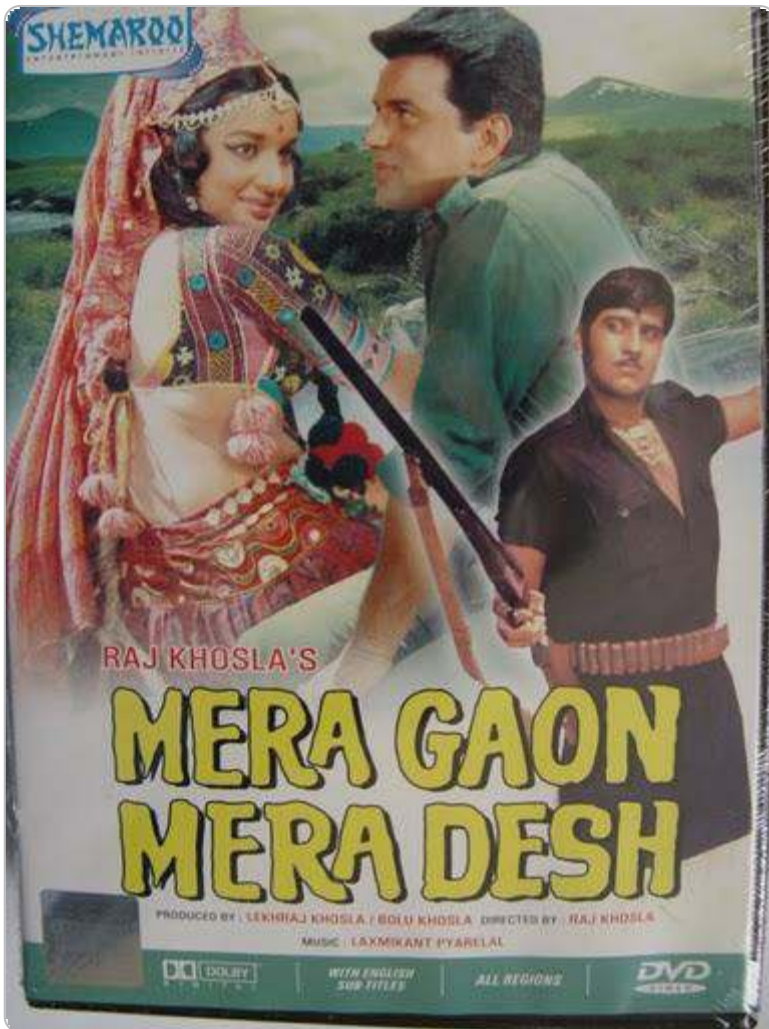


— An Artist's Impression —

On all the "alternative stories" that cannot be found in any known Hindu texts, they are most likely what you'd call village stories, ie. a mish-mash of whatever the story-teller picked up along the way. Obviously, including the Christian influences. (First missionaries came to India as early as 52 AD and Xtianity was well-established by the 6th century.) And damn, do those Hindus like to mix everything up into one jolly pot of porridge — or **Khichdi**! Here's a good read on related research and claims:

- [Krishna and Jesus »](#)

* * *



— An Artist's Impression —

The Seuna dynasty, here the "Zion" folks, ruled between 850–1334 CE, so it's less than ancient as far as Jews. There have been Jews coming to India for trade since 500 BCE and exile since 70 CE; and before the British it's been ruled over by various Islamic dynasties, and places named and renamed untold times over.

Need to know their historical names, not the modern map versions.

The Marathi language itself has absorbed a good deal of Farsi and Arabic vocabulary in the course of trade. Oh yes, and Alexander the Great was also around the block — way back in the days — to bring in some more cultural influence (Gandharan Greco-Buddhist sculptures etc. and descendancy in Kashmir area). · [Ancient Indian and Hebrew Language Connection? »](#)

* * *

Now, a few observations on the highlights. I don't mean to be a pain in the ass. The fact is I am very interested in the actual origins and parallels, but I only get headache from most "revolutionary" research. I appreciate that such research is going on, but it should be more self-critical in establishing well-founded correlations, rather than just spotting apparent correlations. For example, on the opening segments:

- Nasik was so named as late as 1818. Not that relevant to ancient Hebrew princes.

- "Gaon" is a vernacular form of "grAma" or "village". Doubt the parallel to Hebrew sages is anything but a total coincidence.

- "Khandesh" - The word "khan" is a common Mongolian (Genghis Khan etc.) and Persian, Turkic etc. title for ruler. Khandesh was founded and named by the Mughal emperor Akhbar in the 14th century. Their rulers were called Khans. I doubt that

Cain was involved.

- "Khodesh" - "Kod" and "Khad" are *not* ... "Sanskrit terms for First," "The Beginning," or "God." However it's common Arabic lingo for God. "Kod" means nothing; "khaD" means "to break", "khad" means "solid" or "to hurt, to kill". Also it's a compound word, kho-desh, "desh" meaning "land".

For example stuff like this takes the bottom off from the credibility of the research that follows.

I won't bother with the whole correlation table later down the page, but a simple research on the words' dating and etymologies would enlighten much. There are similar-looking words in most languages of the world, some with similar meanings. What can you infer from it? Nothing at all, unless you do the research thoroughly...

* * *



— An Artist's Impression —

So is it like a Hawaiian spin on "namasté", like "ma halo greetz
yo halo n we shine on!".

* * *

11.13 ~ A Brief Encounter in 1 Turn and 0 Words

3^2

* * *



Access to Insight

Readings in Theravāda Buddhism

— *An Artist's Impression* —

An excellent free source for old-school Buddhist texts and related contemporary writings on the philosophy: · [Access to Insight »](#)

* * *

11.15 ~ A Brief Encounter in 1 Turn and 32 Words

Space God can cure your cancer with cabbage sprouts if you pray to the rainbow energy brother. Namasté to your spirit in a human form and remember alien DNA disclosure quantum ascension.

*** * ***

11.16 ~ A Brief Encounter in 1 Turn and 30 Words

Removing the "worth" and "think" works pretty good for me. Everything becomes more worthy when you stop making the subjective worth a condition for living your life. It's quite disabling.

* * *

12. ONCE UPON A TIME AT HARI'S BACKYARD



12.1 ~ A Brief Encounter in 1 Turn and 9 Words



— *An Artist's Impression* —

Got to love the Ganesh. **Luna** check that out!

* * *

13. ONCE UPON A TIME AT HARSHA'S BACKYARD



13.1 ~ A Brief Encounter in 1 Turn and 11 Words

...and the seeker. And then, the one that reckons the meta-process...

* * *

14. **ONCE UPON A TIME AT HENDRA'S BACKYARD**



14.1 ~ A Brief Encounter in 1 Turn and 4 Words

Questioning the question follows.

* * *

15. **ONCE UPON A TIME AT HIGHER'S BACKYARD**



15.1 ~ A Brief Encounter in 1 Turn and 79 Words



— An Artist's Impression —

For once an article that makes solid sense and helps you orient to a track that actually leads somewhere beyond hollow fantasies. All too many of the "magic for your life" paradigms found on the countless New Age sites provide little but feelgood beliefs that in the long run fail to accomplish nothing substantial whatsoever, because they are so preoccupied with avoiding the resolution of conflicts, the hard work and the resistant forces that hinder your evolution in life. • [Are You Making These 7 New Age Mistakes? »](#)

* * *

16. **ONCE UPON A TIME AT I FUCKING'S BACKYARD**



16.1 ~ A Brief Encounter in 1 Turn and 7 Words



— *An Artist's Impression* —

Nala täs ois sulle iso marsu? · [One Ton Guinea Pig Cousin Used Gnashers Like Tusks | IFLScience »](#)

* * *

17. TEN TIMES UPON A TIME AT JAGADANANDA'S BACKYARD



17.1 ~ A Modest Encounter in 2 Turns and 335 Words

Silent meditation and visualization, most necessary. More power to that program, more power for you for advancing the cause. There will only be dhyana (akin to the flow of nirguna-bhakti) and samadhi (catalyzing sthayi-bhava and svarupa-siddhi) when the visual (jyoti) and auditory (shabda) generative couple return to seamless unison. Sadly the mandala-aspect (or any parallel systematic visualization) is rarely practiced in the context of mantramayi-dhyana.

Serves to explain why genuine svarasiki has become such a rare phenomenon, replaced by groundless imaginations and fanciful fantasies, which are by no means an equivalent, especially where the clearing foundation of ceto-darpana-marjanam is concerned. There is no release in nirva(pa)nam; there are no lily-moons or jewel-lotuses; the bride of wisdom is a widowed virgin; and the refreshing bath-ocean of ananda is dammed at every step by the damned shackles of corporeal sensory self-identification. Implosion into watchful silence in a continuum of non-verbal prayer is the unlocker of the lock of love.

* * *



— *An Artist's Impression* —

Sadhakas who only or primarily focus on the shabda or mantra aspect whilst shunning quiescence and the visual, not following it when it spontaneously peeks from between and behind the oscillating syllables, will remain perpetually in extrovert states of consciousness. It is for the syllables to reveal their svarupa in a dynamism of qualities and flavors, not to remain as static and mechanical mental or verbal utterances. Verbal fixation suspends the consciousness to the levels of vaikhari- and madhyama-shabda (uttered words and mental labeling); whilst the fullness of the unconditioned realm will only begin to unfold via concentration on pashyanti-shabda (spontaneous symbolic and visual-perceived sound); leading to mula-shabda or para-shabda, the source mystery and generative seed of the conscious pairing. That sacred pairing, once reached and pinned down at which-so-ever dimension, cascades across the dual unions in every conceived realm of emanation. May these two, roaming in separate appearances since ancient time in the world become, meet again with a world-shattering roar,

united in embrace in the mirror of translucent consciousness. Ho
Hum! Go Rah Rah!

* * *

17.2 ~ A Brief Encounter in 1 Turn and 39 Words

It has certainly been a decade of evolutions and revolutions for all of us... Heaps of gratitude and best wishes for everyone who contributed! (Including those who contributed by not contributing... Silence is golden! But my eyes still see...)

* * *

17.3 ~ A Brief Encounter in 1 Turn and 49 Words

The only debate that matters is the debate within, that which challenges and clarifies the inner structures and uproots all the impediments to unceasing absorption. Those lost in the schismatism of their names and forms will hardly taste a drop of the avan-manasa-gocara. No go-carana for them, only bandara-bharana.

* * *

17.4 ~ A Modest Encounter in 2 Turns and 269 Words



— *An Artist's Impression* —

I can imagine siddhasana would put a fair bit of strain on your back in longer sittings. I'm not even bothering with anything but full lotus, the sort of support and equilibrium it gives for the back and spine, along with longer "locked in" sitting, is quite matchless once you get past the leg pain threshold. Gets easier once you learn to survive the first hour! ·

[Jagat: Making and breaking silence in Rishikesh »](#)

* * *

As far as Buddhist retreats and sittings. They don't speak about asana-siddhi, but there is a concept of jhana-sampatti or dhyana-siddhi, established as a baseline across several progressive levels, prior to embarking to a higher plane of concentration. You're basically there when you sustain

unbroken concentration on the (luminous counter-part of the) meditation object for three hours. (And can emerge from the state at a predetermined time, give or take five minutes.)

Needless to say there's no moving about at that point, since you are withdrawn from the sense-world reference and have closed down the inputs and the outputs. Urge to move about or responding to it is then indicative that you're not quite there yet.

The rapture ("piti" or "priti" as they call it), that arises in the first and second dhyanas, is very much akin to the stabilizing effects of kundalini mentioned here. On the note of Buddhist retreats in general, those teaching a "vipassana only" approach (ie. no "shamatha") would commonly not place focus on sustained sittings or the dhyana-cultivation beyond what's called "access level samadhi". (In S.N. Goenka's ten-day vipassana-retreats, no walking-meditation is practiced, and three one-hour "adhitthana" or "adhisthana" sittings of motionless practice are introduced. Good thing.)

* * *

17.5 ~ A Brief Encounter in 1 Turn and 61 Words

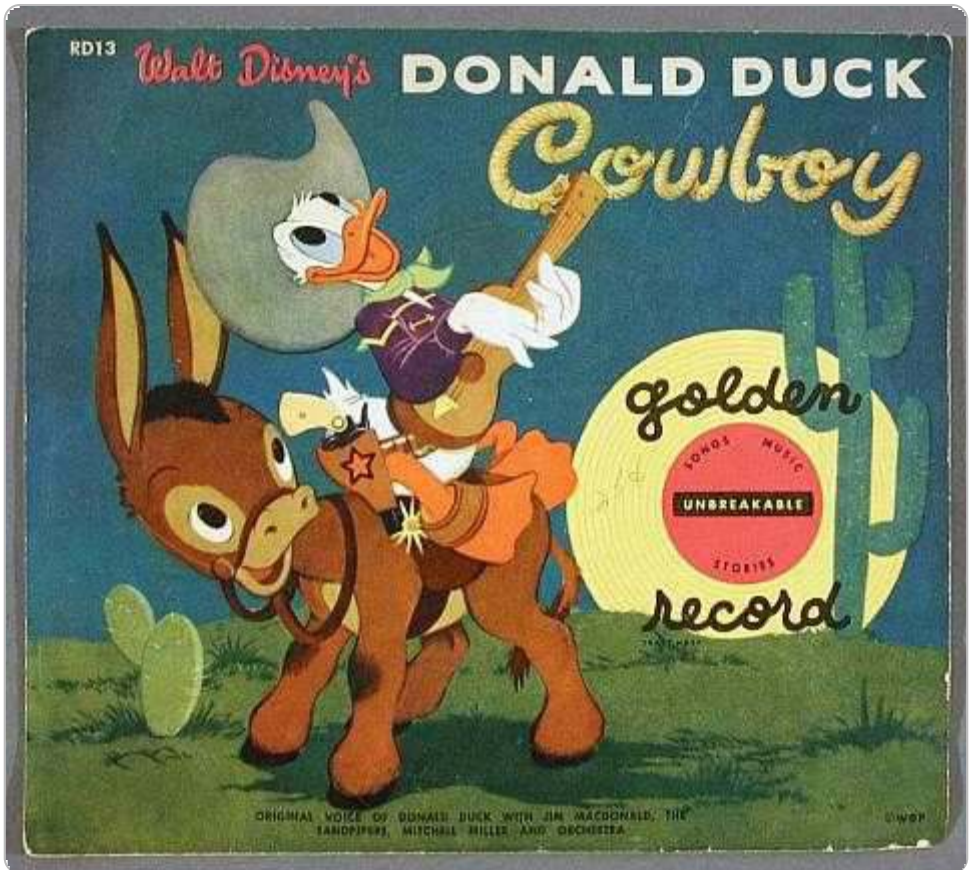
I know I know, but he's got a couple of more things to explain himself over. Keep on walking that river-bank dude, whatever whispers that wind, maybe there's a message there in between the breezes, something to help the cows come home and the does go woo again. No sari for suska today, sry. Go walk some more in golden silence.

