

Chapter 1 : Great Realizations (Hood, Hugh. New Age, Pt.) by Hugh Hood

The Sutra On The Eight Realizations Of The Great Beings is not an ana-lytical treatise. It is a realistic and effective approach to meditation.

Because comedy is often the sarcastic realization of inescapable tragedy. McGill The realization of ignorance is the first act of knowing. Imagination plus innovation equals realization. A sufficient realization of love will dissolve it all. Self-realization demands very great struggle. That boss is the man - he - himself. Marcus Man has the possibility of existence after death. But possibility is one thing and the realization of the possibility is quite a different thing. And it led me then to make the further step, a change of loyalties. The only limit to our realization of tomorrow will be our doubts of today. The realization of the equality of all races, the equality of all beings is essential. I dream of our vast deserts, of our forests, of all our great wildernesses. They carry to those who have no direct contact with science the international spirit. What affected me most profoundly was the realization that the sciences of cryptography and mathematics are very elegant, pure sciences. I found that the ends for which these pure sciences are used are less elegant. The goal towards which the pleasure principle impels us - of becoming happy - is not attainable: The possibility of a scientific treatment of history means a wider experience, a greater maturity of practical reason, and finally a fuller realization of certain basic ideas regarding the nature of life and time. It is the realization by the individual that he is above all institutions and all formulas; that they exist only so far as he chooses to make them his own by accepting them. Change is primary, time, if it exists at all, is something we deduce from it. We were sitting under the stairs of the basement, and we were quite safe, but it brought home the realization. In two nights people were killed in small town. And to me, as I was engaged in weaving a background of music for the pageantry of it, there came a deeper realization of the effect of that office on the man. At no time should a local entity take those years of hard work solely to increase their tax revenue. A different dynamic it seems to me is at work in the critique of new sexuality studies. May the world be kind to you, and may your own thoughts be gentle upon yourself.

Chapter 2 : The Great Realizations (A Commentary on the Eight Realizations of a Bodhisattva Sutra)

Discourse on the Eight Realizations of the Great Beings Posted on May 6, by Plum Village Posted in Sutra The Discourse on the Eight Realizations of the Great Beings is an ancient Buddhist text recited regularly in Plum Village practice centers all over the world.

Sutra on the Eight Realizations By Thich Nhat Hanh Translated from the Vietnamese by Truong Giam Tan and Carole Melkonian Wholeheartedly, day and night, a disciple of the Buddha should recite and meditate on the eight realizations discovered by the mahasattvas, the great beings. All political regimes are subject to fall; all things composed of the four elements 1 are empty and contain the seeds of suffering. Human beings are composed of five skandhas, aggregates, 2 and are without a separate self. They are always in the process of change--constantly being born and constantly dying. They are empty of self, without sovereignty. The mind is the source of all confusion, and the body is the forest of all impure actions. If we meditate on these facts, we can gradually be released from samsara, the round of birth and death. All hardships in daily life arise from greed and desire. Those with little desire and ambition can relax, their bodies and minds free from entanglement. This causes impure actions to ever increase. Bodhisattvas however, always remember the principle of having few desires. They live a simple life in peace in order to practice the Way, and consider the realization of perfect understanding as their only career. For this reason, we must practice diligently--destroying the unwholesome mental factors, which bind us, conquering the four kinds of Mara, 3 and freeing ourselves from the prisons of the five aggregates and the three worlds. Therefore, bodhisattvas always remember to listen and learn in order to develop their understanding and eloquence. This enables them to educate living beings and bring them to the realm of great joy. When practicing generosity, bodhisattvas consider everyone, friends, and enemies alike, as equal. Although we are in the world, we should try not to be caught up in worldly matters. A monk, for example, has in his possession only three robes and one bowl. He lives simply in order to practice the Way. His precepts keep him above attachment to worldly things, and he treats everyone equally and with compassion. We should take the Great Vow to help everyone, to suffer along with everyone, and to help all beings arrive at the realm of great joy. These eight realizations are the discoveries of great beings, Buddhas and Bodhisattvas who have diligently practiced the way of compassion and understanding. They have sailed the Dharmakaya 6 boat to the shore of nirvana, 7 But then they return to the ordinary world, having abandoned the five desires, with their minds and hearts directed toward the noble way, using these eight realizations to help all beings recognize the suffering in this world. If the disciples of the Buddha recite these eight realizations and meditate on them, they will put an end to countless misunderstandings and difficulties moment after moment and progress toward enlightenment, leaving behind the world of birth and death, dwelling forever in peace. It is not certain if the Pali version is extant. The ancient form of this sutra is the culmination of several smaller works combined, just like the Forty-two Chapters Sutra and the Sutra on the Six Paramitas. This sutra is entirely in accord with both the Mahayana and Theravada traditions. Each of the eight items discussed can be a subject of meditation, and each of these subjects can be further divided. Although the form of the sutra is simple, its content is extremely profound and marvelous. It is a realistic and effective approach to meditation. I will discuss these subjects along with the eight realizations. The first realization explains and clarifies the four basic subjects of Buddhist meditation: We must always remember and meditate on these four principles of reality. Impermanence - the impermanent nature of all things: From moment to moment, all things in this world, including human life, mountains and rivers, and political systems, are in constant transformation. This is called impermanence in each moment. Everything passes through a period of birth, maturity, transformation, and destruction. This destruction is called impermanence in each cycle. To see the impermanent nature of all things, we must examine this closely. Doing so will prevent us from being imprisoned by the things of this world. Suffering - the emptiness of all things: The ancient people of India said that all things are composed of four elements: Acknowledging this, Buddhas and Bodhisattvas understand that when there is a harmonious relationship among the four elements, there is peace. When the four elements are not in harmony, there is suffering. Because all things are

