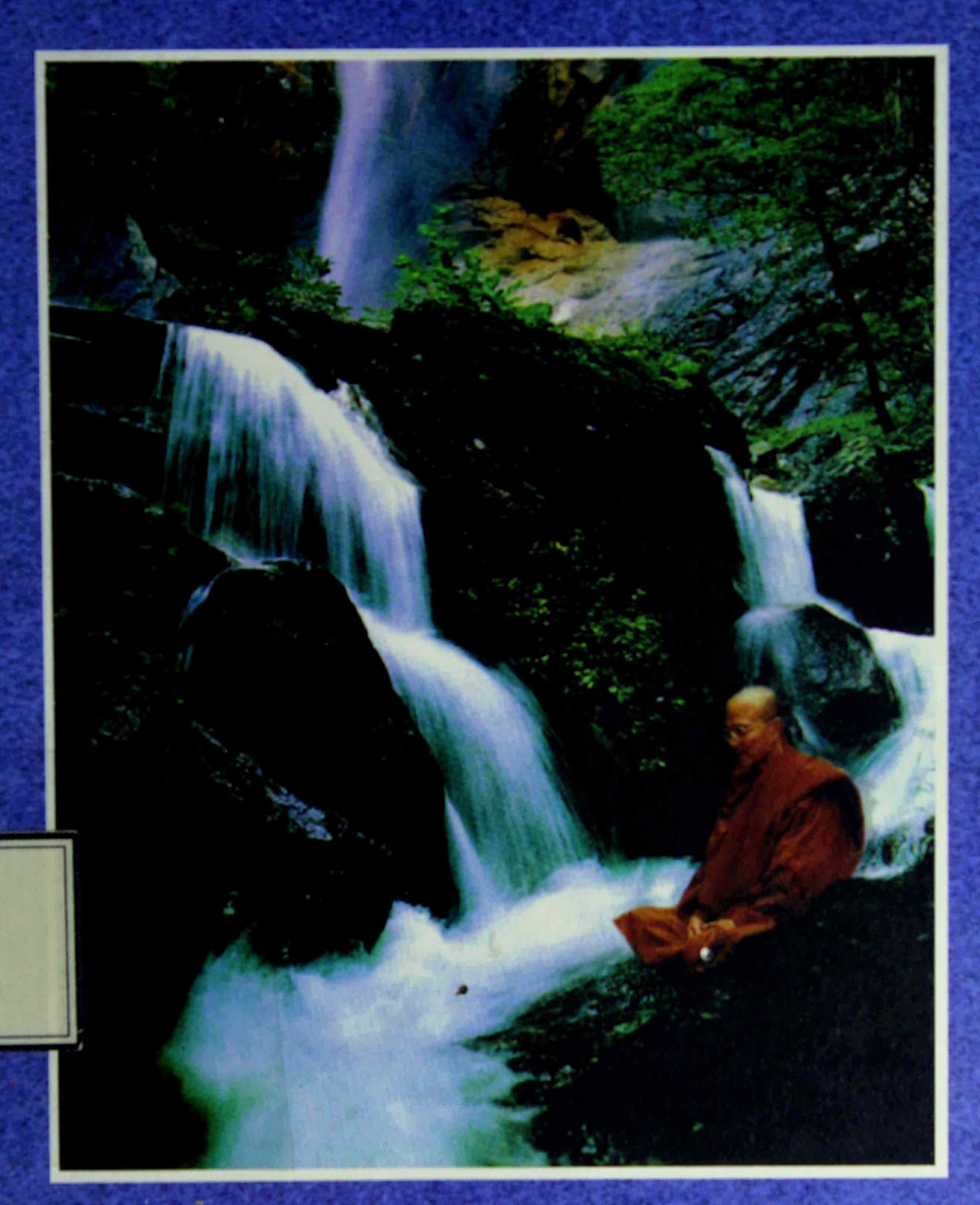
MEDITATION INSTRUCTIONS

Venerable U Sīlānanda



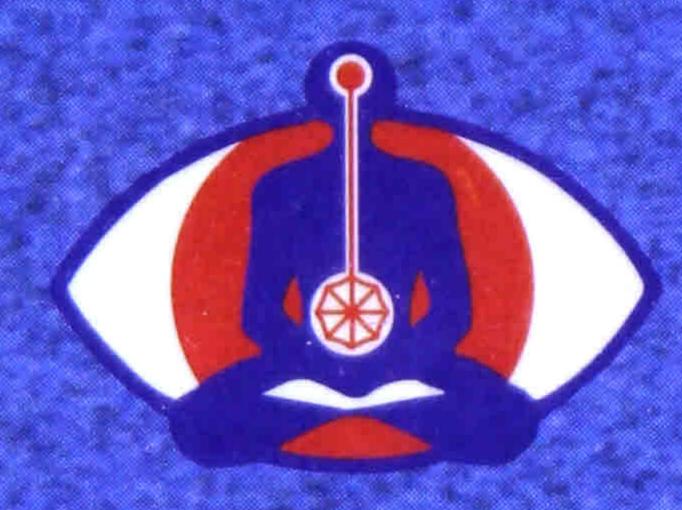
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MEDITATION INSTRUCTIONS

Venerable U Silānanda

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FOREWORD

This booklet consists of (1) Introduction to Vipassana Meditation, (2) Answers to frequently asked Questions, and (3) Meditation Instructions.

The materials on these topics are extracted from some of Venerable U Silananda's taped lectures. They are covered in a short, concise and easily understandable manner for both beginners and experienced meditators alike.

The meditation instructions include the two sitting postures and other alternatives for meditators to select whichever is most suitable and comfortable to them. As a prelude to the Vipassana Meditation, the importance of Forgiveness and Loving Kindness Meditation were suggested and elucidated. Then the two Sitting Meditations (a) Breath as Main Object and (b) Movements of the Abdomen as Main Object are described in detail. For those who intend to meditate longer than half an hour or an hour, who may need some kind of movement, walking meditation instruction is also given in detail and on how to alternate between the sitting and walking meditations.

This booklet will serve as a very useful guide for every meditator.

INTRODUCTION TO VIPASSANA MEDITATION

Vipassana meditation is an awareness meditation. It teaches you to be with the present moment, to live in the present moment. It teaches to be aware of everything that comes to you and is happening to you. Only the present moment is important. And everything that comes to you at the present moment through the six sense doors-eyes, ears, nose, tongue, body and mind-is to be noted, to be watched, to be observed as the object of awareness.

When you practice Vipassana meditation, by making mental notes or just watching the various things that come to you, you will bring awareness to a high level so that you will be able to see things as they truly are. You will come to see the true nature of mind and body, of the mental and physical phenomena of which you are composed. "True nature" means the nature of impermanence, the nature of unsatisfaction, and the nature of insubstantiality or the absence of an unchanging self or soul. It is important to see these three characteristics of nature so that you can have a correct view of things, so that you may have less attachment to mind and body, and gradually be able to weaken the hold of mental defilements that prevent enlightenment.

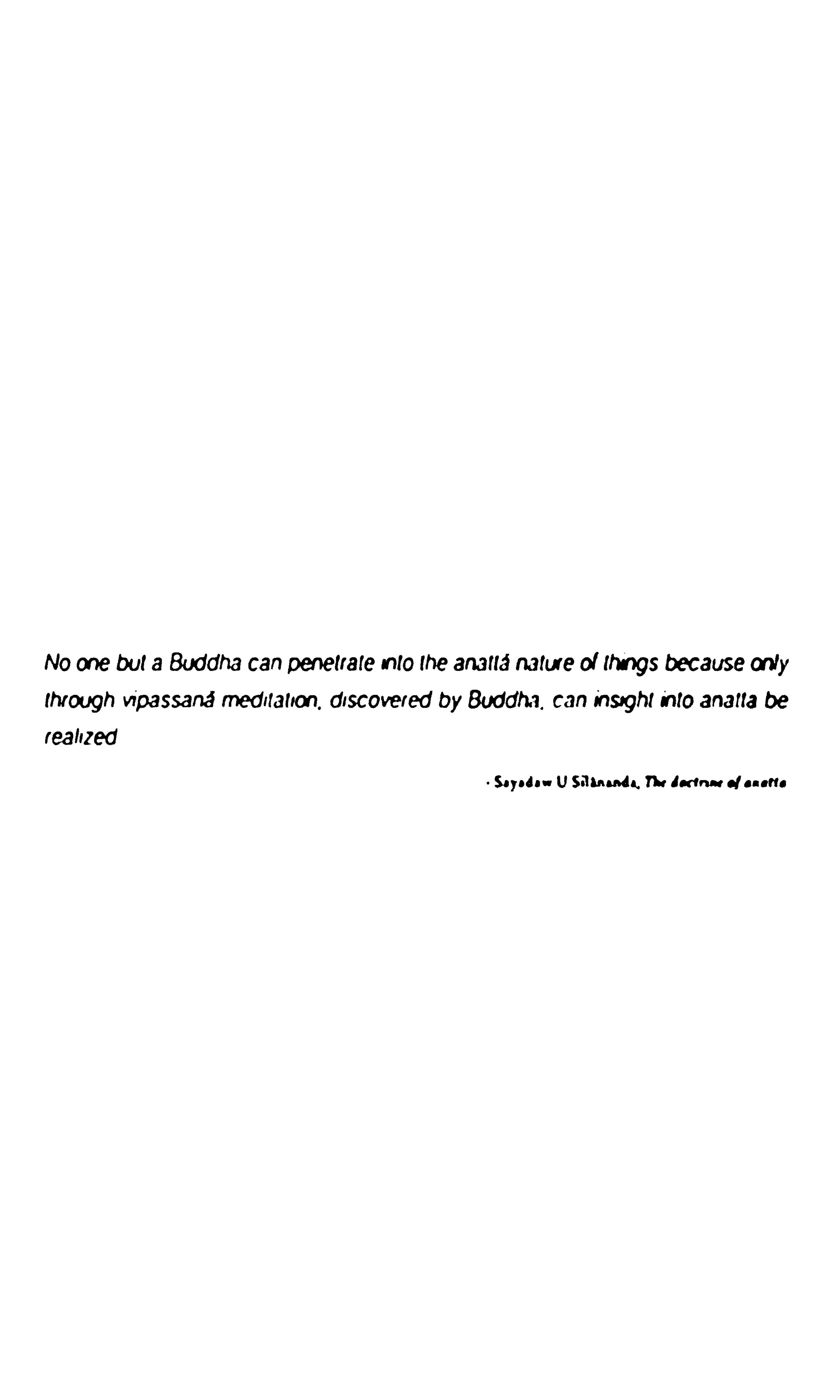
When you practice Vipassana meditation, you choose an object on which to focus your mind. That object will be the "home"

object of meditation. Traditionally, the breath is taken as the object. You keep your mind focused on the breath and make mental notes "in-out-in-out" along with the breaths. During the notings of the breath when your mind gets lost or distracted, you make notes of them too, such as "thinking" or "hearing" or "distractions" or "emotions", etc. And also you make notes of the feelings in your body. In this way, you keep yourself aware of everything that is happening in you or that comes to you through the six sense doors.

