

PRACTICAL BASIC EXERCISES

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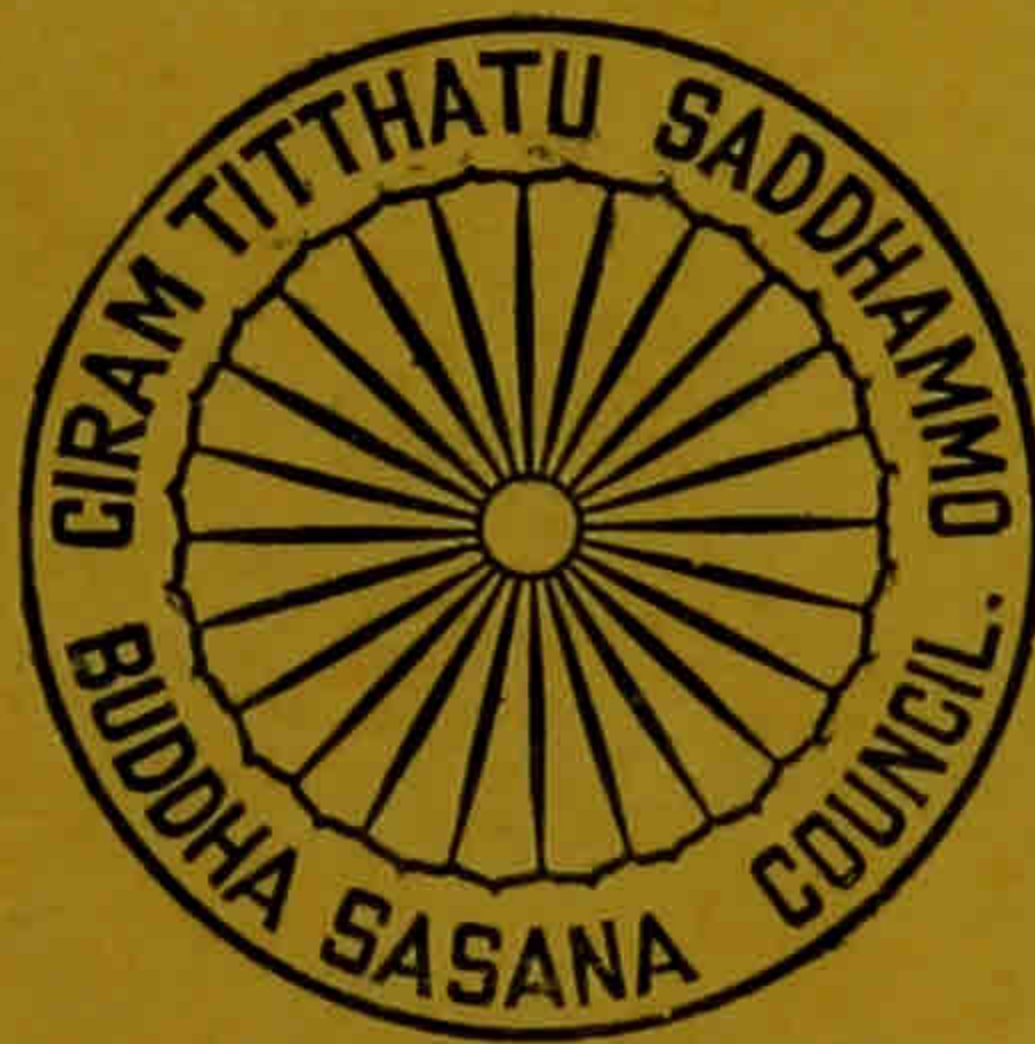
Satipaṭṭhāna Vipassanā Meditation

by

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(Mahāsi Sayadaw)

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Published by the Union of Burma, Buddha Sāsana Council,
1956.