created by a combination of these elements, nothing can exist independently or permanently. All things are impermanent. Consequently, when we are caught up in the things of the world, we suffer from their impermanent nature. And since all things are empty, when we are caught by things, we also suffer from their emptiness. Awareness of the existence of suffering leads us to begin to practice the way of realization. This is the first of the Four Noble Truths. Only by being aware of suffering can we find its cause, confront it directly, and eliminate it. Selflessness - the nature of our bodies: Buddhism teaches that human beings are composed of five aggregates, called skandhas in Sanskrit. If the form created by the four elements is empty and without self, then human beings, created by the unification of the five skandhas, must also be empty and without self. Human beings are involved in a transformation process from second to second, minute to minute, and continually pass through the impermanence in each moment. By looking very deeply into the five skandhas, we can experience the selfless nature of our bodies, our passage through birth and death, and emptiness. Thereby destroying the illusion that our bodies are permanent. In Buddhism, no self is the most important subject for meditation. By meditating on no self, we can break through the barrier between self and other. Since we are no longer separate from the universe, a completely harmonious existence with the universe is created. We see that all other human beings exist in us and that we exist in all other human beings. We see that the past and the future are contained in the present moment, and we can penetrate and be completely liberated from the cycle of birth and death. Modern science has also discovered the truth of the selfless nature of all things. In the following paragraph written by the British biologist Lyall Watson, we can see the truth of no self through the eyes of a scientist. Lyall Watson is not a student of Buddhism, but his approach corresponds entirely with the principles of dependent origination and no self. Scientists, who meditate continuously on the selfless nature of their own bodies and minds, as well as the selfless nature of all things, will one day easily attain enlightenment. Impurity- the nature of our bodies and minds: Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue and attempt to satisfy our desires and passions. That is why the sutra regards the body as the place where misdeeds gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So the sutra says, "The mind is the source of all confusion. Most people define happiness as the satisfaction of all desires. There are five types of desire. When desires are only partially fulfilled, we continue to pursue their complete fulfillment, and we create more suffering. Even when a desire is fulfilled, we suffer when its fulfillment terminates. It is only after we become completely exhausted from this incessant pursuit that we begin to realize the extent to which we were caught in the insatiable net of desires and passions. Then we can realize that true happiness is really a peaceful state of body and mind, and this can only exist when our desires are few. Having few desires and not seeking fulfillment through the pursuit of the five desires are great steps towards liberation. Knowing how to feel satisfied with few possessions destroys desire and greed. This means being content with material conditions that allow us to be healthy and strong enough to practice the Way. This is an effective way to cut through the net of passions and desires, attain a peaceful state of body and mind, have more time to help others, and be free to realize the highest goal--the development of concentration and understanding to attain realization. Knowing how to feel satisfied with few possessions helps us avoid buying unnecessarily and becoming part of an economic system that exploits others, and it enables us to decrease our involvement in the pollution of our environment. Diligent practice destroys laziness. After we cease looking for joy in desires and passions and know how to feel satisfied with few possessions, we must not be lazy, letting days and months slip by neglectfully. Great patience and diligence are needed day and night to continually develop our concentration and understanding--the endeavor of self-realization. We must use all of our time to meditate on the four truths of impermanence, suffering, selflessness, and impurity, the first four subjects of meditation. We must

