

# Manual Samadhi Training

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Unbenannt - Samadhi-Training

File Options View ?

**Recording is in progress**

Concentration training style and graphic representation of the meditation intervals

Apana Samadhi (Samatha Bhavana)

Maximum Average Median Sikkhati

Start measurement times and meditation interval measurement mode

Fixed total exercise time

**record**

00:00:06 Duration of the current meditation interval

00:10:00 Fixed duration

00:00:06 Total exercise time

Start meditation interval measurement mode (also triggered with key F10)

Uddhacca alarm

Automatic uddhacca alam

Uddhacca alam triggered by F12

00:05:00 Time interval for uddhacca alarm

Sound settings and control

Volume wave files Sound test

Main Volume Choose sounds

Recorded meditation intervals

Date	Measure No.	Current No.	Start. time	End. time	Duration	Uddhacca

Show only the last measured meditation intervals of this concentration training

Delete selected meditation intervals

00:00:00 Longest uddhacca-free concentration time last measured

Meditation interval measurement active.....(Interval start and end can now be controlled with the mouse, ESC ends the measuring mode).

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# 1 Part I: Program Guide

## 1.1 Quick start guide

Before you read the detailed instructions, we recommend that you take a few measurements using the quick start guide. So you get a rough overview and the detailed instructions will be easier to understand.

1. Start the program Samadhi-Training. Be sure to press the Sound Test button to hear the beeps. If necessary, adjust the controls and your stereo / computer speakers etc. to achieve a satisfactory volume
2. Press the yellow button 'Start meditation interval measurement mode'. You can exit this mode at any time by pressing the Esc key (top left of the keyboard).
3. Place the computer mouse and your hands in your lap. The hands should be placed on the backs of your hands, with your fingers resting on top of each other, with your computer mouse on the palm u of your fingers. Both thumbs now touch the respective mouse button. The left thumb the left and the right thumb the right button.
4. Relax first and concentrate on your concentration object (breath, etc.). Once you are ready, press the left mouse button. If you digress from the object and notice this relatively quickly, press the left mouse button again and if you notice it much later the right one.
5. Now start and stop again with the left mouse button a new interval, as indicated under point 4, until after 10 minutes the signal for the end of the exercise sounds.
6. If you would like to end this test exercise beforehand, press the Esc key to cancel the measurement mode. Save your measurements with Menü File/Save as ....
7. Now press one of the four blue maximum, average, median or sikkhati buttons. As you can see, not much is yet to be seen, as there is a lack of further measurements.

Now you have already got to know the basic operation of the program.

## 1.2 Features overview

Samadhi Training is software that provides the meditator with feedback and an overview of his progress in the basic condition for meditation (bhavana) of concentration (samadhi) and also teaches the right course of action. This is especially about the following points:

- Increasing the ability to concentrate (samadhi)
- Increasing speed to notice a wandering (sikkhati)
- Training of power of decision (atapi)
- Training proper mindfulness
- Training a sufficiently disciplined approach
- Training different types of concentration
- Training of balancing energy and concentration
- Increase of motivation by graphical representation of the progress
- Recognize longer digression (uddhacca alert)

The aim of the program is: to quickly reach altered meditative states of consciousness (states of consciousness)

## 1.3 Menu

### 1.3.1 File

The file menu contains the usual commands such as New, Open, Save, Save As, Print, Print Setup, Exit, and a list of recently opened files.

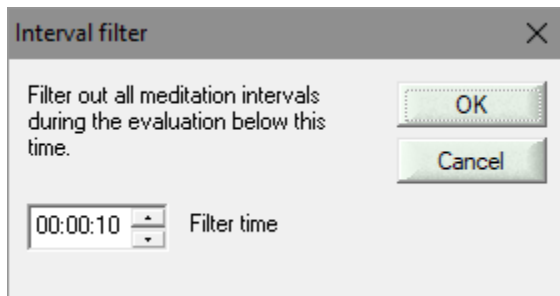
Except for printing, these behave exactly like other Windows® programs. The Print command always shows the print preview first. Here you can decide which or how many of the four possible diagrams you want to print.

