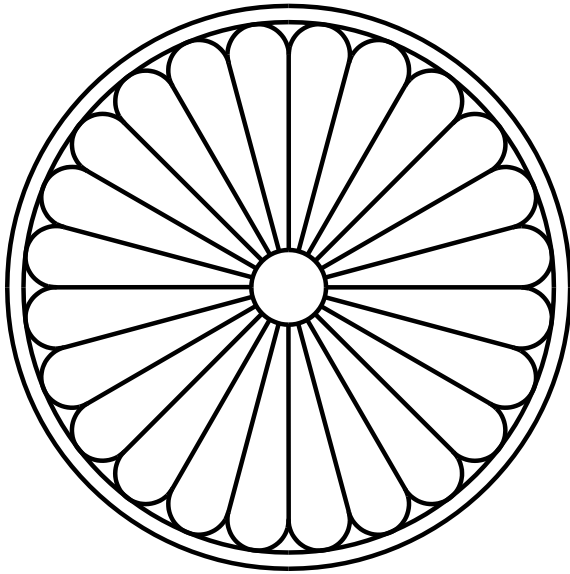


Practical Insight Meditation

Venerable Mahāsi Sayādaw



Practical Insight Meditation

Author's Preface

It is a truism to say that nobody likes suffering and everybody seeks happiness. In this world of ours, human beings are making all possible efforts for prevention and alleviation of suffering, and enjoyment of happiness. Nevertheless, their efforts are mainly directed towards physical well-being by material means. Happiness is, after all, conditioned by attitudes of mind, and yet only a few persons give real thought to mental development, fewer still practice mind training in earnest.

To illustrate this point, attention may be drawn to the commonplace habits of cleaning and tidying up one's body, the endless pursuits of food, clothing, and shelter, and the tremendous technological progress achieved for raising the material standard of living, for improving the means of transport and communications, and for prevention and cure of diseases and ailments. All these efforts are, in the main, concerned with the care and nourishment of the body. It must be recognized that they are essential. However, these human efforts and achievements cannot possibly bring about the alleviation or eradication of suffering associated with old age and disease, domestic infelicity and economic troubles, in short, with non-satisfaction of wants and desires. Sufferings of this nature are not overcome by material means; they can be overcome only by mind training and mental development.

Then, it becomes clear that the right way must be sought for training, stabilizing and purifying the mind. This way is found in the Mahāsatiṭṭhāna Sutta, a well-known discourse of the Buddha, delivered well over 2,500 years ago. The Buddha declared thus:

“This is the sole way for the purification of beings, for the overcoming of sorrow and lamentation, for the destroying of pain and grief, for reaching the right path, for the realisation of nibbāna, namely the four foundations of mindfulness.”

The four foundations of mindfulness are 1) the contemplation of the body, 2) the contemplation of feelings, 3) the contemplation of mind, and 4) the contemplation of mind objects.

Obviously, this way should be followed by those in search of happiness, with a view to getting rid of the impurities of mind, which are the cause of their sufferings.

If one were asked whether he wished to overcome sorrow and lamentation, he would surely say, "Yes." Then he, nay everybody, should practise the four foundations of mindfulness.

If one were asked whether he wishes to destroy pain and grief, he would not hesitate to reply in the affirmative. Then he, nay everybody, should practise the four foundations of mindfulness.

If one were asked whether he wishes to reach the right path and realise nibbāna, the state of being absolutely free from old age, decay and death and from all sufferings, he would certainly give an affirmative answer. Then he, nay everybody, should practise the four foundations of mindfulness.

How shall one practise the four foundations of mindfulness? In the Mahā Satipaṭṭhāna Sutta, the Buddha said, "Dwell practising body contemplation, feeling contemplation, mind contemplation and mind-objects contemplation." Without the guidance of a well-qualified teacher, however, it will not be easy for an average person to practise these contemplations in a systematic manner in order to make progress towards development of concentration and insight.

Having myself undergone a most intensive practical course of Satipaṭṭhāna meditation under the personal guidance of the Most Venerable Mingun Jetavan Sayādaw of Thaton, I have imparted the technique of meditation ever since 1938 and given personal instruction, as well as through books and lectures, to several thousands of yogis. In compliance with the requests of those of the earlier batches, who had benefited from my personal instructions, I wrote a treatise on vipassanā or insight meditation, in two volumes. The treatise was completed in the year 1944 and has been published in seven editions. In all the chapters, except in Chapter V, dissertations and discussions are made with reference to Pāli texts, commentaries and sub-commentaries. In Chapter V, I chose to write in common language for easy understanding by my pupils as to how they should begin and then proceed step by step, stating fully the salient features, in line with the Visuddhimagga and some other texts.