penetrate deeply into the profound meaning of The Four Foundations of Mindfulness, 10 practicing, studying, and meditating on the postures and cycles becoming, maturing, transformation, and destruction of our bodies, as well as our feelings, sensations, mental formations, and consciousness. We have to follow the teachings of these sutras and practice them in an intelligent way, choosing the methods which best apply to our own situation. As necessary, we can modify the methods suggested in order to accommodate our own needs. Our energy must also be regulated until all the basic desires and passions--greed, anger, narrow-mindedness, arrogance, doubt, and preconceived ideas--are uprooted. At this time we will know that our bodies and minds are liberated from the imprisonment of birth and death, the five skandhas, and the three worlds. Concentration and understanding destroy narrow-mindedness. Among the basic desires and passions, narrow-mindedness has the deepest roots. When these roots are loosened, all other desires and passions--greed, anger, doubt, and preconceived ideas--are also uprooted.

Chapter 3 : The Eight Realizations Sutra Â» The Buddha Center

The Great Realizations is an ideal starting point for those interested in Buddhism, as well as a faithful companion for those committed to Buddhist practices. Translated by Tom Graham pp., " x ", hardcover.

Even though there are retrograde planets involved, it is a moment of great realizations which will lead to a huge breakthrough for many. Therefore revelations within can lead to a different way of seeing, our selves, the world and with a different view we also start to create new ways! This has to be first done within, to dare to believe that things are not as they seem! Then a gateway will be open for a new reality. This constellation shows a time quality with the possibility to find our true identity and our unique abilities. It seems like there was a little hidden place within ourselves and there is an envelope with a message that we carried around a long time and now finally are allowed to open it and read what is written. A message to ourselves that will emerge when we reach a certain consciousness level, a guideline into a new reality. It is something that holds a key which helps us to comprehend why we are here and to discover more truth about who we are. It also might lead to connections with other people. Some people who come back into our lives, they had to walk their own path disconnected for a while, but now our path can cross again. With Venus and Mercury also in Aries, this is very a strong energy and can even be overwhelming at times. There is a strong urge to change things in life. Venus is connected with a quincunx to Mars in Scorpio, which indicates that the way of relationship between man and woman is shifting even more. The quincunx aspect has always two sides: Since Mars also is retrograde, preparing for a deep transformation in Scorpio, it is a very powerful constellation that will bring significant changes in the male psyche. Mars is close to Saturn. Saturn is like a threshold into another reality and since Mars is moving faster, he will encounter this threshold quite soon. Mars is retrograde until end of June and will be in conjunction with Saturn the last 10 days of August. This is the time of the shifting energies to materialize, which gives us time to realign to the new insights and possibilities. Saturn will make sure that Mars is confronted with this transformation in one way or another. Be prepared for this. This points out that the old way of treating each other is not an option anymore. Relationships change and those who try to play the old games will not be able to. Ret Saturn is connected with a quincunx to ret. This does not mean that what we had is lost, the experiences are all embedded in our memories and we will remember things if we need them. But it is time to move on, the old play has been played out long enough. The curtain of the play is closed, the stage abandoned. The gift in this constellation is profound and another hint for us to value the journey and not try to hurry to a goal which is not reachable in the moment! If we are content with traveling along our unique path, deeply involved with the experience and integrate it, be content and even love our experience, it will turn into wisdom. The red triangle which is connected with Jupiter, Neptune and Saturn shows tension and resistance. People struggle to align with new things and have the tendency to try to dismiss them and stay with the old habits. The half square form Venus to Chiron is also saying that there is not way back or option to stand still. It might be that illness will be the teacher in a subtle way and help us to understand better if we are willing to look at it. The Healing Power of Illness But the most important aspect here to see it this very strong trine, the shift of the paradigm that we have waited for so long is finally here and will be visible for those ready to see. Our relationships are changing on all levels, the way of interaction with one self, other people and the world. The retrograde planets help to deepen the whole experience of life and open new perspectives for those who are ready to see. Namaste, Katharina Please feel free to share this message in its entirety, without changes and leave the credit of the author unimpaired! If you are interested to book a private reading, or learn this method of SkyView Astrology, please contact Katharina directly by email. She lives in Chiang Rai, Thailand. To avoid spam emails, please find her email contact page on her website.

