INSIGHT INTO
BUDDHIST MEDITATION

By
Ven. Phrakhru Siddhiyanvideshe
(Phramaha Somboon Siddhiyano)

MEDITATION GUIDANCE

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Preface

The book, "Odds and Ends", published in 2008, was a collection of Luangpor Somboon's work. This "Insight into Buddhist Meditation", is a selection and revised booklet which will assist practitioner to gain insight into Buddhist Meditation. The ultimate purpose of Buddhist meditation is to realise things in its ultimate nature and finding ultimate peaceful state. Ven. Luangpor Somboon has illustrated these in a very concise and clear. Therefore, this booklet will help practitioners to gain deeper understanding into Buddhist Meditation.

The most venerable Phramaha Somboon, 89 years, - was honoured by the Thai Sangha and the King as Phrakru Siddhiyanvidesh is the most senior Theravada monks in the UK. Famously known as Luangpor (Venerable Father) Somboon was born 1925 ordained in 1945 and came to the UK in 1968 as a Dhammaduta monk. He served as assistant monk for few years and later acting abbot of the
Buddhapadippa temple since 1970 for almost ten years and moved to Wolverhampton to assist and teach. Luang Por is a well verse in Buddhist teachings - calm, gentle, compassionate, generous and kind Buddhist monk. This booklet is about his understanding of Buddhist meditation, which helps us to deepen our understanding its method and purpose.

I would like to express my gratitude to Venerable Luangpor for kind permission and all the members of Varapunya Meditation Centre in Aberdeen for generous help to publish this booklet.

Ven. S M Sujano

(Varapunya Meditation Centre)
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1. Buddhism and Buddhists

'Buddhism' is a word for forty-five years of teaching that the Buddha, who was born in Nepal sixth century BC, delivered during his life time. The label ‘Buddhism’, a western term, was attached only afterwards, and it is the same with Christianity, Islam and any other religious institution in the World. None of the great religious teachers ever gave a name to their teachings nor they levelled it; they just went on sharing and teachings throughout their lives about how one should live in peace and mutual understanding. Although we, Buddhists, claim ourselves as Buddhists, mostly have not yet understood the teaching of the Buddha or able to attained the truth. We are too much attached to the word ‘Buddhism’ and are aware of only tiny aspect of Buddhism. We have realised its outer cover which makes us thinking Buddhism is different from this
or that. Outsiders are not part of our fellowship; they are wrong, only we are right, and so on and so forth.

This kind of view is not only with Buddhists alone but with all followers of major religions in the world. It shows how stupid and foolish we are! We are just like little babies who know only their own belief. When a child told to go and take a bath and to wash with soap to get all the dirt off, the child will scrub only his belly. The child does not know how to wash all over body. He will never think of washing behind his ears or between his toes or anywhere like that. He only scrubs and polishes his stomach vigorously. In just the same way, most of the so-called religious person knows only a outer layer of their religion such as intending to get and intending to take. In this case it will be more accurate to say that those people know nothing at all, for they are acquainted only with how to get and how to take. That is not a religion nor they are religious. If anything at all, it is the religion of
getting, the religion of taking. If they cannot get or cannot take something, they are frustrated and suffered. A true religious person is one who knows how to get without getting, and take without taking so that there is no frustration and no suffering at all.

2. Non Attachment & Voidness

This realization must be illustrated about very often to acquaint one with the heart of religion. In Buddhism, it is known as non-attachment – not to try to grasp or cling on to anything, nor even to the teaching itself, until finally it is realised and seen that there is no so called Buddhism, Christianity or any labelled religion.

If one speaks straight that in ultimate sense, there is no Buddha, no Dhamma, no Sangha! No one will understand. Expressing in such way, Buddhists will be shocked, misunderstood and frightened instead. Similar to any other religion and their
follower's response. If people understood in ultimate sense, they would see that the Buddha, the Dhamma and the Sangha are the same. They would see them as being real nature or something like that. They would not grasp or hang on to it as that particular thing or this particular idea; it is, but is not individualized. As a matter of fact, most people think that there is a happiness and a suffering. However, if it is expressed in the ultimate sense, there is nothing, nothing to get, nothing to have, nothing to be—no happiness, no suffering, nothing at all! and this state of being is called ‘being void’. Everything still exists, but all awareness of them in terms of ‘I’ or ‘Mine’ is voided. For this reason, we say it is a ‘void’.

In order to understand or to see everything as void is to see it as not being an aspect of oneself, or in any way possessed by one self. There is no sense of being or notion of self. The word ‘void’ in the common language of people means nothing exists,
but in the language of the Buddha, the Enlightened One, and ultimate sense it means everything exists, but there nothing to be thought of as ‘I’ and nothing to fell attached to as ‘Mine’.

