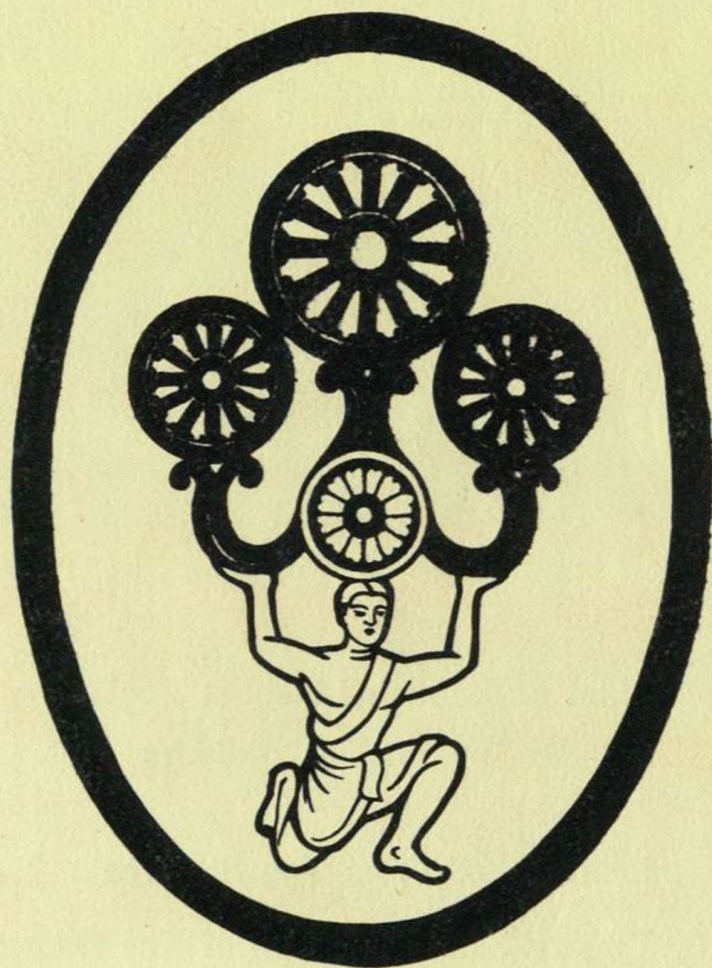


**A SHORTCUT THROUGH  
VIPASSANĀ MEDITATION**



by  
**BUDDHADĀSA BHIKKHU**

**List of English Bhuddist Books**  
**By Buddhadāsa Bhikkhu**

1. Heart-Wood From The Bo Tree
2. Twenty Four Dimension of The Dharmma
3. A Shortcut Through Vipassanā Meditation

## The Translator's Note

I wish to remind the readers that the original Thai version of this work was transcribed from the sermons given on several occasions. The style is definitely personal and oral. You will find a large number of repetitions and flashbacks, which serve to emphasize points of significance. Words thus resound like echoes, stressing and lingering dramatically.

Phra Buddhadāsa Bhikkhu has an exceptional power in projecting his thoughts through his speech. His words and outline are crystallized from the heart and mind firm with the knowledge of the Noble Truths.

I hope you will try to meditate on the words and feel the sense of calm assurance which is the personality of this great scholar of Buddhism. You might be woven into oneness with the message, thus leading you to sink deep in silence and wisdom.

**Kingkeo Attagara**



## GLOSSARY OF PĀLI TERMS

- Ācariya** – teacher.
- Appanā** – absorption (in the object).
- Anāgāmi** – never returner, the penultimate stage of the Ariyan path, see Ariya sāvaka.
- Ānāpānasati** – the meditation practice in which one endeavours to be mindful of the feeling of in and out breathing.
- Anattā** – see Ti-lakkhaṇa.
- Aniccā** – see Ti-lakkhaṇa.
- Arahant; Arahatta** – one who is enlightened, the final stage of the Ariyan path, see Ariya sāvaka.
- Ariya Sacca** – the four Noble Truths; i.e. the truth of Dukkha; the truth of the origination of Dukkha; the truth of the cessation of Dukkha; and the Path leading to it.
- Arūpa** – immaterial, formless.
- Attā (-bhava)** – self (the process of considering self, personality).
- Avijjā** – the negative of “Vijja”. So Avijjā means lack of any knowledge that is higher than the level of mere convention, or lack of insight. It is ignorance so profound that it is self-obscuring, turning everything upside down, it makes us believe that what is wrong is right, what is unimportant is important, what is bad is good, and what we normally call knowledge is Vijjā whereas in fact it is Avijjā. In fact, Avijjā is the opposite of insight and finally of enlightenment.

**Bhikkhu** – medicant monk.  
**Bhūta** – ghost of the dead.  
**Buddha** – usually the first teacher; derived from “supreme knowing.”

**Citta** – the Heart. The Citta has often been translated as the “mind” or the “mental factors” because it is said that the four Khandhas of Vedanā, Saññā, Sankhāra, and Viññāna are the Citta. Although this is true it must be realised that these are by way of being “modifications of the Citta”. The Citta in its true unmodified state is beyond the Khandhas and it has no “signs” by which it may be known in the sensory universe.

The Citta is translated as “Heart” because the experience of those who are skilled in meditation is that the incoming sensations appear to “gravitate” to the heart and it appears that it is from here that the above four modifications of Citta spring forth. It is also well to avoid the present trend of thinking that the mind is just the “thinking apparatus” (which is Sankhāra Khandha) and located in the head (brain).

**Dhamma** – although having only one meaning, it is impossible to define. However the various facets or aspects of Dhamma can be defined or described. Thus it can mean : the (true) teaching, the truth, the way to understanding truth and Nibbāna, that which is of value in one’s heart, the ultimate, etc.

**Dosa** – hatred.

- Heart** – is usually a translation of the Thai word “chai”, and is synonymous with the word “Citta.”
- Kamma** – action, done with moral bias, by means of the body, speech or thought.
- Kammatthāna** – (kamma = action; thāna = a base). Literally this means a “basis for action”. It is usually taken to mean the forty subjects of meditation (as listed in the Visuddhi-magga). But the way that it is used by many monks who practise meditation in Siam is to mean the whole way of training which eventually leads to the skill in samādhi and paññā etc. (An idea of what this entails may be had from the earlier parts of the second Sutta in the Digha nikāya, the Samaññaphala Sutta)
- Kāya** – “persona”, body.
- Khandha** – the five groups which make up a “person”: Rupa – body; Vedanā – feelings; Saññā – memory; Sankhāra – thought; Viññāna – sense awareness.
- Kilesa** – defilements. These are what soil, stain or defile the heart making it impure and dirty. The usual list includes : greed, hate, dullness and stupidity, conceit, opinionatedness, uncertainty, mental torpor, restlessness, no sense of shame in doing wrong, no sense of fear of the consequences of doing wrong.
- Lokuttara** – (loka = the world; uttara = beyond) – that which is beyond the world. In other words, beyond Saṃsāra, what is transcendental, supramundane.

**Magga ; Phala ;  
Nibbāna.** - (magga = path ; phala = fruit ; nibbāna = extinguished.) These three words are often found coupled together and they may be thought of as the three transcendental states of development. Magga - the Path - means the Noble Eightfold Path, but in this context it refers to that moment when all the factors of the Path "crystallise" in one's heart and the "path out" from Samsāra is attained. Phala - the fruit - is the resulting state that comes from the moment of attaining the path. Nibbāna - is the extinction of the Āsavas, the Kilesas and Tanhā. Often called the moment of enlightenment.

This explanation is given with hesitancy as all three of these terms have precise meanings which can only truly be known by someone who has had the experiences concerned. They can never be properly understood merely from the explanation found in books, nor from thinking or imagining about them.

**Moha** - delusion, not-knowing.  
**Nāma - Rūpa** - (lit : name and form) But usually translated as body and mind, although the true meaning is more subtle than the gross physical body and the fully developed mental apparatus.  
**Nibbāna** - see Magga.  
**Pāli** - the language of the Buddhist Canon and texts.  
**Paññā** - wisdom.  
**Paṭiccasamuppāda** - the series of twelve causes and results from Avijjā through to old age, suffering and death.

- Rūpa** – see Nāma.
- Sakādāgāmi** – once returner. Second stage of the Ariyan Path (see Ariya Sāvaka).
- Samadhi** – calm or stability of heart; the training to attain absorbed concentration of mind.
- Sammuti** – mundane.
- Samsāra (cakra)** – all the realms of existence in the Universe. All being characterised by the *Ti-lakkhaṇa*. (the round of birth and death).
- Sanditthiko** – visibly apparent here and now.
- Saṅkhāra Dhamma** – means any and every phenomena which is composed of inter-related parts and functions, both physical and mental. In effect this covers every phenomena in the universe and as such this term is not a definition of phenomena but an indication of the viewpoint from which the phenomena are being considered. They can sometimes be divided up into two broad categories; those which make up being, people and animals; those which are inanimate natural phenomena.
- Saññā** – see Khandha.
- Sati** – mindfulness; recollection, often considered with Paññā.
- Satipaṭṭhāna** – the setting up of the four foundations of mindfulness.
- Sīla** – morality. But it also has a wider connotation in its higher and more subtle levels, for it includes all bodily actions and speech, which are assessed as right or wrong, depending on whether they make one's heart less or more passionate. It can also be described as "that which sets a limit to one's outgoing exuberance".

- Sotāpanna, Sotāpatti** – stream-enterer, stream-attainer; First stage of the Ariyan Path : see Ariya Sāyaka.
- Sukha** – happiness. Includes all pleasurable experience from gross physical pleasure to the greatest bliss.
- Tanhā** – Craving. This is the chief cause of Dukkha and includes : i) Kāma tanhā the craving for pleasure. ii) Bhava tanhā – the craving for life. iii) Vibhava tanhā – the craving for the ending of life.
- Upācāra** – approaching or getting close to the (object).
- Upādāna** – grasping, attachment for.
- Vedanā** – see Khandha.
- Viññāna** – see Khandha.
- Vipassanā** – insight, of such a type as is deep and effective in “curing” the defilements. It is insight which arises out of Samādhi, and not just an intellectual exercise.
- Vijjā** – higher knowledge. (the opposite of Avijjā.)
- Wat (Thai) = Āvāsa (Pāli)** – monastery dwelling place for monks.

จากหนังสือ Forest Dhamma by Phra Maha Boowa Ñāṇasampanno  
Translation and Glossary by Bhikkhu Paññāvaddho

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# A Shortcut Through Vipassanā Meditation

*Sadhujon and Faithful Inquirers of Buddhism,*

This is the fourth Saturday lecture session in commemoration of the **Māghapujā** season. I will speak on the subject of **Samatha–Vipassanā** Meditation. This is actually the third lecture, since I skipped one last Saturday. So, even though this is the fourth Saturday, my lecture today will count as the third in the series of “**Samatha – Vipassanā** Meditation of the Nuclear Age.”

## Concerning the Title

The title “Samatha Vipassanā Meditation of the Nuclear Age” may sound a bit unusual. Nevertheless I would like you to have a proper understanding of it. First of all, I would like it to convey the idea that we are in the Age of Science. Therefore, I intend to carry on my explanation in scientific framework. At the same time, since the nuclear age is that in which we are doing things in serious earnesty, this explanation is going to be no trifling a matter. Neither is it meant to be a hazy kind of presentation.

In so far as the scientific process is concerned, one starts out with a concrete object. One studies it : researching, testing and making experiments. Now, since the object of **Samatha – Vipassanā** is the **Citta**\* (the heart and the mind) which

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\*The **Citta** on one hand refers to the heart, whose function is to be conscious and to feel. Thus, it serves to set the tone for one’s character and personality. On the other hand, the **Citta** refers to the mind, whose function is to project memories and thoughts, which serve as a rationalization for one’s action. In most cases, I prefer to leave this word untranslated. (Tr. Note)

is neither material nor concrete, how are we to deal with it? How are we to make it concrete enough so that we can study, analyse, test, and make experiments with it? I would like you to try your best to concretize the matter, otherwise you might not understand. And this lecture would become useless. If you are following it without any real purpose, you might end up just memorizing the words without profiting anything from it. You must look at the subject as a perfect reality, of which you need to really get a deep understanding, that is, within your feeling.

Think of the word “Sanditthiko,” which means “to feel in the heart.” What we are discussing today, we must feel it in the heart. Even though it is abstract in nature, that is, without shape and physical body, it is as if it has shape and physical body, since it can be witnessed in the heart. So just feel the feeling---whether it be happiness or suffering. Then it will become real---concrete enough for you to study and analyse in accordance with the scientific process. I beg you to share your understanding with me at this point, or else you will not profit from what I am saying.

Please keep in mind the words “the nuclear age.” You should listen with a conviction that you belong to the nuclear age. You must really delve down into the matter. This is not the time to memorize, to make conjectures or to take flights in imagination. So let’s get a proper understanding once more of the reasons why I use the title “**Samatha – Vipassanā** Meditation of the Nuclear Age” for this particular series of lectures.

### Merits of the Practice of Samatha – Vipassanā

Now, let me repeat again that which needs to be repeated. You must continuously feel it in the heart. Don’t you become bored. It is the truest truth that **Samatha – Vipassanā** Meditation, the topic we are discussing, is the subject we need **to adopt or to practise with earnesty**. It’s not for mere knowledge and

memorization of the methodology. It is for you to practise. For what purpose? Yes, so that you can solve the problems that truly exist.

**The first truth** is that we shall suffer whenever we exercise not enough mindfulness (**Sati**) and wisdom (**Paññā**) at the time a contact (**Phassa**) occurs. Now, those of you, who just come today, may not understand. Nevertheless, please try to remember that sufferings arise and become our constant inflicter because we are ignorant at the time we have contacts : our daily contacts through our eyes, ears, nose, tongue, touch, and heart. **At the time of contact**, we are ignorant. It is as if we know nothing. This means we have **no mindfulness, no feeling, no wisdom to understand things thoroughly**. So, **the heart flirts with all kinds of ideas which eventually end up in suffering**. This is another topic which needs a long explanation. Actually I once gave you a talk on this. Those who have not heard should try to understand that **suffering is the result of our ignorance at the point of contact with the various things in our daily life**.

If you don't want to be ignorant, you must have **enough mindfulness**. **The response of your mindfulness must be quick enough, or, in time for a contact**. Then you must acquire the insight and the knowledge along the line of **Vipassanā**, so that you will be able to understand the nature of things. Just the right amount of knowledge. **Mindfulness will transport this kind of knowledge, right at the time of contact**. Whenever one has both mindfulness and the right kind of knowledge at the time of contact, the heart will not get carried away with ideas in ignorance and suffering. The two principles (Mindfulness and knowledge) will control the heart and guide it along the path of thoughts and reasonings which will lead not to suffering. Anything that needs to be corrected or resolved will, of course, rightly be done. There won't be a misdeed. Thus good consequence is to be expected. One will not be unhappy either. This is the

significance of mindfulness at the time of contact. **One special merit is that we need have no sufferings.**

Now, another merit is that we will be able to control the heart. If we have the kind of mindfulness and intellect along the line of **Vipassanā**, we will be able to control the heart. How to keep the heart under control is a broad topic, its merits being efficient for all purposes. **Only if we are able to control the heart, we will be successful in every undertaking. We will meet with nothing undesirable.** There are two points here, you see. If we are able to control our heart, there won't be permitted any undesirable flip of thoughts. If we have a control over the heart, we can, of course, conduct it in the way it should be. Therefore, we will have no cause for suffering.

The Lord Buddha spoke of more merits, but I think two are sufficient here. That is, **we must have mindfulness at the time of contact. If we are not ignorant at the time of contact, we won't suffer.** And, if we are able to control our heart, we won't let it wander along the path of sufferings. We won't have any cause for worries, or for what is called "hang-over" feelings. Those who keep on worrying days and nights might turn out to be neurotic. There are more and more people suffering from neurosis these days.

Even though I stay here in one place, I know that more and more people are suffering from neurosis. I know it because more of the neurotic people come here. This is the age in which everything is so unsettled, hard to control. More people turn neurotic. So let me give you this : **Vipassanā meditation can very well prevent you from neurosis.** The reason is that if we can control the heart, we will be able to shake off any undesirable feeling and thought.

To sum up. We practise **Samatha – Vipassanā** in order to quicken our awareness and to gain control over the heart. These two merits are more than enough, since all problems have to do with them. If we have enough of an awareness and a good

control of the heart, we will take care of all problems here. We will solve all problems here. The heart in control will be the basis of enlightenment : an attainment of **Nibbāna** and **Arahat**. Therefore, our aim is to quicken our response and to gain control over the heart. All right, there are just these two points : to acquire mindfulness and to control the heart.

## Take Notice of the Time When Mindfulness Is in Control of the Heart

Now, you should take notice that the practice of **Vipassanā** or **Samatha – Vipassanā**, as I shall be explaining presently, is the method both for engendering mindfulness and for controlling the heart. You should be attentive to the explanation. Look for the specific item which tells you exactly how to conduce to mindfulness. Keep watch for it. I will go on to explain it step by step until I come to a completion. Now, let's discuss some points which need to be taken care of at the moment.

First, I must tell you that the whole system of **Samatha – Vipassanā**, as existing in the **Pali Scriptures**, is indeed thorough and extensive. Therefore, there is a lot of **details on what to do**. The Lord Buddha gave the most complete explanation, all inclusive, for those who have a serious intention, say, to leave home and take an abode in the forest. They are the ones who devote all of their time and energy to the practice. Therefore, the Lord Buddha made a great many minute explanations, indeed a perfect exposure, a deep exposure of the methodology.

Now, for those who are not leaving their homes for the forests, who are not going to follow that kind of perfect life, what are they to do? Well, of course, there was this type of people in those days when the Lord Buddha was still preaching. Yes, there were many who did not leave their homes and did not take their dwellings in the forests, those who were not monks who would practise day and night. There were people who could not do all

that, of course. Therefore, there had to be also a **shortcut system** or a summary **for those who might not follow the whole methodology**. They could attain the ultimate end, too. This shortcut system or the summary is another system for those who do not wish to follow the complete pattern.