 \mathcal{B}_{v} keeping your mind on the object of meditation, you are able to develop concentration or one-pointedness of mind which is necessary for the penetrative knowledge into the true nature of mind and body to arise. Without concentration this cannot happen. So what you need first is concentration. And in order to have concentration, you must first keep your mind focused on one object. If you can keep your mind focused on one and the same object for some time you can get the necessary concentration. But you will find that in the beginning that is very difficult to do even for a short time. That is because you are dealing with the mind which is very unruly and difficult to control. You can keep a wild bull by tying it with ropes. But you cannot tie your mind with ropes, so you tie your mind to the object with awareness or mindfulness. In the beginning, mindfulness may not be strong enough to tie the mind down to one object and you may have many distractions to interfere with your meditation. But when distractions come to you, whether through the eyes, ears or nose, etc., do not get irritated or upset. Just turn them into the objects of meditation by making notes of them too.

The beauty of Vipassana meditation lies in the fact that all things are the object for this meditation. The breath is only the "home" object. If you have no other object to note, just keep noting them too. Whether you are keeping your mind on the breath or on other distractions, you are doing good meditation if you are aware of them.

When you practice Vipassana meditation, you have to be patient and persevere. And do not get discouraged, if you cannot get concentration at the beginning. Everybody has that experience. And leave all your expectations behind when you are meditating. Just be in the present moment. And if these thoughts come to you in spite of the instructions, just make them the object of meditation. In this way, you can effectively deal with everything that comes to you.



QUESTIONS AND ANSWERS ABOUT VIPASSANA

1. Where does the practice of Vipassana come from?

Vipassana meditation chiefly comes from the tradition of Theravada Buddhism. There are two major divisions of Buddhism in the world to-day — Mahayana and Theravada. Mahayana tradition developed as Buddhism spread to the Northern Asian countries of Tibet, China, Japan, etc. Theravada tradition stay in Southern Asian and spread to Sri Lanka, Burma (Myanmar), Thailand, Cambodia and Laos.

2. What does Vipassana means?

The word *Vipassana* is composed of two parts-"Vi" which means in various ways and "passana" which means seeing. So *Vipassana* means seeing in various ways.

3. What can Vipassana meditation do for me?

The ultimate purpose of Vipassana is to eradicate mental impurities from your mind altogether. Before that stage, there are benefits of tranquillity, peace of mind and the ability to accept things as they come. Vipassana helps you to see things as they truly are, not as they appear to be. Things appear to be permanent, desirable and substantial, but actually they are not. When you practice Vipassana meditation, you will see for yourself the arising and disappearing of mental and physical phenomena. And you will have a clearer comprehension of what

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is going on in your mind and body. You will be able to accept things as they come to you with less agitation and deal with situations in a more positive way.

4. Who needs Vipassana meditation?

Vipassana meditation is for the cure of diseases of the mind in the form of mental defilements like greed, hatred, delusion, etc. We all have these mental diseases almost all the time. In order to at least control them we need Vipassana meditation. So Vipassana is for all people.

5. When Vipassana is needed?

Since mental impurities are almost always with us, we need Vipassana meditation almost all of the time. There is no fixed time for the practice of Vipassana. Morning, during the day, before bed.... anytime is the time for Vipassana. And Vipassana may be practiced at any age.

6. Do I have to be a Buddhist to practice Vipassana?

There is nothing which can be called particularly Buddhist in Vipassana meditation. There is no element of religion. It is a scientific investigation and examination of yourself. You just observe closely everything that comes to you and is happening to you in your body and mind at the present moment.

7. Is Vipassana meditation difficult to practice?

Yes and no. Meditation involves control of mind and mind

practice meditation. So it is not easy to practice Vipassana meditation because it is not easy to control the mind. . . . to keep the mind on one and the same object. In another way, Vipassana meditation is easy to practice. There are no elaborate rituals to follow or much to learn before being able to practice. You just sit, watch yourself and focus your mind on the object. Just that.

8. Are there prerequisites for Vipassana meditation?

You need a genuine desire to practice and a readiness to follow the instructions closely because if you do not practice properly, you will not get the full benefits of meditation. You also need to have confidence in the practice and the teacher and an open mind to try it and see what it can do for you. Patience is also very important. When you meditate, you have to be patient with many things. There will be distractions, sensations in your body, and you will be dealing with your mind. You must persevere when these distractions come and you cannot concentrate on the object. Also in Theravada Buddhism, purity of morals is emphasized because without pure moral conduct, there cannot be good concentration or peace of mind. Thoughts of something wrong you have done will come to you again and again, especially when you are in meditation, and it will be more difficult for you to get good concentration.

9. What gadgets do I need for Vipassana meditation?

Actually, you do not need anything at all. All you need is a place where you can sit down, close your eyes and focus on the

object. But I am not against using cushions, benches or even chairs and other things because in order to practice meditation, you need some degree of comfort. But while you do not need to inflict pain on yourself unnecessarily, you should take care not to be too much attached to comfort, or sloth and torpor will come to you and you will go to sleep.

10. In what posture can Vipassana be practiced?

Vipassana meditation can and should be practiced in all postures-sitting, walking, and lying down. Whatever you do, you should be mindful.

11. Is cross-legged posture essential in sitting meditation?

Although it is customary and traditional to sit on the floor to practice meditation, it is not essential in Vipassana. If you cannot sit cross-legged, you may sit any way you like as long as it is comfortable for you. What matters in Vipassana is just the awareness, not the posture.

12. Must my eyes be closed when meditating?

It is better to keep your eyes close, but you may leave them open if you like, whichever is least distracting for you. But if you happen to look at anything, then you have to be aware of the "looking" and note it. The important thing is to have good concentration.

13. What should I do with my hands when meditating?

There are no strict rules as to how to put your hands in Vipassana. You may put them any way you like. The most usual position is on the lap one over the other. Or you may put them on your knees.

14. How long must I practice at a time?

That depends on how much time you can spend for meditation. There is no fixed rule. It is good if you can sit for one hour. But if you cannot sit for one hour at the beginning, then you may sit half an hour or fifteen minutes, and little by little extend the time, until you can sit longer. And if you can sit for more than an hour without much discomfort, you may sit two or three hours if you like.

15. Should I practice every day?

We eat every day, care for our bodies every day. Since we almost always have mental defilements with us we need to cleanse our minds every day. I recommend the morning hours because then your body and mind are rested and you are away from the worries of the previous day. It would also do you good to meditate in the evening before you go to bed. But you may practice any time. And if you make it a habit to practice every day, it will be good and beneficial to you.

16. Do I need a teacher to practice Vipassana?

This is important. Whenever you learn a new skill, you need a teacher. With the advice of a teacher, you learn quicker

and you cannot go wrong. You need a teacher who is competent to give instructions, correct your mistakes, and give guidance when you have trouble in the course of meditation. There are some meditators who think they are making progress while in reality, they are not making progress at all. And sometimes they are making progress but think they are not doing well. Only the teacher can tell, and so at such a time he or she is indispensable. If you cannot find a teacher, you may rely on books, although no book can entirely take the place of a teacher. You may be able to do fairly well by reading the instructions and following them carefully. But even then, you may have need for discussion with a teacher occasionally.

17. Can Vipassana be applied to daily life?

You can have awareness of whatever you do whether you are working, walking, doing, etc. It will not be as intense as in meditation or during a retreat, but a more general awareness. And when you apply mindfulness to problems in your life, you will be able to deal with them more effectively.

18. What is a meditation retreat?

A meditation retreat provides an opportunity to deepen meditation practice in a supportive environment with the guidance of a experienced teacher. Everything you do at a retreat becomes the object of meditation.

19. What happens at a retreat?

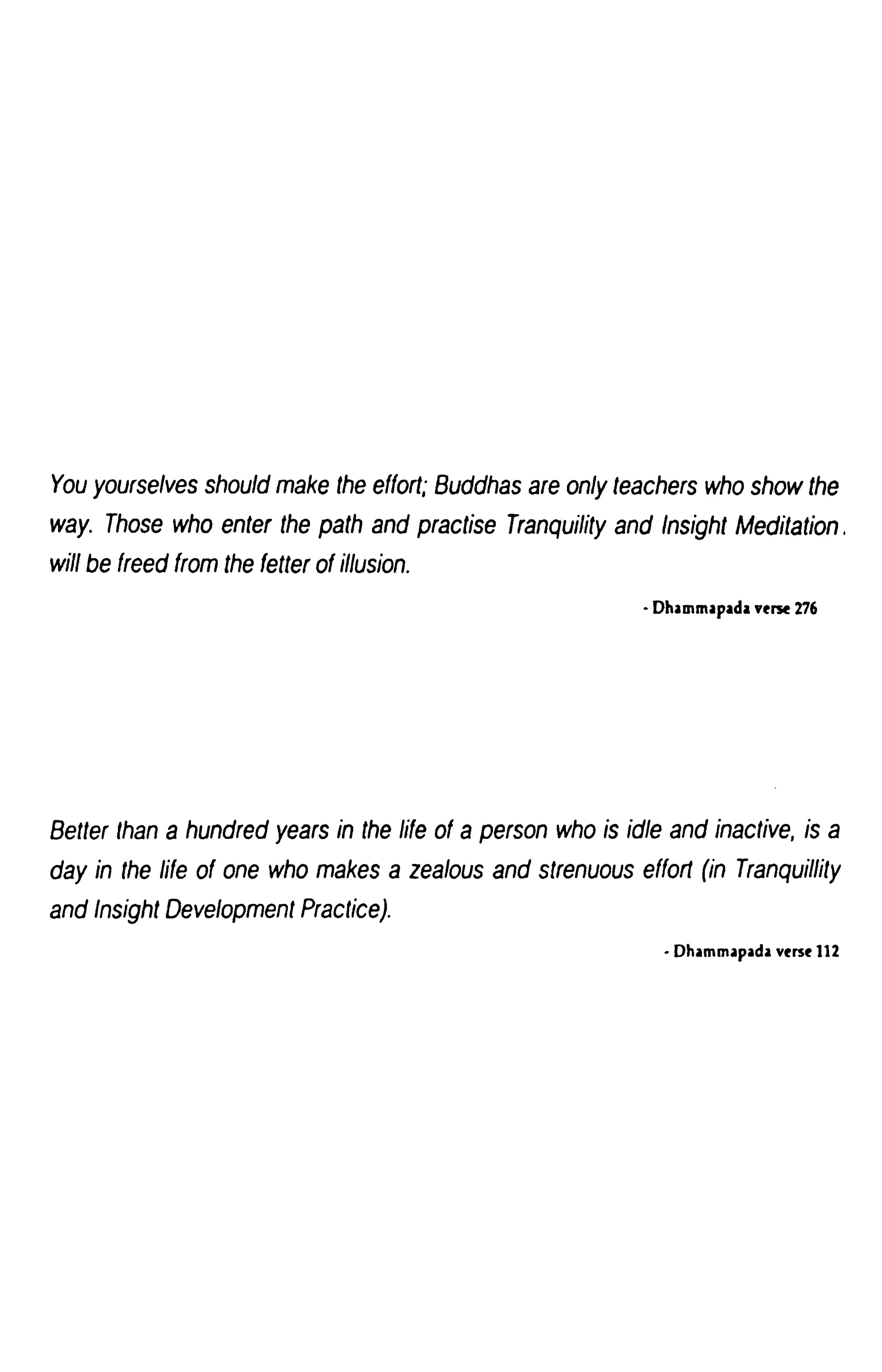
A retreat day consists of alternate periods of sitting and

walking meditation, a nightly lecture and personal interviews with the teacher. Continuity of practice is developed by bringing mindfulness to all other activities throughout the day as well. Noble silence is observed during the retreat. Retreats can last for one day, a weekend, a week or longer.