3. Suffering and Happiness

Where can suffering take place? Suffering must happen to a person; an ‘I’. So a possessing ‘I and ‘mine’ is the real cause of suffering. Attachment or holding on the object or feeling or emotion that comes through five senses is a root cause of all dissatisfactions. Pull out the root; that is the real cure; do not just be engaged in a futile search for bits and pieces of happiness to smooth it over and cover it.

What is happiness? As for happiness, as soon as you cling to it and have attachment for it, it becomes unhappiness, one more way to suffer. Most people always have attachment in one form or
another to everything that is or is not. As a result, desirable things are all converted into causes of suffering. Good is also transformed into suffering. Praise, fame, honour and the like are all turned into forms of suffering as soon as one tries to seize and hang on to them. All becomes unsatisfactory because of grasping and clinging. When you are wise enough to be detached from any forms of dualism, then you will no longer have to suffer because of those things. Many people's detachment appears to be a negative state, but in fact it is attachment that is negative. Why? Because when you are attached to something, the mind is really in a negative state of not wanting to understand its reality. One wishes to hold on to possessions or qualities. This is not creative, but when you are detached, especially from pleasant or unpleasant feelings and from all active states of mind, you are truly creative because you understand what to do and how to do it. This is a clarity of understanding.
4. Detachment and Reality

A detached mind, born of understanding reality in which there is full capacity to do, is a creative mind. It is a free and can work correctly. The attached mind brings trouble to yourself as well as to others, and is a harmful thing, whereas detachment can harm one –the mind is liberated and free from all conditions. The Buddha said; ‘of all conditioned a non-conditioned things ‘DETACHMENT’ is the best. Try to do things with a detached, free mind and you will see whether you are creative or not. To work with the acquisitive mind is very different from working with the detached mind. If you do not get what you want, you need not lose your mental balance. You need not become a victim of what you want to get. You can remain calm, peaceful and steady. This inner equilibrium is the most positive state and through it we can live happily. Do not worry about achieving
things. If you have detachment – liberation within – everything can be achieved. It is not a state of laziness, in which nothing can be done, but a profoundly creative state in which everything can be done. So, try to be detached, and work with a detached mind, you will finally come to the real state of awakening.

Suppose we shall speak of Mr. A, we tend to mean the whole of his body; we do not speak of only his eyes, ears, nose, tongue as Mr. A. The eyes, ears, nose, tongue are not Mr. A. It refers to the whole of his body. The word which is called ‘Mr. A’ is only conventional truth. It is not absolute Truth: there is no real self existing in him. He is so-called for the sake of remembering him as Mr. A. Others are also referred to in the same way. In consequence of the conventional truth we can understand the names of everything in the world correctly, such as ‘this is a giraffe, this is a cat, this is Mr. and Mrs. Robinson, and this is a pen and a pencil’ and so on. According
to Buddhism, a person is a combination of five aggregates.

Without conventional truth, however, we cannot recognize the names of anything in the present. It is necessary. But these things mentioned are conditioned to impermanent, suffering and non-self in the Absolute Truth. They are endlessly changeable. Having learnt and understood the five aggregates, one does not cling to them and is able to relinquish wrong understanding, Eternity Belief and Annihilation View. Thus, during meditation time we are taught not to think about and brood over the past and future. This is to direct our minds to what we desire and that is the breathing in and the breathing out via the nostrils and then our minds will go deeper and deeper until the Three Signs of Being, that is to say, Impermanence, Suffering and Soullessness, are clarified.
5. Realization of Truth

In the practice of insight meditation one has to learn ‘Five Aggregates’, which called \( \text{Namea-Rupa} \) as a nature of change, causes suffering and non-self. \( \text{Namea} \), simply a mind, a Buddhist terminology refers to Feeling, Perception, Volitional Activity and Consciousness, which help to perceive or know whereas \( \text{Rupa} \), simply matter, refers to a Form, the material substance which has no ability to perceive or to know anything at all and it comprises the Four Primary Elements, namely, the element of earth, water, air and fire. These are elements of which the body (form) is formed.

Nama-Rupa or mind and matter is impermanence. It is a nature to change, suffering and non-self because it is conditioned to arises, stabilizes and passes away. So this is very important for meditators who practice insight meditation to understand the arising, stabilizing and passing away
of it as they are. In the Path of Purity, it has been stated that it is in the form of impermanence, suffering and non-self because of the following conditions:

A. **Impermanence because of four conditions:**
   1. Udayavayanto – arising and disappearing
   2. Viparinamato – changing
   3. Tavakalikato – being temporary like thing which is lent.