### 1.3.2 Options

#### 1.3.2.1 Interval filter

Here you can specify a minimum time (filter time), which is not taken into account in the evaluation of the concentration interval measurements (except diagram Sikkhati, where all measurements are taken into account)

This serves to remove short interferences, which may occasionally occur at the beginning of the measurements, since they can falsify the overall impression. The default value of 10 seconds generally does a good job. You can also turn off the filter (00:00:00) or use an individual filter time better suited to you.



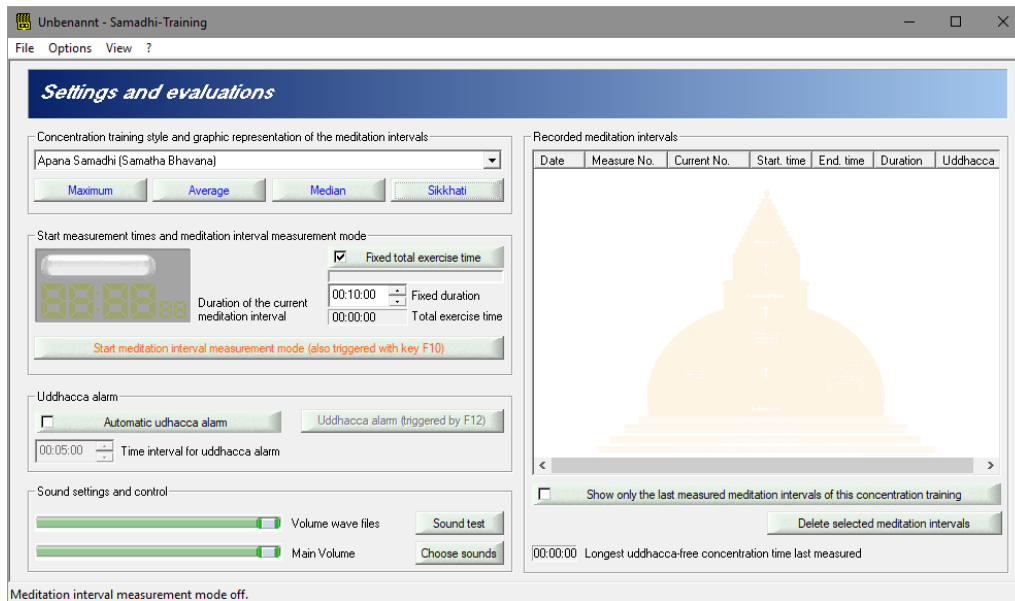
#### 1.3.2.2 Time sound every 5 minutes

If this menu item is activated, you will receive an acoustic signal every five minutes telling you the progress of the meditation time. This is mainly used to generate energy.

#### 1.3.2.3 Restore default settings

The program remembers all individual settings and saves them in the respective file. If you want these to be reset to the start values of the program, select this menu item.

## 1.4 The main screen



### 1.4.1 Selection box for setting the concentration type

Three different records can be made per file. The default text is:

- Apana Samadhi (Samatha Bhavana) for concentration measurements on a concept
- Kanika Samadhi (Vipassana Bhavana) for concentration measurements on ultimate realities and
- Apana Samadhi (Metta Bhavana) for concentration measurements on a concept with a certain emotional mental attitude

Of course you can also measure other individual types of concentration here. For each of these three points own meditation intervals are recorded. The evaluation then always displays the values of the corresponding recording.

Attention: At the beginning of a measurement, make sure that you are in the correct concentration mode, otherwise the recordings will be in the wrong area, copying is not normally possible.

Among them are the buttons Maximum, Mean, Median and Sikkhati. They lead to the respective diagram window with the corresponding evaluation.