* * *

17.6 ~ A Brief Encounter in 3 Turns and 142 Words

Poor lady needs some serious help there. Clearly the attempted jnana shots by Vishakha were a fail. Got to amp up the dissociation arsenal, these issues seem to be recurring.

* * *



— An Artist's Impression —

And what is this again? Straight from the cowboy's mouth.
Better go play with his bull and clean up the riverbank

afterwards.

snigdhair ebhiḥ sakhibhir akhilair dhenu-vṛndānusāri
nāri-vārtā-vimukha-hṛdayaḥ kānanānte carāmi |
mā svairiṇyas tad pi yad imā duṣayanti prakāmaṁ
tad-vijñāptiṁ drutam iha jarad-gopa-goṣṭyāṁ kariṣye ||

* * *

And then the dunce sidekick was like, bho bamha-āri-sihā-
maṇe, kkhaṇaṁ ṇivaṭṭi-a imā-o dummuha-go-iā-o paccuttareṇa
ṇijjitti-a viḍḍāvehi, aham kkhu edaṁ saccaṁ dhiṭṭhāṇaṁ
vuttantaṁ go-ulesari-e viṇṇavissam. Figure he should at least
learn to eat his mouth empty before trying to talk in public?

* * *

17.7 ~ A Lengthy Encounter in 8 Turns and 774 Words

Probably not gonna find radical siddhis in modern day mainstreamers in the public eye. Might have some luck with solitary yogis or hardcore meditator bhikshus. Although the bhikshus are specifically obliged to hide their mystic attainments from the muggles, so you'd have to level up before being let into the siddhi department there.

* * *

Why should they be more important or relevant than the powers exercised in the mind and through the subtle senses? There are clairvoyants who can see you using the more subtle siddhis. That by the way is a rather common siddhi, degrees of clairvoyance including reading the minds of others and viewing events in remote locations and/or in the past. It is with the help of the mind that you are liberated, not by turning frogs into princesses or vice versa in the corporeal world. In either case, the psychic attainment exercised in higher dimensions necessarily precedes an attainment of power that can be exercised over concrete matter.

* * *

I am neither saying that I have any siddhis, nor do I have any interest in making claims or staging demonstrations, much less in order to prove something of myself. Tell me, what benefit

does anyone attain by such demonstrations? There is yet the siddhi of releasing the mind through penetrative wisdom, and the siddhi of revealing the underlying and uncognized substance in the subconscious that habituates and conditions the mind, however, which I will gladly demonstrate to my ability at opportune times and to sincere individuals with a foundation for release and unveiling. The result thereof can be both subjectively and objectively experienced, is unquestionably beneficial, and leads to betterment both in the internal and external domains of life. The so-called "faith" effected in people by means of mystic demonstrations is feeble and leads not to liberation, but to being mesmerized, and to being conditioned in all-new and fascinating ways in pursuit of the same.

* * *



Well there is this spectacular siddhi extravaganza once produced by my buddy **Kshamabuddhi** Jee. · [Back in the Saddle »](#)

* * *

Angani yasya sakalendriya vrittimanti.

* * *

Really though, for those about to cultivate siddhis, rather than look for a real live freak show. Approach them first as meditative attainments experienced in the sukshma sarira; the subtle body or the mind-formed body; the body of dynamic high energy. You need the cognitive-energetic experience and absorption before you can expect to ever embody the same reality mutations into the corporeal body. (Or rather, transmute the corporeal body into a yogic siddha-deha.)

Cultivating the spectrum of siddhis is not **that** difficult if you approach them with the psycho-energetic experience as the working plane. And you may yet discover that the beneficial tools for enlightenment need not become human corporeal magical skills to begin with. Overcome the corporeal, wield those siddhis in the higher dimensions with an ether-grounded presence. Will give you and everyone within the field more wisdom and benefit than producing levitating lollipops to the

cynical masses. Also comes with less trappings.



Say, anima-siddhi. Becoming smaller than the smallest, pervading the cores of atoms with consciousness like the paramatman by means of penetrating the subtle elements with the laser-focused light of wisdom. Or the reverse, mahima-siddhi. Enveloping everything within your field, as if you were the mahat-tattva itself. Those are well doable in phenomenological terms, as meditative experiences. Also laghima-siddhi. Becoming lighter than the lightest, practically a by-product if you persist with concentrative meditation. Likewise its opposite, the garima-siddhi, becoming infinite weight and a field of absolute gravitation. So on and so forth. Beyond being subjective experiences, these and others will also yield psychic siddhis that can be applied to one's own mind or the minds of others. Useful accessories if you are skillful and detached from them.



And as far as "Angani yasya sakalendriya vrittimanti", the subtle sense interchange capacity, it's a line dropped in more than humor. Transpositioning the chakras is an excellent practice, whether through pair reversals, ascending and descending cascades, implosion of all into one, etc. The ascension cascade for example creates a form of **Phowa** or out-

of-body mind-stream projection in some Tibetan systems, where the embodied energy totality is pulled out and catapulted over the sahasrara to abide in the space in the form of an enlightened deity. Also simple exercises like imploding, exploding and rotating the chakras individually, and again in unison and as cascades, etc. in diverse modalities, like unto ripples, spirals, orbs, streams and non-modal, are quite fruitful as far as **Sambhogakāya** bodybuilding goes. Here's a sample visual of pair complementing in case interested (see album & comments for more): · <https://www.facebook.com/photo.php?fbid=2112316243348&set=a.2108328423655.2123980.1108906794&type=3>

* * *



— An Artist's Impression —

In the version of the Bhagavata (11.15), there are five siddhis that arise naturally from the lasting predominance of sattva, eight siddhis that arise resultant to specific samyama, and some accessory siddhis on top of it. The five naturally arising are:

1. Tri-kāla-jñatvam = Cognition of past, present and future.

2. Para-cittādy-abhijñatā = Omni-cognition of the minds of others.

3. Agny-arkāmbu-viṣādīnām pratiṣṭambhaḥ = Obstructing fire, sun, water, poison, etc.

4. Aparājayah = Inconquerability.

5. Advandvam = Conquest of duality.

Then the eight siddhis, along with their fields of samyama (some of which, it seems, might naturally become established in the course of well-rounded practice, and would surely serve to augment the range of wisdom and realization if adopted with the right attitude; or "right desire", even):

1. Aṇimā = becoming smaller than the smallest

... Who sees the subtle pervasion of elements becomes elemental
= { bhūta-sūkṣmātmani mayi tan-mātraṁ 15.10 }

2. Mahimā = becoming greater than the greatest

... Who knows it as mahat-tattva sees all elements individually =
{ mahat-tattvātmani -> bhūtānāṁ ca pṛthak pṛthak 15.11 }

3. Laghimā = Attains super-ethereality

... Who knows as embedded in atoms realizes subtle substance of time = { paramāṇu-maye bhūtānāṁ mayi rañjayan - kāla-sūkṣmārthatāṁ 15.12 }

4. Prāpti = Attains acquisition

... Who knows structures of ego is proprietor of all senses = {
dhārayan mayy ahaṁ-tattve mano vaikārike 15.13 }

5. Prākāmya = Attains all desirables

... Who perceives universal thread attains everything to maximum = { mahaty ātmani yaḥ sūtre - prākāmyaṁ pārameṣṭhyaṁ - avyakta-janmanaḥ 15.14 }

6. Ísitā = Attains controllership

... Who knows true course of time controls knowers and fields { viṣṇau try-adhīśvare kāla-vigrahe - kṣetrajña-kṣetra-codanām 15.15 }

7. Vaśitā-siddhi = Attains mastery/dominion

... who knows the yonder plane in the divine sound attains its root-nature { nārāyaṇe turīyākhye bhagavac-chabda-śabdite - mad-dharmā vaśitām 15.16 }

8. Kāmāvasāyitā = Attains termination of desires

... Who knows the uniform spirit attains supreme bliss = { nirguṇe brahmaṇi mayi - parama-ānandam 15.17 }

Then there are some additional siddhis I am yet to make more precise notes on. Here's the raw copy-paste:

CLAIRAUDIENCE

Akasa + Prana = Ether + Life-air = By hearing as ethereally embodied sound in vital air -> Purified being hears sounds of all living beings = { mayy ākāśātmani prāṇe ghoṣam - bhūtānām haṁso vācaḥ śṛṇoty 15.19 }

CLAIRVOYANCE

Surya + Caksu = Sun + Eye = By merging of Sun into eye and eye into Sun -> Attains perception of worlds at great distance = {

caḡṣus tvaṣṭari saṁyojya - viśvaṁ paśyati dūrataḥ 15.20 }

TELEPORTATION

Vayu + Deha = Wind + Body = By contemplating on body as wind
-> By fixed contemplation, self and mind journey to the same
destination = { dehaṁ tad-anuvāyunā -> dhāraṇānubhāvena
tatrātmā yatra vai manaḥ 15.21 }

POSSESSION OF BODIES - 15.23

DEATH-ASCENSION (MYSTIC) - 15.24

HEAVEN-ASCENSION (DIVINE) - 15.25

ULTIMATE ADAPTABILITY - 15.26

INFALLIBLE POWER OF ORDER - 15.27

PERCEPTION OF 3x DESTINIES IN TIME - 15.28

* * *

These are all from an old set of notes and could use some polishing. Nevertheless I find the Bhagavata descriptions of the underlying dynamics of the siddhis quite fascinating and substantially deeper than your "run-of-the-mill occult powers". I'd venture into saying that many of them are quite desirable in terms of accomplishing the underlying wisdom and depth of perception, whatever symptomatic powers may or may not follow. Deeper levels of reality mastered, all the same.

By the way, the same logic and dynamics as far as adoption of samyama is also found in the Buddhist "Iddhipada" or their standard set of siddhis that can be cultivated — after attaining

accomplishment in the 4th jhana-samadhi and beyond; some of it gets pretty intense and involved as far as the samadhi-cascade gymnastic for effecting a well-prepared mind ready to take on the whole lot of them. For the curious, some draft notes on the rotations based on the Visuddhimagga model of preparing the mind for penetrating the siddhis: · <http://pastebin.com/ELYLtkMX>

* * *

17.9 ~ A Lengthy Encounter in 6 Turns and 621 Words



— *An Artist's Impression* —

There are shorter cuts, but they cut a lot deeper. If you can handle it, take the axe and do the short cut. Otherwise, grind a hundred rounds with a shallow saw, or a million with your fingertips. Decapitation or capitulation, either way the reign of the ego must one day end. Faster is more painful. Like pulling a bandage off.

* * *

It's certainly not a short cut in terms of covering less ground or investing less energy or effort. It's a short cut in terms of doing less time, and less beating around the bush. Take the example of the tree. With an axe you effect deep and concentrated cuts to the trunk (of the ego). With a piece of rope

you can wear off millimeter by millimeter all around the radius of the trunk. Most folks are uneasy about and unprepared for the axing method, "Ouch not so deep that hurts!". Few are more die-hard about it, "All the way to the heartwood core in one robust chop please." And, "Can I have a sharper axe please?". That of course requires a degree of detachment from the ego-trunk, willing to cut "yourself" deep and hard to level up.

* * *

Of course the "charms of the foreplay" are lost to the axing mode for attainment, but then again if the "foreplay" is the making of love to your hazy and dreamy yet steel-hard ego to soften it up for an inevitable termination, the good conventions of the kama-sutra may not apply that much. Those who can go nuclear blast, those who can't will have to manage. Or what was that old sankirtan saying again.

* * *

Now as far as "surrender" being passive. I'm not quite sure I'd sign on that one. It becomes pretty damned active if you're intent on sticking to the surrender with all of its implications. Including determination on adopting the favorable, even if it doesn't suit your fancy; and rejection of the contrary, even if you're attached to it; etc. It all becomes very active when you meet the resistance and have to start making the hard decisions on how to act and move forward whilst sticking with your

surrender, no matter what. Of course, the "going with the flow" sort of mellow hippy surrender to the mind is totally easy and passive. Lands you in the yellow-mellow pits of the sewer, though. A whole different domain of rasa.

ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam |
rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā |
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ ||

"A determination for the favorable, rejection of the unfavorable, the acceptance of the Lord as one's only protector in this world, as well as one's sole maintainer, self-surrender and a feeling of poverty in spirit; this is the six-fold surrender."