This present book is the English translation of the said Chapter V. The first fourteen pages of the Burmese original were translated into English in 1954 by U Pe Thin, an old pupil of mine, for the benefit of those who came from abroad to our Meditation Centre. Pages 15 to 51 of the Burmese original were translated into English, in compliance with the wish of the Venerable Nyanaponika Mahāthera, by Myanaung U Tin, a disciple and dayaka of mine. Incidentally, it may be mentioned that the area of our

Meditation Centre, Sāsana Yeiktha, is nearly twenty-four acres, with over fifty buildings to house the meditation teachers and yogis, monks as well as lay, both men and women.

The Venerable Nyanaponika Mahāthera put this translation into final literary shape after obtaining confirmation of his valuable suggestions. U Pe Thin's translation was revised by and improved upon, as to style, by Miss Mary McCollum, an American Buddhist lady. She practised Satipaṭṭhāna meditation under the guidance of Anagarika Munindra at the Burmese Vihāra, Bodh-Gaya, Bihar, India. Anagarika Munindra stayed with us for a considerable period. He sent her revision to us for perusal and approval. When done, it was forwarded to the Venerable Nyanaponika Mahāthera. This book is, therefore, the coordination and combined publications of the aforesaid two translations, with my preface added thereto.

Chapter V of my Burmese treatise, as mentioned earlier, was written in common linguistic style. I should like to say here that the doctrinal terms found in this book without Pali names are fully explained in 'Progress of Insight,' translated from my Pali treatise into English by the Venerable Nyanaponika Mahāthera. His book, 'The Heart of Buddhist Meditation,' is itself a veritable mine of information and instruction on this subject of vital importance.

In conclusion, I would like to say that I deeply appreciate the services of those who have done the translations and revisions as well as of those who are responsible for the publication of this book, secondly to urge the readers of this book not to be content with the theoretical knowledge contained therein but to apply that knowledge to systematic and sustained practice, and thirdly to express my earnest wish that they gain insight soon and enjoy all the benefits vouchsafed by the Buddha in the preamble of the Mahā Satipaṭṭhāna Sutta.

Bhaddanta Sobhana (Agga Mahāpaṇḍita)
Mahāsī Sayādaw
October 1st, 1970
Sāsana Yeikthā,
16, Hermitage Road,
Rangoon, Burma



Venerable Mahāsī Sayādaw in 1948

Preparatory Stage

If you sincerely desire to develop contemplation and attain insight in this your present life, you must give up worldly thoughts and actions during the training. This course of action is for the purification of conduct, the essential preliminary step towards the proper development of contemplation. You must also observe the rules of discipline prescribed for laymen, (or for monks, as the case may be) for they are important in gaining insight. For laypeople, these rules comprise the eight precepts which Buddhist devotees observe on sabbath days (*uposatha*) and during periods of meditation.¹ An additional rule is not to speak with contempt, in jest, or with malice to or about any of the noble ones who have attained states of sanctity.² If you have done so, then personally apologize to him or her or make an apology through your meditation instructor. If in the past you have spoken contemptuously to a noble one who is at present unavailable or deceased, confess this offence to your meditation instructor or introspectively to yourself.

The old masters of Buddhist tradition suggest that you entrust yourself to the Enlightened One, the Buddha, during the training period, for you may be alarmed if it happens that your own state of mind produces unwholesome or frightening visions during contemplation. Also place yourself under the guidance of your meditation instructor, for then, he can talk to you frankly about your work in contemplation and give you the guidance he thinks necessary. These are the advantages of placing trust in the Enlightened One, the Buddha, and practising under the guidance of your instructor. The aim of this practice and its greatest benefit is release from greed, hatred and delusion, which are the roots of all evil and suffering. This intensive course in insight training can lead you to such release. So work ardently

¹ The eight Uposatha precepts are: abstention from 1) killing, 2) stealing, 3) all sexual activity, 4) lying, 5) intoxicants, 6) taking food after noon, 7) dancing, singing, music, shows (attendance and performance), the use of perfumes, ornaments, etc., and 8) using luxurious beds.