Just think of the time when the Lord Buddha was still preaching. Which group had more members? The largest group, of course, consisted of the common folk. There were not as many who stayed in the forests and seriously practised meditation. Therefore, there had to be a system for teaching the ordinary people. So, there were two systems of **Samatha-Vipassanā**, one the most perfect and extensive which I will explain to you some other time, and another the system for the ordinary people who made up a larger portion of the population.

Besides, you may look at it the other way. Are there more of the ignorant or more of the intelligent? Well, of course, there are more of the ordinary and some of the ignorant, who are hard at understanding things. Maybe more so of this kind. Now, we are going to try to get down to explain the methodology so that even those who are ordinary or "ignorant" can learn and practise too. I intend to speak in plain terms for the **ordinary** people. These ordinary people who are untrained, uneducated, should acquire knowledge enough to kindle their understanding. They should train themselves so as to bring about their own salvation.

To sum up. If we talk only about the formal system with all its details, elaboration, and most complete expository remarks, we might end up barren, because there is only a small number of people who are intellectually equipped to understand it. Therefore, there must be another system that is just right for the ordinary people. For the time being, I shall call it "a shortcut system." Don't you feel anxious that you would not be able to arrive at the ultimate end through this shortcut. I wish you to

realize that this shortcut system can very well lead you to an extinction of suffering.

Why is it a shortcut? Well, it's because you don't have to go through the whole formal system. There are certain facets which you need not go through, especially those supernatural, psychic exercises, or even those psychic Absorptions of the Sphere of Form and of the Formless—Sphere (**Rūpa** and **Arūpa Jhāna**). You needn't work towards an attainment of these two types of Absorptions in this shortcut system. What you need is to attain one-pointedness of mind (**Samādhi**) to a certain degree. Then you may go on straight away to contemplate the highest truth pertaining to the Law of Impermanence (**Aniccatā**), Suffering (**Dukkhatā**), and Selflessness (**Anattatā**). This is so that you can eventually put an end to your suffering.

Now, any of those, who are able to attain the state of Absorption, may go ahead to develop either the **Rūpa** or the **Arūpa Jhāna**. Then after that they may turn to the contemplation of Impermanence, Suffering, and Selflessness. They may excell in their undertakings, having the various supernatural powers plus insights. That's very good indeed. That's superb, too much so. That's not for the practical or the ordinary people. So I am not going to talk about it yet. I'm not going to talk about the great system today. I will explain only about the shortcut system in so far as it will be profitable for the ordinary people.

Now, don't you presume that a shortcut won't be able to serve the ultimate end. It will be efficient enough. That is, it will lead you to your expected goal, too. But, you won't be an expert. Let's put it that way. You'll also come to the goal, but you won't be an expert. Yet it's sufficient for our purpose here, otherwise you might die for nothing. As for those who are not so proficient, don't expect too much, or you'll die for nothing. Just be contented with the fact that eventually you'll be able to put an end to your suffering. Therefore, I will bring out only few

points in such a way that they will serve a shortcut system, a shortcut system.

If you ask what a shortcut system is, I'll answer that it is a system which leaves out that which is lengthy or unnecessary. This is it, a shortcut. Think of our house. If we have just the necessary---just barely enough to eat, to live, and to use, this is enough for us to live on. But, we usually have too many things unnecessary for our life. Our house is full of unnecessary belongings. And we owners are like mad men. Indeed this kind of house is like a mad man's house. There are unnecessary articles, too many, you see. Now, if you throw away all of the unnecessary and keep only what is necessary, you'll live only on the necessary. We'll not die. We can survive and be happy. There won't be as much confusion as when you live in a house too full of unnecessary stuff. But today people tend to be carried away with new fads and fashion. They buy everything that is advertised. They put them all in the house, so the house becomes easily messed up. This is unnecessary, you know. Now, the same is true with the way to go about practising meditation. Our principle is, we'll leave out the unnecessary. We'll leave it out. We will tread on the necessary steps. So this is a shortcut.

So, if you ask what is a shortcut, the answer is we'll leave out what is unnecessary. It is not a full, formal exposition ---nothing elaborate, aesthetic, complicated, or mystical. I'll speak only of that which is necessary for an extinction of suffering.

Now, if you ask, why a shortcut? Why a shortcut? As I have said, I don't want you to waste time. I don't want you to meet with a failure. If there be no shortcut and there be only the great system, which is just for the proficient, the not-so-proficient won't be able to follow. And the practice would be of limited use, because there is only a small number of people who can follow it. This is why we need a shortcut for the ordinary people or for a majority of people.

## A Comparison Between the Shortcut System And the Great System

Now, let's make a comparison and see how we go through a shortcut. In talking about the great system, we have to start with the **Breathing Exercise** in accordance with the **Four Foundations of Mindfulness**. For this you might consult the **Anāpānasati Sutra**. I'll make a comparison between the great system and the shortcut system.

According to the great system, there are those Four Foundations of Mindfulness : the Body, the Feeling, the Heart (and the Mind), and **Dhamma** (Nature).

For the **Body**, we are concerned with breathing. This means we choose to be mindful of our breathing. If the breathing-in is short, just know that it is short. If the breathing-out is long, just know that it is long. Then you may go on to meditate until you come to a realization that it is the breathing that dresses up the body. Then you may go on to manipulate the breathing in such a way that it becomes quiet and your mind stops wandering. Then you may come to the various stages of Absorption (**Jhāna**), say, an Absorption in the Formless Sphere, and so on. To progress along the four steps (pertaining to the Four Foundations of Mindfulness mentioned) is actually a painstaking job. But, if we use **the shortcut system, we need not go into as much detailed a prescription and practice. What we need is to have a certain amount of one-pointedness.** Then we can go on to meditate on the physical make-up, say, the breathing. To concentrate on just one of the Four Foundations is a big enough undertaking. However, to aim at attaining Absorption, we'll have to devote much time and effort. As a matter of fact, we'll have to work up to the level of **Appanā-Jhāna**. Through **Jhāna** we are to experience joy (**Pīti**) and happiness (**Sukha**) and so on. But, we don't have to go through all that in the shortcut system.

Now, we come to the second section, the **Feeling**. Here we may choose to meditate on the feeling of joy, that actually arises in our heart.

This joyful feeling is derived from **Absorption**. Or, you may choose to meditate on the happy feeling, which actually exists in your heart. You study its nature by watching it so that you come to a realization that it's this that dresses up the heart. After that you'll search for a way to calm down the feeling of joy and happiness, until you succeed. To tread along these four steps is painstaking enough. The ordinary people won't be able to go through all of them, that is, to study joy and happiness in such a disinterested manner so as to calm them down.

So the shortcut system offers you a by-pass. That is, after the heart attains one-pointedness to a certain degree, you may meditate on whatever feeling that arises, This is not the same as the feeling derived from the state of **Absorption**. So, whatever you feel, whether it be pleasure or displeasure, you will try to control it as much as you can. Then you'll eventually realize by yourself that the feeling is an illusion (**Māya**). Feeling is just illusion. This is an easy way to meditate. Just one step for you to deal with. But its final outcome is equal to the four steps in the section of **Mindfulness of Feeling**.

Now, we come to the third section of the great system : **Mindfulness of the Heart**. In mindfulness, we will know how the heart is, how to make the heart joyful, how to make the heart one-pointed, and how to make the heart let go of things. It is difficult, as if to make you practise the Chinese acrobatics. If you follow the shortcut system, you don't have to go through the four steps. These four steps are as follows : first, you contemplate the heart. Contemplate every expression of the heart, so that you understand it well. Then you should be able to cheer up your heart in an instant, to make it one-pointed in an instant. You must be clever and skillful enough to do all these. So, if these are too much for you, all right, leave them.

We may now leap to the fourth section : **Mindfulness of Dhamma**. That is, after you have attained one-pointedness to a certain degree, as a result of contemplation of the body in the first section, **you may go ahead to contemplate impermanence**. Every phase of the feeling, the breathing, or whatever object of contemplation is impermanent. You are to realize this impermanence.

So, this is a leaping from the first section of contemplation to the fourth section. You may witness the state of impermanence straight away. You may see impermanence of the physical body, of this life. So, **you continue to contemplate impermanence**. Whether you are breathing in or breathing out, you should do so. Do this until you feel a release from love and pleasure, from everything that you used to hold on to, such as happiness. Or, even your life, with which you used to fall in love and to which you become attached, you'll become less attached. This is because you see its impermanent nature. **You'll, of course, loosen your cling to life**. You are beginning to feel free, free. Contemplate particularly this feeling. You'll see impermanence. **Once you see that you are loosening your attachment, you are to contemplate this feeling of loosening** until you come to the point of dissolution of some of your attachment. Then you may contemplate the state of dissolution of attachment. You may even contemplate that which has fallen from your attachment, that which has gone away, that which has been shaken off. This is the fourth step in the fourth section : to shake off attachment.

Actually you don't need to contemplate that which has been let go, because once you have let it go, **you'll come to the end of suffering**. **You are able to extinguish suffering all right**. This is the point of satisfaction. You don't need to watch it any further. Therefore, what you should do is **to contemplate impermanence, watch the process of loosening, and the point of dissolution**. This is enough. But, the whole methodology requires that you contemplate that which has been shaken off, too. You have shaken off such and such; you have won, and so on.

We can save a lot by using the shortcut. By this way, we practise mindfulness until we attain a certain degree of one-pointedness. We may be mindful of the breathing or of anything that you have with you. After that you take notice of every kind of feeling that happens to arise. You contemplate the impermanent aspect of it. Of course, you can deal with it in detail, some of which I'll explain to you later. But, the quickest shortcut is, **you contemplate every single thing that arises in your feeling.**

Once you have seen impermanence, you are at good advantage. This is what the folk might say, victory is on your side. You are at good advantage, if you see impermanence of things. **You keep watch of that impermanence as long as possible until you feel relieved, relieved of attachment,** automatically. The natural law is that the feeling will relieve itself. And again by the natural law, that which has been relieved may eventually dissolve. One case after another. Nothing complicated. Nothing ritualistic. Nothing long involved. We can say that once you have seen impermanence, you can shake off attachment. Attachment falls away as leaves fall in autumn. This is all. So, attain considerable one-pointedness of mind, contemplate impermanence, experience the feeling of loose and dissolution, just like falling leaves in autumn. This is a short way, you see.

However, if you want the complete methodology, you have to go through the four fundamentals of mindfulness, with the four steps for each fundamental. So, there will be sixteen steps in all. This is a long story. One month won't be enough to complete it. If one writes a book, it will be quite a big book. So we are not going to talk about the complete methodology of the great system.

## The Shortcut System For All

Today I'll speak of the shortcut system, the shortcut method, which is right for everyone. So, listen carefully. Forget about the comparison which I have just made. You might have got confused already. So, no need to make comparisons. What

I want you to see is only that you are not going to lose anything by the shortcut. I'm not going to speak any more of the reasons why we use the shortcut. Now we are going to talk of the way, of what we are going to do in this so called "Shortcut."

## The Breathing Exercise in the Shortcut System

I'll divide the subject matter into two sections, otherwise it might be too long. Two sections will make it easier to understand. The first section deals with the breathing exercise. The second section deals with the body posture and movement.

First, let me speak of the breathing exercise, so that it will be the basis of **your\*** understanding. It is the a, b, c of the other systems which you might encounter in the future. So, let me speak of the breathing.

Now, you contemplate your breathing. Actually, you all have to breathe. What you need now is to be aware of it. Be mindful, or, make the heart attend to your breathing. Or I may say : be mindful. Make the **Sati** attend to your breathing. Watch the breathing-in and the breathing-out. You may or may not close your eyes. Up to your convenience. But, be mindful of the breathing : in--out, in--out.

Watching your own breathing will give you a strange feeling, not similar to the time when you are not watching it. Usually your mind wanders to a number of different things, such as the cattle, farms, fields, and the various sensuous objects. Your mind wanders. Your heart goes for everything that lures and it hooks your heart up like a bait. Now, make it **mindful of the breathing in and out**, in and out. You see, this is the way to develop mindfulness. Here mindfulness is being developed. **If you succeed, you have mindfulness.**

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\*The Thai language makes no particular distinction between the singular and plural forms for "you," "your, and "yourself." In most cases, I prefer to use the singular pronoun in the translation, since a meditation lesson is oriented towards the individual. (Tr. Note)

You should know that you are directly managing mindfulness. Put the Sati or mindfulness in a position to contemplate breathing. You'll learn to contemplate more and more thoroughly and deeply. At first you just know that it is breathing in and out, in and out. All right, you don't need to say it out loud. You say it in your heart : in and out. No need to make noise otherwise it might disturb.

When you breath in, say : "In-ya." When you breathe out, say : "Out-ya." Or, you might just say "in" or "out" without the "ya." But this "ya" is useful. I'll explain it to you later. This is not a small matter, you know, for the heart won't be that obedient. It will wriggle. It will refuse to be in one place; it wishes to wander. So, whoever succeeds in contemplating the "in" and "out" aspect of the breathing can say that **his mindfulness has been heavily trained, or, his heart has been put under severe discipline.**

You must train yourself so that you become mindful of a particular sense-object, in this case the breathing. Be mindful and take care not to let your mind wander about. I would like to give you a hint here : you should be observing this in a relaxing manner. It will come out better than being tense and serious, because that involves attachment. Just relax and observe the breathing : in -- out, in -- out, in -- out. Take a reasonable length of time to observe this.

Once you have mastered this, whenever it will be, you may move to the next step. This time, observe more thoroughly as to whether the breathing is short or long. If the breathing - in is short, know just that it is short. If the breathing - out is long, know just that it is long. You might also say to yourself, "Short-ya," or, "Long-ya." As you wish.

So, at this point your mindfulness will be trained to observe the duration of the breathing : short or long as it may be. For the first step, you say to yourself, "In-ya, out-ya." For the

second step, you say, "Short-ya," or "Long-ya." Or, "Long-ya, long-ya." Or, "Short-ya, short-ya." So, you are being trained to watch either the short or the long duration of the breathing.

Now, the next step further is for you to observe whether the breathing is **coarse or fine**. If your breathing is heavy, it is **coarse**. If it is light, it is **fine**. If your heart or your emotion is being excited, your breathing will be coarse. Suppose you are angry or frightened, your breathing will be coarse. If there is no such incident, your breathing will be fine. It will be fine.

When you observe that it is coarse, you will eventually acknowledge that it is "coarse-ya." And if it is fine, you will, of course, acknowledge that it is "fine-ya." Here you needn't be worried any more as to when it goes in or out, short or long, because they are within you already. So, if you know that it is coarse, it means you also know that it is coarse-going-out, or, coarse-coming-in. In being mindful of the coarse or the fine movement of the breathing, you will know at the same time that this is the breathing-in or the breathing-out movement.

You see, in getting to know the breathing, you don't need to be a scholar of any kind. A farmer can do it. What you need to do is to sit down at the right place, yes, sit down, relax, at the right place. Don't be too picky about the place. Any place in which you can relax will do. You sit cross-legged and relax. You sit in such a way that you won't tumble down. Yes, make it easy. Just sit like a child, who is trying to sit cross-legged for the first time. This is good enough.

To sum up. First you start out by being mindful of the breathing-in and the breathing-out. Then you turn to be mindful of the short or long duration of the breathing. Then you turn to be mindful of the coarse or fine movement of the breathing. This is not difficult. Not difficult. If you can't do this, you'll be good-for-nothing. You won't be any different from a cat, right. If you can't do this, you will be like a cat. Why, because this is the shortest way, the lowest, the easiest.

## Get to Know the Physical and Mental Assets Through Your Contemplation

Now, this time you move up the ladder to the next step in the practice. Even though this is a shortcut system, it consists also of a state of refinement, depth, and advancement. At first, you learn to be mindful of breathing. Breathing is the object of your mindfulness. Breathing is the physical asset, that is the object of your mindfulness. However, the part that is being mindful is the **Citta**. The **Citta** is the mental asset. Now, this time let us **be mindful of the functions of the Citta**. You are going to be mindful of the mental activities.

When you are mindful of the mental activities, you may say to yourself, “Nāma-va.” On the contrary, if you are mindful of the physical activities, you may say, “Rūpa-ya.” For example, as you are being mindful of the breathing, you say to yourself, “Rūpa-ya.” As you are being mindful of the feeling, you say, “Nāma-ya.” Now, you understand what I mean by “Rūpa” and “Nāma.”

In being mindful of the short or long duration of the breathing, or, of the coarse or fine movement of the breathing, you are concerned with the physical aspect. This sort of physical aspect is called “Upādāya Rūpa.” It refers to the various characteristics of the breathing. However, if you refer to the breath itself, the breath is called “Mahā Bhūta Rūpa.” We may be mindful just of the **Mahā Bhūta Rūpa**. Well, no need to go further into this. It’s not necessary. So, just be clear to yourself that in being mindful of the breathing, you are concerned with the physical asset. On the contrary, if you are mindful of the feeling, you are concerned with the mental asset.

If I use **Pali** terms, you might find them too difficult to remember. And that would be too much for a shortcut system. We might be wasting too much time. So, just be mindful of the mental and physical assets within yourself. Anything that is

material or that is related to it is **Rūpa**. Anything that is abstract is **Nāma** or **Citta**. You now have to learn to be aware of the nature of the object of your mindfulness. If a sense-object is of material nature, say : “Rūpa-ya.” If an object is the feeling, say : “Nāma-ya.”

## Get to Know the Five Aggregates Through Your Contemplation

This time let's contemplate a bit further. Are you getting sleepy? Some of you might get irritated already. It's natural, if you don't understand. Now, we are going to contemplate a bit further, so that you'll become a little more clever. This time I would like you to know the so-called “Five Aggregates.” The Five Aggregates are : the Physical Asset (**Rūpa**), the Feeling (**Vedanā**), the Perception or Recollection (**Saññā**), the Volition or Thought (**Sankhāra**), and the Consciousness (**Viññāna**). I will explain their functions to you.

I have explained to you already that you should be mindful of your breathing : in--out, short--long, and coarse--fine. Then I have talked about the physical asset and the mental asset. The breathing constitutes the **Rūpa** or the physical asset.

At the time you are watching your breathing, you may encounter a certain feeling. You may feel comfortable, happy, pleased. Sometimes, you feel sore and aching. This sort of feeling constitutes the **Vedanā** or the Feeling Aggregate. When you are mindful of a feeling, you may say to yourself, “Vedanā-ya.” Now, you have to know what a **Vedanā** is by actual experience. It should not be a word which you just learn to repeat or memorize.