B. **Suffering because of four conditions:**
   1. Abhinhasanpilato – frequently making one suffer.
   2. Dukkhakhamato – difficult to maintain.
   3. Dukkhavatthuto – the source of which suffering is born.
   4. Sukhapatipakkhato – in opposition to happiness.
C. Non-self because of four conditions:

2. Asamikato – cannot be conquered.
3. Akamakariyato – cannot be forced to be this or that.

The meditators have to practice diligently and regularly until they can see impermanence, suffering and Non-self of Nama-rupa with clear wisdom. But to see Impermanence of Nama-Rupa is very difficult because it is hidden by Santati, the continuity of life. For example, one experiences the growth of physical body from body-hood to childhood, from childhood to adolescence, from adolescence to adult, from adult to old age and decay. Such a process is manifested in the form of continuation and changing. But nevertheless when the arising, stabilizing and passing away of Nama-Rupa are grasped and realized by insight-wisdom. The
Impermanence will spontaneously appear to be seen at once.

Secondly, Suffering is hidden by (Iriyapatha) posture of standing, walking, sitting, sleeping, eating, drinking, walking, speaking, thinking and so on. These postures prevent one from seeing the sign of change that causes suffering. But when one attends to the repeated oppression and removes the postures and then suffering appears as it is. Lastly, Non-self is hidden by Ghana, massiveness. Ghanasanna, the idea of massiveness of the five aggregates which consist of the form, sensation, perception, volitional activity and consciousness one attached to the five aggregates and tends to hold on to them as self. Therefore, as long as the five aggregates cannot be grasped and broken by means of Vipassana practice, the characteristic of non-self will not appear. When the five aggregates are grasped and realized by Vipassana panna, wisdom being born of Vipassana practice, then the
characteristic of Non-self appears as it really is.

During the course of meditation practice, if these three signs of being, Impermanence, Suffering and Non-self appears to the meditators simultaneously, they are said to realize the condition of emptiness, deliverance or ultimate happiness of nibbana. It is described in three Nibbanas, namely; Sunnatavimokkha signifies Nibbana which is characterized by the condition of Emptiness, Animittavimokkha by the condition or having no sign and appanihitavimokkha by the condition of having no sign and appanihitavimokkha by having no foundation.

According to the commentary it is explained that Deliverance is endowed with the condition of Emptiness because it is empty of Greed, Hatred and Delusion. It has no sign because there is no trace of those three passions and no foundation because it does not contain the foundation or support for such those three passion to exist.
6. How to Meditate?

In Buddhism, meditation means 'Bhavana', which is to cultivate or developing wholesome mental states. There are many ways to practice meditation. However, it is divided into concentration and insight meditation. Although practitioner has to begin their meditation with concentration, they should gradually improve their understanding to see into insight as they truly are.

In order to simplify meditation practice, we take into consideration the three following practical methods of meditation:

1. Sitting Meditation:

First of all, find a suitable, comfortable and less distracted place and then sit either on a chair, on a cushion, on a bed or on the floor as one likes. Hands can be placed on the lap or in relaxed position. The eyes should be closed for less distractions. Bodies
must be in a balanced upright position so as to remain steady but not tense or stiff and then the breathing in and the breathing out through the nostrils has to be observed very carefully. When you are ready gently close your eyes and bring your attention on in breath and out breath. Knowing as it goes in and as it comes out. Paying full attention and focus on the breath.

2. **Walking Meditation:**

Walking Meditation can be sub-divided into six exercises:

1. Right goes thus, left goes thus
2. Lifting and treading
3. Lifting, moving and treading
4. Heel up, lifting, moving and treading.
5. Heel up, lifting, moving, dropping and treading.
6. Heel up, lifting, moving, dropping, touching and pressing.
Exercise 1: it consists of three phases – i.e. ‘Right or Left’ that is the lifting or the corresponding foot; secondly, ‘goes’ which is the moving forward of it and thirdly ‘thus’, the dropping and replacing of the foot on the ground. The distance for each step should be short in length. The acknowledgement should be done mentally throughout the exercises, this one and the following ones, and it should be made simultaneously with the corresponding movement. In this manner we walk, mentally concentrating upon the movements of the walking process and the phases of each step until we reach the end of our allotted walking space. We halt then, having brought both our feet together in the standing posture.

We acknowledge again this posture, say in the mind, ‘standing, standing, standing,’ three times. Now we return. We may return to the left or to the right. The turning movement consists of gyrating the right foot on its heel if we turn towards the right;
gyrating the heel means we turn the foot, leaving the heel on the spot.

After each turning of one foot on its heel we draw the other foot parallel to it by lifting it and replaying it down again beside the foot we turned round. Each movement, i.e. the turning on the heel of the one foot and the lifting and replacing on the ground of the other foot, we acknowledge by saying mentally, ‘turning.’ When we have completely turned we halt again and acknowledge the standing posture with ‘Standing, standing, standing.’ Subsequently, we begin to walk again, ‘right goes thus, left goes thus,’ until we reach the end of our walking distance where we stand, turn, stand and walk again.