* * *

Much remains to be said about the pause between the incoming and the outgoing breaths. Surrender to that pause is the automagical generator of both the in- and out- polarities; of the detachment and the effort; of the wisdom and the means; as well as the natural field of effortless union; and the cessation of subject-object oscillations and other troublesome dichotomies. Don't hold your breath waiting for that. :D

* * *

Tranquility was never the goal. It was a by-product of release. "One does have nirvana in wanting nirvana." And I should say the same goes for prema. It is a self-manifest reality, and it wants

itself and so augments itself through countless mediums. We can but be puppets in the drama of prema. Now there's a refined vector of surrender there for sure. The only "goal" really is doing away with all self-referential goals and letting the "goal substance" do its thing, unhindered.

* * *

17.10 ~ A Brief Encounter in 2 Turns and 100 Words



— An Artist's Impression —

He must be influenced by impersonalist mayavada philosophy.
Dhik dhik.

* * *

Cannot see anywhere Radha is not. Cannot see otherness.

Radha-kaivalya. Gonna lose self-awareness seeing the world like that, fusing with the missus back into that one soul that roams in two forms in the phenomenal. If Radha likewise only sees Krishna and nothing else, forgetting herself in the process, it's all totally fused up. Sort of a mutual absorption absolution orgasm oblivion. Isn't that what the whole grand flavorful operation revolves around to facilitate, anyway. The rest is foreplay and accessories, facilitating the flow towards the pinnacle of mutual fusion.

* * *

18. **ONCE UPON A TIME AT JAMES'S BACKYARD**



18.1 ~ A Brief Encounter in 1 Turn and 21 Words



— *An Artist's Impression* —

It's a good flick. I remember this scene well. Heck, seems to be at the Archive: • [milarepamovie : Free Download & Streaming : Internet Archive »](#)

* * *

19. **ONCE UPON A TIME AT JANE'S BACKYARD**



19.1 ~ A Brief Encounter in 1 Turn and 15 Words



— *An Artist's Impression* —

Yes, it's either Finland or the U.S. but never both. ·

upload.wikimedia.org»

* * *

20. THRICE UPON A TIME AT JANI'S BACKYARD



20.1 ~ A Brief Encounter in 2 Turns and 62 Words



— *An Artist's Impression* —

Whenever you post one of those tangled-impossibly (bandha-kasta; kasta = difficult; injurious; inaccessible; painful; etc.) asanas, it triggers me to grab the laptop and flash the latest knot to **Luna**, "Check out WTF this dude is doing today!". :D A point of delight for sure in the middle of browsing mediocre FB feeds. Keep on knotting-unknotting bro! • [Urdhva Hasta Koundinyasana](#) »

* * *

When can we see the Bandha-kasta-houdinyasana?

* * *

20.2 ~ A Brief Encounter in 1 Turn and 13 Words



— *An Artist's Impression* —

"How to land like a sir if you crash on a motorbike asana."

* * *

20.3 ~ A Brief Encounter in 1 Turn and 1 Words



— *An Artist's Impression* —

#InMemoriamTransAsia

* * *

21. TWICE UPON A TIME AT JI'S BACKYARD



21.1 ~ A Brief Encounter in 3 Turns and 6 Words

#JeSuisMoi

* * *

#Bön

* * *

Pitää mennä *#Phowa*.

* * *

21.2 ~ A Brief Encounter in 1 Turn and 5 Words

Nnirvi oli Mikrobitissä! *#Flashback #Nirvisesa*

* * *

22. ONCE UPON A TIME AT JULIA'S BACKYARD



22.1 ~ A Brief Encounter in 1 Turn and 8 Words

Depends on the focus and depth of reading.

* * *

23. ONCE UPON A TIME AT KATHA'S BACKYARD



23.1 ~ A Brief Encounter in 1 Turn and 44 Words

A version of this story is there in Chaitanya Bhagavata, Madhya ch. 19. The translation I have just says that he threw the rice from his plate, not specifying the amount (which is eka-grāsa in CC M.3.94). Don't have the source text handy here.

* * *

24. ONCE UPON A TIME AT KRISHNAMOYEE'S BACKYARD



24.1 ~ A Brief Encounter in 2 Turns and 24 Words



— *An Artist's Impression* —

Be sure to sign with, "Sincerely; Your aspiring shit-giver".

* * *

Probably don't adjust the above signature for "zero fucks given" tho, might lead to misunderstandings.

* * *

25. **TWICE UPON A TIME AT KRISTINE'S BACKYARD**



25.1 ~ A Brief Encounter in 1 Turn and 21 Words



— *An Artist's Impression* —

On a note of interest, brewed black tea has almost five times the fluoride compared to fluoridated (U.S.) tap water. · [Fluoride Officially Classified as a Neurotoxin in World's Most Prestigious Medical Journal](#)

»

* * *

25.2 ~ A Brief Encounter in 1 Turn and 45 Words

Hey **Kristine** all is well and hope likewise for you, bidding the rains in Indonesia and charting more and more of the inner terrain. Medicine Buddha has been in the works too, was glad to see this post. Lapis lazuli radiance for your coming year!

* * *

26. **TWICE UPON A TIME AT KRISTOPHER'S BACKYARD**



26.1 ~ A Brief Encounter in 1 Turn and 12 Words



— *An Artist's Impression* —

Everyone lives south of the Hindus river if you do the 360 degrees.

* * *

26.2 ~ A Brief Encounter in 1 Turn and 5 Words

And entertainment industry the hallucinogen?

* * *

27. THRICE UPON A TIME AT LUNA'S BACKYARD



27.1 ~ A Brief Encounter in 1 Turn and 8 Words



— *An Artist's Impression* —

Averception; got to watch out for that one!

* * *

27.2 ~ A Brief Encounter in 2 Turns and 14 Words

At your service. Excavations or burials, Ma'am?

* * *

Hoe broke before me. Five times. *#WorkingClassHero*.

* * *

27.3 ~ A Brief Encounter in 1 Turn and 10 Words



— *An Artist's Impression* —

"Chillin in the Chillilin City, I found the local highway.... "

* * *

28. ONCE UPON A TIME AT MAHAKALA'S BACKYARD



28.1 ~ A Lengthy Encounter in 1 Turn and 830 Words



— An Artist's Impression —

From "Benefits of the Vajra Guru Mantra and an Explanation of its Syllables"; a treasure text revealed by Tulku Karma Lingpa; 12 topical glosses on each segment of the mantra:

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUM is the supreme essence of enlightened body, speech and mind.

VAJRA is the supreme essence of the Vajra Family.

GURU is the supreme essence of the Ratna Family.

PADMA is the supreme essence of the Padma Family.

SIDDHI is the supreme essence of the Karma Family.

HUNG is the supreme essence of the Buddha Family.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM is the complete Sambhogakaya of the Five Buddha Families.

AH is the complete unchanging Dharmakaya.

HUNG is the complete Nirmanakaya—Guru Rinpoche.

VAJRA is the complete assembly of Heruka deities.

GURU is the complete assembly of Lama Awareness Holder deities.

PADMA is the complete assembly of Dakinis and powerful female deities.

SIDDHI is the heart of all the wealth deities and protectors of hidden treasures.

HUNG is the heart of each and every Dharma protector.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG is the heart of the three classes of tantra.

VAJRA is the heart of the Vinaya and Sutra.

GURU is the heart of the Abhidharma and the Kriya Yoga.

PADMA is the heart of the Upa and Yoga Tantras.

SIDDHI is the heart of the Maha and Anu Yogas.

HUNG is the heart of the Dzogchen Ati Yoga.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG purifies obscurations of the three mental poisons.

VAJRA purifies obscurations of hatred and aversion.

GURU purifies obscurations of pride.

PADMA purifies obscurations of craving and attachment.

SIDDHI purifies obscurations of jealousy.

HUNG purifies obscurations of delusion and disturbing emotions.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG grants the attainment of the three kayas.

VAJRA grants the attainment of mirror-like wisdom.

GURU grants the attainment of the wisdom of equanimity.

PADMA grants the attainment of the wisdom of discernment.

SIDDHI grants the attainment of all-accomplishing wisdom.

HUNG grants the attainment of all that stems from primordial wisdom.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG subdues gods, spirits, and human beings.

VAJRA conquers the gandharvas and fire spirits.

GURU conquers the lord of death and demonic spirits.

PADMA conquers the harmful water gods and spirits who reign over the mind.

SIDDHI conquers the powerful demons who haunt mountain ranges and passes.

HUNG conquers the planetary demons and gods of localities.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

By OM AH HUNG, the six transcendent perfections are accomplished.

By VAJRA, all peaceful activities are accomplished.

By GURU, all enriching activities are accomplished.

By PADMA, all magnetizing activities are accomplished.

By SIDDHI, all enlightened activities are accomplished.

By HUNG, all wrathful activities are accomplished.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG averts the dagger sorcery of Buddhists and Bönpos.

VAJRA averts the harmful powers of the wisdom deities.

GURU averts the harmful powers of the eight classes of gods and demons.

PADMA averts the harmful powers of the worldly gods and spirits.

SIDDHI averts the harmful powers of nagas and gods of localities.

HUNG averts the harmful powers of all three: gods, demons and human beings.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG crushes the forces of the five poisons.

VAJRA crushes the forces of hatred and aversion.

GURU crushes the forces of pride.

PADMA crushes the forces of craving and attachment.

SIDDHI crushes the forces of jealousy.

HUNG crushes the forces of gods, demons and humans.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

By OM AH HUNG, the accomplishments of enlightened body, speech and mind are attained.

By VAJRA, the accomplishments of the peaceful and wrathful deities are attained.

By GURU, the accomplishments of the Awareness-Holder Lamas are attained.

By PADMA, the accomplishments of the dakinis and Dharma protectors are attained.

By SIDDHI, the supreme and common accomplishments are attained.

By HUNG, whatever accomplishment you wish for is attained.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

OM AH HUNG transfers one to the primordial pure realm.

VAJRA transfers one to the Eastern Buddhafield of Manifest Joy.

GURU transfers one to the Southern Buddhafield of Glory.

PADMA transfers one to the Western Buddhafield of Bliss.

SIDDHI transfers one to the Northern Buddhafield of All-Accomplishing Action.

HUNG transfers one to the Central Buddhafield of Immutability.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

By OM AH HUNG, the level of the Three-Kayas Awareness Holder is attained.

By VAJRA, the level of Level-Dwelling Awareness Holder is attained.

By GURU, the level of Immortal-Life Awareness Holder is attained.

By PADMA, the level of the Great-Seal Awareness Holder is attained.

By SIDDHI, the level of the Spontaneous-Presence Awareness Holder is attained.

By HUNG, the level of Fully-Ripened Awareness Holder is attained.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG



29. **ONCE UPON A TIME AT MARKUS'S BACKYARD**





— *An Artist's Impression* —

Outoneesiassa juu. Täällä on mukavaa. Ei tule vilu ja luontoa riittää merestä vuoristoon ja viidakon siimekseen, kulttuuria on joka lähtöön, ei paina liikaa kukkaroa (vuoden talovuokra 500€ jne.), ja meitsille pengottavana tietty myös maan ikuwanhat buddhalaiset ja hindulaiset juuret sekä sekalaista shamaaniperimää. Näistä aamunepalta yhtäaikaan säröllä ja nupit kaakossa pauhaavista moskeijoista en pahemmin piittaa, mutta niihin näemmä ajan kanssa tottuu, samallai kun takapihalla juokseviin naapurin 30 kanaan ja muutamaaan piripäiseen kukkoon. Ja on tuju skootteri alla kans. :D

~ Nimim. ei oo ollu Suomeen viime aikoina ikävä. :D

* * *

Äppelssiini.

* * *

30. ONCE UPON A TIME AT MATILDA'S BACKYARD



30.1 ~ A Brief Encounter in 1 Turn and 9 Words



— *An Artist's Impression* —

I wanna be like that when I grow up.

* * *

31. ONCE UPON A TIME AT MISCHKA'S BACKYARD



31.1 ~ A Brief Encounter in 1 Turn and 13 Words

I'm curious, what deities do you work with? And, vedic or tantric mantras?

* * *

32. TWICE UPON A TIME AT NALA'S BACKYARD



32.1 ~ A Brief Encounter in 1 Turn and 20 Words

Otat mukaan sähköskeban ja säröpedaalin ja säestät meteliä efektillä? Tai vaikka moshaat huudon tahtiin. !,!,

* * *

32.2 ~ A Brief Encounter in 1 Turn and 10 Words

Goa ja Kuuba olis aika tiukkoja siirtoja. Kauaks aikaa reissuun?

* * *

33. NINE TIMES UPON A TIME AT NANDINI'S BACKYARD





— *An Artist's Impression* —

I find the blue edition totally groovy. I'd wear it. Why can't men wear them? Just put one on, nobody is allowed to peek inside, so they wouldn't know your gender. And if someone does peek in, they are infidels and you get to beat them with a cane. Win-Win.

* * *

33.2 ~ A Brief Encounter in 1 Turn and 40 Words

Don't condemn all humans/religions/ideologies/liberals/conservatives/Europeans/Asians/colonialists/aboriginals/because of a few bad apples. Don't condemn all stars because of a few novas and black holes. Don't condemn all existence because of a few bad atoms.

* * *

33.3 ~ A Brief Encounter in 1 Turn and 7 Words

Well she already mastered the jhulan-lila anyways.

* * *

33.4 ~ A Brief Encounter in 2 Turns and 22 Words

In the line of B.P. Puri they make puris, not momos.

* * *

I'm a big fan, they were a staple in Nepal.