PREFACE

“ Guide to the practical course of Vipassanā Meditation in two volumes ” is a treatise written by Mahāsi Sayadaw (Agga-mahāpaṇḍita Bhadanta Sobhana, Mahā Thera). The first volume contains a full informative exposition of the fundamental principles of the systematic method of carrying out practical Vipassanā Meditation in accordance with the Satipaṭṭhāna Sutta and its traditional expositions. The second volume discourses wholly on the subject of the practical side of Vipassanā Meditation. It explains in detail the exercises to be carried out in the course of training, how personal experiences are gained and how Vipassanā knowledge is gradually developed. It also gives a full description of the various classes of Vipassanā knowledge by comparing the usual experiences gained during the actual practice. In this respect many well established authorities are quoted.

This is the translation of the first fourteen pages of Vol. II, which contain only the summary discourse on the lessons of the practical basic exercises. This was done for the sake of devotees of other nationalities who have come from time to time to the Mahāsi Satipaṭṭhāna Vipassanā Meditation Centre at THĀTHANA YEIKTHĀ, Rangoon, for the purpose of carrying out the intensive course of training in Meditation. This is merely a brief outline of practical lessons and it is intended primarily for the information of a beginner who is then given personal guidance throughout the course until he satisfactorily completes the training by gaining sufficient experience and knowledge in the practical meditation.

U PE THIN,

Mahāsi Yogī.

DISCOURSE ON THE METHOD OF PRACTISING CONTEMPLATION

The exercise to be undertaken for the purpose of developing contemplation and the varied degrees of Insight (Vipassanā Ñāṇa) will be described according to the actual exercises to be carried out and experiences gained thereafter. For the sake of those who possess little or no learning, simple language will be used.

The Preparatory Stage

Anyone who sincerely desires to develop contemplation and attain Insight (Vipassanā Ñāṇa) in the present life should, in the first place, give up worldly thoughts and actions for the time being during the training. He should at the same time strictly observe the rules of discipline (Sīla) prescribed for observance by the lay-disciples and monks respectively. This course of action in the purification of character is essential as a preliminary step towards the proper development of contemplation and plays an important part in gaining Insight (Vipassanā Ñāṇa). The disciple should therefore have full confidence that his action in keeping himself pure of conduct will surely lead him to his main object. If ever the disciple should happen to look upon any Noble One (Ariya) with contempt or speak in jest or malice, he should personally or through his Meditation Instructor (Kammaṭṭhāna Ācariya) tender his unqualified apology. In Commentaries it is emphasized that a disciple should entrust himself to the Buddha during the period of training. The advantage in this action is that he would not feel alarmed or frightened if he saw any unwholesome or frightening visions during contemplation. Further, it is emphasized that a disciple should place himself directly in charge of his Meditation Instructor (Kammaṭṭhāna Ācariya). The advantage in this action is that his instructor can talk to him frankly as regards his work in contemplation and give him any guidance necessary. The disciple should therefore entrust himself to the Buddha and place himself directly in charge of his Instructor. Though he may not formally place himself in charge of his Instructor,

it will be well if the disciple tries his best to follow the instructions given for his guidance. Nibbāna (Deliverance) is wholesome and good. Magga (the Way to Nibbāna) is also wholesome and good. This intensive course of training in Contemplation will surely lead the disciple to Magga Ñāṇa and Nibbāna. The disciple should therefore incline his mind towards that end, ardently believing that his training will be successfully completed.

The same kind of intensive course of training in Contemplation has invariably been taken by successive Buddhas and Ariyas who have attained Nibbāna. It is therefore a matter of congratulation for the disciple to have this opportunity of treading the same path and carrying out the same training. With these encouraging thoughts the disciple should begin his training by first devoting himself to the Buddha, keenly appreciating the nine chief characteristic qualities of the Buddha thus: “Truly, the Buddha is holy, is fully enlightened, perfect in knowledge and conduct, a wellfarer, world-knower, charioteer unsurpassed in taming all men, teacher of devas and mankind, awakened and exalted one.” The disciple should then give out his Mettā (all-embracing kindness) to all living beings throughout the Universe. If possible he should reflect upon the repulsive nature of the body and the condition of ever-approaching death.