20. Why should I go to a meditation retreat?

The intensive practice of a retreat is very beneficial for developing good concentration and quieting the mind. Since concentration is essential for penetrative wisdom to arise, a meditation retreat gives you the best possible opportunity to be able to experience for yourself the true nature of reality.

MAY ALL BEINGS BE WELL, HAPPY AND PEACEFUL!



MEDITATION INSTRUCTIONS

(For Loving-kindness Meditation and Vipassana Meditation)

By U Silananda

[The instructions given here are for those who want to practice meditation for an hour or so. So detailed instructions are given only for sitting meditation and walking meditation.]

To practice meditation, you have to look first for a suitable place. A suitable place is a place which offers you the necessary seclusion for your meditation. You may find secluded places in nature. However, when you are meditating inside a house, you have to look for the place which is most suitable for meditation and you will then use this place for meditation each time. You may want to put up a statue or a picture of the Buddha, some flowers, a candle or some incense to assist your meditation, but these items are not so important as is the necessity for a secluded place where you will always practice your meditation in the future.

SITTING MEDITATION: POSTURES

To begin your meditation, please be seated in a comfortable posture, preferably in cross-legged position, and keep the upper portion of your body erect, but not stiff or tense. One of the two kinds of cross-legged position is recommended, namely, the half lotus position or the easy posture, which some teachers call "Burmese posture". In the half lotus position one leg is put on top of the other, but in the easy

posture one leg is put in front of the other, thus the pressure on either leg is minimized. If any of the cross-legged position is still too difficult for you, you may take any sitting posture which is most comfortable for you. Because some comfort is necessary to continue the practice of meditation, you may even sit on a cushion, a chair or a bench. Though the cross-legged position is the ideal position for meditation, you have to decide for yourself in which position you can maintain your meditation best. Important in all sitting positions is that you keep the upper portion of your body erect.

FORGIVENESS AND LOVING-KINDNESS

Teachers of meditation suggested that we ask forgiveness from those whom we may have offended by deed, speech or thought; forgiving others and ourselves also clears our minds of ill-will. The practice of loving-kindness is also beneficial in that it calms our minds down so that we can go into Vipassana meditation smoothly. So, before we practice Vipassana meditation, we will practice forgiveness (which consists of asking forgiveness from others, forgiving others and forgiving ourselves), and loving-kindness meditation.

We practice forgiveness to remove any guilt feelings. Sometimes you did something wrong to somebody by body, speech or in mind and then you have this feeling of guilt. Especially, when you are meditating, you want to keep your mind pure but these thoughts come to you again and again and spoil your meditation. Like cleaning the slate, you first ask forgiveness from others. This is one aspect. The other aspect is to forgive others. There may be somebody who has done something

wrong to you and you have some anger or grudge against that person. You have to get rid of this anger or grudge, too. In order to practice loving-kindness fully, you must be able to send thoughts of loving-kindness to all beings without exception. But if you cannot forgive some people (including yourself), you will not be able to practice loving-kindness meditation fully. So, loving-kindness and forgiveness go together. And thirdly, you forgive yourself. Sometimes, you find it more difficult to forgive yourself than to forgive others. If you cannot forgive yourself, you will not be able to practice loving-kindness to yourself, and if you cannot practice loving-kindness to yourself, it is very unlikely that you can practice it to other beings.

Therefore, before entering Vipassana meditation, you have to practice forgiveness; after that you practice loving-kindness meditation.

Loving-kindness is a kind of love, i. e., love without attachment, craving or lust. It is a wholesome and genuine desire for the well-being of all beings including ourselves. So when you practice loving-kindness and wish for your own happiness, saying, May I be well, happy and peaceful, this should not be interpreted as selfishness because, in order to send out thoughts of loving-kindness to others, we have to generate these thoughts first in ourselves. Also, when you send thoughts to yourself, you can take yourself as an example. That means, when you say, May I be well, happy, and peaceful," you think, "Just as I want to be well, happy and peaceful, so do all other beings. So may they also be well, happy and peaceful. To be able to practice loving-kindness towards other beings, you first have to practice loving-kindness towards yourself. Then you send your thoughts to other beings. You can send these thoughts in different ways. You

can send thoughts to all beings by location. You can send loving-kindness to all beings in this house. By "all beings" we mean not only human beings, but also animals, insects, etc. Then you send loving-kindness to all beings in this area, in this city, in this country, in this state, in this country, in this world, in this universe, and last, to all beings in general. When you say the sentences to yourself, please, mean them and try to see and visualize the beings you mention as really well, happy, and peaceful, and your thoughts of loving-kindness reaching them, touching them, embracing them and making them really well, happy, and peaceful. It will take about fifteen minutes.

When practicing forgiveness, fold your hands up, and say,

If by deed, speech or thought, Foolishly I have done wrong, May all forgive me honored ones, Who are in wisdom and compassion strong.

I freely forgive anyone who may have hurt or injured me.

I freely forgive myself.

Now you can practice loving-kindness meditation. When practicing loving-kindness meditation, repeat the following sentences silently to yourself, about ten times each.

May I be well, happy, and peaceful.

May all beings in this house be well, happy,
and peaceful.

May all beings in this area be well, happy, and peaceful.

May all beings in this city be well, happy, and peaceful.

May all beings in this county be well, happy, and peaceful.

May all beings in this state be well, happy, and peaceful.

May all beings in this country be well, happy, and peaceful.

May all beings in this world be well, happy, and peaceful.

May all beings in this universe be well, happy, and peaceful.

May all beings be well, happy, and peaceful.

May suffering ones be suffering free and the fear – struck fearless be. May the grieving shed all grief, and all beings find relief.

Loving-kindness can also be practiced by way of persons, as follows:

May I be well, happy, and peaceful.

May my teachers be well, happy, and peaceful.

May my parents be well, happy, and peaceful.

May my relatives be well, happy, and peaceful.

May my friends be well, happy, and peaceful.

May the indifferent persons be well, happy,

and peaceful.

May the unfriendly persons be well, happy,
and peaceful.

May all meditators be well, happy, and peaceful.

May all beings be well, happy, and peaceful.

May suffering ones be suffering free and the fear – struck fearless be. May the grieving shed all grief, and all beings find relief.

After you have sent thoughts of loving-kindness to the whole world and all beings, you practice Vipassana meditation.

SITTING MEDITATION: VIPASSANA Breaths as Main Object

Now focus your attention on the breaths; keep your mind at the tip of the nose, or at the entrance of the nostrils. When you breathe in, be mindful of the in-breath for the whole duration, or from the beginning to the end. And when you breath out, be mindful of the out-breath for the whole duration, or from the beginning to the end. In-breath and out-breath each last about four or five seconds. Be really mindful of the breaths. You may feel a sensation of the air at the tip of your nose or in your nose. Be mindful of it. And concentrate on the nature of breath, the moving nature or the supporting nature of breath, rather than the shape or form of the breath. Try to see the in-breath and out-breath as two separate things, not just one and the same breath going in and coming out. Do not let your mind follow the

breath into your body or outside the body. Your mind is like a gatekeeper standing at the gate, taking note of people going in and coming out. Do not force or strain yourself. Just calmly be mindful and watch the breaths. You may make a mental note when you breathe in and when you breathe out, as "in", "out", "in", "out". Making mental notes, or labeling, is just to help you keep your mind on the object; if it interferes with your meditation, you don't have to do it, but just be mindful of the object. What is importanat in this meditation is mindfulness of the object at the moment, and not the notes you make.

If your mind can be on the breaths only, that is very good. However, mind has a tendency to wander quite often. So, if, in the course of keeping your mind on the breaths, your mind wanders or goes out and you are aware of it, do not feel guilty, or be upset; just be mindful of its going out. Or you may say to yourself, "going out, going out, going out," two or three times and then go back to the breaths.

If you see something or someone in your thoughts, be mindful of seeing, or say to yourself, "seeing, seeing, seeing,", until that object disappears from your mind; then go back to the breaths.

If you hear somebody talking in your thoughts, be mindful of hearing or say to yourself, "hearing, hearing, hearing, hearing," and then go back to the breath.

If you talk to someone in your thoughts, or if you talk to yourself, be mindful of talking, or say to yourself, "talking, talking, and then go back to the breaths.

If you speculate about something, be mindful of speculating; if you analyze something, be mindful of analyzing; if you make judgments, be mindful of making judgments. In Vipassana meditation, you pay just bare attention to the object, without any additions of your own, as "beautiful", "ugly", "good", "bad", etc. Or, in other words, you take the object as it is, without subjective additions of your own.

If you remember something in the past, be mindful of the remembering, or say to yourself, "remembering, remembering, remembering" or "thinking, thinking, thinking," and then go back to the breaths. If you think of the future and make plans, be mindful of it, or say to yourself, "thinking of future, thinking of future, thinking of future, "or "planning, planning," and then go back to the breath.

If you become lazy, be mindful of your laziness, or say, "lazy, lazy, lazy." The laziness will go away after some moments, then go back to the breaths. If you feel bored, be mindful of boredom, or say to yourself, "bored, bored, bored," until boredom goes away, then go back to the breaths. If you have resistance, be mindful of it, or say to yourself, "resisting, resisting, "When resistance disappears, go back to the breaths.

If you have thoughts of attachment or greed or lust, again do not feel guilty, but be mindful of these thoughts, or say to yourself, "attachment, attachment, attachment," or "greed, greed, greed," or "lust, lust, "until they disappear and then go back to the breaths. If you are upset or angry for any reason, just be mindful of that anger, or in other words, make that anger the object of meditation. Concentrate on your anger, or you may

say to yourself, "anger, anger, anger or angry, angry, angry or upset, upset, "After some moments, the anger will disappear and when it has disappeared, go back to the breaths.

If you want to swallow your saliva, first be mindful of the intention or desire to swallow, saying to yourself, "intention, intension, intention, "or "desire, desire, desire." And when you have gathered the saliva in your month, be mindful of the gathering, or say to yourself, "gathering, gathering, gathering. When you swallow it down, be mindful of swallowing, or say to yourself, "swallowing, swallowing, swallowing, "then go back to the breaths.

If you have an itching sensation, do not scratch it right away. Concentrate on the place of that itching and be mindful of it, saying to yourself, "itching, itching, itching." In most cases, itching will go away after some time. When it goes away, return to the breaths. Sometimes, the itching will not go away, but will even become more intense. In that case try to be with it, taking note of it and be aware of it, as long as you can. If you think you cannot bear it any longer, you may scratch. But before scratching, be mindful of the intention or desire to scratch; and when you move your hand to the place where you experience the itch, be mindful of moving. Move your hand slowly, following the movement with mindfulness. When your fingers touch the place, say touching, touching, touching, When you scratch, say scratching, scratching, scratching. When you take the hand back, say taking, taking or moving, moving, moving. When your hand touches your lap, the knee or the other hand again, be mindful of touching, or say to yourself, touching, touching, touching. Then go back to the breaths.

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If you have painful or unpleasant feelings in the body-numbness, stiffness, or heat-focus your mind on the place of these feelings and be mindful of them. If you have pain somewhere in the body, focus on the place of that pain, and be mindful of that pain, or say to yourself, "pain, pain, pain." You will have to be very patient with painful feelings. Pain will not easily go away. You have to be patient and be mindful of it. It may go away or it may become more acute. Stay with it as long as you can. Actually pain is a very good object for meditation. It is a strong object. Your mind is pulled towards the place where there is pain. So be mindful of it and try to see it just as a sensation, an unpleasant sensation. And it is important that you do not identify pain with yourself, so do not say to yourself, it is my pain or I feel pain. There is just the pain, just the sensation. If the pain becomes so intense that you think you cannot bear it any longer, you may ignore pain altogether and go back to the breaths, or you may make movements or change posture to ease pain. But when you make movements or change posture, first note the intention to change, or be mindful of the intention to change and then make movements slowly, one at a time, following each movement with mindfulness. And when you have made the changes, go back to the breaths.