* * *

33.5 ~ A Modest Encounter in 7 Turns and 280 Words



— *An Artist's Impression* —

Be aware of **The Royal Bhutan Air Force** tho. · [Maureen Lipman: rise in antisemitic attacks may prompt me to leave UK »](#)

* * *

Seriously though, Bhutan would be very cool, if not for the somewhat insurmountable measures (read: load of dough required) they have in place to limit the amounts of tourism and its impact on their land and culture. It doesn't seem like there are any realistic provisions for immigration or other forms of more permanent stay, unfortunately, if not as an enrolled student or a skilled and employed foreign worker. · [Bhutanese Citizenship Act 1985 - Wikipedia, the free encyclopedia »](#)

* * *



— *An Artist's Impression* —

They also have a mandatory dress code you'd have to adopt during business hours. :D · [Driglam namzha - Wikipedia, the free encyclopedia »](#)

* * *

That was actually in the air in 2008 when I was in Nepal... A local Christian friend suggested that very option, we could've gone in as missionaries and had more of a free range of travel than a tourist ever would. Never ended up happening. Would've been a cool gig.

* * *

What, the dude roamed in search of the mythic kingdom of Shambala in order to ... preach the gospel there? :P

* * *

A rainbow bridge leads to Shambala. A rainbow bridge can carry a rainbow body. But can it carry rainbow baggage, too? :D It can carry rainbow echoes for sure.

* * *

Not really familiar with the meditative tradition in Bhutan; would expect the environment and lifestyle there to be quite supportive of contemplative life. The visa and per-day-payment scheme for tourists doesn't really lend itself to affordable longer retreat time there. Personally setting my sights on Burma for the next source of trainings. Can get a three-month meditation visa, indefinitely extendable, and hole up in a monastery gratis until the lights shine bright. B|

* * *

33.6 ~ A Modest Encounter in 10 Turns and 233 Words

Aham mameti, "I and my mind"... And if that love excludes the evolution process molding and stamping the mind, it'd be "I am in love with a part of your mind", or "in love with the pure potential in your mind", etc. And when the pollutants that are largely responsible for the cognizable individuation of the psyche are removed, what exactly remains there to be loved as a qualified "your" anything that'd be distinct from any other uncolored stream of consciousness unpossessed by anyone's egotic projection? How about simply, "I love clear awareness".

* * *

"I am in love with your permanent ego."

* * *

Have you ever witnessed or experienced the existence of such a permanent and perfect ego in anyone?

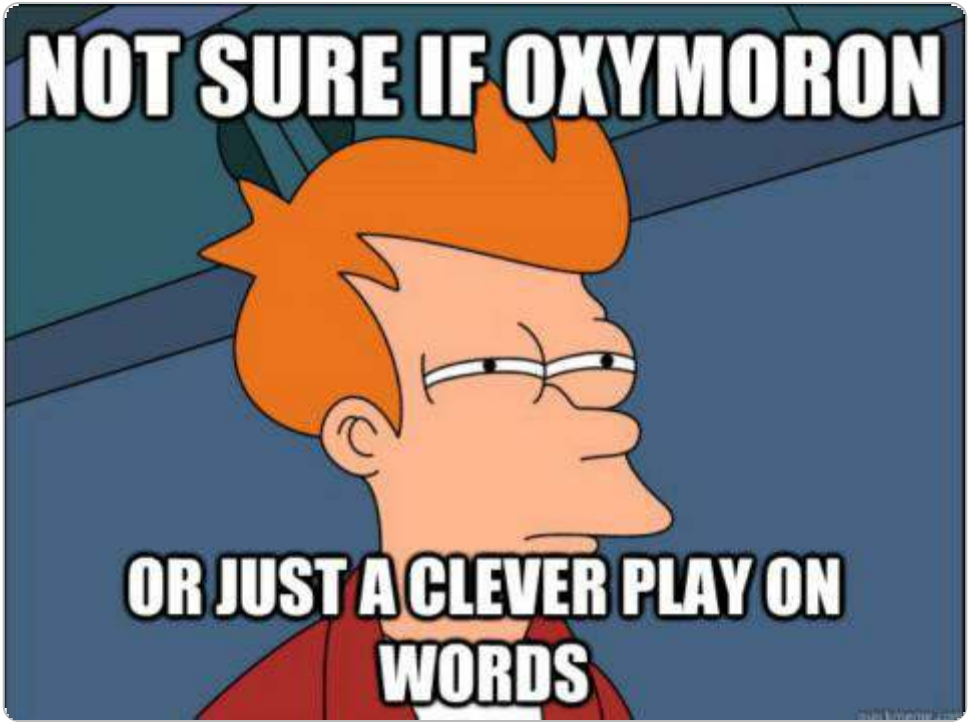
* * *

So, "I am in love with a glimpse of the idea of the possibility of your permanent ego."

* * *

So, "My unclear awareness loves the Other clear awareness".

* * *



— *An Artist's Impression* —

So, "My oxymoron loves the Other moron."

* * *

I believe in antioxydantes and oxyopia. And I believe that the oxen chief becomes a moron in lack of a daily fill of antioxydantes.

* * *

And **Ananda Gopal Das** believes that oxidation is the real explanation for the jiva's fall from the oxen pastures.

* * *



— *An Artist's Impression* —

"Mu." ~ Cow

~ · [Mu \(negative\) - Wikipedia, the free encyclopedia »](#)

* * *

Here's a koan. We know that "anūdhas" means "udderless", and "anudāsī" means "non-stoic". But what do you call a gosvāmī when he's off his antioxydantes?

* * *

33.7 ~ A Brief Encounter in 1 Turn and 34 Words

Yes, they are not in fact affected by the mundane Mercury Retrogade, but rather they are similarly influenced by the transcendental Freddie Mercury Retrogade spirit. (Especially so for the brahmacharis dedicated to Queer. Queen.)

*** * ***

33.8 ~ A Lengthy Encounter in 9 Turns and 958 Words



— An Artist's Impression —

One can hardly draw hard lines of demarcation between the paths of yoga with different emphases. There's an aspect of each yoga in each yoga, it's a question of emphasis. I don't understand the separatist attitude that treats multi-faceted practices as if they were homogeneous monoliths. **Yoga of Synthesis**, anyone?

One who is not devoted to both the yoga and the aim of the yoga (of whichever flavor) will get nowhere. One who is not in love with the interactive essence of the path when engaged in; the

objects, characters and sentient embodiments nourishing the evolution; and the ultimatum of the path as far as reflected in the mirror of the unfolding experience; is sure to be sluggish in evolution. There is boundless merit in devotion for sure.

Also, if the principle of bhakti is further narrowed down by qualifying both the object and the methodology of devotion in tune with the specifics of a particular sectarian heritage, and in terms of one's personal likes, dislikes and affirmative experiences, rather than in terms of the functional essence of what's happening in which-so-ever context, it all becomes fairly moot and pointless, not to say inconsiderate and also for the greater part self-serving and self-aggrandizing, a far cry from leading to liberation proper.



Zijazo Smith, "I want to ride my tricycle" for sure.

"Man is a strange complex mixture of will, feeling and thought. He is a triune being. He is like a tricycle or a three-wheeled chariot. He wills to possess the objects of his desires. He has emotion; and so he feels. He has reason and so he thinks and ratiocinates. In some the emotional element may preponderate, while in some others the rational element may dominate. Just as will, feelings and thought are not distinct and separate, so also, work, devotion and knowledge are not exclusive of one another. He must, therefore develop his heart, intellect and hand. Then alone can he attain perfection. Many aspirants have lop-sided

development. They do not possess an integral development, as they neglect one or the other of these aspects of their personality. One-sided development is not commendable."

~ Yoga of Synthesis: · [Yoga of Synthesis»](#)

* * *



— *An Artist's Impression* —

Otherwise bhakti can also be obsession with the bicycle.

"The Bhakti of Bicycle Maintenance Yoga", someone should write a book. I want I want I want, because of idiosyncratic obsession, that's as subtle as lobha is on this passionate devotion path that is the supreme and hypreme ultimation of

bhakti? Something like this classic video, or whatever. I'll get back to the systems analysis now, and let the ladies ride on.

All I wanna do is
Bicycle bicycle bicycle
I want to ride my bicycle bicycle bicycle
I want to ride my bicycle
I want to ride my bike
I want to ride my bicycle
I want to ride it where I like
Bicycle races are coming your way
So forget all your duties oh yeah!
Fat bottomed girls they'll be riding today
So look out for those beauties oh yeah

· [Queen - Bicycle Race \(Official Video\)](#) » [enter the rasa-mandala]

* * *



— *An Artist's Impression* —

Dorje Trollo is my most favorite spiritual athlete.

Demonstrated some serious spirit muscle in trolling all those Tibetan spirits into dharma-traps. Like a cross-breeding of Chuck Norris and Ars Goetia or something. Now let's go lift some yogic iron and see if we can piss mercury on ourselves to accomplish the siddhi of psycho-physical metamorphosis into synthetic gold. Talk is cheap, sadhanas are expensive, attitudes are priceless. Need to move it move it. I like to move it move it,

on my tricycle.

* * *

"I can take you higher — I'm on fire!", said the Boss once. Fire of wisdom burns the cognitive karmas to ashes. Fire of embodied samadhi can transmute the corporeal being into mind-made body. And yoga means "to joke", this is famously known in the scriptures. Got to find the jokes that set your horses on fire and pull the chariot a hundred times up and down the two ends of the Puri Bhokta road heaps faster than the general speed limit of the unstraightened mind. That is the real bicycle to ride and the athletic imperative must be total, not only corporeal or mental. (And what else does one practice with, if not the body-mind as a whole? With the spirit that is as yet unrealized and unfathomed?) "The mind is liberated by the athletic mind", and also the O'Daddy of Yoga famously said that proximity to liberation is directly proportionate to the persistence of the athletic spirit. One of those earlier sutras, a dedicated thread-joker would look it up for sure.

* * *

1.21 is coordinates for the *#SenayorUbhayorMadhye* thread where those desirous of battle have assembled.

* * *

Oh right, tīvra-saṁvegānām āsannaḥ. I thought Gita 1.21 was a good fit too. Pull that precious chariot between the armies and observe the battle-willed lunar and solar extremities from the central channel. Only those comfortable in the median can be athletic and prevail, bow and eye-brow unquivering before effecting the necessary dissolutions. Or otherwise, establish the fixation in prema as the primary and then figure out what the hell is going on with those two oscillating love-holograms.

* * *

Anyone care to comment on Bhaktisiddhanta Sarasvati observing the Ida Babaji Ganga and the Pingala Goswami Yamuna, or was it vice versa. Vesya Pingala is no alien to either. And what about Puri and Chapati, which one is parakiya and which one is svakiya, and who's in the manomatha-ratha. Cha means both "pure" and "unsteady", so that's kinda ambiguous there, like a wannabe lam-pati. And Puri is both fulfilled and walled-in. That just does not make sense. The world of Purée Bhakti is so complicated. I invoke 2.52. Both of them. Same deal.

* * *

**Escapes to Baba-Samadhi* #AviviktaRasabhasa*

* * *

33.9 ~ A Modest Encounter in 3 Turns and 231 Words

Ramana-ramani romantic; yugala conjugal. (And the con-prefix indicates parakiya obviously.) I never quite grasped the choice of words in madhura and sringara for that matter. Sringa means horn. Sringara means horny? I believe that's the etymology there. And madhura sounds rather syrupy, no? I get bizarre images of the "roshik bhokto" saying "modhur modhur oti modhur" with torrents of drool dripping and oozing out the mouth as if a dozen gulab-jamuns had just been connoisseured with great gusto. Somehow that (flavor and understanding) doesn't quite resonate with what I grasp as the essence of that pinnacle of flavored soul concoctions, almost as if some metaphor had been lost on the road and that "relishing the sweetness" had turned into something rather, um, vernacular, bordering vulgar (but more in an icky-slick soft-core sense). I vote for "amorous" of the options so far available. Anyone for "vernalness" for madhura translation?

* * *

I see the light now. The most righteous translation is, "SPRINGY", for obvious reasons. Conveys any number of associations for the reflective. I could go with "meady" too; being a direct PIE derivation of madhu, it should also satisfy the demanding etymologists. "Sweet" and "honey" are such raw and basic produce, but "meady" is well-brewed and rich in a spectrum of flavors. How about "springy" for "sringara" and

"meady" for "madhura"? (And "rutty" for "rati"?)

* * *



— *An Artist's Impression* —

Xenu for Dhenu. · i3.kym-cdn.com»

* * *

34. **SIX TIMES UPON A TIME AT ORDER'S BACKYARD**



34.1 ~ A Modest Encounter in 2 Turns and 366 Words



— *An Artist's Impression* —

Central black hole is definitely up there with the parallels; along with the Dark Night of Shiva and the dawning of Nirvikalpa-Samadhi; and the zero-point potentive; or the residual reflex cognition in the darkness that shines in the final pits of the Abyss, where all phenomena dwell unrelational. I like to see the **rising** of the Black Sun literally as a progressive gradient of dissolution, with the emerging dark rays from the horizon of perception as a sequential antithesis for severing off the causal potentive in all phenomena; whatever that undoes it all and goes all the way, scorched to a point of nil residue.

Probably best glossed (or matted?) with a blurb from a dark night a few cycles back, below. It was more in the spirit of the dark moon rather than sun rising, but hey, whatever that reflects nothing. Written in the spirit of tonal-semantic apocalypse, or something like that. Seems that there's a fairly tormented old Youtube vid on the topic too, shoot my brain for posting the link.