At the time you are watching your breathing, you are to recognize whether it is long or short. You are to recognize whether it is coarse or fine, and so on. The ability to recognize what it is, is called “Saññā.” This is the Perception or the Recollection Aggregate. Now, if you are mindful of a perception,

you may say, “Saññā-ya.” This **Saññā** is another mental aggregate you should learn to keep watch. In so doing, you say : “Saññā-ya.”

In being mindful, you might notice a rise of a seed of thought. **This seed of thought and the thought are Sankhāra.** The **Sankhāra** cooks up thoughts. So, when you are being mindful of a thought, you say, “Sankhāra-ya.”

This time let's be **mindful of the Viññāna.** Whenever you are mindful of the breathing, your consciousness (**Viññāna**) responds to the body, the skin, and the nose, for example. This physical consciousness is called **Kāya Viññāna.** If you are aware of the mental consciousness, your awareness responds to the knowing **Citta**, which is called **Mano Viññāna.** You see, we have gone through a discussion of mindfulness of the Five Aggregates, namely the **Rūpa**, the **Vedanā**, the **Saññā**, the **Sankhāra**, and the **Viññāna.** You are to contemplate each of these aggregates as it rises in your consciousness. You must get to know it in your actual experience. This is what is called SANDITTHIGO.

To be mindful of the Mental and Physical Aggregates (**Nāma-Rūpa**) is to be mindful of the Physical body, the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness. Both the **Upādāya Rūpa** and the **Mahā Bhūta Rūpa** constitute the physical asset. The Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness constitute the mental asset. In other words, the mental asset is made up of four aggregates. If you are willing to put some time and effort, you can certainly remember these terms. It's not difficult. Just try. It might take you a day or so to memorize and then you may begin to contemplate the Physical Aggregate, the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness, each one at a time. Even if you begin with the breathing exercise, you may encounter risings of the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness, each of which you may learn to contemplate.

Remember that when you watch your breathing, you may encounter all of these Five Aggregates, namely the Physical, the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness. To cut it short : you might say you are being mindful of the Physical and Mental Aggregates. Or, to spell it out, you might say you are being mindful of the Physical, the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness.

Very good for those who have been taking notes, because you may remember. As for those who do not take notes, you might not be able to remember much. I think it might take time for you to learn.

### Learn to Contemplate Risings and Fallings

After you have contemplated the Physical and Mental Aggregates, you may go on to contemplate risings and fallings. For the following section, I will talk about contemplation of risings and fallings.

In the breathing exercise, we can observe the rising of a breathing, then the rising of a “long” breathing, the rising of a “short” breathing, the rising of a “coarse” breathing, and the rising of a “fine” breathing. These characteristics are called **Upādāya Rūpa**. It rises every now and then, you see. Now that a breathing-in is finished, we say that the breathing “falls.” At the same time, we may say that a “long” breathing, or, a “short” breathing, or, a “coarse” breathing, or a “fine” breathing falls. This means, when we are mindful of the Physical and Mental Aggregates, whether it be the Body, the Feeling, the Perception or Recollection, the Volition or Thought, or the Consciousness, we may certainly observe its rising and falling conditions. When a breathing rises and falls, it means a **Rūpa** rises and falls. When a feeling rises, it means a **Vedanā** rises. And when a feeling falls, it means a **Vedanā** falls. Then a perception or a recollection

can also rise and fall. A thought or a **Sankhāra** can also rise and fall. When a consciousness is at work, we may say that a **Viññāna** rises. However, when it stops functioning, it falls.

Now, let's make an analysis of the rising and falling conditions, to see how things function or "rise" and to see how they cease to function or "fall." You don't need to verbalize each time you see a rising or a falling. Well, you may do so, if you are quick enough. But, usually in the beginning, you won't be that responsive.

So, this is not something you can master right away. It may take you days and weeks before you can become mindful of what you are doing, before you can verbalize exactly each moment of rising and falling. "Rise-ya, fall-ya." These conditions may happen to the Body, the Feeling, the Perception or Recollection, the Volition or Thought, or the Consciousness. Each time you say those words, you must realize its actual rising and falling within your perception.

You must realize that such and such feeling rises before you say, "Rise-ya." This is not a matter of recitation from memory. If you are watching your breathing, you must actually realize you are breathing - in when you tell yourself, "Rise-ya." Now, if you are experiencing a long or short duration of the breathing, you may say, "Long-ya," or, "Short-ya," whatever it may be. You are acknowledging what is actually happening. This is not an anticipation or a conjecture. Therefore, we are being scientific here, because we are dealing with reality. This is not philosophising, talking over much by using logical calculations.

So, when you notice a rising or a falling of your breathing, you don't need to say, "The Body Aggregate rises-ya." It's too long, you see. You might find it out of beat with the breathing rhythm. The same is true with the other four aggregates : the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness. So, all you need is to say, "Rise-ya." Or, "Fall-ya." The important thing is, you must actually feel the rising and the falling.

## Contemplation of Impermanence

Now, we may move up another step. Let's move the next step further to contemplate Impermanence. After you have been skilled in witnessing rising and falling conditions, you'll eventually come to **a realization by yourself that things are not at all permanent.** How can they be permanent when they have to go through the process of risings and fallings all the time? This is what happens to the breathing. Rising witnesses the following phases : the beginning, the middle, and the end. It is not permanent. The same is true with both the short and the long durations. They are not permanent. They change, whether or not you are watching them. The same is also true with the Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness. They are not constant. They change. And so they are liable to become extinct. They come into being. They change. And they disappear.

So, contemplate the point at which it manifests impermanence and change. You may utter, "O, change-ya. Change-ya. Impermanence-ya. Impermanence-ya." You may utter these words each time you feel the state of impermanence. Remember, you must feel it within your heart. Then you may utter, "Impermanence-ya." Yes, you may do so each time you see impermanence of the form, the breathing, the body, the short or long duration of the breathing, the coarse or fine movement of the breathing, the feeling in connection with the breathing, the perception in connection with the breathing, and the volition or thought in connection with the breathing.

You should contemplate the true nature of yourself. You should not just blurting out words. You should say to yourself "impermanence" only if you are truly experiencing the state of impermanence, whether it be in the breathing, the feeling, the perception or recollection, the volition or thought, or the consciousness. Once you have witnessed their impermanent

nature, you may realize that **the Five Aggregates are truly impermanent**. You will realize this truth deep down in the very depth of your heart. You will see impermanence like this : “Impermanence-ya, impermanence-ya.” This is the part on contemplation of impermanence.

## Contemplation of Selflessness

After this, we may move another step further to contemplate **Anattā** or Selflessness. You'll see just the breathing-in, the breathing-out. There is no “self” there : no owner of the breath, no owner of life. There are just the risings and fallings of breathing, just the coarse or fine movement of breathing, just the feeling, the perception or recollection, the volition or thought, and the consciousness. There is no person. There is no person who is doing such and such. There is only the rhythmic motion of nature.

To feel selflessness here means to feel selflessness in the breathing, selflessness in the characteristics of the breathing, selflessness in the **Citta** that is contemplating the breathing, selflessness in the manifestations of the physical body, the feeling, the perception or recollection, the volition or thought, and the consciousness. Here you don't see a person, a creature, or a man. When you actually feel this state of truth, you may utter to yourself, “Anattā-ya.” “No-self-ya.” Or, you may say, “Just the breathing-ya.” “Just the form-ya.” “Just the feeling-ya.” There is no self. This “ya” response signifies that you are getting clever. You know there is no such thing as the self. I'll talk about the “ya” later. Now let's talk only of the contemplation of selflessness. There are only the breathing, the body, the heart. There are the feeling, the perception or recollection, the volition or thought, and the consciousness. “Selfless-ya.” Or, “Anattā-ya.” If you see selflessness while contemplating breathing, you may say, “The

breathing is not the self-ya.” If you are watching the heart that is contemplating the breathing, you may say, “The feeling is not the self-ya.” The breathing is just the breathing, not the self. This is enough. You should just breathe in or out. If it is short, it is simply short. If it is long, it is simply long. They are not the self.

This is a contemplation of selflessness, the so-called “Anattānupassī.” It is not expounded in the *Ānāpānasati Sutra*. But, it is inclusive in the section on Impermanence (*Aniccā*). Therefore, the Buddha uses such terms as “Aniccānupassī,” “Virāgānupassī,” “Nirodhānupassī,” and “Patinissaggānupassī.” But there is no mentioning of “Anattānupassī” as such, since it is inclusive in the discussion on “Impermanence.” The point is, if one sees impermanence, one eventually sees selflessness. But, as I would like you ordinary people to see things in full scale, I have to **expound the part on selflessness separately.**

When we observe breathing, we shall see that breathing is selfless. The short or long duration of breathing, the coarse or fine movement of breathing are also selfless. This is because it does not remain the same. The Feeling, the Perception or Recollection, the Volition or Thought, and the Consciousness are also selfless. So, whenever you see selflessness, you may utter, “Selfless-ya.” You may contemplate the nature of selflessness as long as you wish. You see, this section is meant for you to contemplate selflessness. “Selfless-ya!”

If you truly see selflessness, you’ll automatically turn mellow. You’ll become bored, that is, become less intoxicated by things you used to love and feel possessive. You’ll become less attached to happiness, delight, and things of delicious attraction. You’ll even become less attached to life. This diminution of attachment is called *Virāga*, *Virāgānupassī*. This means our heart is beginning to relax or relieve itself of what we use to be crazy, or in love, or possess. Now, relax-ya. Relax-ya. We have been relieved-ya. Relieved-ya. Relieved-ya.

Relieved-ya. Relieved-ya. If the feeling continues to experience relief deeper and deeper, it will **automatically reveal that there is something that has been extinguished.** O, extinguished-ya! Extinguished-ya. Gone-ya : **Nirodhānupassī.** Well, I don't mean that you have to utter the **Pali** word, for it might be too much of a trouble for you.

You'll see that things are **impermanent and selfless.** So you'll feel relieved. The heart is relieved. Thus extinguished are the feelings of love and infatuation. "Extinguished-ya." Extinguished is the misconception that this is our "self" or that belongs to our "self." Extinguished are some things and some parts in, say, the breathing, the feeling, the perception.

You may stop here. When things are extinguished in our feeling, this is enough. But, if you don't want to stop, you may move on to the next step in the practice : **to throw back, Patinissagga.** "Now I have thrown back that to which I used to feel attached." **We have thrown back that to which we used to feel attached.** This means our attachment has been extinguished. That to which we used to feel attached is extinguished, gone, disappeared. This is what is meant by "throwing back." You don't need to come to this. But, if you wish, it's all right. So, what you used to consider lovable, pleasing. impressive one way or another, now you can say you have thrown away. "Away-ya." **Patinissaggānupassī !**

In this way, you come to the final goal, too. Even though this is the shortcut system for the ordinary people, it will eventually end up at the point of "fade out," "relief," and total "abandonment." In practising the Four Foundations of Mindfulness, you may go through the four steps in each foundation. Or, you may move spontaneously from one foundation to the other. Once you see impermanence, you might fade out your feeling of attachment and then throw away that to which you used to feel attached.

I believe that in the Buddha's lifetime, there was no minute explanation like this. The point is, once one trains one's heart to a certain degree, the heart will experience a relief : it will abandon things it used to take hold of. The feeling of attachment will extinguish without having to go through all those steps, with names difficult enough to remember. Therefore, when one sees impermanence in the various things repeatedly so, one will see selflessness. Then the heart will relieve itself. It will put things down. And then it abandons them. These many steps may be summed up under one word : **liberation**. When one sees impermanence in full view, one should focus on it with utmost one-pointedness. It is like focusing on it with light. Things will fall away as leaves falling off a tree. Whatever attachment will, of course, fall away. The Teacher sometimes used just one word : **liberation**. This one word is enough. But let's understand that this one word includes an ability to see impermanence, selflessness, fading-out, boredom, extinction, abandonment, and throwing back. One will be able to see all these at the same time.

### Review the Lesson on Breathing

Contemplation of breathing can lead you all the way to the goal. This I hope you don't forget. I told you that I'd speak first on breathing. I have not talked about the various body movements yet. A lot more is still left unexplained. Now I am speaking of breathing. You are supposed to be mindful of breathing : breathing-in, breathing-out; breathing-in, breathing-out; short-ya, long-ya; short-ya, long-ya; coarse-ya, fine-ya; coarse-ya, fine-ya; the body-ya, the mental-ya; the feeling-ya; the perception-ya. You contemplate that which you actually feel while you are breathing. So the sense-objects are connected with the breathing. Then you contemplate risings and fallings of the breathing and whatever that is connected with the breathing.

The mental aggregates are four : the Feeling, the Perception or Recollection, the Volition or Thought, and the

Consciousness. Each of these rise and fall. When you witness risings and fallings, you will realize that they are not permanent. They are transitory. "Transitory - ya."

As things rise and fall all the time like this, how can there be a "self" or a person. So we say, "Selfless - ya." "Selfless - ya." "Selfless - ya." This must be uttered from the depth of your heart. Not just a lip service. Consequently your feeling of attachment will gradually fade out. Your attachment will loosen up : you'll feel loosened up. "Loosened - ya, loosened - ya. Loosened - quite - a - lot - ya." You say whatever you feel. But you should not use too many words. "Loosened - ya, loosened - ya." When a certain feeling is loosened to the end, you'll experience liberation. "Gone - ya. Extinct - ya." When things have fallen from your hand : "Fallen - ya." This means they have been thrown away. "Thrown - away - ya. Thrown - away - ya."

So this is just one lesson : the breathing lesson. We have not come to the other body movements yet. You know what to do with the breathing. Any ordinary person can follow it. If you think there are too many steps, you may **leave out some of them**. You may do so. Just use your consideration.

To sum up. You contemplate the breathing - ya. Contemplate the breathing - in and the breathing - out. Contemplate the short and long - ya. Contemplate the coarse and fine - ya. Contemplate the body and the mental - ya. Contemplate the risings and fallings - ya. Contemplate the change - ya. That is, contemplate the state of impermanence and selflessness. All right : fade out of attachment - ya, the end of attachment - ya, attachment thrown away - ya.

Everything connected with the breathing...you must feel everything connected with the breathing, when you are watching your breathing. You see things thoroughly, in full realization at the time you are meditating on breathing. In other words, you are analysing things on the basis of breathing.

If you don't remember, you may copy what I said from a friend. For the first step, you are supposed to contemplate the breathing – ya. Then, the breathing – in and the breathing – out – ya. Then, short and long – ya. Then, coarse and fine – ya. Then, the body and the mental – ya. The breathing is the body aggregate – ya. Contemplation of the feeling about the breathing is the mental – ya. Then contemplate the risings and fallings – ya. Rise – ya. Fall – ya. Then you contemplate the changes, the state of impermanence. You contemplate selflessness or **Anattā**. Then you contemplate that now you have loosened up your attachment. Some of your attachments are gone – ya. Some things you used to take hold of have fallen away. You have thrown them away – ya.

How many steps? Have you counted what you have jotted down? Contemplate breathing. This is one step. Contemplate in and out, another step. Short or long, another step. Coarse or fine, another step. The body or the mental, another step. Rise and fall, another step. Impermanence – ya, another step. Selfless – ya, another step. Fading out – ya, another step. Gone – ya, another step. Thrown away – ya, another step. Actually you don't need this particular step because when things are gone, you must have eventually laid them down. Now, how many steps? One; two, three, four, five, six, seven, eight, nine, ten, eleven. Eleven steps. You may reduce them to five or six steps. But, the complete system consists of all those eleven steps.

## Keeping Control of the Citta is to Train Oneself In Mindfulness

I would like you to try to practise meditation. This is the way to keep yourself constantly trained in mindfulness. In keeping control of the **Citta**, one automatically achieves one-pointedness. This kind of practice in one-pointedness is not meant to lead to Absorption either in the Sphere of Form or in the Formless Sphere (**Rūpa Jhāna** or **Arūpa Jhāna**). No. The point is, mindfulness or contemplation is sufficiently good in itself.

This kind of one-pointedness is superb. The Lord Buddha praises that this kind of one-pointedness is indeed superb, because one can make use of it in ordinary life. If on the contrary one develops it into the state of Absorption, say, in the Formless Sphere, one won't be able to make use of it. One will remain absorbed with no senses functioning. So one cannot make use of Absorption. However, when not in Absorption, one can make use of the total mindfulness and one-pointedness. This is comparable to money. If you have money and don't use it, you won't profit from it. If you have it and make full use of it, you will profit from it.

Therefore, both mindfulness and one-pointedness that are developed through this practice are very useful. This kind of one-pointedness is called ANANTARIYA SAMĀDHI. It is the SAMĀDHI which is the twin of the Intellect or Insight (PAÑÑĀ). We are not directly practising one-pointedness, but it will eventually develop on its own accord, out of the practice of mindfulness as mentioned. This means, one-pointedness rises and is put to use right away. The engine is not run for nothing. It's like when we drive a car. We start the engine and then we engage the clutch and off we go. If we run the engine for nothing, we are crazy. How can the engine be efficient, if it is run without getting the car to move? This must be crazy. So, when you start the engine, you should engage the clutch and then go out to work. This is what is called ANANTARIYA SAMĀDHI, the SAMĀDHI which rises and is put to use right away. It is being used to meditate, to contemplate. One might say that this is not so efficient. Never mind. You see, since you are not trained in one-pointedness strenuously enough, you are not going to be an expert. But it does not matter, because the degree of one-pointedness at that point is sufficient enough for you to contemplate DHAMMA and become enlightened.

You just try. You don't have to think about anything beyond what I have explained to you. And one-pointedness will

be fully developed all right. Mindfulness will be fully developed. This is because you have learned to keep watch over a particular sense-object uncessantly. As a consequence, one secret ability is bound to rise in you. That is, **you will certainly not think, or speak, or do anything before being aware of it.** This is very important. From now on, **mindfulness will be really swift, just like a flash of lightning.** You won't think, or speak, or do anything before being aware of it. A person who is in the habit of getting himself well aware of thinking, speaking, and doing things will be able to bring about his own salvation.