To begin the exercises of the training it would be best to take up the sitting posture with crossed legs. The disciple might feel more comfortable in sitting for a long time if he kept the legs apart without pressing each other. Those who are not used to sitting on the floor, who would find it hinder them in concentration, may sit in their usual way. The disciple should then proceed with each exercise in contemplation as described below:—

Basic Lessons in Contemplation

LESSON I

Beginning

The disciple should try to keep his mind on his abdomen. He will then come to know the movement of ‘rising’ and ‘falling’ of his abdomen. If these movements are not clear at the beginning, one or both hands should be placed on the abdomen. After

a time the upward movement due to in-breathing and downward movement due to out-breathing will become clear. Then a mental note, such as 'rising' for the upward movement and 'falling' for the downward movement should be made as each movement occurs. Every effort should be made to know clearly each movement as it occurs. It may perhaps be thought that this kind of exercise will simply lead to knowing the form of the abdomen and not the manner of actual moving upward. One should not dwell on such thoughts but proceed with the exercise. For a beginner it is the only easy method of developing the faculties of Sati (attentiveness), Samādhi (Fixedness of Mind) and Ñāṇa (Insight) in contemplation. As he gains practice, the manner of movement without the form will be clear. The ability of knowing each successive occurrence of Nāma-Rūpa (Mental and Physical processes) at each of the six sense-organs can be acquired only when the Contemplation (Vipassanā) is fully developed. However, for a beginner whose Sati (Attentiveness) and Samādhi (Fixedness of Mind) are still weak, it is difficult to keep his mind on each occurrence as it takes place successively. He may be at a loss to know how to keep his mind on each. Or he may be losing time in trying to search for his mental objects. The movements of 'rising' and 'falling' are always present and there is practically no need to look for them. It is very easy for a beginner to keep his mind on these movements. For this reason this first lesson is prescribed as a basic exercise in the course of this training. Further exercises to be taken up by the disciple as he progresses in the practice will be described later on. The disciple should keep on with this exercise of knowing the movements of the abdomen as 'rising' and 'falling'. It may be mentioned that it is necessary to make a mental note of each movement as 'rising' and 'falling' so as to keep time with each movement. The disciple should on no account *repeat by mouth*. The disciple should avoid breathing deeply or quickly with a view to making the movements more clear. If he tries the method of breathing deeply and quickly the disciple will soon feel tired and will not be in a position to proceed with his exercise. It must therefore be emphasized that the disciple

should proceed with his exercise of knowing the movements of his abdomen as they occur in the course of normal and natural breathing.

LESSON II

While being occupied with his exercise of knowing each movement of 'rising' and 'falling' other moments of mental activities, such as thoughts, intentions, ideas, imaginings etc. may also occur between each noting of rising and falling. These mental activities should not be disregarded but must be followed up as soon as each occurs. A mental note of each by whichever term it is known should be made as it occurs.

Illustration

If you imagine, make a mental note such as 'imagining'. If you are thinking of something, make a mental note such as 'thinking'. If you reflect—'reflecting'; intend—'intending'; understand—'understanding' and so on. If you find your mind wanders from the object of meditation—'wandering'. If in your imagination you go to a place—'going', reach the place—'reaching'; meet a person—'meeting'; speak to him—'speaking'; argue with him—'arguing'. If you have a vision of image, light, colour etc.—'seeing'. Such mental vision should be noted repeatedly until it passes away. After their disappearance you proceed with the first lesson of knowing the 'rising' and 'falling' regularly and without relaxation. While being occupied with this exercise if you intend to swallow saliva make a mental note—'intending', 'intending'; while in the act of swallowing—'swallowing', 'swallowing'; again if you intend to spit—'intending', 'intending'; while in the act of spitting—'spitting', 'spitting'. Then go back to your original exercise of knowing 'rising' and 'falling'. If you intend to bend your neck—'intending', 'intending'; while in the act of bending—'bending', 'bending'. Again if you intend to straighten your neck—'intending', 'intending'; while in the act of straightening—'straightening', 'straightening'. The actions of bending and straightening the neck should be carried out

very slowly. After these actions you should proceed with the exercise of knowing 'rising' and 'falling'.