We should keep in mind that the exercise should be done as slowly and as mindfully as possible so that the whole process of standing, walking, standing and turning, standing, walking and so on comes gradually to be more and more
conscious. The time for exercise 1 should be about 10 minutes or more.

*Exercise 2:* This walking consists of two phases, lifting and treading’. When we lift the foot until it reaches its highest point, we acknowledge mentally ‘lifting’ and when we lower the foot until we tread on the ground; we acknowledge mentally ‘treading.’ The distance between each step should now be three quarters of a foot. Otherwise, the instructions and the practice of acknowledging the intention as given in exercise 1. The time for exercise 2 should be about 20 minutes.

*Exercise 3:* The walking meditation consists of three phases – ‘lifting, moving and treading’. These three words are used for the same phases as outlined in first exercise. When we lift the foot we acknowledge ‘treading.’ The only difference to exercise 1 is that a different wording is used for the
acknowledgement of the movements and that the length of the step is now reduced to half a foot. The same instructions as given in exercise 1 and 2 apply here too. The time for exercise 3 should be extended to 30 minutes.

For exercise 4 the walking comprises of four successive phases –‘heel up, lifting, moving and treading’. The walking begins with the lifting up of the heel, the ball of the foot with the toes still remaining on the floor. This movement we acknowledge mentally saying ‘heel up’ then we lift the entire foot; this we acknowledge in the mind as ‘lifting.’ After having lifted the foot we push it forward and acknowledge ‘moving’, then we lower the foot and replace it on the ground, acknowledging ‘treading’. The length of the step is half a foot. Otherwise, we should practice as already stated. The time for exercise 4 should be about 40 minutes.
For *exercise 5* the walking comprises of five phases – ‘heel up, lifting, moving, dropping, and treading.’ At first we lift the help up as in the foregoing exercise and acknowledge mentally ‘heel up,’ then we lift the whole foot and acknowledge ‘lifting’, we push it forward and acknowledge ‘dropping.’ When we tread on the ground we acknowledge ‘treading’. The length of the step remains the same as in the preceding exercises. The duration for the walking exercise 5 should be extended to 50 minutes.

For *exercise 6* the walking comprises of six phase –‘heel up, lifting, moving, dropping, touching and pressing’. The new movements introduced are two, namely ‘touching and pressing.’ The other movements and the length of the steps remain the same as in the foregoing exercise. In the forgoing exercise we see that we lift the heel up acknowledging ‘heel up.’ Lift the whole foot
acknowledging ‘lifting,’ move it forward acknowledging ‘moving’ then we lower it and acknowledge ‘dropping’.

The next new movement is the touching of the foot on the ground with the toes and ball of the foot. This we acknowledge mentally saying ‘touching’. The last movement is pressing the whole foot on the ground and acknowledging this with the word ‘pressing.’ The exercise should be practiced as for the former ones with intention. The time for this exercise is one hour altogether.

3. Lying Down Meditation

A person who goes to bed and then must practice the lying down meditation before going to sleep. The practical method is to observe the breathing in and out through the nostrils as given in the sitting meditation. It is mostly conducive for a sick person, particularly for the person who is
mentally sick or for difficult sleeping. It helps to relax and sleeps well.

In the practice of meditation, one should not lose mindfulness when changing one position or postures to another. Continuous mindfulness in every steps is the key to success. Meanwhile, whatever sensation arises one has to be aware and mindful of it as they truly are rather than grasping or holding on to it. The ultimate aim of mindfulness meditation is to realise its true nature; change, incapability to remain and fading away. Everything in our life whether positive or negative experiences, memories or feeling has same characteristics. Once one realises its true nature, there won't be any unhappiness or dissatisfaction but able to let it be and let it go.
Varapunya Meditation Centre

Varapunya Meditation Centre is a centre for study and practice of Mindfulness Meditation in Aberdeen. It is a centre where one can learn to be aware of own self and to become own Therapist. Mindfulness Meditation is a Easy, Costless and Self-Treatment skill that always be with you. It is effective, suitable for dealing with all kinds of physical and mental health issues. Mindfulness Meditation is a special skill that helps how to use your limited time effectively for greater benefit and finding right balance in your daily life. Instructions are given by an authentic Buddhist Theravada Buddhist monk.

‘Helping hands, healing hearts’ is the Centre’s mission, which it realises through activity at the Centre and through collaborative projects in the communities and schools of Aberdeenshire. It is a place for learning, devotional practice and for
sharing direct personal experiences of practicing Buddhist meditation. The guiding principles of the Centre’s works are the teachings of the Buddha within the Theravada tradition of Buddhism.