- Maximum shows you the highest uddhacca-free concentration time in minutes of each total exercise (measurement number)
- Average shows you the mean in minutes of the uddhacca-free concentration time of each total exercise (measurement number)
- Median shows you the median in minutes of the uddhacca-free concentration time of each total exercise (measurement number)
- Sikkhati shows you the Sikkhati value in percent of the total exercise (measurement number)

Details of this values can be found in the chapter: The graphical evaluation

## 1.4.2 Start measurement times and meditation interval measurement mode

At the top left is the gray, since inactive interval timer with the still white LED display. As soon as the clock is active, the LED display will turn green and during the measurement it will flash in red with the text record. It displays the current meditation interval time. Later, the interval time appears to the right in the table Recorded Measurement Intervals.

Next to it is the meditation timer. Here you can set the length of the entire practice time. Underneath is a small, not yet visible, progress bar, which appears slowly at the beginning of the measurement and graphically displays the time until the end of the exercise. Below is the setting of the exercise time in hours: minutes: seconds (00:20:00) and the total exercise time.

### 1.4.2.1 Start meditation interval measurement mode (also triggered with F10)

This button starts the meditation interval measurement mode and switches the mouse pointer to the hourglass. Now you can start and stop the measuring intervals with the right and left mouse button.

You exit this measuring mode with the Esc key in the upper left corner of the keyboard. Then the usual mouse pointer reappears and you can continue working normally. If the fixed exercise time is set, the measuring mode will also be automatically exited after the passage of time with an acoustic signal.

## 1.4.3 Uddhacca-Alarm

Here you can specify a time after which a specific acoustic signal, the Uddhacca alarm, is given. Uddhacca simply means digressing or fumbling in thought. The Uddhacca alarm can also be triggered from a partner during the measurement with the F12 key.

The meaning is this: Depending on the ability to concentrate, it will become less and less likely after a certain interval that you are still concentrated. In order to avoid time losses by Uddhacca (mind wandering), then this alarm is triggered.

It is recommended to set the Uddhacca alarm to approximately double the current concentration maximum.

## 1.4.4 Choose sound

Here you can, if you like, set other files (\*.wav) for the acoustic signals and listen to the individual sounds.

There are five of them:

- Beginning of a meditation interval measurement
- End of a meditation interval measurement
- End of a meditation interval measurement with Uddhacca
- Uddhacca alarm
- End of the total exercise time

It's a good idea to press the sound selector button and listen to the five signals.

Above it is the sound test button, which plays all five signals in succession.

To the left are the main volume controls for the system and the volume for wave sound files. Here you can set the corresponding volume. Each time the knobs are changed, the sound for the beginning of an interval is played back as volume feedback.

## 1.4.5 Recorded meditation intervals

In this table all measured meditation intervals are recorded. The column headers (date, measurement number, etc.) are sortable. That is, you can sort the values in the table by the criterion of the column

header (for example, by duration to see the highest measured concentration time). Table contents can be marked with the mouse. Hold down the Ctrl key or Shift key to highlight or uncheck other content.

#### **1.4.5.1 Show only the last measured meditation intervals of this concentration training**

If this switch is unchecked, all measurements are displayed since the beginning. If it is marked, only the intervals of the last measurement number are displayed.

Attention: This is automatically the case as soon as you start a new measurement.

#### **1.4.5.2 Delete selected meditation intervals**

Deletes all selected meditation intervals after consultation.

Attention: Please make a backup copy of your file beforehand.

#### **1.4.5.3 Longest uddhacca-free concentration time last measured**

Shows you the highest concentration time in hours: minutes: seconds (00:00:00) made during the last measurement.

## **1.5 The graphical evaluation**

The individual windows of the graphical evaluation always show you the type of measurement and what was measured in the title. Below you will find the current date, the name of the date, the set filter time and the button "Change appearance". Here you can select one of the ten possible display types of the diagram by pressing.

The horizontal or X-axis indicates the individual measurements (measurement numbers). The vertical or Y axis denotes the calculated value in minutes or percent (as indicated there). The results are displayed as small asterisks and connected with lines.

Once you have more than 30 readings, you can turn on the guiding average, the "30-day line". This shows you the trend of the current curve for the last month.

### **1.5.1 Samadhi maximum**

Here you will find the highest measured uddhacca-free measurement interval / concentration time of each measurement (measurement no.)