LESSON III.

As the disciple has to carry on with his contemplation in one definite posture (either sitting or lying down) for a long time he may have an intense feeling of tiredness or stiffness in his body or limbs. In such case, he should keep his mind on the place where such feeling occurs and carry on with his contemplation, such as, 'tired', 'tired' or 'stiff', 'stiff' in regulated manner—neither slowly nor quickly. Generally such feeling will become feeble gradually and cease altogether. On the other hand such feeling may grow stronger and stronger until it becomes unbearable any longer. In such cases, if he intends to change his position, he should first make a mental note, such as 'intending', 'intending' and then proceed with his movements in changing his position, each detail of which should be contemplated in the respective order of movements.

Illustration

If you intend to lift the hand or leg, 'intending', 'intending'; while in the act of lifting, 'lifting', 'lifting'; while in the act of stretching, 'stretching', 'stretching'; while in the act of bending, 'bending', 'bending'; while in the act of putting down, 'putting', 'putting'; as it touches, 'touching', 'touching'. The above actions must be carried out slowly. As soon as the disciple is settled in a new position, he should proceed with his usual contemplation of 'rising' and 'falling'. If again in his new position he feels hot in any part of his body and intends to change his position the disciple should carry on with his contemplation on the same manner as mentioned above.

If the disciple feels any itching sensation in any part of his body, he should keep his mind on the spot, making a mental note such as 'itching', 'itching' in a regulated manner—neither slowly nor quickly. If the itching sensation disappears in the course of thus making mental note, the disciple should then proceed with the usual exercise of knowing the 'rising' and 'falling'. If, however, the disciple feels that the itching becomes

unbearable and he intends to rub the spot, he should first make a mental note of his intention such as 'intending', 'intending'; then he should lift his hand slowly making a mental note such as 'lifting', 'lifting'; when his hand touches the spot he should make a mental note such as 'touching', 'touching'; then he should rub slowly at the same time making a mental note such as 'rubbing', 'rubbing'; on the ceasing of the itching sensation if he intends to stop rubbing he should make a mental note such as 'intending', 'intending'; then he should draw back his hand slowly at the same time making a mental note such as 'withdrawing', 'withdrawing'; when his hand rests at its usual place touching the limb, he should make a mental note such as 'touching', 'touching'. Then the disciple will proceed with his original exercise of knowing 'rising' and 'falling'.

If the disciple feels any other kinds of painful sensation, he should keep his mind on the spot where such sensation occurs, making a mental note such as 'painful', 'painful'; 'suffering', 'suffering'; 'aching', 'aching'; 'pressing', 'pressing'; 'tired', 'tired'; 'giddy', 'giddy' and so on. The mental note must be made in a regulated manner—neither slowly nor quickly. The disciple may feel that the painful sensation ceases after a while. Or on the other hand he may feel that the pain is increasing. If he feels that the pain is increasing he should not be alarmed at this but must proceed with his contemplation resolutely. If the disciple carries on in this manner the pain usually ceases. If, however, the disciple after some time finds that the pain increases and becomes almost unbearable, he must ignore the pain and proceed with the contemplation of 'rising' and 'falling'.