The centre is here to help you. Every little help make huge difference. Come and join with us to share our love and compassion. If you have ever considered learning to meditate and how does it help, or to enquire into Buddhism and what it has to offer in our present world, then you may wish to contact and visit the Centre. For further information, please see http://www.varapunyabuddhistsociety.org

1. Tuesday evening 7-9: (This is a good session for beginners who are willing to learn how to do meditation. It starts with chanting-sitting-sharing)
2. Sunday Meditation Session 10:00 am - 11:15 am (Sitting-Walking Sitting)

Opening Hours:

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Afternoon 6 pm - 9 pm

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If you want to see positive changes and would like to contribute, please contact to the centre or write a cheque payable to Varapunya SBS and send it to the centre.

Varapunya Meditation Centre

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- 1977  A French Story 'La Fuite' Translated into Thai
- 1982  Romanization of Pali Chanting Book & published in 1995 by Wat Sanghathan (Wat Santiwonsaram), Birmingham
- 1995  'Romanization of the Peak of Tipitaka and Gathachiabanchorn' published by The Buddhavihara Temple Aston, Birmingham
- 2009  Article collection 'Odds and Ends' Compiled & Published by Ven. S. M. Sujano

**Nimittam sadhurupanam katannukatavedita**
A Gratitude or mindfulness of the benefit done by someone
MEDITATION GUIDANCE

by Ven. S.M. Sujano
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All states of being are determined by mind. It is mind that leads the way. Just as the wheel of the oxcart follows the hoof print of the animal that draws it, so suffering will surely follow when we speak or act impulsively from an impure state of mind.

- Dhammapada verse 1
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PRELIMINARY HOMAGE

Yo so bhagavā arahatām sammāsambuddho
Svākkhāto yena bhagavata dhammo
Supaṭipanno yassa bhagavato sāvakasaṅgho
Taṁ mayaṁ bhagavantaṁ sadhammaṁ sasaṅgham
Imehi sakkārehi yathāraham āropitehi abhipūjayāma
Sādhu no bhante bhagavā suciraparinibbuto pi
Pacchimā janatānukam pamānasā
Ime sakkāre duggata paṭṭakārabhūte paṭiggaṅhātu
Amhākaṁ dīgharatton hitāya sukhāya
Arahaṁ sammāsambuddho bhagavā
Buddhaṁ bhagavantaṁ abhivādemi (bow once)
Svākkhāto bhagavatā dhammo
Dhammaṁ namassāmi (bow once)
Supaṭipanno bhagavato sāvakasaṅgho
Saṅgham namāmi (bow once)

Leader: Handa mayam buddhassa pubbabhāga-
     namakāram karomase

All:
Namo tassa bhagavato arahato sammāsambuddhassa
     (3x)
To the blessed one, the noble fully attained perfect enlightenment.
To the teaching which he expounded so well, and
To the blessed one’s disciples, who have practiced well
To these the Buddha, the dhamma and the sangha
We render with offerings our rightful homage.
It is well for us that the blessed on, having attained liberation,
Still had compassion for later generations.
May these simple offering be accepted
For our long lasting benefit and for the happiness it gives us.
The noble, the perfectly enlightened and blessed one
I render homage to the Buddha. (bow down)
The teaching so completely explained by him
I bow to the Dhamma. (bow down)
The blessed one’s disciples, who have practiced well
I bow to the Sangha. (bow down)

Now let us pay preliminary homage to the Buddha
Homage to the blessed, noble and perfectly enlightened one (3x)
MEDITATION GUIDANCE

Meditation, *bhavana*, according to Buddhist terminology, is a technique for development of positive inner strength recognising our own value and the value of others. It is a method of knowing one’s own mind and how it works. Knowing the mind helps one to become master of the mind rather than a slave to it. The mind despite being formless, colourless and shapeless, normally, is engaged either in the past memories or in the illusory world of the future. One forgets that the present moment is the most important and precious for the whole of one’s life. Stress, unhappiness, dissatisfactions, depression and so on cause troublesome mind, which is the result of dwelling into the memories and creating fears of not going to be or creating a condition of ‘if that is not’ or ‘if that is’. If one’s body could speak at that moment, it would say ‘hey, I am here!’ ‘Can you notice that I am here with you?’

Meditation, as a daily practice, is a state of being non-judgmental, complete silence and understanding the reality of change as it is taking place. It is a way to find the right medicine for
self-created illnesses, anger, hatred, ill-will, dissatisfaction, discomfort and a tool to heal it. Therefore, one has to become a master of one’s own mind through one’s own diligent effort for the complete liberation from all anxieties, worries, stress and emotions. In order to develop this skill, the Buddha introduced basic guidelines. They are:

1. Observation of body in the body
2. Observation of sensations and feelings
3. Observation of mind process
4. Observation of mental contents

Meditation is to contemplate what one does. However just to contemplate is not enough. In Buddhist meditation one also needs to reflect or concentrate on an object. Therefore, there are two types of meditation in Buddhism, Serenity meditation, calming mind and Insight meditation, understanding mental activities.
HOW TO START

Meditation is a very special gift to use your time well, effectively and get the right balance in life. However, it would not be easy to practice, observe and know at once. It takes time and requires strong dedication and determination. Therefore, at the beginning of practice, first of all, one has to be free from any negativity. Living a moral life, controlled mind and generating loving-kindness and compassion to oneself and to others.

