

Quotes/Notes from The Science of Enlightenment

How Meditation Works by Shinzen Young

- Pg. xv 'A central notion of Buddhism is that there's not a thing inside us called a self. .. We are a colony of sub-personalities and each of those sub-personalities is in fact not a noun but a verb - a doing.' [If so, that what re-incarnates?]
- Pg. xvii 'Behind that seeming disorder is an ordering principle so primordial that it can never be disordered: father-God effortlessly expands while mother-God effortlessly contracts.'
- Pg. xix. 'Everything you see, hear, and feel has width, depth and height.' [Humm...! what about the Om like sound you hear when you close your ears by fingers?]
- Pg. 2. 'You can think of enlightenment as a kind of permanent shift in perspective that comes about thru direct realization that there is no 'thing' called "self" inside you.' [Vedic dhyani yogis will ~~disput~~ argue on this.]
- Pg. 3. 'In my experience.. enlightenment usually sneaks up on people.'
- Pg. 19. "democratize enlightenment." [This could lead to neglect or disrespect for guru. Hindus do not accept man-made religion.]
- Pg. 33. 'meditation can ~~have~~ increase a person's metabolic efficiency. .. it can decrease electrical conductivity of the skin. Scientists have found that when people are nervous, their skin becomes more conductive. .. Being very alert and, at the same time, deeply relaxed could be taken as the definition of meditative state.'
- Pg. 34. 'Most people can only maintain a state of high α (brain wave) if their eyes are closed. .. (However), meditators have very high α wave activity even with their eyes wide open.'
- Pg. 50. 'the book Christian Zen.' [As Rajiv Malhotra has informed in his book Breaking India, they take spiritual or material science from Eastern sources, and present it as their own, mostly w/o giving credit to the source.]
- Pg. 51. 'This form of rigid relationship to (word-centered) concepts is found in every country and religions.' [No. Not in the Vedic Dharma.]

Pg. 51. "human spirituality." [What other spiritualities are there? un-human? divine? Spirituality has to be absolute w/o any back side.]

Pg. 79. 'equanimity refers to a relationship to sensory experience. the letting go of craving and aversion around each experience, the ability to allow any and all experiences to expand and contract, w/o interfering.' [This is same or similar to 'stitha pragya'.]

Pg. 102. 'A complete experience of confusion creates a basis for spiritual intuition.' [? A spiritual intuition has to be uplifting spiritually; else it is not spiritual.]

Pg. 107. 'I+ (Self) is an impermanent, fluctuating activity, a process not a particle, a verb not a noun.' [If Self is an activity, who is the activator?]

Pg. 109. "The stone Buddha comes to life through the dance of your eyes." [No. All you are saying is your eyes are dancing.]

Pg. 107. "Are the mountains dancing?" [When? At a present moment, or ~~for a short~~ during a short period or during a long period?] [on mindfulness: If it is for knowing the truth, then truth the truth perceived by one observer will be different from another observer. But this is true for non-Buddhists also. Then, where is the use/benefit of mindfulness? Mindfulness involves gathering data and then analyse it. When there is a specific motive/purpose, there is no need to gather data. And when there is a data gathered, then the approach for analysis depends upon the purpose also.]

Pg. 112. '... If you have increased the sampling rate ~~or~~ bandwidth of your change detector ... then the impermanence starts to comfort you [?], it becomes like a message.' [You are at a sea shore and you see tsunami coming. It is not permanent. You experience the wave fully, and feel comfort (?), and do not run for high ground.]

Pg. 113. '... it is a kind of impermanence you can ride and surf. In Hindu meditation, this is sometimes called kundalini or shakti' [??]

[It seems the author is trying to dazzle the readers with his knowledge (or ignorance in fact) of vast knowledge of different kinds of religions or meditations.]

Pg. 114. "detecting Flow corresponds to taking the "time derivative" of sensory experience." [It is not detecting; it is measuring. So how will you measure that requires measurement of length, mass and time with measuring instruments?]

Pg. 115. "substance of consciousness"? [How much it weighs?]

Pg. 123. "it's (the energy flow is) what happens to the ordinary world when that world is experienced with extraordinary attentiveness." [Nothing happens to it. Whatever is happening is happening in your mind.] [If an observer realizes a higher truth, his/her actions will be different than an ordinary observer.]

Pg. 123. "God is ~~not~~ what the world looks like when experienced with radical fullness." [It is the God as the absolute truth. etc.]

Pg. 127. 'those who vehemently claim that there is "no such thing as self" usually have powerful, impactful personalities.' [It seems no self means no ego, or no false so ego.] [Ego is what one ~~thinks~~ believes one is. But others also consider one what one is per their view. One's ego drives one to think and act/live in certain way. When one changes one's ego, one's world view and acts change to correspond to the ego.]

Pg. 132. 'Freedom lies in being able to live in both of these worlds - the normal paradigm and enlightened paradigm - and know when to go to which, and to be able to do so anytime.' [This is same or similar to going in samadhi and out of samadhi at will, as required in the external world. A higher capability than this is to put ^{an ordinary person} in and out in samadhi instantly. E.g. Swami Sahajanand once was taking a bath in a pond. He shook a wet cloth like a sudarshan and the fish around him went in samadhi appeared floating upside down as if dead. His disciples saw it and thought fish got moksha. Then he got

the fish out of samadhi also. Ramkrishna also put Vivekananda in samadhi instantly for a few seconds.] [Swami Sahajanand once spiritualized a small stick's ends. One of his ordinary disciple used the stick-ends to instantly put any person in and out of samadhi by the touch of the ends of the stick.]

Pg. 207. [The author's happiest thought:] most likely, there are things that are true and important about enlightenment that neither the Buddha nor any of the great masters of the past knew, because to know them requires an understanding of the modern science."

[No. It does not. Reason: Science is based on five human senses only. Any theory is considered working till a new phenomenon becomes known that the science cannot explain. Then new theories are developed and tested. The progress of science will never end. because a human can never figure out God or his creation completely.]

Other pages. [About a dreamed technology to get enlightenment ~~so~~ quickly: It is not likely to happen. If it happens, then it will not be affordable or will be misused or will have bad consequences. All yoga teachers will be out of business. Those who do not know yoga will manufacture the technology but will not use the technology themselves just like the inventors and producers of the drugs like crack and LSD do not ~~use~~ take drugs themselves but sell it illegally to make money and ruin the society.