In some cases, the disciple may feel unbearable sensations of pain as soon as he gains certain progress in his Samādhi (attentiveness). At times he may feel a choking or stifling sensation, or he may feel the painful sensation of being poked by a knife or sharp-pointed stick, or he may feel a burning sensation of being pricked by sharp needles, or he may feel an unpleasant sensation as if small insects were crawling all over the body. At times he may also feel strongly the sensations of itching, biting, intense cold etc. As soon as the disciple stops his contemplation he may

feel that these painful sensations cease ; and again on his proceeding with his contemplation he may feel them as soon as he gains his Samādhī (attentiveness). As a matter of fact these painful sensations are neither serious nor are they any form of disease. They are common factors and are always present in the body. As in the normal condition the mind is always occupied with more conspicuous objects, these trifling factors become obscure. With the development of contemplation, the mental faculty becomes keener and the disciple is therefore in a position to know these sensations until he has overcome them and until they cease. By resolutely proceeding with the contemplation, the disciple will not come to any harm. If the disciple feels timid and wavers in the contemplation by stopping, he may encounter them again and again as soon as his contemplation is developed. If, however, he proceeds resolutely with his contemplation he will overcome these painful conditions. He then may not again come across this kind of painful state in the course of his contemplation.

If the disciple intends to sway his body, he should make a mental note, such as 'intending', 'intending' and while in the act of swaying—'swaying', 'swaying'. In some cases it may so happen that the disciple while being occupied with his usual contemplation, finds his body swaying to and fro. He should not be alarmed or worried about this. At the same time he should not be pleased with it and wish for it. On the other hand, he must bear in mind that swaying will automatically cease if he keeps his mind firmly on this 'swaying'. He should thus make a mental note, such as, 'swaying', 'swaying' in a regulated manner—neither slowly nor quickly till swaying ceases. If he finds that swaying becomes intense in spite of his making a mental note, he should lean against the wall or post, or lie down on his bed and then proceed with his contemplation. The disciple should act in the same manner if he finds himself shaking or trembling. At times when his contemplation is developed he may feel a thrill off and on. Or he may feel a chill passing through the back or through the whole body. This is nothing but Pīti (feeling of intense interest or rapture) which

naturally occurs in the course of contemplation when it is good. While his mind is fixed in contemplation the disciple may be startled at the slightest sound. This so happens because the disciple can feel more strongly the effect of Phassa (sensorial "impression") while in a state of good concentration. The disciple should make a mental note of his intention first when he is going to change the position of his body or limbs and then proceed with every action of the movement, which should be carried out slowly.

While, in the course of his contemplation, he feels thirsty, he should make a mental note of this feeling, such as 'thirsty', 'thirsty'; if he then intends to stand up—'intending' 'intending'; then he should make a mental note of each action of movement in preparing himself for standing up; he should keep his mind intently on the act of standing up and make a mental note such as 'standing'—'standing'; when he looks forward as soon as he has stood up straightly, he will make a mental note such as 'looking', 'seeing'—'looking', 'seeing'; when he intends to go forward, 'intending'—'intending'; when he begins to step forward he should make a mental note of each step, such as, 'walking'—'walking' or 'left'—'right'. While walking it is important to know completely every movement in each step, from the beginning to the end. The same procedure should be adopted when he is taking a stroll or walking exercise to and fro. The disciple should try and make a mental note of each step in two sections, such as, 'lifting', 'putting', 'lifting', 'putting'; on his getting sufficient practice in this manner, he should then try and make a mental note of each step in three sections, such as, 'lifting', 'pushing', 'putting' or 'up', 'forward', 'down'.