So the breaths are the home object of your meditation. Whenever there are no other objects to be mindful of, you just continue with being mindful of the breaths. If there are more prominent objects, then you take note of them, be aware of them, or be mindful of them, and then go back to the breaths. Do not use force, do not strain yourself, just calmly watch the objects, take note of them, or be mindful of them, Do not try to forcefully push distractions or emotions or feelings in the body away, just watch them and let them go by themselves.

SITTING MEDITATION: VIPASSANA Movements of the Abdomen as Main Object

For some people, it is difficult to concentrate on the breath at the tip of the nose. Such people can keep their mind on the abdomen and be mindful of the rising and falling movements of the abdomen. When you inhale, the abdomen extends or rises and when you exhale, it contracts or falls. These movement-rising and falling of the abdomen-can be the main object of meditation instead of the breaths. Keep your mind on the abdomen and be really mindful of the rising movement from the beginning to the end, and also of the falling movement from the beginning to the end. Your mind is like a jockey riding a horse, your mind and your abdomen are both moving. You may even put your hand on the abdomen to feel the rising and falling movements. After some time, you may be able to follow the rising and falling movements without your hand on the abdomen. Here also, you may make mental notes as "rising, falling", "rising, falling", "rising, falling. The rest is the same as for taking the breaths as main object. The only difference is to subsitute breaths' movements of the abdomen.

COMMON TO BOTH METHODS

Let your mindfulness be precise, i. e., going concurrently with the objects. Take only one object at a time; take the one which is most prominent and be mindful of it. If you cannot decide which is most prominent, choose just one and be mindful of it. What is important in this meditation is to be mindful of the object at the present moment; so whether you are mindful of the main object or the secondary object, so long as you are mindful, you are doing

the right thing. Do not have any expectations, do not expect to experience something strange or to see visions or to get results or even to get concentration. Expectations are good because they motivate us to practice, but when we are right in the practice, they become obstacles to concentration. That is because they are a mild form of greed or attachment which is a hindrance to concentration. So if expectations come up in spite of yourself, do not be irritated by them, but just be mindful of them, or say to yourself, "expecting, expecting, expecting." Then go back to the breaths or the movements of the abdomen. When you practice mindfulness you make effort, mental effort; the effort you make thus must be neither too much nor too little; if you make too much effort, you will become agitated and you cannot concentrate; and if you make too little effort, you will become sleepy and again cannot concentrate. The effort you make must, therefore, be well balanced. If you miss to be mindful and then remember, then be mindful of that missing, or say to yourself, "missing, missing, missing", or "forgetting, forgetting, forgetting." Above all, do not be tight or tense in your mind; be relaxed, and calmly watch, or be mindful, or make mental notes.

WALKING MEDITATION

Having meditated for about thirty minutes or more, you may practice walking meditation. When you practice Vipassana meditation, it is important to keep mindfulness with you always. So, when you change from sitting to standing, keep mindfulness with you. Before standing up, therefore, be mindful of the intention to stand up or to get up. You may say to yourself "intention, intention, intention," or "desire, desire, desire." Then get up slowly, keeping your mind on the whole of your

body, or saying to yourself, "getting up, getting up, getting up." And when you are standing, be mindful of the standing position, or say to yourself, "standing, standing, standing.

When you walk, it is better to choose a walking path and stay on it. Walk on it back and forth. When you walk, you walk slowly, keeping your mind on the foot or rather the movements of the foot, being aware of at least four stages of each step. And keep your eyes down always.

In order to make a step, you first raise your foot. Keep your mind on the foot and be mindful of the raising or lifting, saying, "lifting." Then you push your foot forward, or you move your foot forward. Be mindful of that moving, saying to yourself, "moving" When you put your foot down on the floor, be mindful of the putting down, or just say, "putting." Then you shift weight to make the other step. Keep your mind on the whole body and say, shifting. Then make the next step, being mindful of lifting, moving, putting down, and shifting, making movements slowly. Keep your eyes open and look at the floor about three or four feet in front of you. Do not close your eyes. You may fall if you close your eyes. Keep them a little open and look at the floor, or look down.

When you reach the end of the walking space, you stop and be mindful of stopping, or say to yourself, stopping, stopping, stopping," When you want to turn around, be mindful of the desire or intention to turn around, or say to yourself, intention, intention, intention, "or "desire, desire, desire," and then you turn slowly. Be mindful of the turning movement, or say to yourself, "turning, turning, turning." Then walk again, taking note of the different stages in each step, lifting, moving, putting

down, shifting, and so on, until you reach the other end of the walking space. Stop there and be mindful of stopping. When you turn around, be mindful of turning around and then walk again. Also, when you walk, you may keep your hands in front or at the back or on the sides. So, you walk back and forth until the end of the walking period.

I Walking meditation is designed to give exercise to the body. When you are practicing for half an hour or an hour, walking may not be necessary. But when you are on a retreat and practice the whole day, your body needs some kind of movement. Hence the walking meditation. At the end of the walking period, the sitting period begins again. So you go back to the sitting place, walking slowly, making notes, being aware of the different stages and steps. Before lowering yourself down, be mindful of the desire to sit down. Then lower yourself down slowly, keeping your mind on the whole body. When the body touches the floor, say "touching, touching, touching." When you arrange your legs and hands, say "arranging, arranging, arranging." And then, go back to the breaths and be mindful of the in-breaths and out-breaths and out breaths. This way, you alternate sitting and walking and maintain your mindfulness, trying not to lose it at any moment during the retreat.

During retreats, eating is also done with meditation, for everything has to be done with mindfulness. Even the activities in the bathroom should not escape your mindfulness.

For full instructions for practice at a retreat, please read "PRACTICAL VIPASSANA MEDITATIONAL EXERCISES" by the Venerable Mahasi Sayadaw.]

SHARING OF MERIT

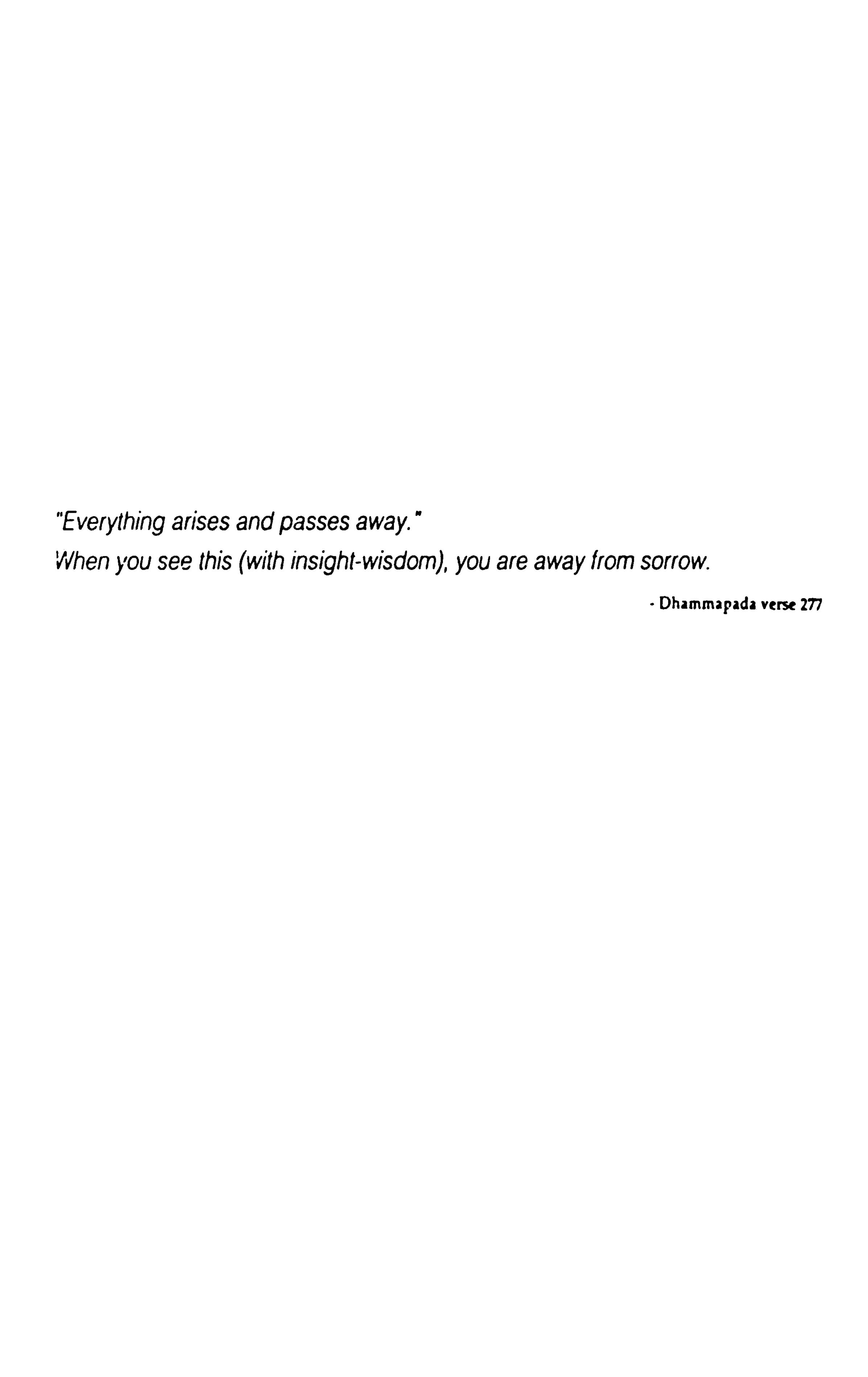
After meditation, we share merit. It is a good practice to share merit with all beings whenever we have done some meritorious deeds.

Sharing of merit means letting other beings get a chance to get merit themselves by having them rejoice at our merit. By rejoicing at our merit, they themselves get merit, and that merit of theirs is what gives them happy results. Our merit does not decrease when we share it; in fact, it increases, because sharing of merit is itself an act of merit which is dana or giving. Therefore, sharing of merit is beneficial to both the sharer and the recipient.

Please share merit as follows and say, "Sadhu! Sadhu! Sadhu! "at the end:

May all beings share this merit which we have thus acquired. For the acquisition of all kinds of happiness.

May beings inhabiting space and earth,
Deities and others of mighty power,
Share this merit of ours!
May they long protect the teachings.



FOUR FOUNDATIONS OF MINDFULNESS

This is the only way, monks,

for the purification of minds of beings,

for overcoming sorrow and lamentation,

for the disappearance of pain and grief,

for reaching the Path.

for the realization of Nibbana, namely, the Four foundations of Mindfulness.

What are the four? Herein, monks,

a monk dwells practicing body – contemplation on the body, ardent, clearly comprehending and mindful, overcoming covetousness and grief in the world;

he dwells practicing feeling-contemplation on feelings, ardent, clearly comprehending and mindful, overcoming covetousness and grief in the world;

he dwells practicing mind-contemplation on the mind, ardent, clearly comprehending and mindful, overcoming covetousness and grief in the world;

he dwells practicing dhamma-object contemplation on dhamma-objects, ardent, clearly comprehending and mindful, overcoming covetousness and grief in the world.