"The Sutra of the eight realizations of great beings" is one of the oldest and most influential Buddhist Sutra. Thich Nhat Hanh's commentary on this profound sutra explains in detail how to embody the Buddhist ideals of simplicity, generosity, compassion and ultimately reach towards the goal.

The five desires are perilous. Birth and death are like a blazing fire Plagued with endless afflictions and suffering. Wayne Hughes Ren Cheng It is important when reading and studying the sutras that we do not always take the language and ideas literally. In Engaged Dharma we try approach the sutras with what Richard Rorty would term pre-linguistic before attaching words awareness. Siddhartha himself must have had a pre-linguistic awareness of the Four Ennobling Truths before it was necessary to put it into words. Each of the eight realizations are meant to be subjects of meditation and moment-to-moment practice. Within each one there are levels of practice that lead to gradual realization of the paths to positive personal development. The sutra is lyrical, its simple words meant to be chanted and memorized. And, each of these subjects can be further divided to reveal the depth of ideals contained in Buddhist philosophy. The concepts of causality dependent origination , not-self, karma, attachment, potential emptiness , selflessness, impermanence, mindfulness and more. The First Realization clarifies the four basic subjects of Buddhist meditation: Our meditation practice should develop deeper levels of mindfulness of these realities. All things are impermanent. Moment-to-moment everything goes through changes dependent on their experiences and intent. Impermanence is a direct result of the core Buddhist concept of causality or dependent origination. The Universe is a causal process where everything changes dependent on its experiences. We must always be aware and mindful that our actions have consequences. Awareness of psychophysical suffering or unsatisfactoriness. Being aware of suffering leads us to our responsibility to work toward its alleviation in ourselves and the surrounding Universe. Physical pain is a small part of the suffering that the Four Ennobling Truths reveal. There is no permanent self, there is the not-self that is subject to impermanence and the causal process of the Universe. This empowers us by making us mindful that our actions and thoughts can be changed for the better. Dispositions are not us. Whether positive, negative or neutral they are transitory phenomena and can, and will change. Anger can be changed to calm. Anxiety can be changed to action. Grasping can be changed to generosity. And, in this causal Universe good dispositions like contentment can be changed to depression. Buddhist practice, beginning with meditation can help one develop their positive dispositions and weaken the negative ones. Dispositions are as affected by impermanence as any other thing. The second and third stanzas of the Sutra of Eight Realizations of Great Beings direct us to meditative practice designed to expose our excessive, or unnatural desires and cravings that stem from greediness. Through rigorous self-honesty and committed practice we can stay on the Middle Path avoiding the suffering to the bodymind that comes from craving. Inherent in this life is suffering, unsatisfactoriness, discontentment and anguish, The cause of suffering, unsatisfactoriness, discontentment and anguish is craving, The cessation of craving is attainable due to the causal nature of the Universe; it leads to the resolution of unsatisfactoriness, discontentment and anguish, The path to the cessation of craving is Eightfold. The Buddha teaches that there is craving, craving leads to suffering, there is a way to alleviate it, the Eightfold Path is the way. Then craving is a fixation, an unhealthy need for something think addiction. Craving is an activity that can lead us into unwholesome states of being like anger, depression, fear and anxiety. It is the result of not recognizing that cravings are also subject to the reality of impermanence. What we crave can become impossible to find whether it is love, drugs or a host of other things. More importantly is that with the unique freedom that human beings have we can choose to let go of craving, make the changes physical and mental bodymind that release us from those unnatural attachments. Desire according to the same source is: Craving and desire are inextricably linked. Desire itself, when creatively re-described as desirable leads to a positive disposition when used for goal-setting while recognizing causality and impermanence. Desirable is having such quality as to be worth seeking, worth waiting to do. Desirability, when put to positive use is the aspiration to make things better. Desirability becomes the initiative necessary to make good things happen. There is nothing wrong with