When he looks at the water-pot (or tap) as soon as he reaches the place, he should make a mental note, such as, 'looking', 'seeing'; when he stops—'stopping', 'stopping'; when he stretches his hand—'stretching', 'stretching'; when the hand touches the cup—'touching', 'touching'; when the hand catches hold of the cup—'catching', 'catching'; when the hand dips the cup in the water—'dipping', 'dipping'; when the hand brings the cup to the mouth—'bringing', 'bringing'; when the cup

touches the lips—‘touching’, ‘touching’; When he feels cold at the touch—‘cold’, ‘cold’; when he swallows—‘swallowing’, ‘swallowing’; when he returns the cup—‘returning’, ‘returning’; when he withdraws his hand—‘withdrawing’, ‘withdrawing’; when he puts down his hand —‘putting’, ‘putting’; when the hand touches the side of the body—‘touching’, ‘touching’; when he intends to turn back—‘intending’, ‘intending’; when he turns round—‘turning’, ‘turning’; when he marches forward—‘walking’, ‘walking’; on reaching his place when he intends to stop, ‘intending’, ‘intending’; when he stops—‘stopping’, ‘stopping’; if he keeps on standing for some time, he should proceed with the usual contemplation of ‘rising’ and ‘falling’. If he intends to sit down—‘intending’, ‘intending’; when he goes to the place for sitting down—‘walking’, ‘walking’; when he reaches the place—‘reaching’, ‘reaching’; when he turns to sit—‘turning’, ‘turning’; when he intends to sit down—‘intending’, ‘intending’; when he is in the act of sitting—‘sitting’, ‘sitting’; he should sit down slowly and also keep his mind on the downward motion. Mental note should also be made of every action of his movements in bringing his legs and hands into position. He should then proceed with his usual contemplation of ‘rising’ and ‘falling’.

When he intends to lie down—‘intending’, ‘intending’; he should then proceed with the contemplation on every action of movement in the course of lying down, such as, ‘lifting’, ‘lifting’; ‘stretching’, ‘stretching’; ‘leaning’, ‘leaning’; and so on. When he lies down—‘lying’, ‘lying’; when his body touches the pillow—‘touching’, ‘touching’. Again he should proceed with the contemplation of every action of movement in bringing his hands, legs and body into position. These actions should be carried out slowly. Then he should proceed with the usual contemplation of the ‘rising’ and ‘falling’. If he feels any pain or feels hot or feels tired or feels itching or feels any other sensation he should make a mental note of such feelings. Contemplation of various actions in swallowing and spitting, of feelings of pain and any other sensations, of various occurrences of thoughts, ideas, considerations, reflections etc. and of various

actions of movement of hands, legs and body etc. should be carried out as is usually done in the sitting posture. If there is nothing particular of note, the disciple should carry on with the usual contemplation of 'rising' and 'falling'. If he then feels sleepy he should make a mental note, such as, 'sleepy', 'sleepy'; if he feels drowsy—'drowsy', 'drowsy'. After the disciple has gained sufficient concentration in contemplation he may find that the sleepy or drowsy feeling passes away soon after and he will feel fresh again. He will then proceed with the usual contemplation of 'rising' and 'falling'. Though he may not be able to overcome the feeling of 'drowsiness' he should not stop but carry on with his contemplation until he falls asleep.

Sleep is nothing but a state of Bhavanga-santāna (continuity of sub-consciousness). It is similar to the first state of rebirth consciousness and the last state of consciousness at the moment of death. This state of consciousness is feeble and is not in a position to know any object. During waking life this state of Bhavanga regularly occurs between moments of seeing, hearing, thinking etc. But as the occurrence of this state of Bhavanga does not naturally last long it is not generally clear and noticeable. This state of Bhavanga continues for a long time during sleep and it therefore becomes obvious. During sleep no contemplation is feasible.

On awakening, the disciple should start with the contemplation of the first moment of awakening, such as 'awakening', 'awakening'. For a beginner it may not be possible to start from the first moment of awakening. He should however start from the moment he remembers. For instance, if he becomes aware of the fact that he is reflecting, he should at once start his contemplation from this point, such as 'reflecting', 'reflecting'. He should afterwards proceed with his usual contemplation of 'rising' and 'falling'. Every detailed action of the movements in turning, bending, stretching etc. his body, hands and legs should be contemplated. If he thinks of the time, he should make a mental note, such as, 'thinking', 'thinking'; if he intends to get up—'intending', 'intending'; if he prepares to gather up his body into position for getting up—'preparing', 'preparing'; as he

raises up his body slowly—‘getting up’, ‘getting up’; when he comes to the sitting position—‘sitting’, ‘sitting’; if he remains in the sitting position long, he should proceed with the usual contemplation of ‘rising’ and ‘falling’.