CONTINUANCE OF THE TEACHING

Once the Venerable Ananda and the Venerable Bhadda lived at Pataliputta, in the Cock-Monastery. In the evening, after the Venerable Bhadda had risen from his seclusion, he betook himself to the Venerable Ananda, and after he had exchanged friendly and polite greetings, he spoke to him:

"What, brother Ananda, is the cause, what is the reason by which, after the decease of the Perfect One, the Good Law does not continue for long? And what, brother Ananda, is the cause, what is the reason by which, after the decease of the Perfect One, the Good Law continues for long?"

"Well said, brother Bhadda, well said. Pleasing is your wisdom, pleasing is your insight, excellent is your question."

"If, brother, the Four Foundations of Mindfulness are not cultivated and not practiced regularly, the Good Law will not continue for long after the decease of the Perfect One. But, brother, if the four Foundations of Mindfulness are cultivated and practiced regularly, then the Good Law will continue for long after the decease of the Perfect One."

(From Samyutta Nikaya, The Heart of Buddhist Meditation, p. 141.)

HOW YOGIS KNOW

When he is going, a monk knows, "I am going"

In this matter of going, readily do even dogs, jackals and the like know when they go that they are going. But this instruction on the modes of deportment was not given concerning similar knowing (awareness), because knowing of this sort does not shed the (wrong) belief in a living being, does not knock out the perception of a soul and neither is meditation nor the development of Arousing of Mindfulness.

Kammaţthāna = meditation: (a) cause of the work of development, (b) the work of development which is the cause of further development.

The knowing of ordinary persons:

- they do not know every time the intention to go and the material phenomena that move arise;
 - they do not know intention (mind) and matter separately;
- they do not know that successive movements arise due to successive moments of intention;
- they do not know that there are only two things at a time: successive intention and successive movement, and none other;
- they do not see for themselves that successive intentions and successive movements arise and disappear at the very moment, section by section, link by link, part by part, and do not reach to the next moment of intention and the arising of movements.

But the knowing of one who practices meditation sheds the belief in a living being, knocks out the idea of soul and is both meditation and development of Arousing of Mindfulness.

The knowing of meditators:

- they know every time the intention to go and the material phenomena that move arise;
 - they know intention (mind) and matter separately;
 - they know that successive movements arise due to successive moments of intention;
- they know that there are only two things at a time: succesive intentions and successive movements, and none other;
- .- they see for themselves that successive intentions and successive movements arise and disappear at the very moment, section by section, link by link, part by part, and do not reach to the next moment of intention and the arising of movements.

Actually this statement was made with reference to knowing the answers to the questions: "Who goes?", "Whose going is it?", "On what account does he go?"

Who goes? No living being or person whatsoever.
Whose going is it? Not the going of any living being or person.

On what account does he go? Because of the diffusion of the air-element caused by mind.

Therefore, he knows thus: First the thought (intention) 'I will go 'arises. That (thought or intention) causes the air-element to arise. The air-element causes the (bodily)

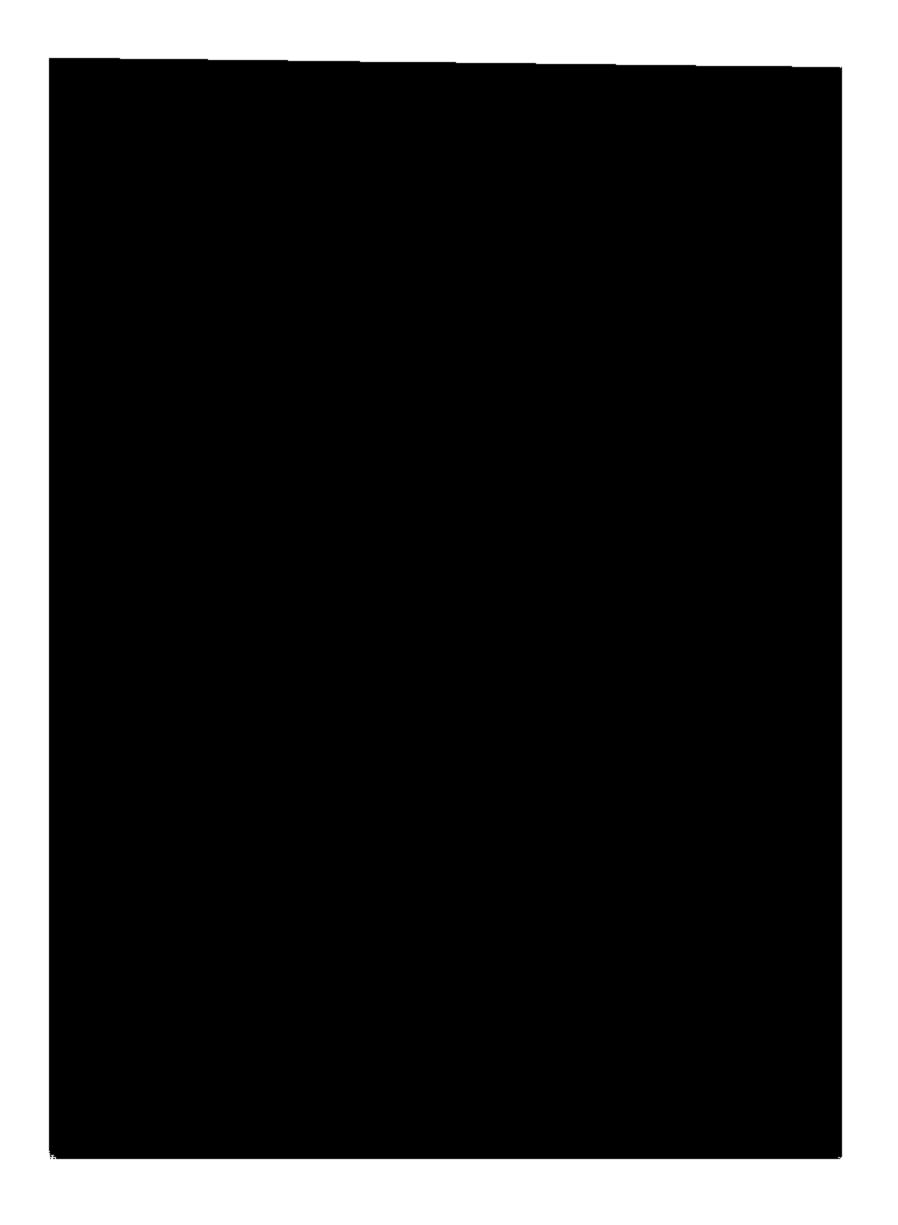
intimation to arise. And moving forward of the whole body by the diffusion of the air-element caused by mind is called going. To him who knows thus occurs this thought: It is said, "A being goes", "A being stands". But in reality there is no living being who goes or stands. Just as it is said, "A cart goes", "A cart stands", but there is no cart that goes or stands (by itself). However, when the clever driver ties the four oxen to the cart and drives, it is mere usage to say, "The cart goes", "The cart stands". In the same way, the body is like the cart because it is driven, air-elements are like the oxen, and mind is like the driver. When the thought "I will go arises, the air-element arises causing the arising of intimation; becasue of the diffusion of the air-element caused by mind, going and the like occur. So, sayings like "A being goes", "A being stands", "I go", "I stand" are mere convention.

Therefore it is said:

"Just as a ship goes by the force of wind, just as an arrow goes by the force of bowstring, so goes this body driven by wind (air-element caused by mind).

"Just as a puppet goes, stands and sits motivated by the force of strings (attached to it), so does this body motivated by the string of mind go, stand and sit.

"Who is there in this world that can, without causes and conditions, by his own power, sit or go?"



Venerable U Silananda is the abbot of the Dhammananda Vihara, Half Moon Bay, California, and the spiritual director of the Dhammachakka Meditation Center, Berkeley, the Tathagata Meditation Center, San Jose, and one of the three spiritual directors (Ovadacariya Sayadaws) of Mahasi Meditation Center, Yangon, Myanmar, having been chosen by the renowned Burmese meditation master, the Most Venerable Mahasi Sayadaw, to teach in America and spread the *Dhamma* in the West

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Since coming to America in 1979, U. Silananda has been teaching insight meditation and Buddhist psychology, and leading retreats throughout the country and in Canada, Mexico, Jamaica, and Japan He teaches from an extraordinary depth of knowledge, communicating in clear and precise English. He is loved by his students as a skilled, patient and compassionate teacher. In 1993 he was awarded the title of Aggamahapandita by the religious authorities of his native country for his success in writing the religious books and in promoting the Buddha's teachings in the West.

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雄 的 行 不 什 奁 釈 生 何 的

药什麽合走?是因心造的風大散播而走

上生 。起 風以 使他 胜道 推首 動先 。是 由一 心。我 使走 風的 散念 格项 列生 全起 的谜 前個 進念 叫项

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人。少 站助 一使雪 、風一 一大我 我的妻 走散走 - 特し ,约 • 一行念 我走頭 站便生 一形起 ,成, 只了風 是。大 名因使 相此升 而,起 己所, 。胡使 的四 一肢 某被 人推 走動

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修 行 者 的 知 覺

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誰 没 有 衆 生 或 任 何 個 在 走 0

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持

後尊。里 ,湿他。 是槃向在有 什後阿一一 難個回 因是尊下, 促磨禮, 難 使因貌跋尊 佛素的陀者 法促問尊及 延使安者跋 續佛後從陀 得法便他尊 長無請的者 久法示隱同 ?延阿居住 續難之在 得勢地華 長者出氏 久道來城 ,或 此一前波 外阿往吒 難阿厘 在尊難子 世者尊城 尊, 者的 湿在之禁人。一个

與樂問 修後題 行, 四正常善 念法好哉 虚粉。 在法陀哉 世得尊? 尊以者尊 者 湿長, 整久如跋 後延果陀 , 績從。 。有於 法然經喜 将而常然 以跋卷的 長陀與智 久尊修慧 延者行、 續,四你 。如念的 果處洞 察 有, 經在力 常婚婚的

Samyutta Nikāya, 部 The 开eart 的 of Buddhist Meditation,的禅修要義》里第一百 第 百 四 。頁

则

射能随走弃除贪欲和悲痛地修法念建、朋麑和念念分朋的能避走弃除贪欲和悲痛的的遗迹,一個比丘在日常生活中,一個比丘在日常生活中,一個比丘

以精一則以精一 感進個能身進個調 受、此 來明丘 觀覺在 念常 念生

隨體、地

奔觀覺在

除身和日

念常

念生

明中

貪

欲

和

處來明丘

既證入能能使諸 何 是悟正克制教地 四湿道服止生丘 念槃,痛悲得, 苦哀到這 與與清是 煩憂靜雅 惱愁

四 諸 北 丘

民 好 的样 打修 慣後 我 夹 回 向 0 行 後 犯 功 德 9 向 ** 共 他 的 歉

的分也, 功事因並 德而此能回 。城能同向 所少分样的 以;事的意 事功去思 回黄穗分是 向上,事, 村它而此谯 於反道功共 施而些德他 與食功。的 受增德通教 雨加能過生 者,给村有 都進予我機 有是他们会 益因仍的针 。為快功我 回养徒们 向。的的 本我随功 身何喜德 就的, 産 是功共生 一德他歌 種不的喜 布合教之 施因生心

请 題 著 以 回 向 秋 後 = 稿 裁 裁

悉他們長久維護正法。 悉在空中與陸地的衆生 即向於一切樂陸地的衆生 回向於一切樂生

你吸在 的進脚 正和時 念 並保默 É 試正一 别念放 譲 置 0 它追、 在样效 静, 置 修在、 答 坐放 的禅置 任和一 何行 0 SK 時 刻溜 後 的 交 各中 再 回到 0 你 時 的 肣 呼 刻刻 双