### **1.5.2 Samadhi average**

Here you will find the calculated uddhacca-free average of each measurement (measurement no.). This is the average measured uddhacca-free concentration time of each measurement.

### **1.5.3 Samadhi median**

Here you will find the calculated uddhacca-free median of each measurement. The median is the mean value of all interval measurements of the measured uddhacca-free concentration times of a measurement series (measurement no.)

Median Example: You have five intervals of 6 seconds, 4 seconds, 8 seconds, 12 seconds, and 18 seconds. These are now sorted by size:

4 seconds  
6 seconds  
8 seconds (median)  
12 seconds  
18 seconds



The median is the middle value, ie the value 8 seconds.

### 1.5.3.1 Difference between average and median

The average is more susceptible to outliers (readings from the series "dancing") than the median, since the outlier, by its high or low value, has a greater meaning than a "normal" value. For the median, all readings are equivalent and weighted equally regardless of the height of the value. Do not worry, you do not have to understand that. It is good if both values increase. Thus, the median confirms the average and vice versa.

### 1.5.4 Sikkhati ability

Is the ratio of measured uddhacca-free time to total time in percent. So how long have you been absorbed in distracting thoughts during the exercise. This value should be within a short time usually between 80% - 100%. 100% means that you have always noticed relatively early when your thoughts were wandering off.

## 1.6 Measurement mode

### 1.6.1 Start and stop meditation interval measurement mode

The meditation interval measurement mode is triggered by pressing the yellow button "Start meditation interval measurement mode" and terminated by pressing the Esc key (top left of the keyboard) or by the end of the total exercise time with an acoustic signal.

After starting, the mouse pointer is switched off and the meditation interval clock is activated. Meditation interval measurements can now be started or stopped by pressing the right and left mouse buttons.

### 1.6.2 Start and stop meditation interval measurements

The meditation interval measurement mode is triggered by pressing the yellow button.

After starting, the mouse pointer is switched off and the meditation interval clock is activated. Meditation interval measurements can now be stopped or stopped by pressing the right and left mouse buttons.

### 1.6.3 Error analysis

- Since Sikkhati (the ability to notice the divergence) reacts to some time being consumed, a measurement error is included in each uddhacca-free measurement. However, this can be neglected, as it remains approximately the same for all measurements.
- When the total exercise time is often changed, the measurements, mean, and median are no longer providing good results.
- The possibility to cheat on oneself is given and certainly not to be underestimated. We recommend to be extra careful here.
- A loud PC, an awkward mouse (too short a string, etc.), a bad or unfamiliar seat can worsen the results. Try to always take the same usual position.
- A change in the methodology of meditation can greatly influence the measurement results.

## 1.7 Recommendations

### 1.7.1 Program settings

Leave the settings (except for the volume) at the beginning best as they are.

Adjust the tone so that you can hear the audio signals well during the exercise, but they are not loud enough to bother you. Save this setting with the recorded data so that you do not have to make these settings again the next time you start up.

If the pre-set total exercise time seems too long for you, this is the first value that you should change so that you do not lose motivation.

Next, you can activate the Uddhacca alarm later. The Uddhacca alarm should be about twice as high as the highest uddhacca-free concentration time. The correct Uddhacca alarm value can be found by loading your measurement file, switching off the switch Show only the last measured meditation intervals of this concentration training, pressing the column head duration once or twice and doubling the highest value directly below it.

If you have some practice with the program and switching the meditation intervals off and on no longer interferes with your concentration, you can set the filter time to 00:00:00 in the menu under Options / Interval Filter to switch it off.

### 1.7.2 Mouse selection

The best is a radio-controlled optical mouse with a long range. So you can practice undisturbed by PC-working noise farther away from the computer.

If you want to avoid radio control due to possible electromagnetic radiation damage, please use an optical mouse with USB port on the USB port of your computer and buy a 5 meter or longer USB extension cable. Since the mouse consumes little power in general, an extension of 10 meters is no problem. (Caution: Do not connect any other power consuming devices to such an extension cable, otherwise the USB port may become overloaded.)