• [Basic Stuff | Nirvageddon NIH Bardo Negative Clause | LMAO #14:4 »](#)

= ANIYAI NIHILO : SESIR NOOM KRAD =

—[+]—§—[-]—

6X...3X<{000:001}> | nā lāyā nīhīlo : nā āñyā nīhīlāi ;

6X...3X<{010:011}> | nā yanñā nīhīlo : nā hāñyā nīhīlāi ;

6X...3X<{100:101}> | nā ñyāhā nīhīlo : nā giāyā nīhīlāi ;

6X...3X<{110:111}> | nā yośñā nīhīlo : nā yāuhā nīhīlāi ;

—[-]—§—[+]—

4X...3X<{000:001}:{010:011}> | lāyā-āñyā : yanñā-hañyā ;

4X...3X<{100:101}:{110:111}> | ñyāhā-giāyā : yośñā-yāuhā ;

—[+]—§—[-]—

4X...2X<{00:01}:{10:11}> | lāsī-yāhā : nāgī-yojā ;

4X...2X<{11:10}:{01:00}> | jāyo-gīnā : hāyā-śīlā ;

—[-]—§—[+]—

2X...2X<{11:01}%{10:00}> | lā-hā % śī-yo ;

2X...2X<{00:10}%{01:11}> | āh-lā % yo-śī ;

—[+]—§—[-]—

3X...<{001:110!}> | lā-śī-nā ; yā-hā-nāi ;

3X...<{110:111!}> | nā-gī-nā ; yo-jā-nāi ;

—[-]—§—[+]—

4X...½X<{01:10:11:00}> | lā-nā-hā-nā ; śī-nā-yo-nā ;

4X...½X<{11:00:01:10}> | āl-lā-yo-śī : yā-hā-vā-hā ; hūm !

—[+]—§—[-]—

* * *



— *An Artist's Impression* —

Found this when browsing through some oldies from the attic workshop, seems to be related...

* * *

34.2 ~ A Modest Encounter in 3 Turns and 162 Words



— *An Artist's Impression* —

I've found some of the "Hebrew Gematria" apps online to be on the dodgy side owing to what seem to me to be false equations between the Latin and Hebrew alphabets. Especially with attributing values to the (originally valueless) vowels, e.g. "Alef" is most certainly not a vowel "A" but a glottal stop in the original language; and it's very debatable whether you can have "I" for "Yod", etc... · [Gematria Value - English Gematria Calculator »](#)

* * *

For gigs though (and to mess with a friend who was calculating Jesus numbers for himself), I hacked this little utility together, may be useful: · [Hebrew Gematria Calculator: yhwah word | AtMatrix »](#) ... one does not become a Jesus with a fucked up alphabet and messy phonetics! ^_^ ... IPA pronunciation guide included for better correlations.

* * *

Also with the Sefer Yetzirah tables, mapped from the actual text rather than lifted from a ready table (got trust issues with a lot of the available groundwork, prefer to see source codex): ·

[Hebrew Gematria Calculator: Sefer Yetzirah | AtMatrix »](#)

* * *

34.3 ~ A Brief Encounter in 1 Turn and 11 Words

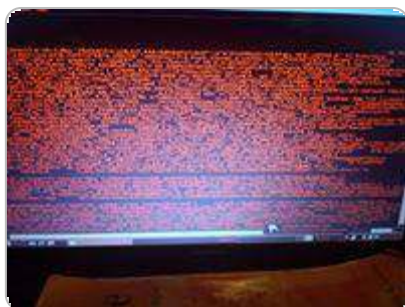


— *An Artist's Impression* —

This is so "Chemical Wedding" accidental Crowley downstream
scenario preventative measures!

* * *

34.4 ~ A Brief Encounter in 2 Turns and 27 Words



— *An Artist's Impression* —

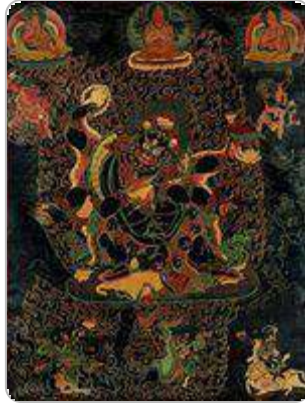
...yet to master dissolving the Windows Activation curse? :D

* * *

Ah. Is there a particular algorithm you use for generating this from a source, or plain old randomization?

* * *

34.5 ~ A Lengthy Encounter in 4 Turns and 530 Words



— *An Artist's Impression* —

While these yidams or thought-forms or tutelary deities (or what have you) should really only be deployed for defensive (clearing & preventative) or "self-offensive" (e.g. your ego as the target victim) purposes, I note in some of the source texts I've seen that they've also been used for offensive and destructive magick by tantrics of yore. Presume that's more of a vestige from the Hindu-Tantric genre and has less to do with the more

enlightened ultimatum in voiding out all phenomena whatever.
All the same; any insights?

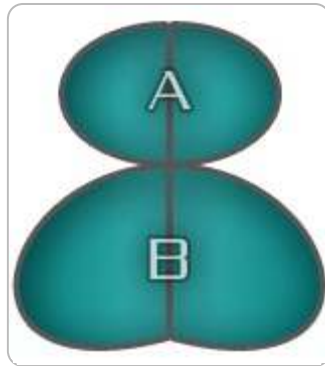


Blavatsky's works, hmm... have some familiarity and must wonder how deeply they merit to be absorbed and how far they reach in the ultimate. Not that there isn't a load of good material there. As far as these energy/thought-forms. Definitely need to carry an expiration date. In the classic lingo they speak of generation and completion stage; the generation being the invocation and further the self-identification phase; and the completion being the immanent essence-embodiment and dissolution phase, where the quintessence of the energy-form becomes readily available without referential need to the form, and where its origination from and dissolution back into the void become evident.

When brought to term on the right foundation, it would naturally begin to dissolve; good foundation presuming the invoker seeks complete liberation, rather than a new sort of powerful self-existence. The latter aspiration would really also disable the root power-house of the thought-form, owing to disconnect from the zero void potentive, reverting in the process to a "mundane" or untamed creature, in some cases back to their earlier nature. (E.g. Mahakala was originally a demon of some troublesome proportions that was swallowed and defecated by the adept Padmasambhava, then bound with the thread of

dharma as a wrathful protector of the teaching. Find him particularly useful for invisibility shielding.)

* * *



— *An Artist's Impression* —

Technomancy, you can say that again! Technomages in the Babalon Ether FTW! :D Also a field of interest for me, on several fronts actually, binary circuits and algorithms is all it is at the end of the day when all things reduce back to their mechanical essence. Looking forward with interest seeing where you develop your technomancy. I've taken a liking to using basal polarity matrices (in tree/pyramid and mandala formats) as a foundation for (mentally and code-wise) mapping up all the necessary patterns, helps e.g. with associative invocation cascades, in discovering parallels, and in screening the elemental space for gaps and omissions.

Lemme zap this one in, may be relevant to something you're working on; · [· SamaBase Matrix — Basic Tables »](#) ; need to resurrect

my active work on this, it's been gathering dust on the shelf for too long now... Hope to see more in the techno-magick space in the future, plenty of ground to explore. Sigil Blasters!! way to go sir, amp it up and hijack the matrix. (I will be traveling from Monday until late March, mostly off the grid, so I may not be around much, but will catch up with the backlog when back.)

* * *

Babylon 5 all seasons + crusade seen too many times over. :D Remember braingasming when I first saw the technomages, that someone would bring the concept to life...

* * *

34.6 ~ A Modest Encounter in 4 Turns and 149 Words



— *An Artist's Impression* —

Interesting. What search parameters will you feed into the system to help the daemons locate your next incarnation?

* * *

How would you digitize the pattern to make it programmatic?

* * *

Also better shield the daemons damn well with layers of firewalls and integrity checksums, you don't want someone to hack your next incarnation now do you... :D

* * *

There's a load of interesting material in Buddhist Abhidhamma texts, mostly in the context of the mechanisms for recollecting past lives, on the causal factors and the cognitive

cascades leading to the next rebirth-linking-consciousness etc. As well as the itemization and inter-linkage of the series of cognitive processes in just about every conceivable aspect and vector. There are also similar practices for foreseeing future lifetimes based on the present state accumulation. Pretty thick reads though... but might come in handy somewhere down the line, yield excellent data-sets for programmatic psy analysis if nothing else.

* * *

35. **ONCE UPON A TIME AT PATRICIA'S BACKYARD**



35.1 ~ A Brief Encounter in 1 Turn and 30 Words

Wish you all the godspeed and success for your 40 days of fasting and contemplative time! May the clearest of spirit and wisdom dwell with you for the duration, and beyond...

* * *

36. **ONCE UPON A TIME AT PATRICK'S BACKYARD**



36.1 ~ A Brief Encounter in 1 Turn and 1 Words



— *An Artist's Impression* —

#JeSuisCharlie!

* * *

37. THRICE UPON A TIME AT PHAEDRA'S BACKYARD



37.1 ~ A Modest Encounter in 4 Turns and 226 Words

Gotta go check it out when we come to West Jawa next month...

^ _ ^

* * *

Got to figure out the schedules. I'd love to camp or cave there for a bit. **Luna** has a family thingy around the 11th for with 10 days or so before/after, so methinks somewhere around the 14th-15th we can hit the road. Then we're on for a vipassana on the 25th until 8th March in Bogor; and then another retreat of same length starting 8th the evening until the 18th. (Got to work on melting up that caterpillar into primal goo.) Those are both close enough to the area of Gunung Padang. We could for example meet up at your place mid-Feb and then hit the road. After that we'll start drifting towards Yogya again, via Batukaras if **Chani** and **Dave** are around. ^ _ ^

* * *

How about a camel instead of a bison? I've always wanted to ride on a camel to your village **Luna** (doing a very loud zikir sync'ed with the camel's steps, dressed like a classy bedouin), so I can come and pick you up on a camel and then we can ride to Gunung Padang for sunset.

* * *

Ya doesn't it, quite proud of it!! :D We'll be getting in touch about more once we iron out the rest of the whatwhats and trace the coordinates of Hiyawhatha on the path.

* * *

37.2 ~ A Brief Encounter in 1 Turn and 17 Words



— An Artist's Impression —

LMFAO this is such an idiosyncratic jumble of things. CAN'T
MAKE ROUND ROTIS!! Now THAT is BAD!! ·

static.naamapalmu.com »

* * *

37.3 ~ A Brief Encounter in 1 Turn and 31 Words



— *An Artist's Impression* —

Wow that looks like a lot of good stuff there. Do you have it for download somewhere? & did you print just a copy for yourself, or a bunch of them?

* * *

38. ONCE UPON A TIME AT PRAHLADESH'S BACKYARD



38.1 ~ A Brief Encounter in 1 Turn and 23 Words

Well I should hope the gentleman above is wearing his kaupin tight and wide. Dhoti ain't exactly the fabric of choice for stunts.

* * *

39. THRICE UPON A TIME AT PREMAN'S BACKYARD



39.1 ~ A Brief Encounter in 2 Turns and 50 Words

I am headed for a ten-day vipassana intensive retreat tomorrow with the missus... Brain holiday. Back on the 2nd.

* * *

A new retreat. I like to retreat-treat it. Whenever the opportunity arises; with more sustained intensity; one-pointed and seamless. To imprint and absorb the signs of essence past my nosey nose.

* * *



— An Artist's Impression —

On understanding love, and whether the fail was unilateral or mutual, and whether something fell short of the final sacrifice and the acceptance of its two-potentive nature. If you were the vishaya or the ashraya, or if you were alternating bases, I don't know. If the foundational self-perspective were as an ashraya emanation, then wouldn't āśliṣya vā pāda ratām pinaṣṭu mām

etc. call for us to not impute failure on love or a breach therein with the prana-natha, despite a series of fuck off cards and a display of disinterest and materiality.

Aropana is certainly required, and it seems like a necessary (hopefully temporary) self-deceit if one follows the sahaja path of projecting and embodying supernormal ashraya-vishaya dynamics in (conditioned) humans; and the question then becomes, how far will you stretch your shraddha and aropana before calling it quits in face of pain and disappointment; and when is quitting a fail of a major test, and when is it the needful time to disassemble the superimposition that upholds the hope and possibility of the emergence of perfection in the imperfect. In either case, sympathy and best wishes for you both. I trust you've each done the best within your respective capacities to transmute the manifest reality into the yonder flow, rejoice with gratitude in every drop that spilled down.

* * *

I can certainly relate to the scenario where, having (knowingly) made the initial aropana of projecting perfection to the imperfect, having seen the potentials for consummation therein, one periodically comes to a junction of doubt over whether to dissolve the potentive phantom or whether to persist with patience. It's something of a schizophrenic two-visions-at-once state, embracing the mugdhata despite the radiance of abhijnata on the background. So far (personally in my current

relationship) the patience has been worth it; though I've certainly seen the clouds of the call of dissolution in the horizon any number of times; at such times the madhura-momentum in the mugdhata grows weak for a duration and the abhijnata asserts in balance the aishvarya-rooted existential integrity that keeps the promise of perfect love from turning into a hope-laden yet hopeless distortion, or prakrita-rasa.

Skilful weaving of our own illusions, yoga-maya they call it, for expanding the ocean of essence into places where it may or may not exist — without regard to the spelled-out reality, with regard for the latent seed of essence in all of existence. The solace we always have is that the reality projected into the partner, where "ungrounded", regardless has a life of its own in the yonder space, and whether the human manifestation lasts or not, the object and reflector of love remains as real as our love has been; and perpetually reincarnates for us, both in visions and into new human vessels. What you have loved pristine loves you pristine in kind; what is bound to leave (ie. material defilements) shall leave; and what is of love will keep loving on without loss or diminution, tracking and trailing you through all of time and space. Please never believe in loss or perishing of essence on the path, despite the trying circumstances. The parts of you that leave with that which leaves were tagged for leaving and meant to go, and that pain of separation there is the agony of the sweet medicine taking its bitter effect as it bites in...