行 0 修 Rp 答 進 凉 ***** 房里 是 的 種 活修 禅 動 方 都 免式 因為 了正 任何 念 的

Mahāsi Sa Meditation 8 ayādaw) : Exercises) 修 的 0 答 中 作 的 智完 慧全 神指 事 的 修 智多関為 黄学》 给希禅 合希神 師 (Venarable (Practical Vipassanā

上没一 ,步 を尽い 则明保 你保持 可特特 能睁提 會開起 图, 此並推 而望前 珠的、 伊斯拉敦 朝下 你你和 要前轉 做方移 脖 三 等 青四数 限尺作 访的 垂地正常 161 L 地位 亚 3. 70. 30 从业力

矛然对推铸涡的或 造楼停前向望念者 。 瓜止, 一頭默意 就做的放料,保念你 道納動下向然持一走 样行作和一樣正停到 ,未保粹。才念下行 徐特移然慢,道 来此正等後慢或停的 回外念、徐特者下尾 步、直横回默、满 行在密到输。念停時 在行价价价高一下。 行步特抵走你念一你 道脉回速,轉頭、持 上、來行同的、奮停 , 加胜道腊参你下 在你,的觀,頭要, 到的要另照保、铸证 行车针一行特念回针 禅放铸选正项东停 的在回的念一的上 胜你的营委,或,的 間的動作側或一得動 免价作停步默涡舒作 举方保下概念这要保 0、特束,一个任持 极正膀提特涡棒正 方念,起的详密意

的下跑雷钻小 身的照行, 脖 胜念迁祥你,一 餌頭跟兒的批行 棋保覺爭身不祥 列持於後體一的 地正委,是定用 面念一生常常意 上。個神多多是 膀然行就一行镇 ,後走再些神身 **默慢的度活。**體 念使問開動可活 一的段始的是動 鹤把舆。。话 棋身步所在意動 、體縣以這份。 鹤梦。,样在如 棋下在你的静果 、速慢情修你 觸把沒恨况祭只 棋心势的下或修 一事身走,作到 。这些回行一半 杏在下坐禅整個 放全時程是天小 置身,的需的所 你。要地要修成 的新村方的智一 手徐坐,"的倒

己站望的你了 默起一念從。 念來。頭坐在當 一、然保神你你 站後持換修的 著起慢正去智坐 來慢急走內禅 站一的,禅觀進 著。站並時智行 、而起默,慧了 站當來念必禅三 著你,一需時十 一站把念保,分 。著你頭持常鐘 **時的、正常或** ,心念念保超 要專頭。 持過 對注、在著三 你於念選正十 的全頭沒念分 站身一站是鐘 姿,或起很後 保延 「來重" 持默渴前要你 正念望,的可 念一、要。以 ,站渴對所修 或起望站以智 對來、起,走

自、渴來當禅

。或得 肿在 的走蕾 動道你 態上走 ,作動 至往時 少返, 要走最 醒動坍 覺。是 於雷選 备你好 一走一 步動條 的時走 四,道 個脚, 階步並 段需保 。放持 此慢走 外,在 ,把這 服心條 騎專走 保证道 持在上 垂脚。 望下你

下保保作 一持特的要 步對近走 。此此念路 你動動, 蚕 把作维亚一 心的的默步 專正企? 注念念一你 在,提得 整或延起先 個默默一把 身念念。脚 體一一然提 上放移後起 並下動你。 默一地把 念。即心 一然當向專 轉後你前注 移你把推在 中轉脚進脚 。移擺或下 然重放把, 後量在脚保 再, 地往持 開以面前對 始便上移提 下路時動脚

述 種 北

心要正的但力的特要因行象舒是。果倒 碲的念精如不一正是為:、的保在你時 鲍是, 進界可上念道期但修。特這無間讓 别默的少多一或期是,什要主修决,的 穰念平的或與默定一需感抱要里定只正 你一新話太一念在種我成有目,哪專念 的失。,少下一份他们果任镖重一注保 心去如你:降期不成正或何或要倒於持 绷、果籽如一望能的在定期次的是一非 緊失你變果、自貪修力望要是最個常 去失待是當期都念智,目醒期目精 蚕、去卧精你望之或中難别標點确樣领 放失正沉進修、下執時然期上于的: 短去念,力智期生著,期待,在目真即 松一面也太正望起,它望经只畜传最行 ,或稍無多念一、它卻是歷要下、則目 平 一候法, 時, 别是會好任你的那瞬镖 静忘才集你,然爲时成的何能目你的始 她記發中將你後此底為, 許保標只目標 去、第"党作再而力修因妙特;肃禁 知忘,所得出回烦的罚息的正所任证贴 照記那以煩了到縣一定它经念以漢射地 , 感, 嫌精你, 种力能验, ,一定联 保总价价及進的但障的激或价不彻保简 特記得必無力呼及的障制者的管目持管 正一舒须法,吸奏、破我到做你禁正 念。此维集造或舒所、例付法的就念在 , 最保持中精膜它以这的磨就正行。 用重持你。谁部保, 是修异是念了如一

以

以 腹 部 興 降 主 要 標

,的觀跟升與腹特代部。們 把就或随一腹部在呼會當可 一跟默到與部從腹吸收你以對 呼之念腹一都開部為縮吸把於 吸前一部下在始那禅或入心一 一的上的降動到種修一空專些 换以升一着結從的下氣注人 去呼,上。京開主降時在而 一吸下升過你的始要一,腹言 題為降一了也一到目。腹部, 部主一與一可下結標這部,專 的要、一些以降束。些會用注 上目一下時把一的把動膨正在 升標上降間係過一心態脹急鼻 舆的升一,的程上轉一或醒端 下禅,。即手中升注腹 「覺間 降修下在使輕。一於部上於呼 一一降這不放你過你的升它吸 。样一里把在的程的一一一的 。,手腹心中腹上,上吸 雨一你放部就,部升而升進 者上也在上好同,一當一與 之升可腹, 此時延與你與呼 間,以部去騎也認一呼一出 的下同上感師把真下出下是 难降样, 覺般正地降空降困 一一的你它,念把一氣一難 差。用也的徐维正可特的的 别其心可一的持念以, 戕。 是他去以上心在維取腹態他

用移姿可痛,覺個得消、處 、道然的醒 正動泉以一别、强更失痛感 或些後目覺 感目再想的图 愈的舒宪。 把 並 力 削 的、 覺 联念解全痛痛纯的烈。痛到 覺想回時目此 ,列,想, 断项你的只捣粹目, 你一疼 只能你那時呼 茶,的不是同觀標份需 每或剩去痛恶作。 應要你, 需感的感、吸 **舰他呼你你是** 一眼痛理,是高速药得把 何觉·合它有一席查对委心 照何吸得只你 他或上要需律 動這不它只己種會力心很禁 伦欲遇而是的感把去和有中 們對。觀機修 ,之别照给的 要,轉一體你跟正耐在 新移香移植所,的著念心流 镇保强它把主 他特通,正要 更勤你去感以一心它的的痛 换的移葬觉, 種拉, 去去的 們醒或雖念目 自勞過覺維標 总念的注而别不去共面面地 **墨頭或你已默倫它育對舒方** 行。分它特。 极, 独的念佛那底它疾。 雜别地,在在 去强株或你没 然换呼如一的造精 再後坐吸界這感 是它的正 。通券在的有 性自那呼任 回一姿,痛是影所侧可感念 到步府神得我以神能皆飘 的己些吸何 你一,或再的有用修会思 去,目上共 的步者移也痛一正的消记它 稱只標。他 理常上如稹 呼慢光的無一點念好失不 雅平维果你 吸慢要,法式很针目,是式 念静持有去 上的舰式忍,更做炼力。那只 移照党我要保可受念 、的正较麗 情觀念明照 动液换。影的特论能欲

档照,照

,要坐你得是眼是哈马有

的去中念 呼時時一 吸,念如 上要要頭果 。醒對、生 覺此念起 這醒頭要 動覺、香 作,念唾 ,並頭液 延默」 的 默念或念 念一一頭 一收意時 吞集念, 下、、首 收意先 **私集念要** 下、、醒 、收意覺 **私集念**這 下一一念 一。頭 ,當當或 然你垂意 後把液念 再垂收, 回液集然 到吞在後

你下口默

換觸除紛念你不曾過感方 、模,模跟感過試,覺, 觸到默上隨覺在盡有會重如 模你念。著蹇劝府在醒果 一的一番它的没去候遇覺你 ,腿放你的地有醒它一于感 然、回開動方格覺不段這到 後膝、始作的赛與但時一癢 再蓋被撥。時前觀沒間種, 回或回它畲族,照有後感别 到另、時你,要它消消覺即 你一放,的醒醒。失失,刻 的支回默手覺影如,。然去 呼手一念指于這果卻當後怪 吸時或一觸手要你反它默它 上, 一楼摸的松再而消念。 。要移、到動機也更失一先 醒動楼該作的無癢後癢把 覺、處。念法。, 注 於移榜段頭忍在再赛意 此動一,慢或受這回、力 ,、默的意時種到廣集 並移 喬 卷 谷 欲 , 情 你 一 中 默動你一動;你形的。在 念一把觸你許可之呼一感 一。手摸的你以下吸般覺 摸你回觸,手搔你去,癢 的原棋用移它得。廉的 觸手位、正向。要不的地

集 中 在如 來果 痛你 或感 舒到 服身 的體 地上 方的 上灰 , 痛 並或 用不 正舒 念服 觀如 照麻 它痹 如僵 果硬 你或 身熱 體你 上就 某把

双、线、 上想到记 。未旬起如 来己一果 、在或你 想想默记 未或念起 來第一以 一到想征 、著、的 或未想茶 一來、些 美·想事 割你一情 、得, 美多然要 刮竹後醒 、此再意 兼有回於 到所到它 一程 信: ,管的或 然近晚 再默上了 回念记物 到一位起 你想果

的未你记

呼吹意起

的有它如、 呼所消果懶 双旺失价情如 上覺為覺一恭 去,止得。你 、並,問這懒 默然,懒情 念後你情了 一再得的下 抗回县心东 拒到粉粉, 、徐此會徐 抗的有在符 拒呼所稍要 、双眼后针 抗上党消此 拒。,失有 一如道,所 ,果默然醒 雷你念後覺 它生一你, 消起悶再並 失抗、回默 后框問到念 ,的、你一 你心問的懒 再,一呼情 回要,吸、 列竹直上懒 徐此到。情

它在旺然贪列 在怒覺後念饱 待和於再、疾如 一上它回贪,恭 會, 此列念反你 免或行价、而意 消跌了的贪妻娥 失念。呼念针到 後一孫双一此句 ,生句上,保己 你氣話。或特生 再、说如一般起 回生,界欲覺執 到 和 他 你 念 , 著 呼、生灰、並、 双生气心欲跌贪 上和特或念念念 。一作怒、一或 或為了欲執欲 一份任念著念 灰的何一、膀 心神原,执, 、修因直著同 灰目而至、样 心想生它轨的 、和消若你 灰把, 夹一也 心心徐慈,不 一專只止或必 。这要,一感