² There are four noble individuals (*ariya-puggala*). They are those who have obtained a state of sanctity: a) The Stream-winner (*sotapanna*) is one who has become free from the first three of the ten fetters which bind him to the sensuous sphere, namely: personality belief, sceptical doubt, and attachment to mere rites and rituals. b) The Once-returner (*sakadagami*) has weakened the fourth and fifth of the ten fetters — sensuous craving and ill-will. c) The Non-returner (*anagami*) becomes fully free from the above-mentioned five lower fetters and is no longer reborn in the sensuous sphere before reaching nibbana. d) Through the path of Holiness (*Arahanta*) one further becomes free of the last five fetters: craving for fine material existence (in celestial worlds), craving for immaterial (purely mental) existence, conceit, restlessness, and ignorance.

with this end in view so that your training will be successfully completed. This kind of training in contemplation, based on the foundations of mindfulness (*Satipaṭṭhāna*), had been taken by successive Buddhas and noble ones who attained release. You are to be congratulated on having the opportunity to take the same kind of training they had undergone.

It is also important for you to begin your training with a brief contemplation on the 'four protections' which the Enlightened One, the Buddha, offers you for reflection. It is helpful for your psychological welfare at this stage to reflect on them. The subjects of the four protective reflections are the Buddha himself, loving-kindness, the loathsome aspects of the body, and death. First, devote yourself to the Buddha by sincerely appreciating his nine chief qualities in this way:

Truly, the Buddha is holy, fully enlightened, perfect in knowledge and conduct, a welfarer, world-knower, the incomparable leader of men to be tamed, teacher of gods and mankind, the awakened one and the exalted one.

Secondly, reflect upon all sentient beings as the receivers of your loving-kindness and identify yourself with all sentient beings without distinction, thus: "May I be free from enmity, disease and grief. As I am, so also may my parents, preceptors, teachers, intimate and indifferent and inimical beings be free from enmity, disease and grief. May they be released from suffering."

Thirdly, reflect upon the repulsive nature of the body to assist you in diminishing the unwholesome attachment that so many people have for the body. Dwell on some of its impurities, such as stomach, intestines, phlegm, pus, blood.¹ Ponder on these impurities so that the absurd fondness for the body may be eliminated.

The fourth protection for your psychological benefit is to reflect on the phenomenon of ever-approaching death. Buddhist teachings stress that life is uncertain, but death is certain; life is precarious but death is sure. Life has death as its goal. There is birth, disease, suffering, old age, and eventually, death. These are all aspects of the process of existence.

To begin training, take the sitting posture with the legs crossed. You might feel more comfortable if the legs are not inter-locked but evenly placed on the ground, without pressing one against the other. If you find that sitting on the floor interferes with contemplation, then obtain a more comfortable way of sitting. Now proceed with each exercise in contemplation as described.

¹ The thirty-two parts of the body as used in body contemplation are: head-hair, body-hair, nails, teeth, skin; nails, teeth, skin, flesh, sinews; bones, marrow; kidney, heart, liver, diaphragm, spleen; lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, lymph, tears, serum, saliva, nasal mucus, synovial fluid, urine, and brain.

Basic Exercise I

Try to keep your mind (but not your eyes) on the abdomen. You will thereby come to know its rising and falling movements. If these movements are not clear to you in the beginning, then place both hands on the abdomen to feel these rising and falling movements. After a short time the upward movement of exhalation will become clear. Then make a mental note of **rising** for the upward movement, **falling** for the downward movement. Your mental note of each movement must be made while it occurs.

From this exercise you learn the actual manner of the upward and downward movements of the abdomen. You are not concerned with the form of the abdomen. What you actually perceive is the bodily sensation of pressure caused by the heaving movement of the abdomen. So do not dwell on the form of the abdomen but proceed with the exercise. For the beginner it is a very effective method of developing the faculties of attention, concentration of mind and insight in contemplation. As practice progresses, the manner of the movements will be clearer. The ability to know each successive occurrence of the mental and physical processes at each of the six sense organs is acquired only when insight contemplation is fully developed. Since you are only a beginner whose attentiveness and power of concentration are still weak, you may find it difficult to keep the mind on each successive rising movement and falling movement as it occurs. In view of this difficulty, you may be inclined to think, "I just don't know how to keep my mind on each of these movements." Then simply remember that this is a learning process. The rising and falling movements of the abdomen are always present and therefore there is no need to look for them. Actually it is easy for a beginner to keep his or her mind on these two simple movements.