Secondly, a suitable time and a quiet place to meditate, if you have never tried and experienced a silent moment, a comfortable space, are definitely key to the realisation of complete serenity. A quiet place with minimum distractions and disturbances is ideal to begin with. Some prefer early in the morning others in the evening or both to start with. One can start with 5/10 minutes of each session. It should be increased gradually over the course of time but not more than an hour.
Thirdly, choosing a comfortable meditative posture that does not lead to physical pain is essential. Although, mindfulness meditation is not just doing sitting meditation but being aware of every mental activity in daily life, sitting meditation is very important as it will allow the body to remain in one position until the end of the meditation period. A frequent change on posture, further, is not conducive for gaining a deeper level of concentration and insight. If pain or discomfort becomes intolerable, one can change the posture but the successful meditator should try to move as minimum as one can. A comfortable sitting posture can be either on a chair or on the floor depending on individual preferences. Whatever comfortable posture for oneself is a good posture. Posture is just an essential part that helps the process of purification of mind.

Finally, once settled comfortably down, gently close eyes and rest hands in a comfortable way. In case of sitting on the floor and legs are crossed put one hand on top of the other, palms upwards. If sitting on chair, legs should be placed
on the ground completely flat but do not lean on the back. One can rest hands on the knees or rest on the lap one hand on top of the other.

Release all worries, stress and responsibilities. Notice sensations on your body, feel the existence of your physical body sitting calmly and remain at the present moment mentally and physically. Feel the greatness of the body. Feel the sensation throughout the body. Try to be completely one being with the body.

Collect your attention and relax the body from top of the head to the tips of the feet. Spend some time with the body. Feel sensation in the body and live with it. If one still feels restless scan the body to become fully aware of it. Begin with the top of the head, neck, hands, chest, abdomen, legs and feet and slowly on your toes. This practice will help developing concentration. Allow sensation to arise, awareness of the body, and release tension wherever one feels any tension.
Tips: Just with a body and meditation object

Sitting Practice:

Choose a suitable time and leave all responsibilities during that chosen time. Choose a quiet place, free from any electronic devices, allowing yourself complete silence.

Sit in a comfortable and relaxed position. It is very important to sit with a relaxed body. Gently close your eyes and spend some time with the body. Just feel the sitting body, the different sensations, and the different movements in your body. Feel sensation and just pay bare attention to every feeling within the body. Try to live with the body and free from telling stories.

At the end of the period, sit quietly for a minute or two and reflect on your experiences during meditation and prepare for normal life.
Walking Practice:

Standing:

looking ahead around two metres, standing still, feeling sensation throughout the body, feeling support from the earth and feeling the greatness of the earth.

Walking: being mindful of each right goes and left goes

Turning: standing practice for few minutes and turn mindfully
MEDITATION OBJECT & DISTRACTION

Dwelling in the cave of the heart, the mind, without form, wanders far and alone.
Those who subdue this mind are liberated from the bonds of Mara.

- The Buddha, Dhp 37

The above stanza gives an insight into the nature of mind that exists nowhere but everywhere. To tame such a wild mind, scattered far and wide, wandering off and easily getting lost in thoughts, needs something to play on or be with. To bring into the moment of now, therefore, it needs an object, which can be sensed, can be observed clearly and engaged with. It is a starting point of contemplation that begins with bare attention on the body in the body and later given meditation object, which helps to bring that scattered and ruminating mind to one meditative object. Meanwhile, whatever other objects arise are known as secondary objects of meditation, which should be observed objectively, noted in its true reality and let go once fully acknowledged.
At the initial stage once the body is fully relaxed; there would be obvious movements that can be noticed. Among those natural movements are the breath coming in and the breath going out. Meanwhile, when breathing in the abdomen will automatically rise and when breathing out the abdomen will naturally fall. Whichever object is stronger either the breath or the abdomen can be object of meditation. Here, the process of inflation and deflation of the abdomen or rising and falling of the abdomen due to air coming in and going out will be introduced as a primary object of meditation. Attentively feel the sensation, perceive the growing process of the abdomen and observe it. When the abdomen rises, bring your attention, fully aware of the rising process, observing it closely and noting the inflated abdomen as ‘rising’. There is just bare attention of the process and acknowledgment of the rising moment as it occurs. The process of rising should be simultaneous with the noting of the mind. It should not be one after another or before or after.
**Tips: MEDITATION OBJECT**

To begin with Continue from first tip.