desire leading us to make and keep goals that lead to our own positive personal development, then on to a more encompassing human flourishing. Desiring an outcome begins with the individual but what is desirable is when it leads to a socially encompassing result. To want is not negative, just as to desire is not negative. Letting it reach the point of craving is when the negative begins, suffering begins. By practicing to desire less we can avoid the suffering that is brought on by craving. Further, we shape our desires, be they aspirations, goals or wants with the knowledge that impermanence WILL play its role. This is where acting wu-wei becomes important. In our practice we meditate to learn to recognize our possible cravings and to realize our ability to change them. We practice to also recognize the positive desires we have and our ability to realize those desirable goals while keeping the reality of impermanence and causality in mind. Learning and applying the Dharma to our everyday lives is a positive thing. Becoming so attached to one aspect of it, not realizing that it to, the Dharma is subject to impermanence can lead to suffering of ourselves and others. The Fourth Realization presents the dangers to our continuing practice of the Dharma and meditation. Two are laziness and procrastination. Beware of falling into thinking that having a regular meditation practice is all you need to be effectively practicing, there is more to it than that. Meditation is the foundation where we begin to be mindful, where we begin to be aware of our positive and negative dispositions skandhas, and begin to develop serenity. Our practice must be taken out into our everyday lives where it can be useful and productive. Writers, actors and painters, anyone in a creative field would sum this stanza up with these words. What some would view as vexations, we can turn around and make opportunities to practice. We can take the time to listen, try again, and do today. The four maras are negative dispositions given legendary form. The mara of the aggregates: Any combination of these can impede our pursuit of Buddhist practice. In short the Fourth Realization is all about commitment to practice. Practice on the cushion and practice off the cushion; Buddhist practice is a holistic endeavor. Simply put this means be open-minded to any and all new information, new experiences, and new opportunities. Then we put the knowledge gained through the filter of experiential verification and decide if it works. If it does we continue to make it a part of approach to life; if not we discard it. Ignorance is the condition of being unaware, uneducated or uninformed. Birth of bad decisions, and death of opportunities result from ignorance. Learn extensively, increase wisdom and refine eloquence are Daoist goals that fits well into Buddhist philosophy. The individual who does these things develops skillful ways to connect with others. Having some knowledge of the history and teachings of other Buddhist traditions, or other faiths will help us develop connections and relationships with others whose goal is human flourishing and the alleviation of suffering. When we have committed to a tradition we learn all we can, we practice diligently and become a positive example to others. In the Mahayana tradition the bodhisattva exhibits an encompassing compassion that is offered equally to all. The well-being of others is of equal importance as that of their self. This may seem contradictory unless one recalls that the Buddha made it clear that without caring for ourselves we would not be able to extend that care and compassion to others. Hunger, poverty, and disease can block or slow the realization of the dharma so material generosity is the initial step. For poverty is a painful thing. The donor should be prompted by the need while being mindful of the encompassing effect their generosity may have. They should not be influenced by the possible rewards, material or otherwise that may come. The five desires cravings or attachments being better descriptors are phenomena that arise from the senses of touch, taste, sight, smell, and hearing. They are wealth, sex, fame, food, sleep. Food and sleep are necessary for human existence, sex is necessary for human continuing existence, and wealth and fame have value when used to help others, to promote human flourishing. With any of these it is the depth of craving that becomes perilous. Sex may well fall under that same ideal. Being mindful of the three robes, the tiled bowl, and the instruments of the Dharma bring realization that possessions beyond our needs can lead to craving. Instruments of the Dharma are the wooden fish, the ching bowl or bell, the hand ching, and wooden blocks, all used in meditation and chanting. Other possessions, while they might bring us transitory pleasure are not necessary to practice the Dharma. It is living the noble life that is important. We begin that noble life with our meditation practice. A life of mindfulness and awareness of our interconnection with the causal Universe. It is simply doing our best to walk the Middle Path. The initial lines of the stanza are daunting at first read, blazing fire and endless plague. Using this view then like a blazing fire causes changes in what it burns, then the

continuous birth and death of the self is just as dynamic.