Continue with this exercise in full awareness of the abdomen's rising and falling movements. Never verbally repeat the words, 'rising, falling,' and do not think of rising and falling as words. Be aware only of the actual process of the rising and falling movements of the abdomen. Avoid deep or rapid breathing for the purpose of making the abdominal movements more distinct, because this procedure causes fatigue that interferes with the practice. Just be totally aware of the movements of rising and falling as they occur in the course of normal breathing.

Basic Exercise II

While occupied with the exercise of observing each of the abdominal movements, other mental activities may occur between the noting of each rising and falling. Thoughts or other mental functions, such as intentions,

ideas, imaginings, are likely to occur between each mental note of rising and falling. They cannot be disregarded. A mental note must be made of each as it occurs.

If you imagine something, you must know that you have done so and make a mental note, **imagining**. If you simply think of something, mentally note, **thinking**. If you reflect, **reflecting**. If you intend to do something, **intending**. When the mind wanders from the object of meditation which is the rising and falling of the abdomen, mentally note, **wandering**. Should you imagine you are going to a certain place, note **going**. When you arrive, **arriving**. When, in your thoughts, you meet a person, note **meeting**. Should you speak to him or her, **speaking**. If you imaginarily argue with that person, note **arguing**. If you envision or imagine a light or colour, be sure to note **seeing**. A mental vision must be noted on each occurrence of its appearance until it passes away. After its disappearance, continue with Basic Exercise I, by being fully aware of each movement of the rising and falling abdomen. Proceed carefully, without slackening. If you intend to swallow saliva while thus engaged, make a mental note **intending**. While in the act of swallowing, **swallowing**. If you spit, **spitting**. Then return to the exercise of noting rising and falling.

Suppose you intend to bend the neck, note **intending**. In the act of bending, **bending**. When you intend to straighten the neck, **intending**. In the act of straightening the neck, **straightening**. The neck movements of bending and straightening must be done slowly. After mentally making a note of each of these actions, proceed in full awareness with noticing the movements of the rising and falling abdomen.

Basic Exercise III

Since you must continue contemplating for a long time while in one position, that of sitting or lying down, (it is not advised that the meditator should use the lying posture except when it is time to sleep) you are likely to experience an intense feeling of fatigue, stiffness in the body or in the arms and legs. Should this happen, simply keep the knowing mind on that part of the body where such feelings occur and carry on the contemplation, noting **tired** or **stiff**. Do this naturally; that is, neither too fast nor too slow. These feelings gradually become fainter and finally cease altogether. Should one of these feelings become more intense until the bodily fatigue or stiffness of joints is unbearable, then change your position. However, do not forget to make a mental note of **intending**, before you proceed to change your position. Each movement must be contemplated in its respective order and in detail.

If you intend to lift the hand or leg, make a mental note **intending**. In the act of lifting the hand or leg, **lifting**. Stretching either the hand or the leg, **stretching**. When you bend it, **bending**. When putting it down, **putting**. Should either the hand or leg touch, **touching**. Perform all of these actions in a slow and deliberate manner. As soon as you are settled in the new position, continue with the contemplation in another position keeping to the procedure outlined in this paragraph.

Should an itching sensation be felt in any part of the body, keep the mind on that part and make a mental note, **itching**. Do this in a regulated manner, neither too fast nor too slow. When the itching sensation disappears in the course of full awareness, continue with the exercise of noticing the rising and falling of the abdomen. Should the itching continue and become too strong and you intend to rub the itchy part, be sure to make a mental note, **intending**. Slowly lift the hand, simultaneously noting the actions of **lift ing**; and **touching**, when the hand touches the part that itches. Rub slowly in complete awareness of **rubbing**. When the itching sensation has disappeared and you intend to discontinue rubbing, be mindful by making the usual mental note of **intending**. Slowly withdraw the hand, concurrently making a mental note of the action, **withdrawing**. When the hand rests in its usual place touching the leg, **touching**. Then again devote your time to observing the abdominal movements.