While the disciple is in the act of washing his face or taking his bath, he should carry out these acts with due contemplation every detailed action of the movement in its order, such as, ‘looking’, ‘seeing’, ‘stretching’, ‘holding’, ‘dipping’, ‘carrying’, ‘pouring’, ‘feeling cold’, ‘rubbing’ and so on. While in the act of adjusting his dress, or arranging his bed, or opening or closing the door, or handling or taking up anything he should be occupied with the contemplation of every detail of his actions in their respective order. He should similarly be occupied with the contemplation of every detail of his actions when he is partaking of his food, such as, when he looks at the food—‘looking’, ‘seeing’; when he arranges the food with his hand—‘arranging’, ‘arranging’; when he brings the food to the mouth—‘bringing’, ‘bringing’; when he bends his neck forward—‘bending’, ‘bending’; when the food touches the lips—‘touching’, ‘touching’; when he places the food in the mouth—‘placing’, ‘placing’; when he shuts the mouth—‘shutting’, ‘shutting’; when he withdraws his hand—‘withdrawing’, ‘withdrawing’; when his hand touches the plate—‘touching’, ‘touching’; when he straightens his neck—‘straightening’, ‘straightening’; when he chews—‘chewing’, ‘chewing’; when he knows the taste—‘knowing’, ‘knowing’; when he swallows the food—‘swallowing’, ‘swallowing’; when the food goes down the throat touching the sides—‘touching’, ‘touching’. Thus he should carry on his contemplation every time he partakes of each morsel of food until he finishes his meal. In the beginning of the practice there will be many omissions. However, the disciple should not waver in his endeavour but persist in this practice. As he gains practice he will find that he can carry on with fewer omissions. With more advanced practice he will be able to know more details than those mentioned above.

Advancement in contemplation

After having practised for a day and a night the disciple may find that his contemplation has advanced considerably and

thus he can carry on with his usual contemplation of 'rising' and 'falling' easily. He will at the same time find that a break generally occurs between the movements of 'rising' and 'moving'. If he is in the sitting posture, he should fill in the break by making a mental note on the act of sitting as well, such as 'rising', 'falling', 'sitting'—'rising', 'falling', 'sitting'. While making such a note as 'sitting', he should keep his mind on the erect position of his body. If he is in the lying posture he should proceed thus—'rising', 'falling', 'lying', 'rising', 'falling', 'lying'. If he still finds it easy to proceed with making a note of three sections and if he finds that a break generally occurs at the end of 'rising' as well as at the end of 'falling', he should proceed with making a note, such as, 'rising', 'sitting' (or 'lying') 'falling', 'sitting' (or 'lying'). As soon as he does not find it easy to carry on with this manner of making a note on three or four sections, he should revert to the usual manner of noting two sections, such as 'rising' and 'falling'.

While the disciple is engaged in the ordinary mode of contemplating any movements of his body he need not concern himself with any object of seeing or hearing. So long as he is able to keep his mind on the movements of 'rising' and 'falling', it may be assumed that the purpose of keeping the mind on the mere point of seeing and hearing is also served. If, however, he happens to look intentionally at an object he should at once make a mental note, such as, 'seeing', 'seeing', two or three times, and then proceed with his usual contemplation of 'rising' and 'falling'. If any person (either male or female) happens to come in sight, he should make a mental note, such as, 'seeing', 'seeing', two or three times, and then proceed with his usual contemplation of 'rising' and 'falling'. If he happens to listen to any voice, he should make a mental note, such as, 'listening', 'hearing'—'listening', 'hearing', and then proceed with his usual contemplation of 'rising' and 'falling'. If he happens to hear loud sounds, such as barking of dogs, speaking, songs etc. he should at once make a mental note, such as, 'hearing', 'hearing', two or three times, and then proceed with his usual contemplation of 'rising' and 'falling'. If he fails to contemplate on sights and