Chapter 5 : Funny Realizations Quotes - Funny Quotes about Realizations

Without doubt, Thich Nhat Hanh's English translation of major sutras are among the best, clearest and most engaging. The Discourse on the Eight Realizations of Great Beings is an important foundation teaching in most schools of Buddhism.

Barndorff-nielsen, Neil Shephard , " Theory and testable distributional implications by Torben G. We develop a sequential procedure to test the adequacy of jump-diffusion models for return distributions. We rely on intraday data and nonparametric volatility measures, along with a new jump detection technique and appropriate conditional moment tests, for assessing the import of jumps and leverage We rely on intraday data and nonparametric volatility measures, along with a new jump detection technique and appropriate conditional moment tests, for assessing the import of jumps and leverage effects. A novel robust-to-jumps approach is utilized to alleviate microstructure frictions for realized volatility estimation. Size and power of the procedure are explored through Monte Carlo methods. Oomen - Journal of Business and Economic Statistics , " This paper investigates the statistical properties of realized variance in the presence of market microstructure noise. Different from the existing literature, the analysis relies on a pure jump process for high frequency security prices and explicitly distinguishes among alternative sampling schemes Different from the existing literature, the analysis relies on a pure jump process for high frequency security prices and explicitly distinguishes among alternative sampling schemes, including calendar time sampling, business time sampling, and transaction time sampling. The main finding of this paper is that transaction time sampling is generally superior to the common practice of calendar time sampling in that it leads to a lower mean squared error of realized variance. The benefits of sampling in transaction time are particularly pronounced when the trade intensity pattern is volatile. A General Approach by Per A. Mykland, Lan Zhang , " The econometric literature of high frequency data often relies on moment estimators which are derived from assuming local constancy of volatility and related quantities. We here study this local-constancy approximation as a general approach to estimation in such data. We show that the technique yields asymptotic properties consistency, normality that are correct subject to an ex post adjustment involving asymptotic likelihood ratios. These adjustments are given. Several examples of estimation are provided: The first order approximations in this study can be over the period of one observation, or over blocks of successive observations. The advantage of blocking is a gain in transparency in defining and analyzing estimators. The theory relies heavily on the interplay between stable convergence and measure change, and on asymptotic expansions for martingales.

Chapter 6 : CiteSeerX " Citation Query Great realizations

Hugh Hood skillfully presents the penultimate book in his ambitious and highly acclaimed volume New Age series, which poignantly animates the social fabric of Canada in the latter part of the 20th century and beyond.