* * *

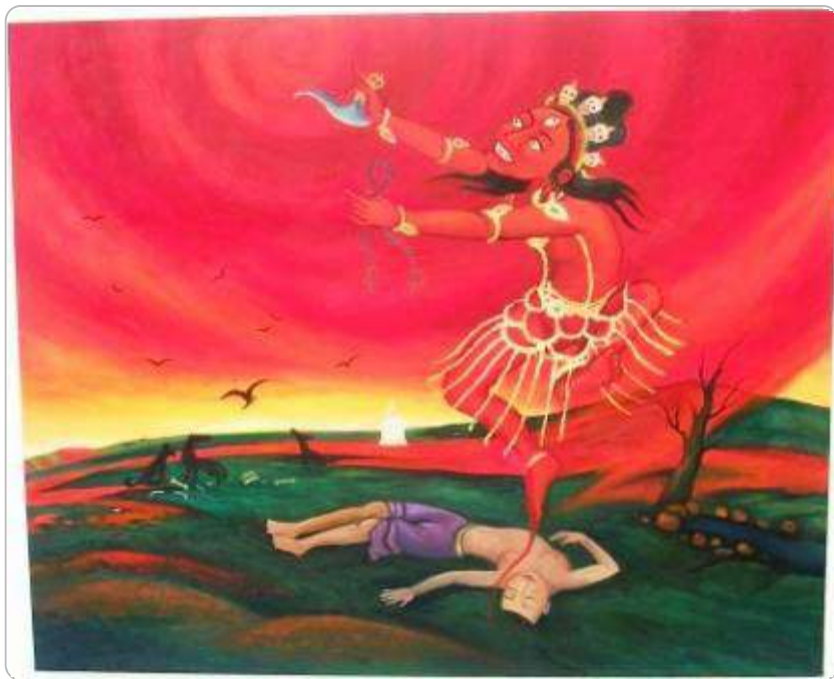
If the current of priority in the yonder pursuit is
compromised and becomes chronically halted, then surely the
remainder will decompose if either of the two treasures the
yonder wonder more than the temporal cocktail, radiated away
as it were.

* * *

And why should you. Conceding that, against your own
experience, you would simply forsake the merit you carry with
that perception. Neither must it be gold or iron alone; may be a
golden ring with an iron pearl in the midst, or vice versa. Such
are the treasures found in this world. Treasure them for all their
mixed worth.

* * *

39.3 ~ A Modest Encounter in 1 Turn and 150 Words



— An Artist's Impression —

Devotional Chöd. I like that. Charnel-ground practice always helps. Read yesterday, "There is even another cemetery [aside body as the corpse], the greatest of all cemeteries, it is the place where all our thoughts and emotions come to die." That is where the Smashana-Adhipati of the crematorium of Abhilasa-Shunyata reigns supreme. Those who dare sacrifice it all in the flames; to be wholly smash-an-ed to atoms and nailed to the cross through the center of the heart; they alone shall cross the seven seas and bathe in the sweet waters of the shitali-kunda; purifying the shit-all-stains of the journey in a pond as large as the calf's footprint, still large enough to hold every stream of tears we've shed over

all the countless eons. Best of best for you my friend; I must now take leave for ten days of stillness and special insight. Let us reconvene next year.

* * *

40. THRICE UPON A TIME AT PURNANANDA'S BACKYARD



40.1 ~ A Brief Encounter in 2 Turns and 36 Words



— *An Artist's Impression* —

Also said by Osho in his "Returning to the Source" :) ~ · [The Way - Objects - Masterpiece? - Osho Online Library »](#)

* * *

And we are the Beatles altogether! :D

* * *

40.2 ~ A Brief Encounter in 1 Turn and 22 Words

Also ~ Osho, 1981 :) Lots of good flow in the book; · [Chapter 7 – The Sound of One Hand Clapping - Osho - OSHO BOOKS»](#)

* * *

40.3 ~ A Modest Encounter in 5 Turns and 176 Words



— *An Artist's Impression* —

Good reflections. It's actually Lao Tzu from Tao Te Ching; here are several renderings: · [24 ways of looking at Dao De Jing 33 »](#)

* * *

It is, though, exactly word-for-word from Charles Muller's 1991 translation of Tao Te Ching. I understand that the same sentiments follow from the spring of inspiration, but I'm a bit unsure about verbatim material.... This one: · [33. If you understand others you are smart... - Daode jing 道德經 »](#)

* * *

Also the other quote you have from him,

"Simplicity without a name

Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will."

...is word-for-word from J. Legge's translation from 1891 (in the Sacred Books of the East series); Tao Te Ching #37: · [Tao Te Ching - Translated by J. Legge »](#)

* * *

Are you quite sure he says he wrote them, or did he just share them somewhere without mentioning a specific source?

* * *

Yes the message is what counts. And if we find the source spring, we can drink more of the same flavor, which I personally dig a lot for deeper immersion. :)

* * *

41. ONCE UPON A TIME AT PUSHKARAKSHA'S BACKYARD



41.1 ~ A Lengthy Encounter in 8 Turns and 559 Words

The BRS reference is 2.4.49. Haberman translates, "While deceitfully stealing the group of young cowherd boys and calves...". The word there is *ḍimbha*, which means "boy" (also "young animal"; you'll find multiple instances of *ḍimbha* referring to "boy" in BRS); and *sa-tarṇaka* is "with young animals". "Deceitfully" is a translation of "*sa-dambham*"* on the second line; it's not a translation of *ḍimbha*.

tatra cauryād, yathā –
sa-tarṇakam ḍimbha-kadambakam haran
sa-dambham ambhoruha-sambhavas tadā |
tirobhaviṣyan haritaś calekṣaṇair
aṣṭābhir aṣṭau haritaḥ samīkṣate ||49||

"While deceitfully stealing the group of young cowherd boys and calves, Brahma tried to hide from Hari, and looked around for Hari in the eight directions with his eight trembling eyes."
[Haberman]

[* Jagat; the GGM edition I had handy reads, sad-ambham.
Having real good water? :D]

* * *

...and as for the **Garga Samhita**, the Sanskrit and the translation you posted are not related. The Sanskrit text says, "Hey you insect, baby-crab (*karkaTi-Dimbha*), you're

insignificant". [Parasurama speaks to Kamsa.] It's from GS 6.34. The translation you reference is 6.44.

* * *



— An Artist's Impression —

Examine Your Pot. This is the condition given by **Mahaprabhu**. We are not taking care of the pot. We have not examined the pot. You must examine the pot to see whether it is suitable or not.

* * *

Ḍimba, I note, means e.g. "chrysalis" and "an idiot", also "a humming top", "an egg" and "the recently formed embryo". Dear lord these semantic fields, curious threads of association.



In other news, "potr" or "the purifier" is one of the 16 officiators of the sacrifice, holding his "potra" or vessel of Soma. Mantra, yantra, tantra and potra. Hari Potra. Also, "poṭa" is a woman with a beard.



By the way, why is "dambha" often rendered as pride? Dictionaries give me "hypocrisy, deceit". Also, Sridhara on 16.4; "dambho dharma-dhvajitvam" ("Showing the flag of dharma."); Visvanatha; "svasyādharmikatve'pi dhārmikatva-prakhyāpanam" ("In spite of one's irreligiosity, promoting one's religiousness." — ie. "hypocrisy").



And, which one of the two is the father, which one the son; pride or hypocrisy? It appears to me that pride follows hypocrisy. When integrity is established, hypocrisy is absent, and in the presence of integrity, reality shines forth as it is; leaving no room for false pride, which is rooted in a mis-estimation of oneself and advertisement thereof. Isn't there a genealogy of foul qualities somewhere in the Bhagavata? I seem to recall so, but for the life of me can't locate it right now. ... This'd be an analogue of what I'm after, from the brighter side of qualities: • <http://vedabase.net/sb/4/1/49-52/en>

[BVNM comments on dambhaM hitvA; "Give Up Pride" --- Illusion (mAyA), deceit (chala), hypocrisy (kapaTatA), ignorance (avidyA), dishonesty (kuTilatA), and depravity (zaThatA) are different aspects of pride." ... However it seems to me that avidyA should precede pride, rather than an aspect of it!]

* * *

Later Indic languages often fixate a derived word into a certain meaning — choosing one out of a broader semantic field in the parent language. As such it's understandable that a native speaker (like ACBSP in the Vedabase translations) would default to a translation matching their immediate sense of what the word means. The question rather is, what was the meaning intended by the Sanskrit composer? I've referenced Sridhara's and Visvanatha's commentaries on the BG "dambha" above, and Visvanatha in particular highlights hypocrisy and deceit. Roots natty roots, bro.

* * *

42. FIVE TIMES UPON A TIME AT RAMIRO'S BACKYARD



42.1 ~ A Brief Encounter in 1 Turn and 124 Words

Haastan oikeuteni Facebookissa viitaten pyhään keski-egyptiläiseen papyruskääröön (kurvi 7.5) sekä Galaktisen Federaation moniulotteisiin ennakkotapauksiin. Mutta se on sinänsä yhdentekevää, koska käyttämällä Facebookia hyväksyn ja sitoudun automaattisesti heidän asettamiinsa sekä kausittain muuttamiinsa ehtoihin, joita ei kumoa mikään muu kuin neuvottelu ja kirjallinen poikkeuslausunto palveluntarjoajalta itseltään, tahi vaihtoehtoisesti käyttäjätilin deletaatio.

- <https://www.facebook.com/legal/terms>

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* * *



— *An Artist's Impression* —

Porsaita äidin oomme kaikki.

* * *

42.3 ~ A Brief Encounter in 1 Turn and 6 Words

Joka syö atomeita, miksi sitä kutsutaan?

* * *

42.4 ~ A Brief Encounter in 1 Turn and 1 Words

Pakistan.

* * *

42.5 ~ A Brief Encounter in 2 Turns and 57 Words

Hajoavaiset hajoaa, mukanaan daijun hajottaa. Ja niinhän sen olla pitääski, eikö vaan. Mikki rikki. Minni _ikki. Ei rimmaa.

* * *

Usko muksin maksin, taju ei moksiskaan. Mullit ja mallit alistukoon Moksis Khanille. Non-objekti loistaa vaan objektimatriisin pokshtaessa, oli sitten kaunoinen sofia tahi yrmykäs mafia. Nolla ei tunne hierarkioita, joten antaa niiden olla. Säästyy Minni-paran polla.

* * *

43. ONCE UPON A TIME AT RAMKRISHNA'S BACKYARD



43.1 ~ A Modest Encounter in 1 Turn and 154 Words

Translation – “Though the topic under discussion in the Bhāgavatam is sannyāsa-dharma, and therefore the three rules apply to a renounced person, the rules are also applicable to other devotees. In any case, this rule means that one should not accept unqualified disciples. This is because we see examples of Nārada and others taking disciples, though they were renounced. If the rule was literally followed, and no disciples were made, then the *sampradāya* would be destroyed because there would be no lineage. Consequently, there would be an appearance of false knowledge. Thus, the rule that a devotee should not be attached to making disciples actually means the devotee should not accept unqualified disciples in order to increase the numbers in one’s *sampradāya*.

The injunction that one should not study many scriptures means that one should not study scriptures other than Vaiṣṇava scriptures—scriptures opposed to Bhāgavatam. (But, sometimes scholarly preachers are required to study and know the opposing beliefs also; but for general *sādhakas*, it is not required). The injunction about big projects should be similarly interpreted. (Big projects pleasing to the Lord can be undertaken).”

Evidence 3 - (from MKG’s comments on BRS 1.2.113) –

śiṣya-karaṇārū tu jāta-ratīnām eva vīhītatvāt ca |

- BRS 1.2.113 and its commentaries by JG and VCT clarify that an inclusion of the ineligible candidates as disciples and followers into the *sampradāya* - does never expand the *sampradāya* (since, it cannot expand the *sampradāya* in JG’s and VCT’s view, it also cannot be considered preaching in real sense) and furthermore, becomes the cause of the very destruction of the *sampradāya*. In MKG’s comments on the same verse, it is highlighted that only the *bhaktas* on the level of *bhāva-bhakti* or *jāta-rati-avasthā* should be allowed to make disciples or dependents (as per the technical distinction between *bhagāvata* and *ācārya* concepts according to the 238th sub-section of Bhakti-sandarbhā of JG).

— An Artist’s Impression —

Acarya Sri Jesus would be inclined to excrete urea and related metabolites over it with undubious certainty, if only owing to the fact that the said arrangement of articles stipulates that owing to biological constraints, he might not be qualified to confer twice-born initiations granting unquestioned eligibility for partaking in the merriment entitled Vraja-lila, owing to

unmerited calumny over the origination of descendancy alternatively from angelic cum divine insemination versa the generative principle of a certain Jewish arboreal artificer.

Whilst one must wonder if Acarya Sri Jesus would sign himself as "His Grace Jesus", it stands to reason that he might sign as "Primeval President of Remediating and Repudiating Deviationist Phariseanism". However, I must conclude in confessing that I completely agree with statements that are not disputably disagreeable as long as the linguistic contours are deemed acceptable by me for purposes of illustrating anti-axiomatic mastication, evidently for purposes of illustrative magniloquence and unsneering beguilement. · [30 Main Statements Illustrating Our Institutional Separation From ISKCON & The Formation of BRVF... »](#)

* * *

44. ONCE UPON A TIME AT RASTA'S BACKYARD



44.1 ~ A Modest Encounter in 4 Turns and 182 Words



— *An Artist's Impression* —

Those be the Balinese Hindus, celebrating Nyepi or their year's turn. As I recall these creatures are the Ogoh-Ogoh, embodiments of their fears and (inner and shared) demons, for the bhuta-yajna or "spirit-sacrifice"; to be burned over the course of the festivities. Good thing to see on the outside what you fear on the inside. If only that inner catharsis were as easy as a purgatory ritual alone; rituals must be internalized to be efficacious, and further that process of clearing must become constant, rather than periodic. I see the kids in our neighborhood sporting around with home-made demons doing their little parades every now and then. Their favorite pastime is

playing ghosts and spirits. We live in a spirit ghetto here, a couple of old cemeteries and a spirit hill right behind the corner. Here's that festival: · [Nyepi - Wikipedia, the free encyclopedia »](#)

* * *

Hmm. This feller too looks like can handle a lot on the plate? Can share the catering?