But you can also practice near the running PC. The PC work sounds are usually less disturbing than one generally assumes.

### 1.7.3 Tips

Do not worry if you hit the wrong key, that does not really mean much.

The same applies to the concentration quality (the concentration quality is the strength of the drift away from the object without actually leaving the object altogether), which can not be measured by the program. With the length of the concentration time, this ability increases on its own. Smaller almost imperceptible deviations, that is smaller drifting into the object environment, can therefore be disregarded. However, if you really doubt that means your mindfulness was not big enough at that time, right-click for Uddhacca.

If meditating has become too much of a challenge for you, as more feedback is required, take some time to relax right after the measurement. But be aware that you have now stopped meditating.

Always work with a fixed total time.

## 1.8 Troubleshooting

### 1.8.1 No sound

Test the stereo and see if it works properly

Try out if you can use your computer to play other wave sound files. If not, try to find the cause.

In the Options / Restore default settings program, set the original sound files and try again.

Adjust the volume controls in the program and in the audio mixer of the system to the maximum and see if they are not set to mute or mute.

### **1.8.2 Mouse does not respond to the interval measurement**

Maybe the battery of your wireless mouse is empty or the range is exceeded.

Make sure the cables of your mouse are connected properly.

See if you are in meditation interval measurement mode.

Check the computer to see if another program has not automatically activated. If so, disable it while performing your exercise.

### **1.8.3 My datas are no longer displayed**

Did you open the right file?

Is the set type of concentration the right one?

Is the button Show only the last measured meditation intervals of this concentration training turned off.

### **1.8.4 Program does not respond to the Esc key**

Make sure that the program is activated.

Press the Esc key for about 2-3 seconds.

## **2 Part II: Meditation practice with the software**

### **2.1 General approach to meditation**

#### **2.1.1 Warning**

Bitte beachten Sie, dass den Geist verändernde Techniken wie Meditation nicht grundsätzlich ungefährlich sind. Es können Phänomene, Erinnerungen, Erfahrungen etc. auftreten, die den, der nicht genug gefestigt ist und über die notwendige Ich-Stärke verfügt, durchaus aus der Bahn werfen können. Sogar Psychosen können ausgelöst werden. Meditation ist nicht etwas, wie oft geglaubt wird, was immer nur Positives ohne Nebenwirkung verursacht. Normalerweise wird Meditation im klösterlichen Rahmen oder zumindest im Kontakt mit einem persönlichen Lehrer geübt, sodass diese Nebeneffekte gut aufgefangen werden. Das man von solchen Effekten bei uns wenig hört, liegt wohl oft daran, dass die gelehrten Meditations-techniken so ausgeführt werden, dass sie außer eine angenehme Ruhe kaum etwas bewirken. Die Arbeitsweise ist hier mit diesem Programm aber wesentlich effektiver. Wenn Sie derartige verunsichernde Effekte verspüren, brechen Sie die Übung sofort ab. Suchen Sie einen kompetenten Mediationslehrer auf, der Ihnen weiterhelfen kann, oder, wenn es sich um psychologische Komplikationen handelt, einen Psychologen. Wir übernehmen keine Verantwortung für eventuelle Folgen dieser Übungen und klären Sie deshalb hier über die möglichen Gefahren auf. Wenn Sie nicht bereit sind, dafür die eigene Verantwortung zu übernehmen, führen Sie diese Übungen keinesfalls aus.

### 2.1.2 Requirements

Das Programm wurde gestartet und befindet sich im richtigen Meditationsmessmodus (Samatha Bhavana etc.). Der Ton wurde geprüft und ausreichend angesteuert.

Die Computermaus liegt auf Ihren Händen in natürlicher Haltung in ihrem Schoß (die Hände mit dem Handrücken auf Ihren Oberschenkeln liegend, die Finger der rechten und linken Hand dabei übereinander gelagert). Die Computermaus ruht auf der Handflächenseite der Finger. Beide Daumen berühren nun jeweils die entsprechende Maustaste. Der linke Daumen die linke und der rechte Daumen die rechte Taste.