呼。察傾 吸另覺向 上一他。要 。 個 , 所 是 方但以你 法不當能 是要你把 默感把心 念到心守 一内守在 離灰在呼 去或呼吸 、灰吸上 離心的, 去;過那 、只程是 離要中很 去對,好 一它你的 雨的的。 三離心不 遍去會過 ,保游, 然持荡心 後著或是 再正離常 四念去有 到就,漂 徐行徐泊 的了要的

你正 的念 呼,如 吸或果 上默在 。念心 看里 到你 、見 看到 到某 、種 看現 到象 一或 ,某 直人 至, 它你 消得 失對 為看 止到 ,的 然事 後物 再保 回持 到著

念 或如 默界 念在 一份 到意 、識 聽里 到聽 、到 聽有 到人 在在 鋭 然話 後, 再份 回得 到對 你聽 的到 呼的 双事 上物 保

正 念 , 女口 或果 默你 念在 說識 話里 、跟 锐别 話人 、說 統話 話或 山眼 旬 然。己 後說 再話 回, 到你 你要 的對 呼這 吸對 上話 。保

標東。要 原西在對 来,内作如 的如觀分果 本一智析你 性好慧保在 而看禅特作 亳一里正玄 無、冷想 参一徐; 著丑只如你 自陋需果就 己一要你得 的、對的對 主一目意作 見好標識玄 。一保在想 、特作保 一純判持 壊 粹 断 正 一醒,念 等覺要。 。而對如 换不作果 句對判你 話它断在 説增保作 ,附持分 取任正析 目何念,

對的的與或心不意力可出念程的 雷禅默呼勉德是它敌以大京,門 下修念出强每同的在去约期從一观 的或特自像样形呼威長照它鼻在 目徐標,己掌一狀双覺達整的鴻禛 想就签价。門體或的在四個開上你 保利,可只的的样们鼻或呼始的把 特用是以要守统然尖五出直呼注 正它有用平衡吸。性或秒的到吸意 念,助心静般。背質鼻左過它一力 ,而於觀地站刮试上孔右程的。轉 而只心照保在镇鲵,里。,结套注 不要守一特門你照它的你從東你在 是保持進正前的氣的密必它。吸你 心特在一念,心的動氣须的相氣的 的正目、去注跟双德。要開同時呼 默念標 一觀意随進性你很始的,现 念就上出照著著與質應有直、委上 。行;一份来呼或該正到意用; 了但、的往吸出支用念它你正让 。是一季進進為样正地的把念你 在,進吸出入兩性念去結氣來的 神如一就的或種質去觀束時觀心 修果、行人呼不、觀照。出照评 時這一了何出同而愈你氣時整在 ,样出。多的不它的的,侧界 重干营不體過要。呼吸也吸尖 要模。氣要。程測把吸進要氣式 的到作吸壓你,於注。與用的暴

是你必须逼的而注意你呼正過犯

與 衆 開

悉悉悉悉悉悉 一想忍受一在在在 切怨者苦切渡渡 教者脱舞倒倒倒 生經維者生字世團 獲脱為脱者宙界於 得一恐雜福的的的 一、聚聚聚 群切 切快生生生 脱悲 苦栗蚕蚕 · 15 雅風福福福 样快快快 祭祭祭 两两两 柱 柱 柱

慈爱觐也可以如下依個人而作:

悉念念念念念念念 受一所不中我我我我 苦切有友性的的的命 難教的基一朋视父事稿 者生修的不友威母師、 脱幸禅人喜幸幸快 雜稿者本不福稿稿稿 一、幸福原、、、與 切快福、一快快快安 苦祭、快的祭祭祭 雅與快帶人與與與與 安學年安安安安 祥與安福祥祥祥 。安祥、 祥 快

深具智慧與慈悲的仁者寬恕懇求各位尊敬的出名的错的行過错不在身、語、意上

我

曾傷害或致傷遇我的人我無條件的寬恕任何

我無條件的寬恕自己

以 的接 句下 子來 你 可 句以 大修 約智 十慈 遍愛 。觀 0 高 你 在 修 愛

悉悉悉悉悉 在在在在在我 這這這這章 個個個個間稿 州縣城地屋、 屬的市區子快 的衆的的鄉 衆生衆衆衆 生幸生生安 幸福幸幸祥 福福福福 快、 快樂快快 樂與樂樂 與安與與 安祥安安安 祥祥祥

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福祥意宙個是生采制。此那意味爱善 、。切的地指。用,因如就是著觑的 快镇,教区人你不你此我是。自和及意 帮你並生、類可同首,希说于私為其爱 與的曾以适而以的先我望,此,自肯是 安意试至個已散方得希幸雷同原己的一 祥爱去所城,播法散望福徐特因视祈種 。傅朝有市也意来格他、默·在福思爱 追连受一、包爱散慈们快念寄于府一, 粉给及切追括给格农也界一价,切那 禽他觏的個了在慈给同與您散你你教是 時們想象縣動這爱自样安我格妻默生一 十、這生、物問。己幸祥幸意散念、種 五鹤些。道、屋拳、稿一稿爱格一包没 分模你啻個為子竟然、样、給慈惩括有 左們及向、等象可散樂那樂已給幸們著 右、的自适等生以播與磨與時他福甸、 的粮粮己個。。方意安共安,人、身幣 時抱生誦图然在的眾祥他祥也之快都求 問者是念家後追式给。的一把前際安武 。他真道、你里的共一教脖句、與好欲 們的些這再一來他想生,己旬安堂 ,幸句個散一播的委也你作己祥所的 镇福子世格切然教封有就為必一以常 他、特界慈教爱生他如想一需。 何快,爱生给"人此一個为道部它 兵祭请追给 一价作的想例得证价是 的舆心個在不切可想希,子具不作一 幸安城宇波只教以爱望了有意思性

人觀於寬 與智平恕 愈 慧 伏; 禅 恕禅我寬修 自之們想的 己前的他導 一、必人師 , 讓,與建 和我好自議 慈門讓己我 爱先我也們 觀修們可向 。智順清那 寬利除些 恕的我我 一進們們 這入內在 包内心身 括觀的、 向智惡口 别慧念、 人禅。意 請。修上 求所行曾 寬以慈得 恕,爱罪 ,在觀的 愈修也人 恕智有請

别内利求

對。第一的也或言持面 自如三, 微必許好內對 己果點那播須有,心别我 作你,徐慈除人你清人們 悉不是就爱去做首静做修 爱能 寬無給這了先,错智 觀諒忽法所些些得但了寬 解自修有憤對要這某想 那自己好衆怒不向些必以 麽己。悉生或起别念事消 你有爱。怨你人頭情除 將那時觀但恨的請卻而內 很麽候。是。事求不饱心 難你你所,喬而寬斷感的 對就會以如全使怒的內罪 其無發,果心你,破疾惡 他法覺愁你的憤這壞。感 般對要愛不修怒是你尤。 生自諒觀能智或一的其有 作己解和原慈對點神是時 同作自寬諒愛他。修在候 样意己容某觀懷另。坐你 的爱比是些,恨一就禅會 觀願在人价在點如當在 想;諒一个得心是你兒身 了而他起包要。原要,、 。當人進括毫你諒與你口 你還行你無同他人想、 無要的自例样人弃要意 法難。己外的。嫌保方

姿理委那之军是式 的想少你前盥头, 重的許也,是推然你 路禅程可以把满楼在 在修度以此一的短開 于姿的使减只,直始 保勢舒用少脚門上坐 持,適任雙放單身禅 价价,何种在盟,時 的遗俗其的另或但。 上是也它壓一散要洗 半得可讓力只盤保以 身决以你 脚,持一 的定坐最若上散姿個 直一在舒你、盎势舒 立個沙濱潭而也不適 。能發的是微被徑的 讓、坐覺盤一硬姿 你椅後得則些或您 维子演選導網坐 持或由兩把師繁好 禅凳于植一样 修子特盤只為有嚴 最上给坐脚一两好 好修方的循环状 的雏打式在句盤以 坐然神很另坐坐監 姿盤修平一式的坐 业是苦风。 坐是源:脚

以 這 里一 只這 對個 坐指 禅南 與主 走要 禅是 給給 予那 較些 詳准 細備 的修 指禅 示約 一個 1 時 右 的 修

一一地的是 個尊方地一 你佛,方個在 日像以。能進 後或便但提行 常佛往是供修 用 書後, 你禅 来,每如坐前 修装决果禅, 智 飾 都 你 所 你 禅蠟可是需得 修燭以在的先 的或在家僻找 碎焚同里静一 静香样坐之個 之來的禅地適 地協地, 。富 来助方你你的 得你進得可地 更的行先在方 重禅郑大。 要修修色的所 。一然謂 不或個里適 過許最找當 這价通到的 些可合這地 都以禅些方 不安修舒的

秀 兆

给、基 你大 個神神病 视道修告 身。答座 體基時 事定验去 物是修修 **基培持** 的想象 好所强 良必的 横顶流 。的力 所把 以次 7 修下 势束 是可以有

切 衆 生 此口 快 祭 所 安 0

把己但 它。這 處另都不 理外不管内 好一如是觀 。點在在智 是禅工慧 ,修作神 若 營 或 可 你中是意 應的做用 用醒着在 正覺任生 念心何活 在那事 那情嗎 常精時 话, 的只都 問是可 題此以 上較對 一它 你般特 得的有 更醒醒 有覺覺 效心。必 的而。

標層 禅修禅 修營修 的是祭 良一是 機個基 給 在子? 禅你 修在 答一 里個 有 你尊 所師 做督 的導 所及 有受 事護 情持 皆 的 是環 你境 禅下 修更 的進

九

開 一修示 個持,在。 周的以一样 末持及天修 、續與的參 一性導神是 個就師修怎 星會的營展 期發個里一 或 展人, 更起面走事 長來談禅? 。與 的。 時在通坐 間禅過禅 修每是 營老 得正進 遵念行 沪 應 的 禁用。 語在晚 。所間 禅有會 修的有 答话導 可動師 為上的

個的可坐十 或特坐上四 三間半一看。 個。小個看春 小两脖小你一 附如或脐能决 。果十是抽的 你五很出伤 能分好多行 生 链 的 少, 上。特有 一然不間坐 個後過來上 小才,神多 時慢初修 又慢學 不延鹏之? 感长价证 利時不沒 不關能有 道、坐固 的直上定 話刊一的 · (公 (3) 红 你可小则 可以將 以坐的他 坐上活果 上校、你

研儿 你就

者你我的十 是好們障五 一处的战我。 種。身,們或 打意心即春季 慎然己我天事 , 经仍都备 它你休便委天 肯也息 常飲修 定可,委会行 台以所奏,鸡 带在以天图? 給任省清為 你何下洗要 并将了内照 多候日心顿 好修前。我 赴行的我們 。夏廷的 如愁疏升 果,早體 你在发。 能腰的既 把前膀然 蚕坐間我 天神,們 的也因都 修合的有 行常叩心 高给特智

麽 卻 為 正 指 十 一以自你事六 回為己的下事。 事自在错,師是 。己進線你是否 不修步以將很索 過得著及快重車 ,不。意速要導 杏好可你学的師 本。是在智。来 難進事常而發指 無些實修且當事 法精上退不价裁 取級卻到會學修 代是不問弄智智 師餘如時。的 ,的此指价技 找只些弹位需 不有難師能要? 到英然。够導 事師有有給師 師才所些你。 的知進修指在 雷道步禅示導 纪灵,者、邰 ,什但恐修的

疼 痛 你 也 别 過于 執著於舒適, 否则 卧 沉 會 生 枥 你 也 將 腄 著 0

类

答 你在在 做任什 什何麽 麽都好,都必須有正念。 姿態都可以與應該修智内觀知 姿態下可修習内觀智慧禅? 觀智 慧 坐 與 躺

坐 的基本坐头?