### Three Meanings In the Practice of "Ya" Resonance

Yes the time is almost run out. I would like to speak next of the meanings of "Ya" resonance.

**"Ya" of the ignorant.** The ignorant repeats the sound "Ya" because he is told to do so. Of course, he might be serious about it, serious in following the direction. This is "ya" of the ignorant. Many are in this category. It would have been better not to say it. Some say "ya" with such an intensity : "Fall-ya; rise-ya; in-ya; out-ya." If one utters these with all seriousness and attachment, one will not profit anything from it either. This is the "ya" of the ignorant.

Now, the second "ya" is **"ya" of mindfulness.** It is accompanied by mindfulness. One is mindful at the time one utters, "In-ya" or "Out-ya." One does not feel tense about it. This is "ya" of mindfulness. One feels it each time one breathes in and each time one breathes out. It's not "ya" of the foolish.

Now, the third "ya" is **"ya" of wisdom.** That is, after one has realized the notion of one's breathing, its physical and mental aspects, its risings and fallings and all, one gets an insight that all are simply conditions. They are not a creature or a person who feels or who causes one to feel. This "ya" is excellent. It

is “ya” of wisdom. This “ya” just accompanies and acknowledges a condition, not a person or a self. This is “ya” of wisdom. This “ya” is meticulous, refined, wise, and profound. Let’s utter the “ya” with this insight.

Suppose we are being mindful of breathing : “Breathing-in-ya. Breathing-out-ya.” Now, if one is tense, because one is struggling to be good, or prominent, or successful, **one will utter the “ya” with a serious feeling.** Therefore, when one learns to be mindful of the breathing, in-ya, out-ya, in-ya, out-ya one will simply play with the words and might go out of one’s mind because of that.

On the contrary, if one is mindful of the breathing in and out, one will say “ya” with mindfulness. One will say “ya” with all gentleness. Mindfully one says, “Breathing-in-ya.” Or, “breathing-out-ya.” One knows just that, not more. This is “ya” **of mindfulness, which is quite all right, too.**

Now, after you have contemplated to the last step until you realize that there is just the breathing, not a person who is breathing, you will get an **insight** that you are just breathing in and out in accordance with nature. There is not a person. This “ya” is accompanied by wisdom. A very long subject. This “ya” is helpful and is full of meanings. “Just-that-ya.” “Not-a-person-ya.” This third meaning, the “ya” of wisdom, is accompanied by insight to the highest degree.

**The first “ya” is the “ya” of the ignorant.** One says it because it is fashionable to do so. When one hears other people say “ya,” one simply repeats after it. Since one does so with seriousness, it might sound blunt, you see. **The second “ya” is the “ya” of mindfulness.** One is well aware of a sense-object before one utters the “ya.” **The third “ya” is the “ya” of enlightenment.** One actually is clear as to the nature of selflessness or non-self. **A movement rises in accordance with nature.**

with the Law of Cause and Effect (IDAPPACAYATĀ). That's all. This is the wise kind of "ya." There is perfect mindfulness and perfect insight within the sound "ya."

To review it once more. The first "ya" is the "ya" of bluntness, a fashionable "ya," a mere lip service. The second "ya" is the "ya" of mindfulness. The third "ya" is the "ya" of perfect wisdom. This is it, the subject of "ya."

I have noticed that most people use the "ya" very bluntly. In this case, they won't be able to profit anything from it. It is not the right way of using it. It is not in accordance with DHAMMA.

### Get Rid of Problems As They Arise While Practising

Now, I will talk about the problems that you need to know. They are the subjects you need to know. A problem may arise while we are contemplating a sense-object. For example, as we are contemplating breathing, there might be an intervention of thought. There might be an intervention : a rise of thought. Or, we may say that the Citta is wandering off. It is attracted to a new sense-object. We may also say that there is an intervention of a new sense-object. This new sense-object might be a thought, a contact of any one of the five senses, an outburst of noise, or a person walking. This might intervene at the time we are practising meditation. When a new sense-object pulls away our attention, we should **contemplate it wisely**. Then we shall **finally come to the point which we shall see no import in it**. Thus, we shall give it all up.

Suppose while we are practising, we hear an outburst of noise, we should not be frightened. Neither should we lose our balance. Just admit : **"That's it." Then it will be over and we can turn back to be mindful of breathing**. Suppose while we are practising, we happen to think back of the past, of the

one we love or hate, well, we may **follow the thoughts to their thread's end. Then they are finished.** Well, how far can we follow? We shall know how things will eventually resolve. We shall also know that this is actually an intervention. As a result, **it will disintegrate. Then we shall come back to our practice.** We shall pick up again at the point where we have left. We shall start over again.

So, when there is an intervention, whether it be a thought, a person, a thing, an accident, or, even an exhaustion, an ache, a pain, we shall deal with it until it is finished. Then we shall start our practice of mindfulness over again. If there is any other problem, we shall speak about it later.

To sum up. If there are interventions while we are practising, we shall welcome them. We shall **contemplate them thoroughly so that they will eventually dissolve.** They cannot last, because they are just small, tiny incidents. They will be fading out and gone away in the end. We might waste a little bit of time. After that we shall come back to the point where we have left off. We shall once more be mindful of the selected sense-object in accordance with our principle.

### Practise Meditation At Any Time

Now, there is another problem, that is, the noise. Some ignorant teachers of meditation are unreasonably perturbed by it. So they will take as much of a trouble to chase away the person responsible. But, I would like to tell you that in spite of the noise, you must be able to practise. You must be able to force the **Citta** to contemplate the sense-object selected, thus not having to acknowledge other sense-objects.

Let me give you an example. Suppose you are sitting in a train. Around you are people all cramming up. Under are the iron wheels roaring. Under this condition, you may be practising meditation, keeping mindful of the breathing in and out. Just try

to practise this way on your way home, whether it be Phuket or any other places. You may do it on your way from Bangkok to Chaiya, however noisy or crammy it may be.

If your house is by a rice-mill and the rice-mill is working uncessantly, you might not hear the sound at all, if you are practising meditation. You might hear only your breathing in and out. Or, if your house is by a road on which cars are commuting, you should just let them mind their own business. And you too should be mindful just of your own breathing.

Or, they may be having a celebration of some kind at a temple, of course, with a lot of noises going on. But, you may be doing meditation just the same. Even if you are right there at the temple, you may do it. You may do it, even while you are in the middle of a noisome congregation.

You must be able to do it even when you are right by a radio or a musical instrument. You will be able to do it, if you have a real intention. Just a real intention to devote yourself to mindfulness. You may do it all right while the radio is on, while the children are at play. You won't take notice of them. You must be able to do it even while it pours down raining and even in ravaging thunderstorms.

Don't be such a fool that you can't tolerate a slight crack of noise, that you have to go about telling people to keep quiet or else you would get mad at them and quarrel with them. You know, they might turn around and hit you in the head. And a **yogi** might be dead simply by being quarrelsome.

When I visited King Asoke's temple in India, I saw several **lay-yogis** meditating by the rocks behind the temple. There were also a lot of people walking with their clothes flitting by the yogis heads, but those **yogis** were quite indifferent. It was the place where tourists were coming and going. But, the **yogis** sat meditating since the night time and they felt no disturbance at all. They were not beggars; they did not ask for money.

Beggars, you know, were the ones who put pieces of cloth in front of them. Those were real yogis, real ones. And they were also lay men. They could manage to meditate even among people. I felt ashamed of myself then, because I used to resent this and that and could not sit still. Then I saw that those were really tough people who could do it.

So, you should not resent any noise. Don't be such a fool that you keep thinking of managing the outside without keeping control of the inside. Do something with your inside. And then the outside will be put into order eventually. Keep the inside under control. So, if you are by an engine, your house being by a rice-mill, you won't hear it. When you sit on a train, close your eyes and meditate all the way. You don't need to let other people know what you are doing. They might think you are sleeping, but it does not matter. This means there is no more of a problem, no obstacle. What might disturb cannot disturb. Even if there is a disturbance in the middle of your meditation, your self-control won't be disrupted. You'll know what to do with an intervention so that it will disappear and you will be able to resume your practice.

### A Summary of the Principle Explained

All that I have explained is the fundamental principle. It is the fundamental you need to know. You may use it everywhere. You may follow this principle and learn to be mindful in accordance with the steps mentioned. You may be mindful of any object you wish. The point is, you should contemplate it so that you know what it is. You should learn to analyse its physical and mental aspects. You should learn to recognise the Five Aggregates, their risings and fallings, their impermanent and selfless nature. Then you will experience the fading out of attachment until you come to the point that it becomes extinguished. What you need is to **see enough of impermanence. Then things will take care**

**of themselves.** There will arise a feeling of dispassion, which will end up in the feeling of detachment.

This is the so-called shortcut, shortcut. Even so, we have spent an hour talking together. If we speak shorter, just one word, it will be an extraordinary incident, of an extraordinary person. For example, it's told of a certain person who went to pay homage to the Lord Buddha. The Lord Buddha spoke just few words to the man and he became enlightened. That means the man was ready. He had many things in his heart that were ready. He's green and was almost ready to fall. So, when he was touched, he fell. He was the type of person who had had a lot of experiences, had passed through a lot of risings and fallings, a lot of loss and gain. He had passed through the state of dualism, so much so that he was ready to fall. So, when he was touched a little, he fell.

This type of person did not go through the shortcut, because he was ready to fall already. His way was more than a shortcut. After he had heard the Lord Buddha say few words, he could become enlightened. This means he was green. He was ready to fall. He was almost ripe.

You see, in the shortcut system we are not going to develop one-pointedness into **Jhāna** or Absorption. When we have enough one-pointedness, we will contemplate a sense-object that we are supposed to : contemplate breathing, its character, its rising and falling conditions, the state of impermanence and selflessness, plus any of the Five Aggregates that arises in connection with the breathing. **The most important aggregate is the Feeling.** If you are able to see impermanence in the feeling, you will be safe. This is because **everything is merged into the feeling.** When one loves, one falls in love madly. When one hates and gets angry, one hates and gets angry madly. So, if you see **impermanence in the feeling aggregate, or, selflessness in the feeling aggregate, things are bound to finish.** You will be released

from attachment just by way of this practice. So, this is called a shortcut. The shortcut consists of two or maybe three steps : **develop considerable one-pointedness, contemplate breathing, until you see impermanence.** Then things will take care of themselves. This is the shortcut.

If you don't go through the shortcut and follow the whole system of Mindfulness on Breathing, you will have to go through the Four Foundations of Mindfulness. There are four steps in each foundation. So there are altogether sixteen steps. This is a serious undertaking. Moreover there are special problems in each step, many. This is the whole, complete system. You have to contemplate every phase of the **Citta**. You have to learn to control every phase of the **Citta**. Here we don't have to practise Mindfulness of the **Citta**, which constitutes the third foundation. We don't need it. However, those who wish to be a perfect **yogi** or an **Ubhatobhāga-vimutti Arahant** (an enlightened one whose vehicle is both **Jhāna** and **insight**) will have to go through all those steps. But, a genius (**Ugghatitaññū**) or an intellectual (**Vipacitaññū**), who is clever indeed, might pick up an easy way and is able to succeed in all those steps, perfectly efficient through all of the Four Foundations of Mindfulness, even in a short period of time. But, you see, we are not that kind of person. We are not that clever; we are still creeping awkwardly in the field. We are not able to do all that. So, we need to choose the way that is suitable for us. And this is enough for us, enough. It can protect us from a nervous breakdown. We won't have a breakdown and be ashamed of a cat.

We will develop mindfulness (**Sati**) and awareness (**Sampajañña**) quickly. We won't make errors in our work. We won't love and hate too soon. You see, these defilements are as swift as lightning. If you have not enough mindfulness, you will fall prey to them. Also, if we can't control the **Citta** or the heart, it will follow the dictate of defilements. That is, if mindfulness and wisdom have no control of the **Citta**, defilements then will exercise control and become the **Citta's** property.

The **Citta** has two properties : Defilement (**Kiles**) and Enlightenment (**Bodhi**). Whenever **Bodhi** is in control of the **Citta**, it will pull the **Citta** up above the **Kiles**, The practice we have been talking about is the way to train the **Citta** to move to the side of **Bodhi**. With **Bodhi**, one will be equipped with mindfulness, tranquility, and wisdom. Under this condition, there is no such thing as the self. There are just the **Citta** and the property of the **Citta**. You can come to this. You should work up to the realization of Truth. Then you will be rid of ignorance. What I have talked about is the ABC of meditation which one needs to know, otherwise one will go deeper and deeper in ignorance. One will go deep in ignorance, if one does not practise meditation.

All right, I have thus far talked about, or explained the shortcut for **Vipassanā** meditation. I have explained the shortcut system, not the complete, formal system. And even for the shortcut system, I have talked **only of the first subject**, that is, **Mindfulness of Breathing**. Now, there is still a system concerning the various postures, several topics. But, they are not very deep and lengthy. There should be mentioned also hints and techniques for one to exercise control over them. I will speak about them later.

Now the lecture has come to an end. I wish to stop my lecture for today here. I will leave this opportunity to the reverend monks to chant the Dhamma so that it will inspire and strengthen your practice of meditation.

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# Meditation On Walking Movement

*Sadhujon and Faithful Inquirers of Dhamma,*

In commemoration of the **Māghapujā** season, this is the fourth lecture in the series on “Samatha – Vipassanā Meditation of the Nuclear Age.” I will speak on the topic of “Meditation On Walking Movement.”

I should like you to review the subject of the last lecture, in which I talked about meditation in sitting position. I have explained in detail the techniques in the practice of Mindfulness of Breathing. We'll have to make use of the aforesaid techniques in this chapter, and also in the next chapter. So, it's not necessary to repeat that part which has to do with Mindfulness of Breathing. I'll explain next on the body movement.

Why is it necessary to talk about body movement, or to talk about each of the postures? Because we have to change our position and our movement every now and then. So we must be able to practise Dhamma in every position and every movement. Each position and each movement can be our base for Dhamma practice. Therefore, we have to proceed on the basis of body posture or movement.

The major body movements or postures are sitting, lying, standing, walking. However, we can practise Dhamma in any movement and posture at all. We don't have to limit ourselves to those mentioned. Yet if you find them too many, you may choose only some of them. Sitting is a major position,

because it is convenient for the practice, convenient for the practice of meditation. We can practise it a long time. At the same time, it is easy to work up mindfulness in this position.

## Purposes of Meditation in Walking

Now we are going to talk about walking. There are two forms of practice : the **Samatha-Vipassanā** form and the usual, everyday form. That is, for the practice of meditation we have to work up calm and one-pointedness. Nevertheless, for our everyday life, in which we have to walk here and there, we'll also need some kind of discipline. This is so that we'll profit as much as possible from walking.

In the beginning, I will talk about walking according to the **Samatha-Vipassanā** principles. For this particular chapter on walking, I find it necessary to divide my talk into two sections. One is on **Samatha**, in which one is supposed to be trained to achieve calm and one-pointedness. The other is on **Vipassanā**, in which one is supposed to be trained in wisdom or insight. If you think back a bit of the last lecture, you can probably tell the difference between the two.

To sum up. The practice of **Samatha** is for one to achieve calm and one-pointedness. The outcome is **Samādhi**. For the practice of **Vipassanā**, one is supposed to contemplate reality of a sense-object. For example, you may contemplate its characteristics. The outcome is wisdom and insight (**Paññā** or **Vipassanā**). These two must be understood clearly once and for all. When you are set to be mindful of a particular sense-object, you are **doing Samatha**. The purpose is calm and one-pointedness. If you see the hidden nature of such a sense-object, you'll get wisdom and insight.

In short, if you practise **Samatha**, you'll get calm and one-pointedness. If you practise **Vipassanā**, you'll get wisdom.

There are two points here. Nevertheless, you have to set yourself to practise both, not just one, no matter what you're doing.

In walking, you must be working up your mindfulness very meticulously. The importance is, you must be meticulous. **Mindfulness** means an ability to become aware quickly. **Meticulously** means to be aware of the various phases in the movement. There are several phases in the walking movement. You have to be aware of each little phase. This is the way to practise mindfulness meticulously.

In the practice of breathing, we don't break up breathing into small phases. This is because we want to pay attention to the whole movement of the breathing. We'll follow the line of breathing throughout. This is a minute way of watching it without breaking it up into bits. We do not say that here the breath is touching the nose, the throat, the breast, or the abdomen. We don't observe the point of contact, but we observe the breath and its movement : how it is drawn from an external point to an internal point, or, from an internal point to an external point.

However, for this walking movement we shall divide the movement into parts, so that it will become easy for us to contemplate, otherwise it will be crude. You see, if we contemplate by saying "walking-ya...walking-ya," it will be crude. Therefore, we need to contemplate meticulously each phase. However, we may contemplate in three degrees : crudely, intermediately, and meticulously.

Crudely, we may be walking and contemplating the drawing of the left foot and then the right foot. Left foot...right foot, left foot...right foot, left foot...right foot. This means we divide the movement into two parts. If you wish, you may say to yourself, "Left-ya, right-ya." You should utter the "ya" at the right moment. This is the **Samatha** way to contemplate, so that you know what you are doing. If you say, "Walking-ya," it means you contemplate just the walking movement.

After you have attained a certain degree of calm and your attention to the walking movement has become soft and meticulous, you may go on to meditate according to the *Vipassanā* principle. Here you will **walk with the acknowledgement of the walking movement, without the concept of an ego or a person.** Here you may also contemplate, “Walking-ya.” However, the meaning is quite different. That is, you will contemplate just the walking movement, the nature of it. The “ya” signifies that this is just the movement, the movement that exists naturally. That’s all. No egotistic principle : no concept as to who is doing the walking. **There must be a clear-cut knowledge that there is no “I” who is doing the walking.** This phrase might be too long : “This is just the walking movement that exists naturally; there is no person who is doing the walking.” This is long. So, you may contemplate by using a shorter expression : “Walking-ya...walking-ya.” This is all right also. Remember that the **Samatha** principle requires only that you contemplate the walking movement. The *Vipassanā* principle sees to it that you acknowledge the walking movement that exists naturally; there is no person who is doing the walking. You may use the expression “Walking-ya” for both situations, but the meanings are quite different.