* * *

...who when the babes go home and the laddus are finished, be like this? :D *#AvatarTherapy*

* * *

& wHyNot siMha mukhA??

* * *

45. **ONCE UPON A TIME AT RYAN'S BACKYARD**



45.1 ~ A Brief Encounter in 2 Turns and 76 Words

LOL welcome to the legions.

* * *

Pretty sure you can still tag him, Maya, since you're not blocked. Doubtful that he'd see this post if you did. I seem to recall he's both blocked and deleted my old account a few times way back in the days, incensed by my upsetting incenses or whatever. Dude's got the fire and not all of it is quite tamed yet. I see that he's still on the same blast roll.

* * *

46. TWICE UPON A TIME AT SAKHICHARAN'S BACKYARD



46.1 ~ A Brief Encounter in 1 Turn and 133 Words



— *An Artist's Impression* —

Inhale attractor, exhale delight. Inhale delight, exhale attractor. Watching the gate. Then, observing cessation in their secret meeting point. When will the two unite in stillness and halt for a time the coming-going cycle of abhisaras? At the culmination of the fourth jhana, that's when, where the binary wave-forms melt in the equilibrium of equanimity and where the magical attainments emerge.

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body,

endowed with form, made of the mind, complete in all its parts,
not inferior in its faculties." ... and the best of luck for those who
seek to arise in a mind-made body without clearing the
baseline...

* * *

46.2 ~ A Brief Encounter in 1 Turn and 27 Words



— *An Artist's Impression* —

About haribolling time... All success for him, he deserves the godspeed and a big heart on his nose. Who is Sri Krishna Das Babaji again, based where?

* * *



47.1 ~ A Brief Encounter in 1 Turn and 5 Words



— *An Artist's Impression* —

Ya I've heard of it.

* * *

48. **ONCE UPON A TIME AT VISIONARY'S BACKYARD**



48.1 ~ A Brief Encounter in 1 Turn and 19 Words



— *An Artist's Impression* —

It looks to me simultaneously like a Naga (occult serpent) and a Garuda (celestial eagle). Congrats for the chief!

* * *

49. TWENTY-ONE TIMES UPON A TIME AT ZIJAZO'S BACKYARD



49.1 ~ A Brief Encounter in 1 Turn and 10 Words

I don't see how moksa or nirvana could be appropriated.

* * *

49.2 ~ A Brief Encounter in 1 Turn and 7 Words

Dat be the less-known Terma family? :D

* * *

49.3 ~ A Brief Encounter in 1 Turn and 79 Words

I've had a couple of practice spins with it, but never got around to mastering the instrument. Would love to return to it at some point in the future, whenever that may be. Probably when I'm more based in the wilderness with less neighbors to worry about. :v So far murchunga aka. jew harp does the trick for me as far as being able to express the free-forming oscillata, god knows I haven't played that one for ages either...

* * *

49.4 ~ A Brief Encounter in 1 Turn and 56 Words



— *An Artist's Impression* —

That's one "kila" of a phurba you got there... Got to get one of those. Even my dorje is in a suitcase at my mom's in Oz. I saw a wicked collection of old ritual kilas in a Buddhist museum in Singapore, I'll post a snap when I get to my archives drive, in case interested.

* * *

49.5 ~ A Brief Encounter in 1 Turn and 55 Words

Also dig the stillness of the stuffed-up eon. Duality only resolves in the wisdom of the absolution of the inverse-obverse equivalence. Also want-ing is can't-ing. And while we're on the topic, dual fucking is non-different from solo wanking when both are one or one is paired, or is that when it's different and vice versa.

* * *

49.6 ~ A Brief Encounter in 2 Turns and 40 Words

It may be that the skill is an anartha. Or it may be that the not-wanting-it is an anartha; and the skill actually an artha.

* * *

And where decisions and commentaries thereof naturally cease, only the party remains. The Fourth Party.

* * *

49.7 ~ A Brief Encounter in 4 Turns and 115 Words

Rikudou yessir.

* * *

I blame the fishies. There is the case where the two fishes swim around the lotus in a wheel and the wake of their trail ends up in knots, ... are put into a vase with a parasol over them, cocktail bodhisvaha. Otherwise, the magic that can move it can surely also hear it. Doubt that it has anything to do with I and mines or other hazardous armaments at the end of the day. Enjoy the show, it must go on.

* * *

...and a basket of drivels on the odder days.

* * *



In this draconian uncontext, I like to take the opportunity to introduce my friends the Ouroboros tetrad; · [halfatori: Ouroboros Eats Four Horsemen of Apocalypse \(DP\) »](#)

* * *

49.8 ~ A Brief Encounter in 1 Turn and 6 Words

Ah the noble art of autonecromancy.

* * *

49.9 ~ A Modest Encounter in 5 Turns and 281 Words

I've found that it's very enlivening to periodically get zapped out of the liminal sense of lasting or comprehensive accomplishment, which when you sit on it long enough and identify much, begins to taste like real good old suffering with a paper mash halo dangling atop. If the task and the path is a done deal before it's actually anywhere thereabouts, you get this "yesteryear's stale porridge" effect in due course, worms and shit included. Fallout is the fuel of transcendence.

* * *

Fuel of transcendence (ie. "the act of transcending"; not "that which is transcendental") is not the same as the transcendent itself. Fuel meaning impetus, stimuli, provocateur, etc. for abiding in the state of complete liberation and accomplishment.

* * *

As long as the work is fission-based (which is for as long as duality is camouflaged with monolithic appearances), there will be periodic detonation fallout. But fission necessarily precedes fusion in the evolutionary process, where true specification must happen prior to true unification (and further, true mirroring and true suchness). Detonation before intonation, yes. "Fallout: The radioactive particles that settle to the ground after a nuclear

explosion."

* * *



— An Artist's Impression —

...and now a word from the five Buddha nations...

- Lumination: Base Suchness Wisdom: Vairochana: Buddha HQ
- Resonation: Mirror-like Wisdom: Akshobhya: Vajra HQ
- Intonation: All-Unifying Wisdom: Ratnasambhava: Ratna HQ
- Detonation: All-Specifying Wisdom: Amitabha: Padma HQ
- Conation: All-Accomplishing Wisdom: Amoghasiddhi: Karma HQ

* * *

Whoever heard of a clock or a machine without any power-source. Sure you can at some point tap straight into quantum vacuum zero-point energy, but meanwhile the grotesque bipolar oscillation process can also be used for fuel, sort of an anti-matter dynamics deal there, that certainly works for a propellant in the "definitely not this" capacity.

*** * ***

49.10 ~ A Brief Encounter in 2 Turns and 126 Words



— *An Artist's Impression* —

My first guru with the Hare Krishnas was a Crowley. Not a direct descendant but of the same family. Roger T. Crowley aka. Suhotra. He had his bizarre streaks and knacks for the obscure and esoteric for sure, in hindsight pretty fresh, although didn't really fit into the orthodoxy framework. Poor chap, he was pretty constrained by the status quo and ended up dying well before his years. • [Crowley Pi & Demons from the 8th Dimension »](#)

* * *

Crowley sitting in the palm tree

Looking down at people passing by
Sitting here no-one can harm me
They just stare at me and wonder why

See me sitting in the palm tree
Waiting for those sigils from you
People laugh and point their fingers
Like I was a monkey at the zoo

* * *

$$\frac{\mu(A)}{\mu(X)} = \frac{1}{\mu(X)} \int \chi_A d\mu = \lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=0}^{n-1} \chi_A (T^k x)$$

— An Artist's Impression —

Thanks Ziz this is right on the cue with the sort of stuff I need to be crunching on the more lucid days. Anything in particular that caught your attention there?

Ping **Helene**, does "...the system that evolves for a long time 'forgets' its initial state..." ring a bell much vis-a-vis yesterday's convo about "rogue verbs" and self-fueling processes? We could surely do with more paradigms integrated from the world of physics into social system analysis. • [Ergodic theory - Wikipedia, the free encyclopedia](#)»

* * *

Vide the note above, **Zijazo**, we were talking about the state of the society and how many of the major transformative processes have taken on a life of their own, disconnected from the original intention or volition that spawned them. To a point where the world is nothing short of "possessed" with degenerative daemons.

Which brings me to a related topic, on the spawning of thought-patterns that become self-animated thought-forms or entities, a

phenomena commonly seen in cases of spontaneous or invoked possession (happens a lot in this part of the world). Wanted to mention yesterday but it was a bit too much of an offshoot from the systemic frame.

Where a certain thought-pattern is cultivated or allowed to run for long enough and nourished with focused attention, depending on the nature and origination of the pattern we have the generative process for the visions of "demons" and "angels" (in various subjectively shaped coatings), or extreme psychological states that arise and begin to dominate the underlying self-being generally in charge of the volitional processes. **Luna** this is probably relevant.

This principle can, of course, also be harvested into good use e.g. in the context of "deity yoga" in the Vajrayana Buddhist model, where the enlightened thought-forms are cultivated to a point where they can merge with or act through the practitioner, empowerment embodiments that contribute towards the efficient and expedient accomplishment of meritorious work whilst distancing cognition from the ego-self that needs to subside in any case.

There, of course, the process is consciously initiated, and as such rather different from the case of those who become unconsciously or non-volitionally empowered or "possessed by the spirit" for social betterment or "holy works". **Helene** this may or may not be too far out there, "ghost stories from the system" would certainly be one riot of a narrative for illustrating

the problematics.

* * *

49.12 ~ A Brief Encounter in 1 Turn and 20 Words

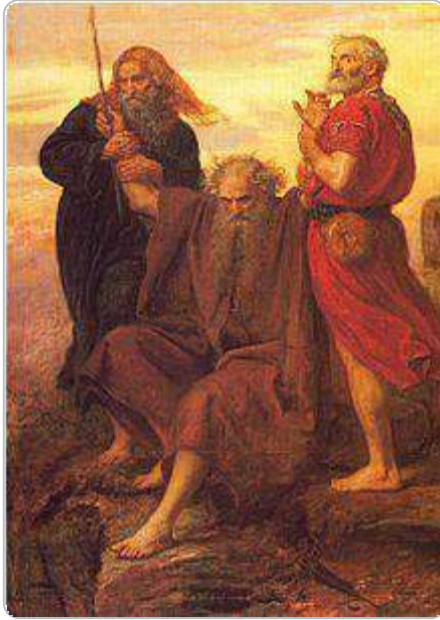
Better pray for Maat and the ankh-cross in her hand then. Will surely become well ankhoed in the cross-format domain. ♀

* * *

49.13 ~ A Brief Encounter in 2 Turns and 29 Words

Is there a form of god that stokes a carrot?

* * *



— *An Artist's Impression* —

Ben Hur Jew. Rabbits or birds? Too many Midianites spent sleepless. • [Hur \(Bible\) - Wikipedia, the free encyclopedia»](#)

* * *

49.14 ~ A Brief Encounter in 1 Turn and 6 Words

G.I. Joe on the list?

* * *

49.15 ~ A Brief Encounter in 2 Turns and 30 Words



— An Artist's Impression —

Bon Appétit bro. #Noodles

* * *

Found him in a folder called Nagaraja but I believe he's actually called Nagaraksha, looks a lot more like the feller below than

Nagaraja Buddha.

* * *

49.16 ~ A Brief Encounter in 1 Turn and 44 Words

There is also the related case of **Dunning-Krueger effect**, where an individual imagines they are being malicious (aka. vengeant shadow caster etc.), while in reality they're just stupid and fail to effect any real malice. It's also the principle that makes democracy epic fail. · [Hanlon's razor - Wikipedia, the free encyclopedia »](#)

* * *

49.17 ~ A Modest Encounter in 4 Turns and 427 Words

What I find hilarious is how folks don't really register that this elite 1% means a bit over 70 million people, which is a lot more than a clandestine elite cabal locked up in their penthouses. To be among the 1% earners (3 million of them) of the U.S. you need to make some \$340K gross per year. Then, to be in the top 1% of the world, you need to churn up \$34K per year. Given that around 50% of the U.S. reach that income per year, a lot of the protesters are probably in that 1% global elite. With \$70K per year, you're already in the global top 0.1% elite. And \$1,225 per year puts you in the top half of the world. Of course money buys less in a rich country. Still, gives perspective does it.

* * *

I seem to not have been exposed to the 1% talk since a while. Agreed **Josh**, the more pressing issues we have are much more multivalent, and for example with economy, the solutions have more to do with a paradigm shift towards collaborative production of shared value and "open-source opportunity" in diverse domains, rather than simply leveling out the money game by means of I don't know what. A shift from individual excellence and adversarial mentality to a merit of common good perspective would obviously also go a long way towards alleviating racial etc. divides, even simply on the plain merit of a more functional (rather than "formal", literally) understanding of

the symbiotic nature of all beings, human and otherwise, lending itself to gratitude and appreciation across partisan boundaries, even if only for the sake of the value returned from the whole.

* * *



— *An Artist's Impression* —

By all means **Zijazo**. I am involved with stuff like that on several fronts in any case, not on Facebook though. Wouldn't name it anti-anything, preferably pro-something so it's less about bashing a perceived opposition (even if it's about identifying problems therein) and more about progressive evolution towards solutions. "Grassroots Open Cabal Masterminds"? :D

* * *

It just gets really tiresome when it's more founded on establishing that something is wrong, rather than charting what

is wrong and then charting what is more wholesome, and then charting the transition between the two, that will actually lead somewhere. There's less merit in understanding "what" or "who" is wrong, and more merit in "how" and "why" something is wrong; the how and why lend themselves to an understanding of the processes that can be more readily addressed and transformed than the "enemy entities" that really won't ever be dethroned by the loudness of bashing. Functional insight, need that.