If there is pain or discomfort, keep the knowing mind on that part of the body where the sensation arises. Make a mental note of the specific sensation as it occurs, such as **painful, aching, pressing, piercing, tired, giddy**. It must be stressed that the mental note must not be forced nor delayed but made in a calm and natural manner. The pain may eventually cease or increase. Do not be alarmed if it increases. Firmly continue the contemplation. If you do so, you will find that the pain will almost always cease. But if, after a time, the pain has increased and becomes unbearable, you must ignore the pain and continue with the contemplation of rising and falling.

As you progress in mindfulness you may experience sensations of intense pain: stifling or choking sensations, such as pain from the slash of a knife, the thrust of a sharp-pointed instrument, unpleasant sensations of being pricked by sharp needles, or of small insects crawling over the body. You might experience sensations of itching, biting, intense cold. As soon as you discontinue the contemplation you may also feel that these painful sensations cease. When you resume contemplation you will have them again as soon as you gain in mindfulness. These painful sensations are not

to be considered as something wrong. They are not manifestations of disease but are common factors always present in the body and are usually obscured when the mind is normally occupied with more conspicuous objects. When the mental faculties become keener you are more aware of these sensations. With the continued development of contemplation the time will come when you can overcome them and they will cease altogether. If you continue contemplation, firm in purpose, you will not come to any harm. Should you lose courage, become irresolute in contemplation and discontinue for some time, you may encounter these unpleasant sensations again and again as your contemplation proceeds. If you continue with determination you will most likely overcome these painful sensations and may never again experience them in the course of contemplation.

Should you intend to sway the body, then knowingly note **intending**. While in the act of swaying, **swaying**. When contemplating you may occasionally discover the body swaying back and forth. Do not be alarmed; neither be pleased nor wish to continue to sway. The swaying will cease if you keep the knowing mind on the action of swaying and continue to note swaying until the action ceases. If swaying increases in spite of your making a mental note of it, then lean against a wall or post or lie down for a while. Thereafter proceed with contemplation. Follow the same procedure if you find yourself shaking or trembling. When contemplation is developed you may sometimes feel a thrill or chill pass through the back or the entire body. This is a symptom of the feeling of intense interest, enthusiasm or rapture. It occurs naturally in the course of good contemplation. When your mind is fixed in contemplation you may be startled at the slightest sound. This takes place because you feel the effect of sensory impression more intensely while in a state of concentration.

If you are thirsty while contemplating, notice the feeling, **thirsty**. When you intend to stand, **intending**. Keep the mind intently on the act of standing up, and mentally note **standing**. When you look forward after standing up straight, note **looking, seeing**. Should you intend to walk forward, **intending**. When you begin to step forward, mentally note each step as **walking, walking, or left, right**. It is important for you to be aware of every moment in each step from the beginning to the end when you walk. Adhere to the same procedure when strolling or when taking walking exercise. Try to make a mental note of each step in two sections as follows: **lifting, putting, lifting, putting**. When you have obtained sufficient practice in this manner of walking, then try to make a mental note of each step in three sections; **lifting, pushing, putting; or up, forward, down**.

When you look at the tap or water-pot on arriving at the place where you are to take a drink, be sure to make a mental note, **looking, seeing**.

- ☞ When you stop walking, **stopping**.
- ☞ When you stretch out the hand, **stretching**.
- ☞ When you touch the cup, **touching**.
- ☞ When you take the cup, **taking**.
- ☞ When dipping the cup into the water, **dipping**.
- ☞ When bringing the cup to the lips, **bringing**.
- ☞ When the cup touches the lips, **touching**.
- ☞ When you swallow, **swallowing**.
- ☞ When returning the cup, **returning**.
- ☞ When withdrawing the hand, **withdrawing**.
- ☞ When you bring down the hand, **bringing**.
- ☞ When the hand touches the side of the body, **touching**.
- ☞ If you intend to turn round, **intending**.
- ☞ When you turn round, **turning**.
- ☞ When you walk forward, **walking**.
- ☞ On arriving at the place where you intend to stop, **intending**.
- ☞ When you stop, **stopping**.

If you remain standing for some time continue the contemplation of rising and falling. But if you intend to sit down, note **intending**. When you go to sit down, **walking**. On arriving at the place where you will sit, **arriving**. When you turn to sit, **turning**. While in the act of sitting down, **sitting**. Sit down slowly, and keep the mind on the downward movement of the body. You must notice every movement in bringing the hands and legs into position. Then resume the practice of contemplating the abdominal movements.