### The Samatha Way To Be Mindful of Walking

Now let me explain the **Samatha** way to practise mindfulness of walking. There are three degrees of mindfulness : crude, intermediate, and meticulous. Crudely, we just acknowledge the drawing of the right foot and the left foot. Right...left, right...left, right...left. If you walk quickly, you will have to attend to the movement quickly. If you walk slowly, you will have to attend to the movement slowly. Therefore, you should be walking as slowly as you can. If you wish, you may add the sound “ya.” “Right - ya...left - ya; right - ya....left - ya; right - ya ....left - ya.” There are just the two phases. You say “left-ya,” when you are drawing the left foot. You are being aware of the left foot, of

the drawing of the left foot. When you say “right-ya,” you are being aware of the right foot, of the movement of the right foot. The movement of the left foot and the right foot is continuous. Your awareness should also be continuous, so that the **Citta** won’t go away anywhere.

For this crude degree of mindfulness, you may divide the movement into three phases. You say “lift-ya,” when the foot is being lifted. You say “draw-ya,” when the foot is being drawn forward. And when the foot touches the ground, you say “down-ya.” There are three phases altogether. “Lift-ya...draw-ya...down-ya.” The movement is the same, but you contemplate three stages of it, so that you can be careful. This means your awareness will be trained to develop a great attention to detail. Nevertheless, this is still the crude way of working up mindfulness. The three phases are : lift-ya, draw-ya, down-ya. Both the two phases and the three phases are still the crude ways of practising mindfulness.

For the intermediate degree of mindfulness, you are supposed to be attentive to four phases in the walking movement. When the foot is being lifted, this is “lift-ya.” When the foot is being drawn forward, this is “draw-ya.” When the foot is being lowered down, this is “down-ya.” And when the foot touches the ground, this is “touch-ya.” There are four phases in all. This is so that the awareness can be more keen and careful. Lift-ya, draw-ya, down-ya, touch-ya. However, if the **Citta** is still crude, it won’t be able to catch each and every minute part. You might still be used to acknowledging the two phases : lift-ya... draw-ya. This is still crude. The **Citta** will have to be attentive and quick enough to be able to catch the four phases of the walking movement. In other words, the awareness will have to be meticulous. When the awareness is divided into four parts, it is forced to be meticulous. And the **Citta** will be meticulous. This is a training by ways of dividing the object of attention into small parts. Here you have four : lift-ya, draw-ya, down-ya, touch-ya. This is the intermediate degree of mindfulness.

Next is the more meticulous observation within the intermediate degree. There are five phases altogether : raise the heel-ya...raise-ya, lift-ya, draw-ya, down-ya, touch-ya. These are the five phases. Raise-ya, lift-ya, draw-ya, down-ya, touch-ya. Then you may observe that the **Citta** is becoming refined. The **Sati** or the awareness also is becoming refined. However, if the **Citta** is crude and the **Sati** is crude, they won't succeed in being mindful of the five phases. In order to train them, you will have to be very slow. You will have to be slow enough to be able observe the five phases distinctly. Raise-ya, lift-ya, draw-ya, down-ya, touch-ya. So, for the intermediate degree, you have the two successive patterns : the four and the five phases.

Now we come to the training of mindfulness in the meticulous degree. There are six phases : raise-ya, lift-ya, draw-ya, down-ya, touch with the tips of the toes-ya, full foot-ya. There are altogether six phases : raise-ya, lift-ya, draw-ya, down-ya, touch-ya, full-ya. Six phases.

For this meticulous degree, let me go up to seven phases. They are : raise-ya, lift-ya, draw-ya, down-ya, touch-ya, full-ya, press-ya. Let's make it into seven phases : raise-ya, lift-ya, draw-ya, down-ya, touch-ya, full-ya, press-ya.

It sounds like a trifling matter. Those who don't know anything about meditation might think we are crazy. Anyway this is a method for training the **Sati** to become more and more attentive to details. Fine, fine indeed. We want the **Sati** to function continuously, so that it leaves no room for the **Citta** to wander about. The usual problem is, after we have practised for a while, the **Citta** will wander about and we won't be able to contemplate anything. One reason is that we have not divided our object of contemplation into small parts. So, we should break the movement into parts or phases in order to tie the **Citta** within.

The result is that the **Sati** will continue to function without interruptions. When there is not an interruption, the

**Citta** won't flirt away with thoughts. And a better thing. Listen carefully...a better thing is : the **Citta will be trained to be aware in time of its own movement**. In other words, the **Sati** will be aware in time. This is our purpose. **We will train ourselves in perfect awareness**. We shall not do things or move about without an acknowledgement of the **Citta**. If we are able to train ourselves in mindfulness like this, we shall achieve the highest merit. That is, we shall attain calm and one-pointedness, with unbroken **Citta** or **Sati**. The **Citta** will not think or act or give orders without an acknowledgement of **Sati**.

The point is, people get into trouble because they do things without an acknowledgement of the **Citta**. The **Citta** does not feel; it does not exercise control. The **Sati** does not exercise control. This is why we forget things : we forget where we put this and that. This is because **we have not trained ourselves to know before we do things**. So, before we, say, put down things, we should make ourselves aware beforehand that we are going to put things down, and where. Having made such an awareness, we then may put things down, otherwise we would forget...forget the key, forget all kinds of valuables. You see, the **Citta** is crude. We might forget to lock the door. After we have walked out, we might be worried. We don't know whether we have locked the door. And we might have to return to check the door, you see.

But, if we develop an awareness in such a way we have talked about, we will acknowledge each time we are set on doing things. In this way, we won't forget. We will be aware each time we close the door, each time we bolt the door, and each time we lock the key. We will develop an awareness before we do it. So, we won't forget. We will make sure that we don't forget. We will go out without forgetting. This is the result or the merit of breaking our movement into short phases and then train ourselves to become aware of each of these little phases.

To sum up. In learning to be mindful of walking, you are supposed to observe either the **two** phases or the three phases

of the movement. This is the **crude** way of observing. For those two or three phases, you are to be mindful of the drawing of the left foot and the right foot. “Lift-ya...draw-ya...down-ya.” Three phases.

Now, for the intermediate degree of mindfulness, there are four phases and five phases altogether. The four phases are : “Lift-ya, draw-ya, down-ya, touch-ya.” And the five phases are : “Raise the heel-ya, lift-ya, draw-ya, down-ya, touch-ya.”

And for the meticulous degree, there are six and seven phases. The six phases are : “Raise-ya, lift-ya, draw-ya, down-ya, touch with the tips of the toes-ya, full foot-ya. The seven phases are : “Raise-ya, lift-ya, draw-ya, down-ya, touch-ya, full-ya, press-ya.”

This is not a trifling matter, not something you labour at for nothing. This is not something you will waste your time in doing. On the contrary, this is the way to train yourselves in mindfulness. The **Sati** will be meticulous. And **this meticulous Sati will be swift**. We can guarantee that it will be aware of things meticulously and instantly. Well, you may break the movement into ten phases, if you like. I mentioned only a reasonable number of phases. **More than these would have been too much. More than moderate.** This is good enough. For the crude, there are two and three phases. For the intermediate, there are four and five phases. And for the meticulous, there are six and seven phases.

Once you have trained yourselves up to this point, you will achieve the result aimed at. That is, you will have the **Sati** that is meticulous and swift capable of acknowledging things in time before they are done. You will be able to realize a contact (**Phassa**) in time. **If the Sati does not acknowledge a contact in time, you will easily run into trouble.** As the result of this training, the **Sati** will be meticulous and swift. It will act in

response to things right in time. So, this is the merit of the practice of mindfulness, mindfulness of each little phase, little interval in a particular movement. The **Sati** will be swift, and it will come up right in time. All right, this is the way to practise mindfulness in walking.

### The Vipassanā Way to be Mindful of a Movement

Now we come to the section on **Vipassanā**, which deals with the training in wisdom (**Paññā**). We can train ourselves this way by observing the same objects of mindfulness. Don't forget, we can use the same old "Ya," but with a different meaning. That's all. The **Samatha** "Ya" just means "to be aware." But, the **Vipassanā** "Ya" means "to be aware that there is no self, no ego." This is a different "ya." You must keep this in mind. Now you will train yourselves to realize that there is no ego. There is just an act or a movement. There is no ego. You have to look deep into a phenomenon so that you see there is no ego. Now you will train yourselves in the walking movement.

While you are walking, you will be aware of... "Lift-ya, draw-ya, down-ya." This is the general principle in the walking movement. Then you should train yourselves to become aware of the **mental and physical assets** of it. Observe the mental and physical assets in the walking movement. Be mindful of each foot and its movement. The movement of the foot is the physical asset. The **Citta** that is mindful of the movement is the mental asset. So, you will acknowledge both the physical and the mental assets from the walking movement.

### Be Mindful of the Five Aggregates

In observing the three phases in the walking movement, you will see the physical asset in the leg, in the lifting of the

foot, in the drawing of the foot, and in the pressing down of the foot. All these constitute the physical asset. Here you say, “**Rūpa-ya.**” The **Citta** is **Sati**; it is being mindful of the movement. They constitute the mental or the so-called **Nāma** asset. Here, you see both the **Rūpa** and the **Nāma** assets in the walking movement.

If you wish to break the movement into several phases, you will have to be mindful of each of the little phases. You will have an image of each move. The foot that moves constitutes the **Rūpa**. And the **Citta** which is being aware of such a move is the **Sati** or the **Nāma**. These belong to the mental aggregates. So, whatever you are being aware of, you say, “**Rūpa-ya,**” or, “**Nāma-ya**”. The **Rūpa** is just the **Rūpa**; the **Nāma** is just the **Nāma**. There is no self, no ego. You just acknowledge the **Nāma** and the **Rūpa** aspects of the walking movement.

If you wish to break up the **Nāma**, you’ll come up with four aggregates. And plus the **Rūpa**, you’ll have five aggregates altogether, namely, the **Rūpa** (the physical body), the **Vedanā** (the feeling), the **Saññā** (the perception), and the **Viññāna** (the consciousness). You’ll learn to contemplate them as before. The foot and its movement constitute the **Rūpa** aggregate. If you have any kind of feeling at all while you are walking, such as the feeling of pain, the feeling of hardness or softness, or the feeling of ease or ill, it belongs to the **Vedanā** aggregate. You contemplate the **Vedanā**. You leave the first object of contemplation and then starts on contemplating the **Vedanā**. You’ll see both the **Rūpa** and the **Nāma** at that point. The **Saññā** aggregate occurs as you recognize that you are putting your foot down, that you are drawing this leg, that leg, and so on. This is the **Saññā**. If a thought arises at the time you are putting your foot down, or at the time you are lifting, or drawing your foot, this thought constitutes the **Sankhāra** aggregate. You will **acknowledge thoroughly** the initial, the intermediate, and the final position of the movement. You will know the moment you are about to move the leg, the moment

you are lifting, putting it down, and so on. This knowledge constitutes the **Viññāna** aggregate.

You should understand that you may contemplate any of those aggregates while you are doing anything at all, this if you have enough quickness of mind. So here I am explaining just the principles. All right, when you are contemplating the form, or the condition, or the **characteristics of your body**, this means **you are contemplating the Rūpa**. If you are contemplating **whatever feeling** that is derived from the physical body that is moving, this means you are contemplating the **Vedanā**. The recognition or the **perception of what a thing is, is the Saññā**. A **thought** that arises is the **Sankhāra**. And the thorough **knowledge** that occurs at the point of contact through your eyes, ears, nose, tongue, touch, and heart, is the **Viññāna**. After we have studied the meanings of the **Rūpa**, the **Vedanā**, the **Saññā**, the **Sankhāra**, and the **Viññāna**, we may use them as our basis for contemplation, perfectly and easily. So, this is the section on the contemplation of the mental and physical aggregates, or, the five aggregates, in our walking movement.

After we have learned to contemplate, we shall see our involvements with the five aggregates all over the place. If we merely memorize the words, we shall not know where they are. We may repeat the words for hundreds of times without knowing the actual meanings. Now, we are beginning to learn, little by little, the characteristics of the **Rūpa**, the **Vedanā**, the **Saññā**, the **Sankhāra**, and the **Viññāna**. They have the same meanings for all kinds of postures and movements, even when you are meditating in the sitting position and being mindful of the breathing.

### Contemplating Risings and Fallings

Next, I will talk about the contemplation of rising and falling. Think of the walking movement in which you learn to be mindful of those various moves : “Raise-ya, lift-ya, draw-ya,

press-ya". After you have finished the act of pressing the foot, your walking movement falls, that is, it comes to an end. When you are mindful of the three phases in walking, the initial act consists of the raising of the heel and the lifting of the foot. The drawing of the foot belongs to the moment of "duration." After the foot has been pressed down, the movement comes to a stop. Here you witness the rise, the duration, and the fall of an act. It means you know the rise and fall of the walking movement, of the walking, or of the **Citta** that is contemplating walking. You may be mindful of the **Citta** itself. When the **Citta** "rises," the **Citta** begins to be mindful of walking. After that the **Citta** holds on to that mindfulness for a moment. Then the **Citta** falls. And that marks the end of each move or each step.

Is this not meticulous? How can anything be more meticulous than this? All right you can be meticulous only this much. That is, you acknowledge that walking is started...walking is being done...walking is finished

Walking is started at the time you raise and lift up your foot. The drawing of the foot belongs to the moment of duration. When you have put down your foot and stop the motion, you come to a stop. So, this means, walking is started...walking is being done...walking is finished. Of course, you may contemplate the Five Aggregates, but it is not necessary any more.

Here you are supposed to contemplate moments of rise, duration, and fall **in order that you may see impermanence...** in order that you may see changes. Therefore, you should observe the changes that rise while you are lifting, drawing, and pressing your foot. There are the three phases of change as mentioned. After you have contemplated the risings and fallings of things in this process of change, you will see impermanence.

## Contemplating Impermanence

The next step is to **contemplate impermanence**. “Impermanence-ya.” Acknowledging this each time you lift your foot. Acknowledging this as you put down your foot. Lifting up, you say, “Impermanence-ya.” Drawing forward, you say, “Impermanence-ya.” Pressing down, you say, “Impermanence-ya.” This means, you see **impermanence of the physical body, that is, the foot**, that is doing the action. At the same time, you will see **impermanence of the Citta, that is being mindful of the action**. They are all impermanent, because the **Citta** is being mindful of the lifting or the beginning of the movement. The **Citta** is being mindful of the drawing of the foot, which is at the moment of duration. The **Citta** is being mindful of the pressing down of the foot. And thus, the **Citta** is being mindful of the fall. We divide the points of mindfulness severally in order to be able to catch the moments of change. If we do not divide it like this, we might find it difficult to catch. And our vision won't be deep enough for a perception of **Dhamma**.

**Contemplating impermanence means to contemplate changes, each and every change that happens to occur in our movement.** The definition is, to observe a change of each movement. One sees changes in the characteristics of a physical body, say, the foot, the leg, the condition, and also the characteristics of the **Citta** that is being mindful of all that. Then one sees impermanence in both the physical body and the mental aggregates. One sees impermanence in each and every move, in each rise and fall.

When you see impermanence, you may say, “Impermanence-ya.” In lifting your foot, you say, “Impermanence-ya.” In drawing your foot forward, you say, “Impermanence-ya.” In pressing your foot down, you say, “Impermanence-ya.” It's like driving the nail in to make it firm. After you have seen impermanence moment by moment, you will then be able to see it continuously. And you won't see permanence anywhere.

## Contemplating Non – Self

Next you learn to contemplate **Anattā** or Non – Self. **Each time you move, you will see that it is a movement in accordance with the course of nature; there is no such thing as the Self.** There is no soul (เจตภูต). There is no such thing as the Self anywhere. This is only<sup>๑</sup> nature. Only nature rises, stands, and falls. Rise, stand, fall. Rise, stand, fall.

When lifting your foot, now you say, “Anattā – ya,” instead of “Impermanence – ya.” Or else, you may say, “Not – the – self – ya.” Lifting, you say, “Not – the – self – ya.” Pressing, you say, “Not – the – self – ya.” As you observe any of the characteristics or conditions, you will also observe the selfless nature of it. And the **Citta** that is being mindful of this condition is in itself selfless. It exists by nature. It functions by nature. There is no self whatsoever while you are walking.

## Contemplating Relief

Next, you will learn to contemplate relief or an extinction of attachment, or, a throw back. This is the same as I explained to you earlier. In the walking movement, you are mindful of the foot that is moving, the act of walking, the manner of walking, the condition of walking. If there arises a feeling, a recollection, a thought, or an awareness of something, and you see it as a product of nature without an egotistical conception, you won't have any attachment to it. You won't take hold of it by love, or hatred, or whatsoever. Thus, in this walking movement, you won't have a feeling that the feet are beautiful, the walking is beautiful, or comfortable, and so on, all of which are more or less marks of the egotistical principle. Just see that those are natural phenomena, that's all. In this way you will feel a relief from love. The movement, the **organs** for walking, that is, the legs for the use of walking, or the walking **movement**, or the useful purpose of walking and so on, these make up

**not our egotistical principle.** Thus, there will be a **relief from attachment**, from an attachment which used to occur, or never, or which might occur in the future. There won't be any attachment in connection with walking, because you are practising walking for this purpose. The attachment which used to occur won't have any more opportunity to occur. An attachment which might occur won't occur. Now, this you must actually feel it in the heart. When the heart experiences an extinction of attachment, you might say, "Extinct-ya. Extinct-ya." This is an extinction of attachment. You will feel that you are abandoning that which you used to take hold of. So you may make yourself mindful of the fact that you are throwing back-ya, throwing back-ya. Throwing back-ya.

This is an outline of one's approach to Dhamma. The Lord Buddha pointed this out as the principle of Mindfulness in Breathing. First of all, you see the mental and physical aggregates. This is very important, **to see the mental and physical aggregates.** Then you see their **risings and fallings.** And eventually you'll see impermanence and selflessness. Within this impermanence you'll experience a **relief from attachment**, an **extinction of attachment**, and hence an **abandonment of attachment.**

Here you are supposed to be mindful of the mental and physical aggregates, of their risings and fallings, of impermanence, of selflessness, of relief, of an extinction of attachment, and of abandonment. One, two, three, four, five, six, seven, yes. Seven steps. This is very important. Make clear and put them to test through the practice of **Vipassanā** Meditation. While practising, you should observe whether you are progressing or getting stuck somewhere. If you are making progress, you will go through those steps, seven of them all in a row.