* * *

49.18 ~ A Brief Encounter in 1 Turn and 8 Words

Good ego. Aaddaboy, good ego. Here's a treat.

* * *

49.19 ~ A Brief Encounter in 2 Turns and 25 Words

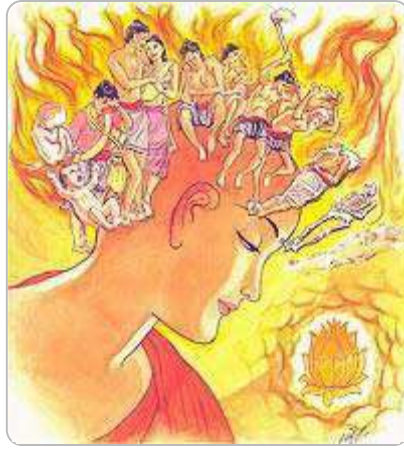
One sign of intelligence might be avoiding talking to the governments. Anarchist aliens FTW.

* * *

"The largest use of palladium today is in catalytic converters."

#PalladiumReboots

* * *



— An Artist's Impression —

Master the Art of Contemplative Nec-Romancy...

1.6: Navasivathika Pabba - Nine Stages of Corpses

- Contemplating on the charnel-ground; the nine stages of dead bodies;
- Comparing each of these to one's own body as same in nature.
- 1: As 1-2-3 days dead, swollen, blue and festering;
- 2: As devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals and worms;
- 3: As skeleton held together by tendons, with flesh and blood attached;
- 4: As skeleton held together by tendons, fleshless and blood-smeared;
- 5: As skeleton held together by tendons, fleshless and bloodless;

- 6: As loose bones scattered in all directions; bones of hand, foot, ankle, shin, thigh, hip, ribs, spine, shoulders, neck, jaw, teeth, skull;
- 7: As white bones of a conch-like color;
- 8: As bones older than year in a heap;
- 9: As rotten bones crumbling to dust.

1.5: Dhatu-Manasika Pabba - Contemplation on the Body Elements

- Examines and reflects on the body in all dispositions; as composed of the primary elements alone.
- "There is the earth element, the water element, the fire element, the air element."
- Examining the body like a corpse partitioned in the center of a junction of four great roads.

1.4: Patikula-Manasika Pabba - Contemplation of Impurities

- Examines and reflects on the body; from the soles upward, from the crown downward;
- The body, as enclosed by the skin, filled with manifold impurities:
 - Head-hair, body-hair, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (pleura), spleen, lungs, intestines, mysentery, gorge, faeces, brain, bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, mucus, synovic fluid, urine.
- Examining the body like a bag of mixed beans and grains, "This is this, that is that."

[Seven skills in Papañcasudani:

1. repetition of the body parts verbally
2. repetition of the body parts mentally
3. discerning the body parts individually in terms of each one's color
4. discerning the body parts individually in terms of each one's shape
5. discerning if a body part is above or below the navel (or both)
6. discerning the body part's spatial location
7. spatially and functionally juxtaposing two body parts]

1.1.2: Perceiving the Body as Only the Body

- Perceiving the body as the body alone internally (as oneself);
- Perceiving the body as the body alone externally (as bodies of others).
- Perceiving the body as the body alone both internally and externally.
- Perceiving the cause and origination of the body;
- Perceiving the cause and dissolution of the body.
- Perceiving the origination and dissolution of the body along with their causes.
- Awareness of "There is body" is established as far as necessary for knowledge and mindfulness.

* * *



— An Artist's Impression —

That's so begging for more detail... on Corpses! (Read while listening to **Cannibal Corpse** for best effect.)

1. Now, ten kinds of foulness, [as corpses] without consciousness, were listed next after the kasiṇas thus: the bloated, the livid, the festering, the cut up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm infested, a skeleton (III.105).

The bloated: it is bloated (uddhumāta) because bloated by gradual dilation and swelling after (uddham) the close of life, as a bellows is with wind. What is bloated (uddhumāta) is the same as "the bloated" (uddhumātaka). Or alternatively, what is bloated (uddhumāta) is vile (kucchita) because of repulsiveness, thus it is "the bloated" (uddhumātaka). This is a term for a corpse in that particular state.

2. The livid: what has patchy discolouration is called livid (vinīla). What is livid is the same as "the livid" (vinīlaka). Or alternatively, what is livid (vinīla) is vile (kucchita) because of repulsiveness, thus it is "the livid" (vinīlaka). This is a term for a corpse that is reddish-coloured in places where flesh is prominent, whitish-coloured in places where pus has collected, but mostly blue-black (nīla), as if draped with blue-black cloth in the blue-black places.

3. The festering: what is trickling with pus in broken places is festering (vipubba). What is festering is the same as "the festering" (vipubbaka). Or alternatively, what is festering (vipubba) is vile (kucchita) because of repulsiveness, thus it is "the festering" (vipubbaka). This is a term for a corpse in that particular state.

4. The cut up: what has been opened up by cutting it in two is called cut up (vicchidda). What is cut up is the same as "the cut up" (vicchiddaka). Or alternatively, what is cut up (vicchidda) is vile (kucchita) because of repulsiveness, thus it is "the cut up" (vicchiddaka). This is a term for a corpse cut in the middle.

5. The gnawed: what has been chewed here and there in various ways by dogs, jackals, etc., is what is gnawed (vikkhāyita). What is gnawed is the same as "the gnawed" (vikkhāyitaka). Or alternatively, what is gnawed (vikkhāyita) is vile (kucchita) because of repulsiveness, thus it is "the gnawed" (vikkhāyitaka). This is a term for a corpse in that particular state.

6. The scattered: what is strewn about (vividham khittam) is scattered (vikkhittam). What is scattered is the same as "the scattered" (vikkhittaka). Or alternatively, what is scattered (vikkhitta) is vile (kucchita) because of repulsiveness, thus it is "the scattered" (vikkhittaka). This is a term for a corpse that is strewn here and there in this way: "Here a hand, there a foot, there the head" (cf. M I 58).

7. The hacked and scattered: it is hacked, and it is scattered in the way just described, thus it is "hacked and scattered" (hata-vikkhittaka). This is a term for a corpse scattered in the way just described after it has been hacked with a knife in a crow's-foot pattern on every limb.

8. The bleeding: it sprinkles (kirati), scatters, blood (lohita), and it trickles here and there, thus it is "the bleeding" (lohitaka). This is a term for a corpse smeared with trickling blood.

9. The worm-infested: it is maggots that are called worms (puḷuva); it sprinkles worms (puḷuve kirati), thus it is worm-infested (puḷuvaka). This is a term for a corpse full of maggots.

10. A skeleton: bone (aṭṭhi) is the same as skeleton (aṭṭhika). Or

alternatively, bone (aṭṭhi) is vile (kucchita) because of repulsiveness, thus it is a skeleton (aṭṭhika). This is a term both for a single bone and for a framework of bones.

* * *

Pittaṃ

သဉ္ဇးခြေ
ဗိုထ
น้ำดี / นํ้าขี้
ပူဃာတံ
पित्त
पित्त
பித்த
담즙
胆汁 (たんじゅう)
Māt
Galle
Bile
Empedu
Bile

21/32

The diagram shows a human figure with yellow highlights indicating the distribution of Pitta. Two anatomical images are included: one showing the liver and gallbladder, and another showing a surgical dissection of the liver. Arrows point from the anatomical images to the corresponding areas on the human figure. Labels 'Abaddhapittam' and 'Baddhapittam' are placed near the anatomical images.

1) Local bile (baddhapittam) : To be found in the bile container (gallbladder).
2) Free bile (abaddhapittam) : It (Bilirubin pigment) spreads, like a drop of oil on water, all over the body except for the fleshless parts of the head hairs, body hairs, teeth, nails and the hard dry skin (Bilirubin pigment).

Visuddhimagga

— An Artist's Impression —

Now a word on "mucus, pus, bile and blood" for resident doctor-philosophers. I've also included dung, sweat and fat for a bonus for the enthusiasts. As a reminder, one needs a pile of bile to digest those cakes well. Hope you all enjoyed today's poop-in class. :poop:

[Phlegm]

128. The phlegm is inside the body and it measures a bowlful. As to colour, it is white, the colour of the juice of nāgabalā leaves. As to shape, it is the shape of its location. As to direction, it belongs to the upper direction. As to location, it is to be found on the stomach's surface. Just as duckweed and green scum on the surface of water divide when a stick or a potsherd is dropped into the water and then spread together again, so too, at the time of eating and drinking, etc., when the food, drink, etc., fall into the stomach, the phlegm divides and then spreads together again. And if it gets weak the stomach becomes utterly disgusting with a smell of ordure, like a ripe boil or a rotten hen's egg, and then the belchings and the mouth reek with a stench like rotting ordure rising from the stomach, so that the man has to be told, "Go away, your breath smells." But when it grows plentiful it holds the stench of ordure beneath the surface of the stomach, acting like the wooden lid of a privy. As to delimitation, it is bounded by what appertains to phlegm ...

[Pus]

129. Pus is produced by decaying blood. As to colour, it is the colour of bleached leaves; but in a dead body it is the colour of stale thickened gruel. As to shape, it is the shape of its location. As to direction, it belongs to both directions. As to location, however, there is no fixed location for pus where it could be found stored up. Wherever blood stagnates and goes bad in some part of the body damaged by wounds with stumps and thorns, by burns with fire, etc., or where boils, carbuncles, etc.,

appear, it can be found there. As to delimitation, it is bounded by what appertains to pus ...

[Bile]

127. There are two kinds of bile: local bile and free bile. Herein as to colour, the local bile is the colour of thick madhuka oil; the free bile is the colour of faded ākulī flowers. As to shape, both are the shape of their location. As to direction, the local bile belongs to the upper direction; the other belongs to both directions. As to location, the free bile spreads, like a drop of oil on water, all over the body except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin. When it is disturbed, the eyes become yellow and twitch, and there is shivering and itching of the body. The local bile is situated near the flesh of the liver between the heart and the lungs. It is to be found in the bile container (gall bladder), which is like a large kosātakī (loofah) gourd pip. When it is disturbed, beings go crazy and become demented, they throw off conscience and shame and do the undoable, speak the unspeakable, and think the unthinkable. As to delimitation, it is bounded by what appertains to bile ...

[Blood]

130. There are two kinds of blood: stored blood and mobile blood. Herein, as to colour, stored blood is the colour of cooked and thickened lac solution; mobile blood is the colour of clear lac solution. As to shape, both are the shape of their locations. As to direction, the stored blood belongs to the upper direction; the

other belongs to both directions. As to location, except for the fleshless parts of the head hairs, body hairs, teeth, nails, and the hard dry skin, the mobile blood permeates the whole of the clung-to (kammically-acquired) body by following the network of veins. The stored blood fills the lower part of the liver's site to the extent of a bowlful, and by its splashing little by little over the heart, kidney and lungs, it keeps the kidney, heart, liver and lungs moist. For it is when it fails to moisten the kidney, heart, etc., that beings become thirsty. As to delimitation, it is bounded by what appertains to blood ...

[Dung]

123. This is excrement. As to colour, it is mostly the colour of eaten food. As to shape, it is the shape of its location. As to direction, it is in the lower direction. As to location, it is to be found in the receptacle for digested food (rectum).

124. The receptacle for digested food is the lowest part at the end of the bowel, between the navel and the root of the spine. It measures eight fingerbreadths in height and resembles a bamboo tube. Just as when rain water falls on a higher level it runs down to fill a lower level and stays there, so too, the receptacle for digested food is where any food, drink, etc., that have fallen into the receptacle for undigested food, have been continuously cooked and simmered by the stomach-fire, and have got as soft as though ground up on a stone, run down to through the cavities of the bowels, and it is pressed down there till it becomes impacted like brown clay pushed into a bamboo

joint, and there it stays.

125. As to delimitation, it is bounded by the receptacle for digested food and by what appertains to dung ...

[Sweat]

131. This is the water element that trickles from the pores of the body hairs, and so on. As to colour, it is the colour of clear sesame oil. As to shape, it is the shape of its location. As to direction, it belongs to both directions. As to location, there is no fixed location for sweat where it could always be found like blood. But if the body is heated by the heat of a fire, by the sun's heat, by a change of temperature, etc., then it trickles from all the pore openings of the head hairs and body hairs, as water does from a bunch of unevenly cut lily-bud stems and lotus stalks pulled up from the water. So its shape should also be understood to correspond to the pore-openings of the head hairs and body hairs. And the meditator who discerns sweat should only give his attention to it as it is to be found filling the pore-openings of the head hairs and body hairs. As to delimitation, it is bounded by what appertains to sweat ...

[Fat]

132. This is a thick unguent. As to colour, it is the colour of sliced turmeric. As to shape, firstly in the body of a stout man it is the shape of turmeric-coloured dukūla (muslin) rags placed between the inner skin and the flesh. In the body of a lean man it is the shape of turmeric-coloured dukūla (muslin) rags placed in

two or three thicknesses on the shank flesh, thigh flesh, back flesh near the spine, and belly-covering flesh. As to direction, it belongs to both directions. As to location, it permeates the whole of a stout man's body; it is to be found on a lean man's shank flesh, and so on. And though it was described as "unguent" above, still it is neither used as oil on the head nor as oil for the nose, etc., because of its utter disgustingness. As to delimitation, it is bounded below by the flesh, above by the inner skin, and all round by what appertains to fat ...

* * *

49.21 ~ A Brief Encounter in 1 Turn and 28 Words



— *An Artist's Impression* —

And then there's the vicious cycle of metempsychosis steered by focus of attention, whereby more saints become sinners than sinners become saints. Saints need to upgrade to ain't-s.

* * *

— *You have reached the end of line. The past is no more present. Future is above.* —

[That Was a Total of 29592 Wordy Words for Nothing! Excellent...]





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