### 2.1.3 Relaxation

Zuerst entspannen Sie sich bitte ein wenig, um etwas Abstand vom Alltag zu schaffen und den Geist etwas zur Ruhe kommen zu lassen. Wenn Sie eine Entspannungstechnik beherrschen, können Sie diese jetzt durchaus einsetzen. Denken Sie an etwas Schönes, Freudiges, um den Geist einzustimmen.

### 2.1.4 Practice

1. Fassen Sie den Entschluss sich so lange wie möglich auf Ihr Meditationsobjekt (Atem etc.) zu konzentrieren und wenn Sie abschweifen dies sofort zu bemerken. *(Danach starten Sie die Meditationsintervallmessung mit der linken Maustaste)*
2. Sie konzentrieren sich jetzt solange wie möglich auf das Meditationsobjekt.
3. Sobald sie bemerkt haben, dass sie vom Objekt abgewichen sind, fangen Sie wieder bei 1. an. *(Wenn Sie das Abweichen relativ früh bemerkten, drücken Sie zum Beenden der Meditationsintervallmessung die linke Maustaste und wenn nicht und Sie längere Zeit in Gedanken versunken waren die rechte Maustaste.)*

Der Entschluss ist sehr wichtig, da Sie mit ihm Ihre Kräfte mobilisieren. Gehen Sie grundsätzlich freundlich mit sich um. Bedenken Sie, Sie sind am trainieren. Konzentration ist keine Sache des Wollens, sondern der Veranlagung, der Technik, der Tageszeit und -Form und des Trainings. Mit verkrampten Geist ist diese Art der Konzentration unmöglich zu üben. Wenn Sie sich überanstrengt haben sollten, entspannen Sie erstmal wieder ein wenig.

Eine echte Verbesserung der Konzentration findet normalerweise nur dann statt, wenn Sie in etwa an ihre Leistungsgrenze geraten (d. h., dass Sie sich auch anstrengen müssen). Dies ist wie beim Gedächtnistraining. Solange sie mit ihren jetzigen Fähigkeiten gut auskommen, wird zwar das Gedächtnis dadurch geschmeidiger, aber eine Erhöhung der Leistung findet nicht statt. Beim Gedächtnistraining hieße das, wenn man 20 Begriffe gut behalten könnte, würde man versuchen 25 zu behalten. Übertreiben Sie es aber beim Konzentrationstraining nicht. Genauso, wie Sie Muskelkater bekommen können, kann sich der Geist verkrampfen und das kann zu Kopfschmerzen führen oder sogar noch schlimmer zum Widerwillen gegen die Übung. Es ist zwar Disziplin gefragt, aber keine eiserne, sondern eine freundliche, wohlwollende, schützende (Nebenbei bemerkt: Dies sollte eigentlich grundsätzlich die Aufgabe der Disziplin sein. Wenn Disziplin dieses Ziel

verfehlt, sollten ihre Ansprüche durch den Verstand erneut geprüft oder durch Therapie dahingehend verändert werden. Disziplin mag eine gewisse Härte haben, aber Ihr Zweck ist hauptsächlich Schutz vor den Folgen unkontrollierter Emotionen.)

Die obige Übung mag Ihnen anfangs etwas unruhig erscheinen. Dies verändert sich aber proportional zum Anstieg der Konzentrationsfähigkeit. Sobald Sie sich mehr als 20 Minuten auf das Objekt konzentrieren können, ist diese Übung sogar sehr ruhig.