## Through Vipassanā An Insight of Nature and Non-Self

Vipassanā means **Insight, insight of the mental and physical aggregates, of risings and fallings, of impermanence, of non-self, of relief, of extinction, and of abandonment.** After you have gone through these steps until you come to the point at which you extinguish attachment, you are also at the point of abandonment. Here the **Citta** has acquired a particular kind of insight. It now occurs to the **Citta** that you have thrown back attachments. What you used to call “self,” is not really your “self.” It is merely the **Citta**, but we are in the habit of calling it our “self” ....thinking that it is “I” who is doing such and such....it is “I” who begets such and such. As long as we think this way, we won’t be able to see a relief, because we always think in terms of the egotistical principle.

There is no self so long as you see everything as a natural phenomenon : a body posture is just a physical aggregate that changes in accordance with the natural law. So, if anyone asks, who is doing Vipassanā? How are you going to answer? It won’t be Vipassanā, if you say, “I” do it. The point is, if things are done correctly, the **Citta** will by and by become perceptive, strengthened by **Sati** or awareness. It develops itself. Don’t think that there is our “self.” Don’t think that it’s “I” who is doing Vipassanā, who has attained the first stage of enlightenment (**Sotāpanna**), who has attained the highest degree of enlightenment (**Arahat**), as many have claimed to. They think they are doing Vipassanā and they evaluate themselves by their own ratings.

I would like you to understand that you are doing **Vipassanā for the purpose of eliminating the self.** If “I” am doing the Vipassanā, how can the self be eliminated? Therefore, one must get this point : **Vipassanā is for the purpose of eliminating the self.** Then why are we doing Vipassanā? Well, this is the **human expression**, the expression of the world, the expression created by conceptual conformity, the expression that exists in

the framework of the egotistical principle. However, we should be practising **Vipassanā** in order to get rid of defilements. We should extinguish defilements in order to conquer the **Way**, and to reap the fruit of **Nibbāna**. If we speak in the framework of **Dhamma**, there is no such thing as the self, no person. **There is only Dhamma**, which is **Nature**. And nature is the mental and the physical aggregates. The mental is the **Citta**. When the **Citta** is trained, changed, and developed, the **Citta will progress and grow in Dhamma**. Finally the **Citta will be released**. To speak in human terms, we'll say, "we" are released, or, Mr. So and So is released. This is the human expression. It is not the truth; it is an expression regulated. But, it would be correct to say that the **Citta** is released.

If someone asks, what is released? You should say that the **Citta** is. **The Citta that is well educated and well trained is released**. This is the truth. If we use the regulated expression, we say Mr. So and So is released. Here the act of throwing back and release is the act of the **Citta** or that which is pertaining to the **Citta**.

If you have this **perfect insight** all the time, you will **truly extinguish the self, the "I" and the "mine."** These will be completely disintegrated. There won't be a basis or a home for an existence of the "I" and the "mine." These will be completely dissolved. One might say that the **Attā** or **Attaniya** is **completely dissolved**. At the same time, one might say, the notions of Egotism (**Ahamkāra**) and Selfish Attachment (**Mamamkāra**) are completely dissolved. The "I" and the "Mine" are completely dissolved. This is the result of what we have done to the **Citta**, for the **Citta**. And the **Citta** has thus opened its eyes, **seeing things as they truly exist, seeing that a posture is shaped up by a cause, a condition, in accordance with the Law of Cause and Effect (Idappacayatā)**. There is neither the "I" nor the "Mine."

## At First Calm, Afterwards Insight

Just ended is the section on Insight. **The beginning is on the practice of Calm.** You first learn to be mindful of your feet : lifting one up, drawing it forward, and then putting it down. You can be mindful of as many phases as you wish until the **Citta** becomes one-pointed and calm. Now, **when the contemplation is for the purpose of Insight**, it is to see the mental and physical aggregates, their risings and fallings, impermanence and selflessness. This is **Vipassanā** Meditation for Insight. One starts out with **Samatha** or the practice of Calm and then moves on to **Vipassanā** or the practice for Insight. They can't be separated. It is **Samatha** when you learn to be mindful of the lifting of the foot, of drawing it forward, and of putting it down. When you see that these are just natural phenomena, with no egoistical principle, you are practising **Vipassanā**. They are **twins**, boon companions at all times. The **Pali** Scriptures speak of **Samatha** and **Vipassanā** together all along. They are old chums, twins, unable to be separated. Just like the mental and the physical aggregates, unable to be separated. If they are separated, there would be nothing left. We have to speak of both the mental and the physical aggregates, the twins. So, **Samatha** and **Vipassanā** are old chums, yes. They are **not to be separated**. **Samatha** does not exist without **Vipassanā**. And there is not just **Vipassanā** without **Samatha**. However, I put **Samatha** in one section, and **Vipassanā** in another, only so that it would be easy to practise. One can progress along the line, since they are inter-connected. This might even be without one's awareness. A person practising meditation might not even become aware of this.

## Be Aware of Each Change of Posture

So, you know the methods of practising **Samatha** and **Vipassanā** in the walking movement. You know the complete pattern. Now, you should realize another bit of knowledge connected to it. That is, you should **be aware of each change of posture**.

Suppose you are getting exhausted for too long a sitting. You might feel tired or sleepy. And you might wish to switch to walking. What you should do is to make yourself mindful of the sitting position, make it right clear. Then you make yourself mindful of the fact that you are going to change your posture. Make it very clear to your mind. You all know how to go about when you start getting up to walk, right? All right, you have to get on your knees and then up you stand. You stand and then you start to walk. Well, you have to be **mindful of each and every move. Don't miss it. Don't stand up before you are aware of it.** Don't move your leg before you are aware of it. You see, this is the transition, point of connection. You have to learn to be **mindful of a change from one posture to another.** You watch every step that leads to a change, since things are changing gradually anyway. You see, you are sitting normally. Now that you are getting up, what do you have to do? You have to move your legs. You have to put your hands down, pressing them against the floor. You have to lift your body. Then gradually you stand up. Having firmly stood up, you start drawing your foot forward. At this point, you will be mindful of the lifting of the foot, of drawing, of putting the foot down and so on. In maintaining your awareness, you will be able to neatly join each and every posture.

Your **Sati** or awareness won't be broken. And the **Citta** that functions with the help of **Sati** won't be broken either. In the meantime, **if it happens that an obstacle rises**, you will acknowledge it in time. Then you are supposed to **observe this obstacle uninterruptedly until it disappears.** After that you may come back to the first object of contemplation.

This is the general principle. I told you once before that you are supposed to switch to contemplate an obstacle that happens to rise in the meantime. After you have focused on what it is, it will disappear. This is because there is added no more fermenting agent. After this you may go back to contemplate

that which you intend to in the beginning. In this way, there won't be anything that can break up your awareness.

This is the end of the section on meditation in walking, an exposition of the formal methodology. This is what we have to learn to practise, practise walking in accordance with the formal meditation system.

## Walking Outside the Formal Meditation System

Now, talking about the practice outside the formal meditation system : the second way of walking. I mentioned earlier that there are two ways of walking : one in the formal meditation system, another in our everyday life. The latter is done not in the practice of meditation. You might be walking to the fields, the farms, to the market places, and so on. This is **normal walking**. Yet it also has something to gain from the formal practice. If we practise meditation in walking, we should have a **better awareness** in our normal walking. This is because we have been practising to develop our awareness to the highest degree. Wherever we walk, we should be walking better than we used to. This is called "**Walking with Awareness**," a contrast to walking absent-mindedly. If we have been practising to develop awareness, we will also be full of awareness even in normal walking. That is, we will walk with **Sati**, walk with awareness.

In awareness, we will be able to walk in an **orderly fashion, without harm**. You won't trip or stumble. You walk calmly, happily. You will walk with a happy feeling indeed. As you listen further, you will understand what I mean by a happy walk. All right I will deal with the subject of walking further in order to make it complete.

## Merits of a Happy Walk

Once you have thoroughly practised meditation in walking, you will be walking with perfect awareness, meticulous and alert

indeed. Thus, you will also be aware of the proper cultural behaviour. Walking politely? Calmly? How? You will know it. You will know the cultural rules and standards of each society. And you will be able to walk in such a way that pleases that society.

In this manner of walking, you will also be able to **develop good health, both the physical and the mental health.** Walking with awareness can bring about good physical and mental health. It is one way to exercise your body. You may do it as much as it is necessary. Then you may say that **it helps to safeguard your life.** This is the **first kind of merit.** Walking with awareness can bring about good order and safety. This is the normal kind of happiness.

Now, walking with awareness in **Vipassanā** is the kind of walking that involves not the egotistical principle, no concept of an animal or a person. One is walking with the **Citta** in **Vipassanā**, with well-trained **Sati** or awareness and with well-trained **Paññā** or intellect. One will feel that **everything is right.** Everything is right. **Please remember these words : everything is right.** If anyone arrives at the feeling that **everything is right, then he won't have any cause for unhappiness.** So, if we are walking, or sitting, or lying down, or doing anything at all, and we feel that everything is right...everything that we have done is right, then everything is right.

The word **“right”** means **there is not any error.** If there is not any error in the posture of sitting, walking, standing, or lying, then everything is right. When we feel that **everything is right,** we will also feel that we are **safe,** When we feel **safe,** we will also feel **easy and happy.**

Our **Citta** will be **calm, cool, and happy,** when we feel **that everything is right.** The English language has one expression that means precisely the same thing I am talking. The English-speaking people have the expression **“All right.”** They use it

quite often. Those of you who know the English language have probably noticed this already. You see, if we exercise Sati or awareness, we won't fall into error. **When things are done with Sati, they won't fall into errors. Everything will be right. When we feel that everything is right, we will have the kind of happiness that is higher than the ordinary.** This is happiness. This is the happy feeling, higher than the kind experienced by ordinary people.

Therefore, we should do everything in such a way that will give us the feeling that everything is right. The Thai people do not usually express themselves in this term, but the English-speaking people are in the habit of saying, "All right, all right." I don't know, maybe they say it more than ten times a day. Things are all right." Well, I don't know whether or not they are all right, but that is the best expression... "Things are all right." **If we have Sati or awareness and at the same time keep ourselves mindful of the feeling that everything is right, we will be extremely happy.**

This is an extra merit of meditation in walking. It has one special merit in terms of religion and **Dhamma**. That is, it is capable of eradicating vices, the fact which causes it to be of good advantage to the world. For this worldly existence, one can learn to walk in such a way that will bring about the feeling of happiness. One can learn to be happy in any kind of posture at all. **In walking, one can keep in mind that everything is right.** When you are walking to the temple, or when you are walking home, or walking anywhere, you will, **of course, be happy**, if you feel that everything is right. In this way, distance won't be a problem, since you feel that everything is right. Things are to your best advantage. Even if you are not able to reach **Nibbāna**, you will acquire so much merit already from the practice of walking. So, please pay good attention to the **practice of walking. Make it right.** Follow what I have explained to you. The walking meditation belongs to religion. Yet even when you are among the

**ordinary people** outside the temple, you will find that everything is right as long as you **have awareness** in everything you are doing. At this point, you may say that you are **reaping the fruit of Dhamma already : you are attaining Nibbāna in advance.** In whatever posture, you will feel that everything is right.

Let me propose to you...let me offer to you this : it's my wish that you can feel that everything is right. Practise this in every posture, whether it be standing, walking, sitting, lying down, eating, drinking, taking a bath, going to a stool, washing dishes, or mopping the floor. Do it with the feeling that everything is right. Then you will feel happy at all times. **When you have Sati or awareness, you can be certain that everything is right.** You can break up your movements into small details, you will see that, well, sitting this way is right...lifting yourself up this way is right...walking this way is right...doing this and everything is right. So, there won't be anything that is not right, because we have good **Sati**, indeed.

Let's **have a new life.** We have to come back to this point : we want the **Citta to possess perfect Sati**, perfect and meticulous so that we can feel that **everything is right.** It is right to come to the temple. You will walk to the temple with the feeling that everything is right. So, you will feel happy all the way. Yes, it is right to come to the temple. You do what is necessary for you to do. Then you go home. It is right for you to go home. When you are at home, you will also do things right. Whatever you have to do, eating, taking a bath, going to a stool, and so on, you will be doing everything right. You will be doing right in the kitchen, whether you are picking up a piece of log or something. You will be doing right in lighting fire, cooking rice, putting the pot on the stove, watching it until it is cooked, and so on. Things will be right. Keep in mind that things are right and **one will be happy.**

The word "Right" may be extended to refer to the most righteous factors of Enlightenment : the Eightfold Path (Ariya Magga). The Lord Buddha affirms that there are only these eight factors : Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

When you practise along this line, both the Samatha (for calm) and the Vipassanā (for insight) you can perfect the eight factors of the Eightfold Path. If you do not understand, please reflect on this some other time. You see, you practise... lifting-ya...drawing-ya, pressing-ya...do it and you will realize that you are working up the Eightfold Path all right. First, you have the right understanding, the right thought, the right speech, because there is committed no mistake. Then you have the right action, no error, the right livelihood, the right effort, the right mindfulness, the right concentration. All constitute to the Eightfold Path, the utmost in content, in degree, and in scale. The Eightfold Path thus leads to the extinction of suffering. It works out automatically that way.

Talking about the method of practising walking. First I talked about the method for meditation in walking. Then I talked about walking "outside the temple," that is, not following the various steps in the formal meditation method. Yet, if you are walking well, walking well, walking right, you may achieve the same desirable end. This is true with any of your postures. There are two meanings : one meaning having to do with religion and Nibbāna, the other having to do with your everyday at home. Nevertheless, please make everything right, make every posture right, whether it be walking, standing, sitting, lying down, eating, going to a stool, taking a bath, or any posture at all. Do it until you feel that it is a natural thing to do, that it is a natural way to think, that it belongs to the realm of science, of natural nature. You will realize that if you maintain the Citta in this manner, if you train the physical action in this

manner, **there will be only righteousness.** And there won't be any unhappiness whatsoever.

When a person looks at himself, he will see that everything is right...everything is right...everything is right. Let's build up this expression in the consciousness of Buddhists, in the Buddhists' culture, so that we may cry out, "Everything is right," when we see that everything is really right. The English-speaking people have the habit of saying that. I don't know whether they are really right. Actually they might be very ignorant, but it is built in their culture to speak that way...things are all right... things are all right. They speak it very often, but probably they are not wholly righteous. Now, one should be righteous according to the pattern of the Buddhist life. When the Buddhist culture talks about righteousness, it is really meant righteous, right according to the aforesaid method of human conduct. Well, this is it : the ways in one's walk. Next time, I will talk about the standing posture and the posture of lying, one subject after another.

It is reasonable for me to end my talk for today. Actually I have come to the end of the matter. Let me stop this lecture here. I will leave this opportunity to the reverend monks to chant the Dhamma so that it will inspire and strengthen your practice of meditation.

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# Meditation On Standing Posture

*Sadhujon and Faithful Inquirers of Dhamma,*

In commemoration of the **Māghapujā** season, this is the fifth lecture in the series on “**Samatha – Vipassanā Meditation of the Nuclear Age.**” I will speak on the topic of “**Meditation on Standing Posture.**” I would like to review some part of the last lecture so that it becomes the basis for this one. But I won’t repeat the detail, if they are similar.

In the third lecture, I talked about the general principle in the practice of Breathing Mindfulness. This principle may be used in any posture. You are supposed to get insights into the various feelings, actions, and dispositions. You must be able to analyse for yourself the character of those demeanours. These are the basic essentials for every topic dealt with in the series. For example, in being mindful of breathing, you have to feel whether you are breathing in or breathing out. You must tell yourself each time, not necessarily out loud, that you are breathing-in – ya, or that you are breathing – out – ya. It’s not the saying out loud that counts; it must be the saying of the heart. The heart tells you that you are berathing – in – ya, breathing – out – ya. It will be useful only when you really feel the act, the act of breathing in and out, or whatever act that you choose to be mindful of.

**I have talked about walking posture.** Just understand that we have to learn to be mindful of every posture. This is so that we can maintain mindfulness at all times, without a break

for the rest of our life. Each day we have to go through all kinds of posture : standing, sitting, lying down. These are the major postures. Then there are also those miscellaneous ones, such as stretching one's legs, bending, turning one's face forward and backward, eating, drinking, taking a bath, going to a stool, wiping, mopping, and so on. **Whatever you are doing, do it with perfect awareness.** Tell yourself each time that you are doing such and such. Last time I talked quite in detail about walking movement. Review it in your mind, so that you may make use of some of the information that fits in with the lecture today.

**This walking movement is more significant than the other kinds of posture.** If you are concentrating properly in walking, you will be able to gain the insight that offers better perspective, clarity, firmness, and refinement than any other posture. You have to be exceptionally keen to be able to get properly concentrated in the walking movement. Since it requires a great deal of keenness, it can offer great depth and firmness. Therefore, I must say that one should pay good attention to walking.

Now, today I will talk about standing posture. I will speak only shortly, because I am not well and cannot speak as long as I used to. Nevertheless, I will cover what is necessary. So pay good attention to that you may acquire. After my talk, I will let you listen to the tape on the subject that might be of interest to you.

You should realize that the standing posture is also related to other postures. For example, we are sitting now. Then we may change to the posture of standing. At this juncture, **we have to possess the most perfect Sati or awareness in telling ourselves that we are changing the posture,** We will change; we will change. We will change from the sitting posture to the standing posture. Then we go about changing. All the while,

we have to be mindful of the posture, of the change. You should do this changing of posture very slowly and gradually.

Now, suppose **you are sitting and then you wish to change to standing**. First of all you have to tell yourself with the feeling that **you are being in the sitting posture**. You may say, "Sitting-ya, sitting-ya, sitting-ya." You have to make it clear to yourself that you are sitting. After that you may start lifting yourself up. You feel the action and at the same time telling yourself that you are lifting, "Lifting-ya, lifting-ya." Do this continuously. Don't break your mindfulness. So you are lifting yourself up, up, up, "Up-ya, up-ya, up-ya." This until you stand up fully. Then you tell yourself, "Stand-ya, stand-ya, stand-ya."