It may sound nihilist in nature but delving further into it will open doors of infinite possibilities for you. How many times do we get stuck in old and repetitive patterns instead of attempting new things just because we have been through a failure or had bad experiences in relationships or career? The world around us as well as the thoughts, emotions or feelings inside us are constantly changing. When we develop the habit of mindfulness through Buddhist meditation practices like Vipassana , we observe that our thoughts, emotions and body sensations arise and fall moment to moment and they are not permanent aspect of who we are. This knowledge is extremely empowering because once we know that our thoughts, feelings and dispositions are affected by impermanence as much as any other thing, we do not get caught in the web of despair and hopelessness when we have negative thoughts. When we gain control of our inner terrain through mindfulness, we do not get scared of uncertainties or impermanence in the outer world instead we open ourselves up to a world of infinite possibilities because we are flexible to respond to them efficiently. This realization requires careful contemplation because it can be highly misinterpreted otherwise. We are the most evolved species, endowed with a unique ability to use imagination and plan our future actions. This ability to desire and want acts as a great impetus for reaching our highest potential and contributing to the society but the problem arises when our desires turn into greed or excessive craving. Living in a highly consumerist society, we are bombarded with subtle and not so subtle stimulus that generates unlimited wants and desire in us. We are being led into a trance of unconscious consumerism, inauthentic lifestyles and materialism. Even kids today are not untouched by this. The solution lies in being authentic to ourselves and developing an ability to think for ourselves. I personally ask myself the following things while dealing with desires. Before jumping head on into action and acting on every impulse and desire, I contemplate on the end goal of the desire and take action accordingly. This helps me in setting up a flexible goal, course correcting on the way if the situation demands and also being able to recognize the point where excessive desire turns into burden of craving and needs to be let go off. It is up to us to feed it wholesome input so that it works for us and not against us. Mind is a beautiful tool that helps us to make choices. The kind of choices that it makes depends on how we train it. A mind that is ignorant will make poor choices leading to craving, discontent, anger, or anxiety whereas a mind that is trained will make positive choices leading to contentment and joy. The practice of meditation in Buddhist philosophy is to train our mind and perceive things as they are in the moment and respond efficiently. Spirituality is a personal and inward journey. It is not something that we just practice in a yoga class or meditation cushion but translates into how we live each moment of our life. Therefore it is important to be true to ourselves and be committed to our practice. We must overcome any laziness or hindrance that impedes our practice. This is where our commitment to practice comes in play. One practice that I follow to stay committed is that I maintain a spiritual diary to note down my daily experiences and actions. It helps me to contemplate and rectify my mistakes faster. If we follow this practice, the spiritual diary can become our best friend and mentor and help us to make steady progress on our spiritual. Lifelong learning and practice is at the heart of the fifth realization. Being mindful every moment means welcoming each moment as it is. It means we become open to all new experiences, new information and opportunities and work on improving ourselves continuously so that we can become positive agents of change for ourselves as well as the society. When practicing generosity, bodhisattvas consider everyone friends and everyone alike. Maitri bhavana is a core concept of Buddhism which means " loving kindness for all sentient beings. This practice encourages one to practice compassion towards all beings and to not hold any grudges or hatred towards anyone. They also encourage material generosity in addition to loving kindness and compassion. For poverty is a painful thing. The giving should be done in the spirit of service and selflessness. The five desires that arise from our sense of touch, taste, sight, smell, and hearing are wealth, beauty, fame, food and sleep. Like we discussed, it is not the need for these things in themselves that is perilous but the depth of our craving or excessive greed

that leads to suffering. Through mindfulness, we can learn to distinguish between our positive desires and our cravings. We can pursue the positive desires while keeping in mind the principles of impermanence and causality in mind and let go of our unnecessary cravings. To take the great vow to help all beings, to suffer with all beings, and to guide all beings to the realm of great joy. If we look at the idea of birth and death as changes being brought in ourselves by experiences, we will learn that we are as dynamic as we can get. We realize that no matter what the experiences, the good, the bad or the neutral, they will pass or we have the capacity to respond to them in a mindful way and remain flexible even while dealing with intense situations. Through practice of compassion and Maitri bhavana, we are aware of the pain and suffering of others. If we contemplate on these eight realizations and imbibe its essence into our lives, we will be able to alleviate suffering and realize our highest goal of liberation. Image source [Subscribe to Our Newsletter!](#) Irregular updates but we try, we have children you know: Please note that you will need to click on the confirmation link in your email.

Chapter 7 : Dark Moon, 6 May ~ A moment of great realizations | Skyview Astrology

Back to calendrierdelascience.com Sutra on the Eight Realizations By Thich Nhat Hanh (Translated from the Vietnamese by Truong Giam Tan and Carole Melkonian). Wholeheartedly, day and night, a disciple of the Buddha should recite and meditate on the eight realizations discovered by the mahasattvas, the great beings.