Should you intend to lie down, note **intending**. Then proceed with the contemplation of every movement in the course of lying down: **lifting, stretching, putting, touching, lying**. Then take as the object of contemplation every movement in bringing the hands, legs and body into position. Perform these actions slowly. Thereafter, continue with noting rising and falling. Should pain, fatigue, itching, or any other sensation be felt, be sure to notice each of these sensations. Notice all feelings, thoughts, ideas, considerations, reflections; all movements of hands, legs, arms, and body. If there is nothing in particular to note, put the mind on the rising and falling of the abdomen. When sleepy, make a mental note, **sleepy**. After you have gained sufficient concentration in contemplating you will be able to overcome

drowsiness and you will feel refreshed as a result. Take up again the usual contemplation of the basic object. If you are unable to overcome the drowsy feeling, you must continue contemplating drowsiness until you fall asleep.

The state of sleep is the 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 therefore, unable to be aware of an object. When you awake, the continuity of sub-consciousness occurs regularly between moments of seeing, hearing, tasting, smelling, touching, and thinking. Because these occurrences are of brief duration they are not usually clear and therefore not noticeable. Continuity of sub consciousness remains during sleep — a fact which becomes obvious when you wake up; for it is in the state of wakefulness that thoughts and sense objects become distinct.

Contemplation should start at the moment you wake up. Since you are a beginner, it may not be possible yet for you to start contemplating at the very first moment of wakefulness. But you should start with it when you remember that you are to contemplate. For example, if on awakening you reflect on something, you should become aware of the fact and begin your contemplation by a mental note, **reflecting**. Then proceed with the contemplation of rising and falling. When getting up from the bed, mindfulness should be directed to every detail of the body's activity. Each movement of the hands, legs and rump must be performed in complete awareness. Are you thinking of the time of day when awakening? If so, note thinking. Do you intend to get out of bed? If so, note **intending**. If you prepare to move the body into position for rising, note **preparing**. As you slowly rise, **rising**. Should you remain sitting for any length of time, revert to contemplating the abdominal movements.

Perform the acts of washing the face or taking a bath in due order and in complete awareness of every detailed movement; for instance, **looking, seeing, stretching, holding, touching, feeling cold, rubbing**. In the acts of dressing, making the bed, opening and closing doors and windows, handling objects, be occupied with every detail of these actions in sequence.

You must attend to the contemplation of every detail in the action of eating:

- ☞ When you look at the food, **looking, seeing**.
- ☞ When you arrange the food, **arranging**.
- ☞ When you bring the food to the mouth, **bringing**.
- ☞ When you bend the neck forwards, **bending**.

- ☞ When the food touches the mouth, **touching**.
- ☞ When placing the food in the mouth, **placing**.
- ☞ When the mouth closes, **closing**.
- ☞ When withdrawing the hand, **withdrawing**.
- ☞ Should the hand touch the plate, **touching**.
- ☞ When straightening the neck, **straightening**.
- ☞ When in the act of chewing, **chewing**.
- ☞ When you are aware of the taste, **knowing**.
- ☞ When swallowing the food, **swallowing**.
- ☞ While swallowing the food, should the food be felt touching the sides of the gullet, **touching**.

Perform contemplation in this manner each time you take a morsel of food until you finish your meal. In the beginning of the practice there will be many omissions. Never mind. Do not waver in your effort. You will make fewer omissions if you persist in your practice. When you reach an advanced stage of the practice you will also be able to notice more details than those mentioned here.

Advancement in Contemplation

After having practised for a day and a night you may find your contemplation considerably improved. You may be able to prolong the basic exercise of noticing the abdominal movements. At this time you will notice that there is generally a break between the movements of rising and falling. If you are in the sitting posture, fill in this gap with a mental note of the fact of sitting in this way: **rising, falling, sitting**. When you make a mental note of **sitting**, keep your mind on the erect position of the upper body. When you are lying down you should proceed with full awareness as follows: **rising, falling, lying**. If you find this easy, continue with noticing these three sections. Should you notice that a pause occurs at the end of the rising as well as at the end of the falling movement, then continue in this manner: **rising, sitting, falling, sitting**. Or when lying down: **rising, lying, falling, lying**. Suppose you no longer find it easy to make a mental note of three or four objects in the above manner. Then revert to the initial procedure of noting only the two sections; **rising** and **falling**.