Suppose you have any other **miscellaneous posture**, such as putting the hands crossing in front, you should also **get into the feeling** that you are crossing your hands. "Crossing-ya, crossing-ya, crossing-ya." All the while keep your mindfulness continuous.

Now, suppose **you are walking** and then you wish to change to standing. You have to get yourself into the feeling that you are walking. "Walking-ya, walking-ya." Keep your mindfulness continuous "Right-ya, left-ya." Then, "Right-stop-ya, left-stop-ya." Then both feet come to a stop. This is the way to bring the walking movement to a stop. After that you should get into the feeling that you are standing, "Standing-ya, standing-ya." As the mindfulness is still crude, you may be mindful just of the standing posture, "Standing-ya, standing-ya." If you wish to make it a little more refined, you may be mindful of the point at which you stretch yourself and the point at which you slacken. Then as you come to a complete stop, you may tell yourself, "Standing-ya, standing-ya."

Now, if you are standing with one leg slack, you should be mindful that that particular leg is slack : "Slack-ya." As

you are standing, you should also be mindful of breathing : “Breathing-in-ya, breathing-out-ya.” As in the third lecture, there is the **general principle** that, if you have **any intruding feeling or sense – object, you should make yourself mindful of it.** Even if you are feeling lopsided, tilting, or whatever, you should also make yourself mindful. When such a feeling disappears, then you may come back to be mindful of the principle posture that you have chosen for your mindfulness. And in this case, it is mindfulness of standing : “Standing – ya, standing – ya.” This is mindfulness of standing.

As you are standing, you should be mindful of the object of contemplation in such a way that you progress upwards until you come to the highest principle, in which you feel the eradication of attachment. This might sound a bit different from what you might hear from other schools, because as I told you from the beginning, this is a lecture for the nuclear age, so it is a shortcut. In this way, you are supposed to practise to **attain one-pointedness only briefly.** Then you may move to **contemplate impermanence, suffering, and selflessness.** You don't have to practise to the point of Absorption. You might just contemplate the refined principle of Dhamma.

After you have contemplated the posture...**standing-ya, standing-ya...thoroughly** for a while, then you may go on to **contemplate the mental and physical aggregates.** You may follow the process that I have explained in the third lecture. Briefly speaking, you should be mindful of the standing posture. The perception of it is the mental aggregate. So you acknowledge that this is “Nāma-ya.” However, the manner of standing, the appearance, the legs...these are the “Rūpa.” When you get into the feeling or the Rūpa, you may say, “Rūpa-ya.” If you get into the feeling of the Nāma, you may say, “Nāma-ya.”

You should become thoroughly conscious of the mental and physical aggregates as mentioned. Try to review them back and forth, so that you will become keen on the semantic expression of the words “Nāma” and “Rūpa.” Practise this thoroughly.

If you wish to be **mindful of the aggregates**, you may **contemplate the organs by which you stand**, the manner of standing, the appearance. In this case, you are acknowledging the **Rūpa** aggregate.

If you have any kind of feeling in the meantime, say, a feeling of ache or pain, or whatever, you have to be mindful of it right away. You should see it as a feeling... **Vedanā-ya, Vedanā-ya, Vedanā-ya.**

If you have a recollection, even if it be a recollection that you are standing, you should be mindful, saying, **“Saññā-ya.”**

If you have a thought, you should be aware that it is **“Sankhāra-ya.”** And if anything comes to your consciousness, whether it be a sight, a smell, or any kind of object of the sense, you should acknowledge that it is **“Viññāna-ya.”** Don't miss it. Keep it in the realm of your mindfulness.

Even if we are standing, we can acknowledge a lot in the matter of the **Rūpa, Vedanā, Saññā, Sankhāra, and Viññāna.** It won't be long before you are keen on the contemplation of these. You will realize right away as to what is the **Rūpa**, the **Vedanā**, the **Saññā**, the **Sankhāra**, or the **Viññāna.** This is what is meant by being mindful of the mental and physical aggregates.

Now, we move up the next step, one more step, you are to be mindful of risings and fallings, risings and fallings. The word **“rising”** in the **Dhamma** language means **“functioning.”** That which is functioning is rising. **That which stops functioning falls.** If there is sitting, then sitting rises. If there is standing, then standing rises. **When a posture is changed, it may be said that the posture falls.** Crudely you may be mindful of the rising of the standing posture and then you may be mindful of the falling of the standing posture. When the standing posture rises, you may say, **“Rise-ya, rise-ya.”** Then, when the standing posture comes to an end, you should get into the feeling that it falls...

“Fall-ya, fall-ya.” This is a crude way to be mindful of the posture.

Now, to make it more meticulous, you are to contemplate the rising of a physical occurrence or the occurrence of a sense-object or the point of occurrence. Then you may tell yourself that such and such rises. If you are mindful of the physical aggregate, you may observe the rising of the physical body. If you are mindful of the manner of standing, you may observe also the rising of the physical body, which is called **Upādāya Rūpa**. You may be mindful of the flesh and skin that constitute the posture. This is also mindfulness of the rising of the physical body. This is the type of the physical element that is derived from **Mahā Bhūta Rūpa**, the Four Great Essential Elements : solid, fluid, air, fire. **Upādāya Rūpa** refers to the manner and the appearance of the posture, whether it be an apparent physical body or still a hidden one. They are all **Rūpa**. When the **Citta** becomes mindful of a **Rūpa**, you may tell yourself, “Rūpa-ya.” When you are mindful of its rising, you may say, “Rise-ya.” When you observe that it is gone, you may say, “Fall-ya.” When any feeling occurs, you may say, “Rise-ya.” When that feeling is gone, you may say, “Fall-ya.”

Don't just mumble the words without actually feeling the situation. **You must make yourself clearly aware of the situation**, before you say...“Rise-ya”...or...“Fall-ya.” You see, this is not a book recitation. You have to actually feel the case, before you utter those words. When a recollection occurs, “Rise-ya.” When a recollection disappears, “Fall-ya.” When a thought occurs and disappears, or when a consciousness occurs and disappears, you say the same thing. Don't just recite the words. And don't say them before a situation actually occurs. You have to be clear in your heart before you say those words. You just say them to yourself, no need to say them out loud. **The “ya” means that this is just a passing recognition**, a passing recognition.

**The next step is to contemplate impermanence.** That which exists may now depart. This is impermanent-ya, impermanent-ya. This posture is present, and then it is not. This is impermanent-ya, impermanent-ya. Also, the feeling that is now present may later be gone. This is impermanent-ya. You have to actually feel that impermanence. You have to feel that it is impermanent. You have to feel that even the **feeling itself may rise and fall.** The recollection...once we remember this and that, but later we may forget. This is impermanent. And you have to make it clear to the utmost. So you tell yourself, "Impermanence-ya." You do this for both the mental and physical aggregates, for the **Rūpa**, for the **Vedanā**, the **Saññā**, the **Sankhāra**, and the **Viññāna**.

You probably understand by now that you have to do things with the **Citta** or with the heart that is meticulous, mature, refined, calm. You will succeed only when you are meticulous, mature, refined, calm. If you succeed, you may be said to be meticulous, mature, refined, calm. As you are being mindful of the change from one state to another, you are observing **impermanence-ya**. Tell yourself repeatedly, "Impermanence-ya, impermanence-ya, impermanence-ya." Choose the shortest expression and the easiest for you to understand. If you like the word "impermanence," you may say, "impermanence-ya." But, if you prefer the word "Aniccaṃ," you may say, "Aniccaṃ-ya."

The next step further, you are to contemplate **selflessness**. **Each sense-object should be viewed as a passing occurrence.** It is that way and it exists as part of nature. **There is not such a thing as the self, or a creature, or a person.**

For example, as you are being mindful of your breathing, you will acknowledge that it is just a part of nature. It functions in accordance with nature. It is that way and there is not a creature, nor a person, who is the owner of the breathing. The Lord Buddha says, the breath is an element in nature. It is that way and there is not a creature, nor a person. The essence of the matter may be lengthily expounded, but it is enough to be

mindful just that this is not a self, not-a-self-ya. Or, **Anattā-ya**, **Anattā-ya**. If you start out by being mindful of the long and short duration of the breathing, you may also end up being mindful of “**Anattā-ya**.” And if a feeling rises, you may acknowledge it as a passing occurrence. It is just the feeling that rises in accordance with nature. There is not a creature, nor a person.

Let's make a thorough understanding. The matter is long and we cannot be mindful of the whole thing. It's lengthy, indeed. But we can choose to be mindful of a short extract : **Not-a self-ya**, **not-a-person-ya**, or, **Anattā-ya**. You follow the same procedure as you do in contemplating impermanence and the mental and physical aggregates. You may observe selflessness in each sense-object. Instead of seeing impermanence, you see selflessness : **Anattā-ya**, **Anattā-ya**.

When you come to the **standing posture**, you are to see it as a **natural derivation**. There is **not a person who stands**. **There is no owner of the act of standing**. It is just the posture that happens to exist in nature. **No-self-ya**, **no-self-ya**. **Anattā-ya**. You may use the **Pali** word, if you like.

Nevertheless, don't forget that **the most important thing** is, you have to **feel that way truly**. You must actually get an insight and feel that there is not a creature, or a person, or a self. That is just a standing posture. It is in accordance with nature. It functions in accordance with the Law of Causation (**Idappaccayatā**). That's all. There is not a human-being, a person, a creature, a life, a soul, who is doing the standing. The essential thing is that there is the **standing posture that exists in accordance with nature**, an element in nature, existing in accordance with the law of nature. There is no body, no self, no person. Once you have attained fully such an insight, you may utter the expression : “**Not-a-self-ya**, **not-a-self-ya**, **not-a-self-ya**.” Yes, this is the way to contemplate **Anattā**.

To sum up. **There is not a person who stands.** All right you are standing and then observe that there is not a person who stands. If you don't understand the point, this might sound crazy, or, it might seem as if it has a malicious intent to sound that way. Yes, if you don't understand, you might want to yell out that this is plain crazy. But, here you are feeling, **you are being mindful of the posture and you are seeing that things are working out in accordance with the law of nature**, especially the Law of Causation (**Idappaccayatā**). As you are observing just the act of standing like this...standing-ya, standing-ya... how can there be a body, or a person? **If a feeling occurs, then you switch to contemplate the feeling...feeling-ya, it's that way, that's-all-ya.** "Vedanā-ya; Saññā-ya." No one who acts out the feeling, the recollection, the thought, or the consciousness.

Why do we have to practise so hard? Well, we have to because we have to acquire insights into the mental and physical aggregates : the **Rūpa**, the **Vedanā**, the **Saññā**, the **Sankhāra**, the **Viññāna**. Once you catch them, you contemplate them. Then it will dawn on you that, "O! This is nature's making, in accordance with the Law of Causation (**Idappaccayatā**). This functions in such a way that is called "Rūpa," "Vedanā," "Saññā," "Sankhāra," "Viññāna." Or, one may call them in any way one prefers. This is the way to contemplate selflessness.

Now, we go up one more step to the **contemplation of relief**. You are going to be relieved from what? Well, it is the **relief from attachment, from that which is ignorantly conceived**. Ignorance breeds attachment to the self. It breeds the feeling that this is a self, my self, my feeling, my recollection, my thought, my feeling for a sense-object, my sense-object. Yes, this is indeed ignorant, this feeling of attachment, that leads to the feeling of the self.

**Since you are analysing yourself and chop it into bits, you will see no self.** This is really a chop up. In this way, you are going to **experience the relief from attachment.** Aha!

There is going to be a relief from that stupid attachment. Even if it be just a small relief, you may recognise it, saying, "Relief-ya, relief-ya." This is called "**Virāga,**" meaning "**relief from attachment.**" Relief-ya, relief-ya. Tell yourself, "My attachment is being loosened-ya." Anyway, be careful not to let any attachment rise again. Don't let that feeling of self rise again. **Avoid** using the word that involves a conception of **self** or **mine**. This is **so that you may see just the maneuvering of nature**. Then you won't be able to take hold of this or that as the self or mine.

You who used to be so stupidly attached to this and that to the point of getting into trouble with other people may, after a certain extent of analysis, see that there is not really anything that is **self**. The feeling especially does not constitute a self at all.

Let me tell you this : the most evil thing that is the basis for attachment is the **feeling**. Whichever way you turn you will see the feeling as the basis for attachment : this is pleasing; that is not pleasing...this is pretty; that is not pretty...this is delicious; that is not delicious. There is always this dualism : lovely and unlovely. So, whenever a feeling occurs, you should meditate on that feeling. When you learn to compare the various **feelings**, you will see that they **are all the same**. They all have to be either pleasurable or displeasurable. Where do they come from? No matter what, they contribute to the feeling of displeasure. They are **the same in that they all contribute to cravings and attachments**. The pleasant will be desired and held on. The unpleasant will be rejected and held as enemy. This is **responsible for the breeding of self : myself and himself**, my side and his side, friends and foes.

**Feelings can arise in all directions** because they are originated from two factors : **pleasure and displeasure**. These two factors are the problems. There won't be any problem in so far as there is not any pleasurable or displeasurable feeling.

One can still remain stupid in silence. It can be stupidity without a role to play. However, when a feeling falls into pleasure or displeasure, then it will with the urge of attachment start to act out.

Let me speak a little bit further. The world today is confronted with harms and malices. The reason is, those criminals are **possessed ill-advisedly by the feeling** : sexual feeling, sensual feeling. These are all emotional madness that flashes momentarily. If one holds on to it as a god's command, one will commit oneself to it and decide upon an action. Anything can happen only in a flash, and then one will be bound to reap its consequence. This is just the matter of sheer madness, but it can become one's highest obsession and desire to the point that one puts one's life at stake.

However, if one learns to think in the following manner, one will not be that obsessed by a feeling. That is, one will simply see a feeling just as a consequence of the **law of nature**. And there is **no conception of self**. One won't put a feeling on a pedestal. One won't consider happiness or pleasure as the highest goal in life. In this way, one will experience the relief of attachment. One won't be led astray by feeling, since feeling is the source of delusion. Love and hatred can equally be the source of delusion. If you are able to think this way, you might be less involved in trouble.

So, **problem rests on feeling**. Anyone even a child is capable of having a feeling, whether it be a feeling of love, anger, hatred, fear, anxiety, yearning, envy or jealousy. These are all **sources of unhappiness, since they constitute attachments**. If you don't feel attached to those feelings, you won't continue to love, hate, fear, yearn, get angry, envious, or jealous.

So, **each time you contemplate a feeling and are able to be relieved from an attachment, even little by little, you will proportionally be able to uproot your bad, innate character and other habits**. Things will eventually be improved, you see.

**You are supposed to watch the Citta. You will see how it attains an insight and how it is relieved from an attachment, this while you are practising meditation. Then you may say to yourself, "Relief-ya, relief-ya, relief-ya." Each utterance should mark the fact that you have attained a better insight. Watch closely how the Citta becomes relieved...relieved, relieved, relieved, relieved. Here you come to the point at which you contemplate relief.**

For the next step, you are to contemplate the state of **extinction**. You experience relief, relief, relief, to the point at which you arrive at an extinction. Here you tell yourself, "Extinct-ya, extinct-ya, extinct-ya...attachment is extinct." There is an extinction of **self and mine**. As you see such an extinction, you tell yourself, "Extinct-ya, extinct-ya." Do meditate most scrupulously, meticulously, and maturely, when you come to this point.

To sum up. Here you are **pratising both for one-pointedness and insight, both on the basis of Samatha and Vipassanā, altogether in each posture**. That's why it is called meditation for the nuclear age. We are in the age in which we cannot afford to be slow. We can't afford to be slow. This is why we have to contemplate as exhorted. For example, we have to **contemplate standing**, analysing its mental and physical aggregates, watch its risings and fallings, take notice of the impermanent and selfless nature, then experience a relief from that state. After that you observe an extinction of attachment and then witness for the last time that the attachment has been thrown away. This is it, the subject of meditation on standing posture. That is the subject of standing posture, a brief outlook.

One more point to talk about, concerning the standing posture. That is, you can practise this only within a limited time. It's not as convenient as the sitting position, or even the walking movement. This is because in standing you have to exert a feeling in such a way that you would be able to keep

yourself standing. Therefore, you may practise meditation on standing under a limited time, of course, when you feel like doing it, or when you need to. Yes, when you have to stand, then should you do your meditation on standing. Or, whenever you feel like standing, you may work out your meditation then. It's necessary, since we need to practise in every posture.

If you cannot stand without support, you may lean against an object. In this case, you are to be mindful of the object you are leaning against or the feeling of contact with the object. So, you may tell yourself, "Lean-ya, lean-ya." Or, you may acknowledge, "Hard-ya, soft-ya, rough-ya." You may specify whichever feeling you actually experience. As I have spoken of the matter on leaning, I now come to the end of my talk on the subject of standing meditation. I am completely exhausted myself. So, I am obliged to end my lecture here. You see, I feel dizzy as if sitting in a boat rolling on the waters.

All right, this is a reasonable time for me to stop my lecture for today. And after the monks' chanting, you may listen to Reverend Payom's speech from the tape. This tape has been banned from being broadcasted on radio. I myself have not heard it. So, we shall listen to it together.

Let me end my talk here. And I will leave this opportunity to the reverend monks to chant the Dhamma so that it will inspire and strengthen your practice of meditation.

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# Meditation In Lying Posture And Others

*Sadhujon and Faithful Inquirers of Dhamma,*

This is the sixth Saturday lecture session in commemoration of the **Māghapujā** season. I will continue to speak on **Samatha-Vipassanā Meditation of the Nuclear Age**. The special topic for today is meditation in lying posture and others.

I won't repeat what I have said. You should summon back some of the points that are necessary for use in your meditation lesson here. You can make use of the techniques in breathing exercise for both your standing posture and lying posture.

I will go on to talk about meditation in lying posture and others, such as drinking, eating, taking a bath, evacuating, getting dressed, speaking, and keeping silent. Whatever you do, you can make use of the same principle. The differences are only in minor details. You may observe them yourselves.