When you breathe in the abdomen rises. Attentively notice it as rising in a relaxed way, feel the sensation, perceive the rising process and observe it by establishing mindfulness at the navel where the abdomen rises.

When you breathe out the abdomen falls. Notice it as falling.

Bring it to your attention, feel the sensation, perceive the falling process and observe it by establishing mindfulness.

We are not controlling breathing for the abdomen to rise or holding the breath or controlling its fall but trying to let the breath flow naturally.

Observe the abdomen as it rises and falls. Establish mindfulness on it. Notice as it happens, not as you want it to happen.
At the end of the period, sit quietly for a minute or two and reflect on your experiences during meditation and prepare for normal life.

**Walking Practice:**

Standing: similar as previous practice

Walking: being mindful of every step: lifting foot from the ground and placing foot on the ground

Turning: standing practice for few minutes, and turning slowly and mindfully until complete turning
DISTRACTION

Mind never remains on one thing but always sneaks away from thought after thought. Continue non stopping engagements on thoughts are the cause of stress, depression and unhappy situations. Mindfulness will help one to understand the distraction and narrows mental activities down in order to use that energy in a right way to deal with our stressful busy daily schedule.

In the practice of meditation your mind works in thought processes. Thinking again and again repeatedly observes that the thinking mind is thinking. Acknowledge that your mind is thinking and gently note its nature of thinking as it is being achieved at the very moment. In case of the mind flowing into the past, accept it that you are in the past memories and acknowledge it. Similarly, if you are planning for the future, accept it as you are planning for the future and acknowledge it. Once properly observed, acknowledge and note its true nature. Finally, that acceptance of true reality will assist to letting any
feelings go and bring the mind back to the present moment. Therefore, always be ready to start from the very moment. One needs to develop right understanding of it because a distracted mind will never assist to realise insight.

**Tips: Noting Distraction**

*Begin with previous two tips respectively.*

*Every moment when the mind is distracted, do not worry, allow it to occur. Accept its occurrence and acknowledge it by noting it and letting it go*

*In case of the thoughts, accepting its occurrence and acknowledge it by noting it and letting go and then coming back to the primary object, rising and falling of the abdomen.*

*Feeling the rising and falling is one thing, thinking about it is another, so, make sure you feel it not think it.*

*Our only job is to allow it and just pay bare attention to it.*
At the end of the period, sit quietly for a minute or two and reflect on your experiences during meditation and prepare for normal life.

**Walking Practice:**

**Standing:** similar to previous practice

**Walking:** Aware and mindful of every movement; lifting foot from the ground, moving and placing of foot on the ground.

**Turning:** standing practice and turning slowly and mindfully 3 pairs of 6 moves for complete turning
MENTAL NOTE

In the meditation, it is not important to name the word or what one sees but the right attitude it and full observation and make a mental note of it. So, bare attention, being aware and being mindful are vital processes in the practice and development of insight meditation.

When one is concentrating on the rising and falling of the abdomen, it is obvious that the mind will wander or thoughts arise, which is the natural
habit pattern of the mind. Doubt may arise. Why am I doing this? How long is it going to be? What will happen after this? Have I closed the door? When will my food will be ready? And so on. One should not be disappointed and get angry with these types of distractions, but should establish mindfulness on the distraction itself. Normally, the practitioner chooses a primary object for establishing mindfulness, whereas, secondary objects, generally known as distractions, choose the practitioner. In this case, be aware and gently observe these distractions intuitively. Allowing these distractions to occur and accepting them with equanimity is the right attitude. Acknowledge the distraction and notice it as it really is with a neutral mind during its happening. Once fully mindful of the present thought, it generates awareness. Complete aware of the thought generate understanding of its character and when fully understood the true nature of the thought, which is bound to change sooner or later, one would let the thought go naturally. Finally, the mind will be completely detached from the thought that generates complete freedom.
Whatever is the situation at any given moment, be aware and be mindful of the situation without losing the mindfulness. It is obvious however, that while meditating one definitely faces discomfort such as itches, aches, pain and the like. One needs to be fully alert at the very moment of occurrence of that and observe its true nature in order to overcome the discomfort. With the inability to note the moment of arising of that feeling of discomfort, one cannot be aware of the feeling, and this may lead to series of thoughts generating the deluded mind to consider that pain is in the mind or ‘I am in pain.’

Insight meditation is paying close attention to the present moment, which means being fully aware of all activities of six senses; eye, ear, nose, tongue, body and mind. It is the dynamic art of paying attention to daily life performances even very small activities like brushing teeth, combing hair, drinking, and eating, rather than doing things mechanically without being aware of our actions or without being mindful. Consciously try to be present at the present moment with bare attention and an attitude of radical acceptance.
Clearly comprehending everything that we are experiencing in our day to day life, emotions of the pleasant, the unpleasant, neutral feelings, turmoil, anxiety, sadness etc, are created because of contacts with our six-senses. Therefore, it is very important to be aware of every activity such as standing, walking, talking, sleeping and sitting in order to establish a balanced mind. So, if one can really learn to practise mindfulness and be aware of every activity in every moment of life then meditation becomes a way of life which leads to a completely peaceful and happy life.