voices of such distinctive nature as they occur, he may begin to dwell on reflections about those objects, instead of proceeding with his intense contemplation of 'rising' and 'falling', which may become less distinct and clear. In this way Kilesās (mind-defiling passions) are bred and propagated. If such reflections occur, he should make a mental note, such as, 'reflecting', 'reflecting', two or three times and then proceed with his usual contemplation of 'rising' and 'falling'. On moving his body or any of his limbs, if he forgets or omits to make a mental note of these actions, he should simply make a mental note, such as, 'forgetting', 'forgetting', and then proceed with his usual contemplation. Sometimes he may feel that his breathing becomes slow and the movements of 'rising' and 'falling' are feeble and not clear. In this case he should proceed with the contemplation of either 'sitting', 'touching' if he is in sitting posture; or 'lying', 'touching', if in 'lying posture. While contemplating 'touching' his mind should not be kept on the same spot but on different spots successively. There must be at least six or seven different places.

LESSON IV

After having spent some time in the course of this training, the disciple may feel lazy in his work when he considers that there is no good progress in his training. He should then contemplate, such as, 'lazy', 'lazy'. Before he can gain sufficient strength in Sati (attentiveness), Samādhi (fixedness of mind) and Nāṇa (insight), the disciple may feel doubtful about the correctness and usefulness of the method of the training itself. In such cases he should proceed with the contemplation, such as, 'doubtful', 'doubtful'. At times he may expect and wish for a good result. In such case, he should proceed with the contemplation, such as 'expecting', or 'wishing'. At times he might try to remember or think of the way or manner of his having carried out his training. In such cases, he should proceed with the contemplation of 'remembering' or 'thinking'. At times he may be trying to examine whether the object of contemplation is Rūpa (matter) or Nāma (mind). In such cases, he should

No..... proceed with the contemplation, such as, 'examining', 'examining'..... At times he will feel sorry because he does not find any improvement in his contemplation. In such cases, he should proceed with the contemplation, such as, 'sorry', 'sorry'. At times he may feel happy when he thinks that his contemplation is improving. In such cases, he should proceed with his contemplation, such as, 'happy', 'happy'. In this manner he should make a mental note of every moment of mental behaviour as it occurs, and then proceed with his contemplation of 'rising' and 'falling'. The period of contemplation is from the time of waking until the disciple falls asleep. Thus the disciple should be occupied incessantly with his contemplation throughout the day and night. There should be no relaxation whatever. On reaching a certain stage of developed contemplation, the disciple will not feel sleepy at all and will be able to carry on with his contemplation day and night.

Summary of Lessons

Whether good or bad, the disciple should contemplate on each mental occurrence. Whether small or big, the disciple should contemplate on each movement of his body and limbs. Whether pleasant or unpleasant, the disciple should contemplate on every sensation of his bodily feelings. Whether good or bad, the disciple should contemplate on every mental object or impression. If there is no special thing, the disciple should be fully occupied with the contemplation of "rising" and "falling". If he has to go on any business the disciple should contemplate on each step as 'walking' 'walking' or 'left', 'right'; while taking an exercise in walking, the disciple should contemplate on each step by three sections, such as, 'up-forward-down'. The disciple, who is thus occupied fully with his contemplation throughout the day and night will be able to develop his concentration in order to gain the desirable stage of Udayabbaya Ñāṇa (initial stage of the fourth degree of Insight) in no long time, and other higher stages of Vipassanā-Ñāṇa up to the Final Achievement.

THE END

B.S.C.P.—No. 572, 23-10-56—5,000.