Before you lie down, you may observe that you are changing from the sitting posture. This means you have to start by observing the preceding posture. You cannot possibly switch from standing to lying down right away. Neither can you switch from walking to lying down. You have to sit down first. Then after that you may lie down. So you should be mindful of each move. You should observe how one move leads to the next. This I have already explained to you.

Then you will come to observe the reclining movement. Tell yourself, "Reclining-ya. Reclining-ya." You don't have to

say it out loud. Tell yourself inside. As you are bending yourself down, tell yourself, "Reclining-ya. Reclining-ya. Reclining-ya." And as you have put yourself completely down, you tell yourself, "Lying-ya. Lying-ya. Lying-ya."

This might sound silly, but it is the way to work up your mindfulness. You should try, if you wish to see how it is. However, be careful not to add the **animal instinct** to the way you say "ya." If you think it is "you" or "I" who is doing the action, then you are being very **egoistic** indeed. So the right thing is to observe that each movement and posture are merely natural conditions. It is we who give them names. Actually there is no "ego" who is sleeping or lying down. So make it precisely clear that this is just...lying, lying, lying. There is not a person who is doing the act of lying. This is the right way to observe. This is the wise way to observe. If not, you would be observing it with the animal instinct : **I lie down... I lie down... I lie down.** This is indeed an egoistic attachment. You should relieve yourself of attachment by seeing just that each move and each position are natural conditions. **It-is-just-that-ya** : This is the wise way to contemplate.

Why the word "ya"? This is the word to remind you, to keep you mindful of what you are doing. Here your mindfulness will be **complete, perfect, and bright**. It is perfect, clear, bright, and gentle at all times. All right, just acknowledge that each posture is a natural condition. It is in accordance with the natural law. It is just "lying." That's all.

In order to be more meticulous, you may be mindful of two to three steps in the movement of lying down : reclining, touching, and lying down completely. This is the process of lying down. **Reclining-ya, touching-ya, and lying completely-ya.**

There should not be any of the egoistic conception. There should not be involved any "I." Each time you say "ya," you should realize that this is just a natural condition. You will

obtain wisdom here. And the way you are able to observe your posture continuously means you are working up your mindfulness. You will obtain **mindfulness and one-pointedness and wisdom**. Try and you will see.

You may be more refined by observing several more steps in the act of lying. Reclining-ya, down-ya, touch-ya, on-the-floor-ya, lying-ya. Keep your mindfulness continuous. Work it up so that your mindfulness will be perfect and swift.

Now that you have lain down completely, you may be observing your breathing. You may follow what I have spoken in the third lecture. The necessary thing is for you to be mindful of the rise and fall of breathing, of its impermanence. Acknowledge a rise of **Feeling**, a rise of **Recollection**, a rise of **Thought**, and a rise of **Consciousness**. Observe impermanence of the **Five Aggregates**. Observe them even while you are lying down. This is meditation in lying posture.

In falling asleep, you may also contemplate the various steps towards it. First you may start out by contemplating your breathing. As you are dozing, you may say to yourself : wish-to-sleep-ya, wish-to-sleep-ya...sleepy-ya, sleepy-ya...sleep-ya, sleep-ya. You let yourself fall asleep...sleep-ya. Yet before you fall asleep, you should make yourself mindful also of the time you wish to get up. Tell yourself how long you wish to sleep. Then you will wake up accordingly and spontaneously. For example, you might wish to get up at three o'clock. Make yourself aware that you are going to get up at three. This will be stamped in your heart and mind. Eventually you will wake up at that time.

When you are awake, **don't get yourself up just yet**. Don't move. First of all try to make yourself aware that you are being awake. Say to yourself : "Awake-ya; awake-ya." Don't be in a hurry to get up. After that tell yourself : "Will-get-up-ya; will-get-up-ya." After that you contemplate the act of raising...raising-ya, raising-ya. You do this until you are

able to sit up, get up on your feet and stand. You contemplate next the walking movement and everything you are doing.

It might sound silly. The children whom you teach might think you are crazy. But **this is a way to work up mindfulness meticulously.** It is a way wise and refined to develop mindfulness and one-pointedness and wisdom. This shortcut method develops **moral conduct, one-pointedness, and wisdom all at the same time.**

You probably realize that there are two ways to work up mindfulness : one during practising period and another in ordinary life. During practising period, you can be strict to yourself in keeping mindful of every little move you make. However, in ordinary life you may be mindful but moderately. You don't have to observe too many steps. You don't have to make your motion too slow. Yet you should realize that there are two ways to develop mindfulness. During practising period, you may train yourself minutely, gently, and wisely. And in your everyday life, you may also be aware of the various postures, but no need to speak out loud that you are doing this and that-ya.

The word "ya" is used only to remind you of what you are doing. That's all. As you are able to keep yourself mindful continuously, you are obtaining **Samādhi** or one-pointedness. As you realize that this life is not egotism...this is wisdom. Each moment of awareness is **Sati** or mindfulness. At the same time an ability to control yourself within a certain framework is **Sīla**. Then the promise to follow the moral precepts won't be vain. You will be able to be true to your promise and thus you are ready to work up one-pointedness. **To promise to follow the moral precepts is not as important as to behave according to the moral precepts.** Some say an acquisition of the moral precepts takes place at the time of ritual verbalization of the precepts. However, their acquisition is realized only at the time you make yourself work up to the meditation practice. **Sīla** is an ability to keep yourself under control, to keep yourself in good order. No

need to spell out that you are supposed to abstain from killing, stealing, and so on. The most important point is to control yourself. The ability to make yourself concentrate on a particular object is **Samādhi**. Then it is wisdom when you see that object as non-egotistic. It is **Sati** when you can maintain mindfulness at each and every moment. Thus, during one period you can develop the moral precepts, one-pointedness, mindfulness, and wisdom, all at the same time.

Now, I'll talk about eating posture. During a practising period, you may be mindful of so many moves. However, in ordinary life, you may observe them only moderately.

In eating, I suppose you are not going to eat while walking or standing. You probably eat while sitting. First you sit and contemplate in the way I used to explain to you. Now you start to contemplate the act of eating.

Well, there are also objects of mindfulness prior to the time of eating. There is the "preliminary session" you should be mindful of. For example, you should be mindful of the act of walking : walking into the dining room, into the kitchen. Be aware of the manner of your walking into the kitchen. Be aware of the manner you are picking up a plate, picking up a spoon, and so on. Be mindful of each little movement, such as putting out your hand...stretching-ya, stretching-ya...picking-ya, picking-ya...dipping-up-food-ya, and so on.

For a crude way of practising, you may just observe two steps : dipping - ya, eating - ya. You are mindful of the act of taking the food from the plate and then of putting the food into your mouth.

If you wish to make it more refined, you may observe the in-between actions : picking, drawing up, reaching the lips, open the mouth, putting food into the mouth, chewing, swallowing - ya. There are so many steps, but you may choose to be mindful

of as many steps as you feel necessary. It depends on how crude or how refined you wish to be.

Now, as you are chewing, you may encounter a feeling... you feel the food is delicious...delicious – ya. You say to yourself : delicious – ya. Contemplate the feeling so as to see it just as a feeling...there is nothing substantial about it...there is no one or the “I” who is feeling delicious. Just acknowledge that it is the sense of the tongue that happens to function but naturally. It is delicious, not I feel delicious. It is the function of the feeling, that’s all. It is a natural condition, nothing substantial, no “I” involved. Then if it is not delicious, just acknowledge that it is not delicious That’s all.

Observe the feeling with Sati or awareness. With Sati you won’t be moved by pleasure or displeasure. If you happen to be moved already by pleasure, you tell yourself that you are wrong. “Pleased – ya. Pleased – ya.” This is plain crazy. Anyway contemplate whatever feeling that happens to rise while you are eating, a real feeling, not just the spelling or the sound.

The recollection that it is or it is not delicious is the so called Saññā. To muse upon the feeling with angry thoughts is Sankhāra. To be conscious of the contact between the tongue and the food is the function of Viññāna. The food is the physical object or Rūpa.

In eating, you are able to contemplate the whole Five Aggregates : the physical, the feeling, the recollection, the thought, and the consciousness. These are real Five Aggregates. They are not the Five Aggregates you learn to memorize from a textbook or from a classroom, which would not render themselves to the Truth as to their impermanence, suffering, and non – self.

To follow the process of observation to the end, all right, you may tell yourself, “Eating starts – ya.” Then when it is finished, you may say, “Over – ya.” One phenomenon is

conditioned by another in accordance with the Law of Cause and Effect (Idappacayatā). Thus, there is no permanent substance that runs through anything. This is the nature of non-self.

Being aware of this nature, you will eventually feel bored, bored with what you used to consider delicious. The feeling of attachment will become loosened. The feeling of attachment will thus become extinct...extinct-ya...Nirodha-ya...over-ya.

After eating you will get up. You should first make yourself aware of the fact that you are getting up : getting up-ya...up-ya...standing-ya. Then if you are to clear the table and do the dishes, you may say to yourself : picking up the plate-ya, picking up the fork and spoon-ya. You just acknowledge the act of picking, but not the "I" who is doing it. This is the natural condition, of course. "Cleaning the floor-ya." Just the act without the actor. Clean or unclean, you observe. See things as they are, no need to feel pleased or displeased. This is the way to develop mindfulness. Try not to move up and down, not to be happy or unhappy, not to feel high or low. Having finished you then make yourself aware of the coming action. Be aware of the manner of your walking, walking out or walking anywhere at all.

Now you may come to be mindful of the act of drinking. Eating and drinking usually go together. So you are mindful of the various steps in the same way you are mindful of eating. You may start being mindful from the moment you pick up the glass, putting it against your lips, opening your mouth, pouring water inside, swallowing it. Or, you may start out by being mindful of the preceding posture, such as sitting or standing or lying.

Tell yourself each moment whether you are picking-ya, drinking-ya, swallowing-ya, reaching the stomach-ya. Acknowledging each act, just the act, no "I." It is just a posture, a

condition taken place in accordance with the Law of Cause and Effect.

It might sound silly. But it is necessary to do it this way in order to develop mindfulness so that it won't be broken. You may work up your mindfulness even in your everyday life. Watch your movement, for every inch and every quarter of an inch. While you are raising the glass up, watch the movement, watch it for every quarter of an inch. Watch how the water touches your mouth, how it is taken in, how it is swallowed. You should not let yourself move without being observed.

Now you come to the time to take a bath. See whether you are going to sit or stand. See where you are going to take a bath in the bathroom or in the stream. Be aware of every move. Then be aware of the manner of your bathing. Are you going to take a bath in the way the ordinary people do or are you going to take a shower as the westerners? Suppose you are going to take a bath in the way we usually do. We will, of course, take a bath by a water jar or else we may go to a stream.

What we usually do is to dip up water with a bowl... dip-ya...pour-ya. Watch every quarter of an inch of the movement. Watch how the water flows down over the body. Watch it every quarter of an inch. Let not your mindfulness be broken. Observe how you dip up water, bowlful-ya, raise-ya, raise-ya, pour-ya. If it is heavy, you may tell yourself, "Heavy-ya."

If you feel cold, you may say, "Cold-ya." If the water is hot, you may say, "Hot-ya." If you feel comfortable, you may say, "Comfortable-ya." Nevertheless you are not to be moved by any feeling. You can feel comfortable and so on, but you are not supposed to be intoxicated by it. This is, of course, an awareness most refined. Dip-ya... bowlful-ya... raise-ya... heavy-ya...pour-ya....cool-ya....warm-ya....comfortable-ya. This is the coarse way to be mindful.

If you wish to see the nature of impermanence, you have to be mindful of the rise and fall of an action. Or, if you wish to recognize the presence of each aggregate, you have to be mindful of the rise of a feeling, such as cool-ya...cool-ya. Or, you may recognize the rise of a consciousness, a consciousness that a feeling is present. Or, you may recognize a recollection that happens to occur while you are bathing. This means you can observe the Five Aggregates even while you are taking a bath. After that you can observe the nature of change. You will come to see the impermanent aspect of things. You will also see how disturbing things can be. The fact that you have to take a bath every so often is actually very troublesome...troublesome-ya, troublesome-ya, troublesome-ya. All these are not our "self"-ya. Anattā-ya...non-self-ya. If you used to get special pleasure out of bathing, you might become disillusioned a little. You might not fall into the craze of bathing. The feeling of attachment might then be loosened...loosened-ya...loosened-ya, the feeling is gone-ya...gone-ya, extinct-ya...no more-ya...no more-ya.

This is it : taking a bath in accordance with the Thai culture. You have to be mindful step by step like this. If you are not mindful, you would probably jump into the water. Without mindfulness, the Thais, the Farangs, the Chinese, and even children act the same... they will plunge right into things and think about something else.

Now we come to the act of evacuating. When you wish to evacuate the bowels, what will you do? Well, you will walk to the stool. All right, be mindful of that. Then comes the act of sitting...sitting-ya...sitting-ya. Then you will feel the bowel movement...movement-ya...movement-ya. Or, you may observe few more steps to make it more meticulous : wish to evacuate-ya...feeling the pressure-ya...pressing-ya...moving-ya...out-ya...ended-ya...and so on.

After that you may be mindful of the way you wash and clean yourself. You may follow the steps in the section on

mindfulness of bathing. The idea is to recognize each little action within the major frame of action.

Now we come to the act of getting dressed. Of course, people from different cultures dress differently. Nevertheless, there are few steps in common : picking up clothes...**picking-ya**, putting them on...**put on-ya**. Just two steps for the crude way of mindfulness. To be more refined you may observe few more steps : pick-ya, spread-ya, shake-ya, put on-ya. Observe more if you like. This is not meant for you to waste time. It is just so that you can develop better mindfulness or awareness. That's all.

If you have to use a belt, observe how you pick up the belt. Be mindful how you put it on, how it goes around your waist, and so on. Be mindful of any of the Five Aggregates that happens to rise, whether it be a feeling or a recollection. Observe them to the end and you will see changes. You will realize the nature of impermanence.

Now we come to the end of our action : silence. After speech is silence. Speech and silence are true companions because they can never be separated. So I will talk about both of them here. In so far as speech is concerned, you should be mindful of what to speak and what not to speak. Make yourself well aware of the nature of the content before you utter. This is good to speak-ya...how to put it-ya...speak it out-ya...silent-ya. You can follow this procedure not only when you speak to other people but also when you speak to yourself. Make it clear to yourself that you are going to speak...speak-ya. When you come to the end, make that clear to yourself and then keep silent...silent-ya.

You may observe few more steps : it is right to speak-ya...how to speak-ya...speak-ya...parting the lips-ya...speak-ya...the end-ya...silent-ya.

In keeping silent, you may observe so many steps connected to it : it is time to stop-ya...decide to stop-ya...stop-ya...lips

close-ya...silent-ya. Then you turn to be mindful of silence... that long silence. In the meantime, if there happens to rise a feeling or whatever, you acknowledge or be mindful of it. The rest is silence. Be mindful of silence...silence is this way; Completely empty, quiet, silent. Now, if anything rises, be mindful of it. If a noise rises, say...noise-ya. If a mosquito bites...bites-ya. If you feel painful...painful-ya. Whatever happens, tell yourself...it's that way-ya, that way-ya. In this way, your mindfulness will be continuous. It will be aware of everything that comes into connection with the body and the mind.

I have given you enough examples of one's postures and actions : sitting, standing, walking, lying down, eating, drinking, taking a bath, evacuating, getting dressed, speaking, and keeping silent. Of course, we have so many more things to do, but if you understand this far, you can handle any situation at all. The Pali Scriptures also used those as examples.

All right you should learn to apply the principle of mindfulness to the various actions that you undertake.

Upon the practice of meditation, **you may encounter unusual sense-objects. Keep your mindfulness intact.** When you see or hear or smell something unusual, don't panic. What you should do is to acknowledge it and tell yourself...smell-ya. That's all. Don't think that it is spooky and so on. Just acknowledge the smell, a natural smell. An unsound mind might create images of yakshas or demons, images of heaven and hell, and others. Now, if you happen to see such like, you should acknowledge just the images...images-ya. No need to spell them out into yakshas and others. This kind of mindfulness will protect you from losing your mind. A neurotic person can be cured through this process of exercise in mindfulness. Learn to be mindful of a physical image just as a physical image...an image-ya...an image-ya. You learn to recognize a feeling just as a feeling, a recollection just as a recollection, a thought just as a thought, and a consciousness just as a consciousness.

**These illusory sense – objects are called Vipassanā-kilesa.** They are hindrances in the practice of meditation. They are illusions, nothing real. What you need to do is to acknowledge them and be mindful of them : image – ya...sound ya...smell – ya...taste – ya. They are not the makings of ghosts and demons. Think of them as part of the contacts of the Five Aggregates : **images, sound, smell, taste, touch, and thoughts.** There is nothing else.

Now, suppose while you are sitting here, you are bitten by a centipede. Don't you get disturbed. Just acknowledge the pain, wherever it takes place. Be mindful just of the pain at that particular spot. No need to jump up and make noises. No need to think over much that you are going to die because of the centipede. If so, you're going to ruin the whole process you have worked up. Try to be mindful of the painful feeling, just the feeling.

You can save yourself by developing self-control, one-pointedness, and mindfulness. And what will be the outcome of these? Wisdom, of course. Having attained this much wisdom, you will come to the point of disillusionment. You will experience a loosening of attachment and lust (Virāga), a loosening of ignorance, of wrath and anger. You will feel a loosening of those grips. Thus, you may say to yourself : loosened – ya...extinct – ya...extinct – ya. This is the state gone beyond all disturbances ...beyond – ya. This is the outcome of the whole process of meditation. There is no more attachment to the self. Everything is simply a natural condition, risen in accordance with the Law of Cause and Effect (Idappacayatā). **I hope you will study the Law of Cause and Effect.** It will make it quite easy for you to grasp the meaning of non-self.

Here I come to the end of my talk on body postures. I'll stop my talk for today here. I feel somewhat tired and dizzy.

I have not slept during the day to make up for my sleepless night last night. You see, there have been visitors all day. Not enough sleep. So I am feeling a little dazed, sleepy. All right this is the end of the whole subject matter on **Postures**.

Now it is time to end my talk for today. I will leave this opportunity to the reverend monks to chant the Dhamma so that it will inspire and strengthen your practice of meditation.