### 2.1.5 Exercise end

Entspannen Sie noch etwas und genauso, wie Sie sich auf die Meditation eingestimmt haben, kehren Sie langsam wieder in den Alltag zurück. (*Gehen Sie nun zum Computer und sichern Sie Ihre aufgezeichneten Meditationsintervalle*)

### 2.1.6 When did I lose my concentration?

Ihre Konzentration ist dann unterbrochen, wenn Sie sich z. B. auf einen fremden Gedanken einlassen. Das heißt, wenn ein Geräusch oder sogar ein Gedanke Sie nur flüchtig bei Ihrer Konzentration stört und Ihre Aufmerksamkeit deshalb kurz zur Störung wandert und dann sofort wieder beim Meditationsobjekt ist, ist dies noch kein aktives Abschweifen, sondern eine reine Reaktion des Geistes auf den Reiz. Das gilt auch für plötzlich auftauchende Gedanken. Letztendlich handelt es sich hierbei zwar auch um Störungen der Konzentration, diese sind aber kaum aktiv beeinflussbar und verschwinden mit der Tiefe der Konzentration von selbst.

## 2.2 Special approach to meditation

### 2.2.1 Samatha Bhavana (tranquility meditation)

Samatha Bhavana or rest/calm meditation is for the development of deep concentrated states. Samadhi in Yoga or Jhana in Buddhism. The focus is on a calm, artificial, mental concept. (As the impulses of perception are constantly changing moment by moment, the mind seems to create fixed concepts to organize the ever-changing perceptual impulses. The product of this illusion is our perceived world of seemingly fixed objects such as tables, people, etc., which In this mode of meditation we always work with such intellectually formed concepts, since only they have the necessary strength for the highly concentrated samatha states.

#### 2.2.1.1 Anapana Sati (Achtsamkeit auf den Atem als Ruhemeditation)

To reach the absorptions (Samadhi / Apana Samadhi) with the breath as a meditation object Take a posture that you can maintain for a long time (at least 30 minutes or more) and focus on where the breath touches the nostrils, or where you can feel it well, and then keep your attention to direct and focus this point.

Do not try to perceive the individual sensations that make up this touch, but try to think the object undifferentiated as breath. Therefore, their concentration is not "boring" into the object, but rather relaxed and attentive to its entirety. Your mental attitude should be friendly but still sufficiently disciplined. You can visualize the Breath as soft, welcome waves, or look at breathing as if you were in a garden full of fragrant roses and would like to experience the fragrance of the flowers with their peaceful presence in all their fullness or think of something similar. In any case, this describes quite well your mental attitude to be taken in this concentration exercise.

The first goal of the exercise is the so-called Adjacent Absorption (Upacara Samadhi). This is achieved when the mind can remain on the breath for a long time (eg, 30 min.) without wandering off. The mind must be mindful, alert and clear (these conditions correspond to the absence of the five

inhibitions). The "breath" has now adopted a kind of firmer form, which may look different for different practitioners. Since the breath actually consists of many different sensations, but these are not considered by us here, but were quasi-artificially solidified by viewing the breath as a whole, arises from the first formed still unsteady mental picture of the breath (Picture, called Uggaha Nimitta) , a particularly solid with steady quality. This later mentally formed very firm impression is called counter picture (Patigaha Nimitta) and is considered a unique feature of the Adjacent Absorption. The further procedure for the full Absorption (Samadhi with seed or 1. Jhana / Apana Samadhi) can be found in further literature.

### 2.2.1.2 Metta Bhavana (Ruhemeditation und Entwicklung von Güte)

Metta Bhavana also called the development "loving kindness", is a special sub-form of rest/calm meditation and can lead to the third deepening in Buddhism or to samadhi without seed in yoga. Usually, it is a bit more complicated to perform and therefore less suitable for practicing concentration. But there are also people who find this kind of meditation easier. It has further benefits for everyday life.

Also in this type of meditation, the first target is the Adjacent Absorption (Upacara Samadhi). The meditation object, whether visualized or just the mental image, takes on a particularly solid form here, called counter image (Patigaha Nimitta). Here, too, please refer to the further procedure of the further literature.

## 2.2.2 Vipassana Bhavana (clear or insight meditation)

Serves the recognition of the three universal characteristics of existence (instability, unsatisfiable and non-self) and thus leads to certain insights. The goal here is a condition, sometimes called nirvana (actually better fruiting moment), or voidness, which, when achieved, results in a permanent change of mind. These changes form the different levels of enlightenment or, better, awakening. Things are now seen as they really are.