While engaged in the regular practise of contemplating bodily movements you need not be concerned with objects of seeing and hearing. As long as you are able to keep your mind on the abdominal movements of rising and falling it is assumed that the purpose of noticing the acts and

objects of seeing is also served. However, you may intentionally look at an object; then simultaneously make a mental note, two or three times, **seeing**. Then return to the awareness of the abdominal movements. Suppose some person comes into your view. Make a mental note of **seeing**, two or three times and then resume attention to the rising and falling movements of the abdomen. Did you happen to hear the sound of a voice? Did you listen to it? If so make a mental note of **hearing, listening** and revert to **rising** and **falling**. But suppose you heard loud noises, such as the barking of dogs, loud talking or shouting. If so, immediately make a mental note two or three times, **hearing**, then return to your basic exercise. If you fail to note and dismiss such distinctive sounds as they occur, you may inadvertently fall into reflections about them instead of proceeding with intense attention to rising and falling, which may then become less distinct and clear. It is by such weakened attention that mind-defiling passions breed and multiply. If such reflections do occur, make a mental note **reflecting**, two or three times, then again take up the contemplation of rising and falling. Should you forget to make a mental note of body, leg or arm movements, then mentally note **forgetting**, and resume your usual contemplation on abdominal movements. You may feel at times that breathing is slow or that the rising and falling movements are not clearly perceived. When this happens, and you are in the sitting position, simply move the attention to **sitting, touching**; or if you are lying down, to **lying, touching**. While contemplating **touching**, your mind should not be kept on the same part of the body but on different parts successively. There are several places of touch and at least six or seven should be contemplated.¹

Basic Exercise IV

Up to this point you have devoted quite some time to the training course. You might begin to feel lazy thinking that you have made inadequate progress. By no means give up. Simply note the fact, **lazy**. Before you gain sufficient strength in attention, concentration, and insight, you may doubt the correctness or usefulness of this method of training. In such a circumstance turn to contemplation of the thought, **doubtful**. Do you anticipate or wish for good results? If so, make such thoughts the subject of your contemplation, **anticipating**, or **wishing**. Are you attempting to recall the manner in which the training was conducted up to this point? Yes? Then take up

¹ Some of these points where the touch sensations may be observed are: where thigh and knee touch, or where the hands are placed together, or finger to finger, thumb to thumb, closing of the eyelids, tongue inside the mouth, lips touching when the mouth is closed.

contemplation on **recollecting**. Are there occasions when you examine the object of contemplation in order to determine whether it is mind or matter? If so, then be aware of **examining**. Do you regret that there is no improvement in your contemplation? If so, attend to the feeling of **regret**. Conversely, are you happy that your contemplation is improving? If you are, then contemplate the feeling of being **happy**. This is the way in which you make a mental note of every item of mental behaviour as it occurs, and if there are no intervening thoughts or perceptions to note, you should revert to the contemplation of rising and falling. During a strict course of meditation, the time of practice is from the first moment you wake up until the last moment before you fall asleep. To reiterate, you must be constantly occupied either with the basic exercise or with mindful attention throughout the day and during those night hours when you are not asleep. There must be no relaxation. Upon reaching a certain stage of progress with contemplation you will not feel sleepy in spite of these prolonged hours of practise. On the contrary, you will be able to continue the contemplation day and night.

Summary

It has been emphasized during this brief outline of the training that you must contemplate on each mental occurrence, good or bad; on each bodily movement large or small; on every sensation (bodily or mental feeling) pleasant or unpleasant; and so on. If, during the course of training, occasions arise when there is nothing special to contemplate upon, be fully occupied with attention to the rising and falling of the abdomen. When you have to attend to any kind of activity that necessitates walking, then, in complete awareness, each step should be briefly noted as walking, walking or left, right. But when you are taking a walking exercise, contemplate on each step in three sections; up, forward, down. The student who thus dedicates himself or herself to the training day and night, will be able in not too long a time, to develop concentration to the initial stage of the fourth degree of insight (knowledge of arising and passing away)¹ and onward to higher stages of insight meditation (*vipassanā-bhavana*).

¹ *Taruṇa-udayabbaya-nāṇa* — On the degrees of insight knowledge see 'The Progress of Insight' by the Venerable Mahāsi Sayādaw (Published by The Forest Heritage, Kandy, Sri Lanka)