“Oh bhikkhus! in going forward and in going back, in looking straight on and in looking away from the front, in bending, in stretching, in wearing, in carrying, in eating, in drinking, chewing, savouring, in walking, standing, sitting, falling asleep, waking, speaking, keeping silent, thus, one remains mindful.”

- The Buddha, Satipatthana sutta
Noting the Moment

Bring your attention to the rising and falling of the abdomen. Feel the sensation.

Experience the present moment with the help of rising and falling of the abdomen, here and now.

If you are having thoughts, acknowledge it by noting it as thinking, thinking, thinking.

Similarly, whatever sensations are there, just be aware of that sensation. Observe that sensation as it is and make a mental note of them as they are.

If thoughts are there, just know that you are having thoughts, acknowledge it and come back to the primary object.

At the end of the period, sit quietly for a minute or two and reflect on your experiences during meditation and prepare for normal life.
Walking Practice:

Standing: similar to previous practice

Walking: being aware of mental desire to walk. Aware and mindful of every movement; lifting a foot from the ground, moving and placing of foot on the ground

Turning: practice standing meditation and being aware of mental desire to turn. Turning foot slowly and mindfully 3 pairs of 6 moves for complete turning
METTA MEDITATION

Sit in a comfortable position, let the body relax. Place your right hand on the same side of the chest where the heart is. Feel the rhythm of your heart. Open the door of your heart like opening a flower. Feel the sensation of kindness and spread love and compassion to yourself.

May I be happy

May I be filled with loving kindness

May I be well

May I be peaceful and at ease.

Can you feel the vibrant feeling of love and compassion?

You are saying it from the bottom of your heart. You are not saying it just like parrot does. Feel it, be a best friend with yourself. Spread the love and compassion from the bottom of your heart to each and every part of the body, your whole body. You are really wishing for yourself
that you will be well physically and mentally. Feel peace and tranquility in every part of the body.

Let us forgive and forget whatever wounds there may have been caused by us to others, and to us by others. Forgive yourself and others by realising the act of wounds and accepting it and share love and compassion to all. I forgive you all.

Feel the vibration of your heart. Open your heart and share love and compassion to one and all.

Whatever beings there are, may they be happy, may they be filled with love, may they be well and may they be in peace.

Similarly, share love and compassion to all other sentient beings in the world.

At the end of the meditation sit quietly for a minute or two and reflect on your experiences during meditation and come back to normal life.

It is highly recommended to practice daily.
NOTE:

* If you are in medication please continue taking it unless GP instructed.

* Do not mixed with other technique. Use each technique differently.

* Diligent practice bears fruit. If you are sure that you have fully understood and your concentration has been improved each session then go to next session.

* You may drop email to share your experiences or share during session to get more clarification on practice (sujanbhante@gmail.com)

* Every moment is moment of practice and one at a time is the key.
THE BUDDHA

The Buddha, Prince Siddhattha, was born in 543 BC in ancient Nepal. When he was 16 years old, he married with a princes Yasodhara. They had a son called Rahula. Prince Siddhattha, was 29, left the palace and went to study for Six years.

He became the Buddha when he was 35 years old. He travelled for 45 years spreading his message. He entered supreme happiness at the age of 80. Now, his message has become the philosophy of Buddhism. His followers are called Buddhists. Buddha teaches that

1. All life knows unhappiness

2. This unhappiness has a cause

3. Unhappiness can be brought to an end

4. There is a way to bring it to an end
To become a Buddhist it is necessary of take three refuges;

1. I go to the Buddha for refuge.

2. I go to the dhamma for refuge.

3. I got to the Sangha for refuge.

As a Buddhist you have to know and practice these five basic rules:

- Not harming any living beings but love every one

- Not taking what doesn’t belong to you but share with every one

- Not being greedy but respect each other

- Not telling lies or speaking unkindly

- Not clouding the mind with drink or drugs but being mindful
With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

* The Vows of Samantabhadra *

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

* The Vows of Samantabhadra Avatamsaka Sutra *
“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”

*THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL*
DEDICATION OF MERIT

May the merit and virtue accruing from this work adorn Amitabha Buddha’s Pure Land, repay the four great kindnesses above, and relieve the suffering of those on the three paths below.

May those who see or hear of these efforts generate Bodhi-mind, spend their lives devoted to the Buddha Dharma, and finally be reborn together in the Land of Ultimate Bliss.

Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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