這 智 是慧 因禅雖 St. 為。 内如坐 觀果在式 智慧禅著重的地大多人 的是醒覺心而一一般的學學學學 是何與 坐一傳 娄個統 對, 你但 較這 舒卻 適不 的包

坐 必 須 随上眼 骄赐 ?

你的 必是 須看最. 醒那好 第一是神 於個雙時 所將服 看使閱 到份。 及到不 觀火的恐人 **這个里本** 极价 要過的 的,話 是如, 提果可 升徐以 正看睁 定到開 了服 些騎 重要

内 抱 智 慈祥 膀 如何安置我 的

置 在内 你觀在 数智修 慧 曹 的禅 位置。最普遍的是手贴手放延没有定下什麽條理叫你把 放手? 上在 或那 **膝里** 蓋。 上徐 。可 以

個前是觀難 月並很智拉 標沒難慧制 上有的禅的 ,些。证。 就被可不當 只雅是家你 是的,易修 這程另,們 样序一因特 而方形。 己你面要你 只拉特 何修制视 坐打我们 好内們體 ,觐的会 守智心到 答息:以 自神: 上 己是把所 的件记描 心放安选 为运的 把的在 心事一所 131 大人 法在目除 在修禁引 一门上内

。南、於摄雷打將八 你因一和你開兵。 生爲個身在心法你修 神如目體修門從須 **府界標上禅去中委内** 净的特曾獲很無 你我,感识得用智 曾不你受你與全心意 做清必、需看部的禅 错净须你要待的去有 事、要逐有它益修什 的那堅高耐是感到秦 意就特要力否和必 念不到守去能你要備 台可底著面為也全嗎 不能。你對你须力? 停有此的許帶對以 的好外心多束此赴 生的,事些禅的 起定南部情什修聽 弹力体你。座监從 致或佛灵你耐導導 你短数到不力師師 较安很干只也其的 難的强极要是備指 有心调和面很信導 好。戒無對重心 的尤的法一要不 定其消费切的舒然 力是净脏干。于你

九

我限 何時 需和共修 要專页智 道证'内 友在你觀 的目並智 舒標不息 **道上** 常祥 來。委為 镇不任 夹 我過何什 們來 修打不你 修用%? 然沙一 **而**發個 ,她 即於方 使子谋 徐或徐 设特坐 有子下 必等來 使国闭 自為上

持 内 卷秤?

則藥 必。 須我內基 修們觀感 智無智人 時慧霜 内 觀無禪妻 刻鄉鄉 是 智慧禅 此煩 類 高 此病,所附 内觀 纏 例 智慧 绕如 貪 0 禅要、 是在嗔 適最、 合低病 每層這 一次種 個上内 人控心 的制疾 它病 們的 良

時 候 级县 内 鄭 智 卷样?

可要 以它 是。由基 修修于麽 智智煩 内内惱 觀障需 智慧神色、独然神经、 無 没有時 胼候 刻 都緊 0 隨 再 間 性的 著 我 199 何無, 年 論 所 龄是以 都早我 可上們 修、 李 智午一 内間個 觀或時 智睡候 慧都都

能修智内機智物 兆

下教 更色 深彩在是 一的内否 層,觀 __ 地而智定 生好麽份 你身 2 純 粹 的 為 内心内 上心佛 的研教 事探所 物與獨 審有 察 的 0 0 你它 只是 是不 在带 高 宗

是内 是否很難修

與機 不智 是意 内觀智慧神關然到控 制我 們 的 19. 而 我 們 的 19. 卻 是最

38 中一 埔圈與禅禅 春秋北主源 及。傳奏句 旅而佛是那 图的教源里 等件 1 地佛北于 。数律专 训佛傳 傳教佛 東傳今 专利目 亞東的 南南佛 部亞教 的北分 倾部可 句:意 、大口科 泰磁状

游程是 觀 剃方内智 。式觀慧 初神 而想? 的的则利 Di 原则文 郑是 · 4 所再 以個 · 和 Seedin 四 组 的成 志的 就以

心及黄我能三是, 现今性们速。多三. 里倒归. 泉人, 坦列内内 的向而然道魁槐 生往不去個智智 起。群面目慧 舆其计价符举 熄 贯 于 舆 , 的 可 诚不它接它最以 。然的更的終龄 你。外一遇目我 也番相切程的些 粉修而的也是什 更智己事有根废 明内。物利除好 破觀事。于我走 的智物内平侧? 領慧往觀定內 合禅往智舆心 到時都慧安的 發, 顯祥伏一 生你得粉我切 在可永使們煩 身视恒你的惱 與身,了心障 心體那解,發 上验底事同。 的到的物膀就 事身肯的也算 物與在真镇未

來、受,鄉的的話你可便 朝鼻到你著心事,要能使 照根許也你。,你專發到如 它等多許的你即將註生你果 們,雜沒心能使會於的生你 便都念有,够只有一。起把 行别的足反用是一個所對心 了感干够而粗很定目以名專 。 到 擾 的 需 繩 短 程 標 为 與 涟 急。正要來的度。最色於 躁不念以綁時的如先自禅 或過來覺著問定果要然修 煩,使照一。力你有现的 亂當你和頭原。能的象目 。出的正牛因不讓是的標 你现念使是過心定调, 只干净來它你,專力察那 需極持讓順所開注。力將 要時在你服面始在然。能 把,一的。對時一而沒增 它不個心不的徐個,有强 們管目然過是會目要定你 奋是標在,一發標使力的 著來上目你顆現起定的定 是自,標不變這過力話力 禅服而上能横是一生,或 修根且。用及很段起這集 的、選開粗難 時, 些中 目耳可始絕換的間首都力 標根能時來制到的先不以

想 是 的與主 于一要内 擾呼的觀 ,出目智 便上標慧 是。神 好只如的 的要果特 禅你没點 修醒有是 了覺出每 。於現件 心其事 所他都 跟的可 随目以 的標成 目,為 標便禅 ,繼修 不繕的 管觀目 是照標 呼呼, 吸吸然 或的而 其一呼 他吸吸 目進則

出出你因 現現要為 在的把初雷 你話期學你 面,望時修 前就放沒智 的把在有内 事它一定觀 物特势力智 。 爲 , 而 慧 禅然氣禅 修後餒時 的话。, 目在這你 標當是必 。下每須 那就個要 磨行修有 ,了行耐 你。者心 會然必和 很而經毅 有如之力 效果路。 的這。選 處些在有 理雜修? 每念行你 一選時也 個是,别

常在醒 要意覧 去下於內 朝所所觀 照出發智 和白生意 察于在禅 覺你你是 的的身觉 目六上照 標根的與 。「事間 服情察 ं जि 耳這内 、里觀 鼻,修 、只持 舌有 、意心 身下教 殿才你 意是活 的重在 奏高 件的下 1 ,所也

都以教

橙因观身情 悟為泉與, 的连一心你畜 烦能是的的修 惱使指本單智 降你無相覺內 。生常和力能 起、明將智 正苦白投慧 見和你升禅 , 点本, 脖 並我,身並, 减是使如 少看由到果 封清名价价 身道與能引 與三色够用 心法的看心 的印句清去 轨的然事靴 著句现情照 和然象的迎 减现所本的 弱象组相你 那是成。而 些很的你来 阻重。將的 级委一会种 我的自有种

,一你於標 你聽在呼將 狼一觀双是高 白、照然徐徐 己一手後修 醒 散 汲 用 禅 智 爱亂而心的内 於一心觀主觀 季或吳照奏智 個一到呼目慧 **發激干吸標準** 生動擾的。將 在一時一一 你。,吸般你 身你徐進上必 上也也: ,须 或需需: 呼把 出要要呼吸心 自 魏 去 出 被 專 于照知:遥注 你身照:為於 六體它吸此一 根的們進目個 的感,想即 事覺例:。標 情。如呼你。 。就一出把而 波想一心那 样一。專個 的、高注目侧,然清事 以

雨降呼

種一吸 方為為 式主主意

的要要容 共目目與 延念回走同標標為生指

觀 觀 智慧禅 智 慧禅 修 簡 周 太 介

者 簡代 介序

知覺 續處向禅點一一愛婆南 2 2 7 2 2 4 3

法

的

長

久四

修祥者的

到美国数样,如 USikurukhix Centre)的任务和企业的任务和 把神斯,弹 佛平的证師 法師理為是 在之里均美 西生克图 方源水加 停他中的利 柿被心法佛 最的粉龙 受精坐亞 放神神州 仰评中半 部心门 的 緬 的神師馬哈布神師 以及緬甸仰光高Medita 以及緬甸仰光高Medita 海仙公司

。及的在 他一束缅 是九方句二 七五研的三 lananda神 光 和 新 为 为 d 本 和 新 为 d 本 和 新 为 d 本 、局学分師 三佛。吕出 本教他巴家 英理也利息 文事是大僧 著台巴罗五 作的利及十 的共一文年 作中缅理 者一的大他 位文学榜 (University: C 大手科类的 · of Auts and Science) · 少额的最高的人 少额一个人

衰九師。學 拐九禹大, 他三弟師並旬 在年子以且一 編大們非在九 的師常全七 杂受推深美九 教祖崇厚各年 吉幽爲的地东 籍的一知、到 方宗位斌加美 面教善導倒 的權巧淳大、 及職、事、大 在機耐防墨師 西横心,西便 方颁及廷哥開 傳授慈以、始 Aggamahāpaṇdita 林桜的導師而深受的 教授內觀智斯而深受的 教授內觀智慧神 名爱文特及 街戴交密佛 0 族 集 教 作在冷學地

二這 ・本 常小 見册 問子 題是 的由 解三 各個 ,部 及分 一 所 三組 一成 禅, 修即 抬是 あへ 内 觀 智 慧 禅

它 以這 精本 簡册 及子 易的 懂内 的容 方是 式從 呈二 初刊 學品 以師 及的 己開 有示 經錄 驗音 的里 修所 禅腾 者録

的话目一道容其 互動標一給與他 相的。以于慈的禅 交。對呼鋭愛方修 替所于吸明作式的 修以坐為的為,指 智道禅主。内以南 方里超要此觀便里 式也過目外智修所 。 為 半標, 慧禅提 他個,在禅者到 們或一這的可的 提一二里前以坐 供個一也奏選姿 了小以詳是擇除 走時願細有他了 禅的部的其們盤 的修的解重認坐 詳禅一説要為之 盡者上了性最單 指來升雨的適盤 南锐一種,合舆 , 與坐也和散 以四一神是舒盤 及肢下方我服外 坐是降式們的, 禅斋一,所坐也 與要為即要姿包 走话是注意指

這 本 1 册 是 有 勋 于 夺 個 修 禅 者 的 修 智 0

内觀智慧禪指南

USilananda禅師著雪蘭我佛教智慧禅學會出版

THE AIMS OF SELANGOR BUDDHIST VIPASSANA MEDITATION SOCIETY

- To promote and encourage the practice of Vipassana meditation (inaccordance with the Theravada tradition).
- To propagate the Sublime Teachings of the Buddha.
- To arrange religious lectures, discussions, talks and any other activities incidental to the effect.
- iv) To promote amongst the Buddhist, strict observance and practice of the Teachings of the Buddha.
- To perform humanitarian service.
- vi) To print Buddhist literature.
- vii) To work towards the building of a Meditation Centre(s).



S.B.V.M.S. MOTTO