Again, we need a strong concentration, but of a different quality. The goal here is to carefully and comprehensively grasp the perception and other impulses. For this we need in addition to the concentration an increased awareness or rather the ability to perceive, which we train here. The synthesizing or concept-forming property of perception is virtually suppressed.

Normally our concentration is used to follow changing and pleasant objects in a better concentrated way (eg during a visit to the cinema). Unfortunately, this type of concentration is not simpler, but rather more unpleasant, so that there is often a tendency to drift off to rest/calm meditation. That's just not so bad when you realize that you are no longer practicing Vipassana.

As a first goal we practice here Kanika Samadhi (Momentary Concentration), which is the prerequisite for the following levels of insight of Vipassana meditation. This kind of concentration has something "boring" about it. It tries to learn more about the object of meditation, to perceive more, to fathom more, and is thus usually more restless, unpleasant and exhausting. It is not important that you remain with the primary object of meditation (some methods of Vipassana meditation therefore even completely renounce a primary object), but that you follow all the objects appearing to you (which may also be sounds and even thoughts) with their mindfulness can and clearly recognize you as such. That's why the exercise is a bit different here. The mental attitude is also friendly here, but more disciplined, more capable of suffering and more active than in rest/calm meditation. Vipassana meditation is sometimes referred to as suffering meditation. If you find it too pleasant, usually just something goes wrong.

### 2.2.2.1 Anapanasati (mindfulness of breathing as Vipassana meditation)

Again, we assume that you use the breath as the primary object. Instead of perceiving the breath, as in rest meditation, as a whole, try to recognize every sensation that constitutes the breath. When other objects, such as sounds, smells, etc., appear, you notice them as well. These are secondary

meditation objects, which in no way mean a disturbance, but are just as important as the primary meditation object. However, when the secondary objects disappear from their perceptual field, then return to the primary object of the breath.

Try to avoid any concept formation and therefore, if possible, to perceive only the raw sense data without giving them a meaning, a term.

#### 2.2.2.1.1 Slightly changed practice

1. Make the decision to follow the objects and phenomena that appear to you as long as possible and, if you digress, notice them immediately. (Then start the meditation interval measurement with the left mouse button)
2. Now you follow the objects as long as possible, and not only try to follow them, but also to recognize them more closely, to get closer to the uninterpreted original experience. If no secondary objects present themselves, you return to the observation of the primary object or, in this case, to the respiratory object.
3. As soon as you realize that you were distracted, start again at 1.. (If you noticed the distraction relatively early, press the left mouse button to stop the meditation interval measurement, and if not, and you were lost in thought for a long time, right-click.)

The goal Kanika Samadhi (Momentary Concentration) is reached, when the spirit can easily follow the objects for a long time and it is awake, mindful and peaceful. This can be recognized by the change of state of the first insight knowledge (the knowledge of the body and mind), where the thoughts and the mental "echoes" on bodily sensations, as well as the bodily sensations themselves are separated from the observer and do not belong to the ego. The spirit is crystal clear.

## 2.3 Practice times

In order to increase the ability to concentrate, you must practice regularly and at your performance limits (ie be consistent during the exercise). As a trained muscle becomes weak when under-challenged, the ability to concentrate decreases again. Nature is sparing with its resources. What is not needed, is saved. Although the knowledge of how to build up concentration is not lost, you can now restore your concentration faster (which is similar to skating, even if you have not run for a long time, you learn it quickly again).

Best is practice every day. If there is not enough time, practice a little at least. In an emergency, even without the help of the computer program. But if you feel a strong reluctance to practice, take a break for a day or two. Maybe a rhythm of two days exercise, a day break is good for you. But try to integrate the exercise into your daily schedule.

If you can not get a total concentration time of 20 minutes at the beginning, start with 10 minutes or 5 minutes. Later, when your ability to concentrate is better, you can increase that time again. Of course, if you practice enough, you can always see the improvement or deterioration of your concentration levels in the program.