Freedom in general may be defined as the absence of obstacles to the realization of desires. Self-realization demands very great struggle. Because comedy is often the sarcastic realization of inescapable tragedy. McGill The art of life is to live in the present moment, and to make that moment as perfect as we can by the realization that we are the instruments and expression of God Himself. That boss is the man - he - himself. Imagination plus innovation equals realization. Roosevelt This disaster did not force us to abandon our ideal; on the contrary, from the very first months of the conflict, it led us to define precisely the conditions for its realization. The distance is great from the firm belief to the realization from concrete experience. And it led me then to make the further step, a change of loyalties. Man has the possibility of existence after death. But possibility is one thing and the realization of the possibility is quite a different thing. And to me, as I was engaged in weaving a background of music for the pageantry of it, there came a deeper realization of the effect of that office on the man. They carry to those who have no direct contact with science the international spirit. My ideas about time all developed from the realization that if nothing were to change we could not say that time passes. Change is primary, time, if it exists at all, is something we deduce from it. A different dynamic it seems to me is at work in the critique of new sexuality studies. The realization of the equality of all races, the equality of all beings is essential. When it comes to the point where you occasionally look forward to being in prison on the basis that you might be able to spend a day reading a book, the realization dawns that perhaps the situation has become a little more stressful than you would like. It is the realization by the individual that he is above all institutions and all formulas; that they exist only so far as he chooses to make them his own by accepting them. At that moment of realization I knew that I had been blind because I had wished not to see; it was only then that I realised, at last, that all these dead men, French and Germans, were brothers, and I was the brother of them all. I found that the ends for which these pure sciences are used are less elegant. We were sitting under the stairs of the basement, and we were quite safe, but it brought home the realization. In two nights people were killed in small town. At no time should a local entity take those years of hard work solely to increase their tax revenue. You can also search my large collection of Funny Quotes. May the world be kind to you, and may your own thoughts be gentle upon yourself. To confirm your subscription, you must click on a link in the email being sent to you. Each email contains an unsubscribe link.

Chapter 8 : Overview of the Great Seal of the United States

Realizations of monogrammed garden flag also Great personalized garden plaque picking out garden flower and dragonfly is certainly one of pictures which can be related with the picture before in the collection gallery.

Life goes on by itself without you having to force anything. Changes happen, good things happen, and bad things happen. It is not the outside that counts, but what you do with it inside. Some people thrive and are happy despite most circumstances, while others are miserable living in luxury. Everything is Okay Everything is okay in this very moment. There is nothing going on. Nothing needs to be done, and there is no rush anywhere. Notice that I said think, because it is our minds that create most of our problems. Thoughts are Thoughts You are not your thoughts. You are the awareness behind them, the observer, and the emptiness. Notice your thoughts as you read this article. Do you notice any judgments, opinions, or anything else coming up? Whatever you notice, just let your thoughts be there, welcome them, and check what happens. When I began going after my dreams, and building my online business, I was scared. What I quickly realized is that when I moved through my fear, the fear went poof. It was as if it never existed. Where did the fear come from? It came from my mind, and I was afraid of my own creation. Your fears will often not represent reality, and when you take action and move through them, or simply let them go, they disappear. Kaizen Many people, myself included, want perfection. They want everything to work out perfectly. No mistakes are allowed. Self-Honesty If you have self-honesty, you have the key to personal growth. You know what you can do, and what you cannot. Although you have to be careful not to fall into the trap of thinking that you know everything. Sometimes the universe throws curveballs at you, and sometimes you surprise yourself. Knowing that is a part of self-honesty. You are much more than you think you are, and you are capable of great things, so learn to trust yourself. Discipline I write, a lot. I create courses, and I write, write, write, all the time. I only need a touch of discipline to get started writing that first paragraph, and from there it flows. Discipline goes both ways. Use it to start, and use it to stop when appropriate. Kindness You never know what the future holds. That is why I try to practice kindness as much as I can. It just means that I do my best to see through the illusion that there is a me vs. There is room for everyone on this planet. We can all thrive together, and it is through cooperation that we will rise to new heights. Life is a strange thing. Sometimes it scares the hell out of you, and sometimes it surprises you with bursts of exquisite ecstasy. Find Your Passion in 5 Days or Less. Henri was born in Sweden and currently lives in Finland. Erin shows overscheduled, overwhelmed women how to do less so that they can achieve more. Traditional productivity booksâ€™ written by menâ€™ barely touch the tangle of cultural pressures that women feel when facing down a to-do list.

Chapter 9 : Realizations Quotes - Inspirational Quotes about Realizations

The second and third stanzas of the Sutra of Eight Realizations (of Great Beings) direct us to meditative practice designed to expose our excessive, or unnatural desires and cravings that stem from greediness.