

[Anapana Sati Meditations \(Breath\) Meditation by Ven. Dhammadipa](#)

(<https://lovingkindnessinct.wordpress.com/ven-dhammadipa-czech/anapana-sati-meditations-breath-meditation-by-ven-dhammadipa/>)

[Anapana Sati Meditations](#)

The 5 day Retreat on Anapana Sati (Breath) Meditation by Ven. Dhammadipa
At The Cham Shan Library, 1224 Lawrence Street, Toronto
August 25 – 29, 2006

These 5 days, we will learn the Breath Meditation (Anapana Sati) – the back ground, it's philosophical implications and most important – the technique.

This is the essence of Buddhist Wisdom. In order to attain Wisdom, we have to practice:

- 1) Samatha – meditation for the Appeasement of the mind.
- 2) Vipassana – Insight meditation.

According to Buddhist tradition, the Buddha himself used Anapana Sati meditation to attain Enlightenment. This is the most respected meditation in all traditions, both the North and the South. Why? The Buddha himself told, “See it yourself. Do not accept just because I say so” The phenomenon of Breath, whether we are aware of it or not, is the basis of living. If we don't breathe, we don't live.

The phenomenon of Breath is dependent on

- 1) Our Mind
- 2) Our Body

Both our Mind & Body participates in it till our Life lasts. The “process of breathing” is dependent on our Body on the one hand and on the other, on our Mind. “Breath” belongs to the element of “Rupa”(Body), but cannot function without the “Nama” (Mind). When the function of the Mind ceases, the Breath will cease too. The “In – Out Breathing” reflects the condition of the Mind & the Body and its mutual inter-relationship. This is the Buddhist Wisdom. For example, if we use the Body & Mind with effort, it affects the condition of our Breath and vice versa. We have to understand this. In Buddhist scriptures our human body is compared with the “billows” used by goldsmiths, The hand which operates the billows, is our Mind. If we use the billows with “much effort” – our Breath will be “fast”. If we use the billows with “little effort”, our Breath will be “slow”. Our Breath will depend on our “Effort”.

If you have “strong emotions”, it will reflect on the quality of your Breath, and you will use “much effort” for perceptions of your Mind. When you “cool down”, your “feelings”, “perceptions” & “Breath” changes. What we have to strive for is “Appeased Breath”, especially when we face difficulties in life. So practice this meditation to achieve an appeased mind. Then you will be able to cope with any difficulties/defilements in daily life, with the “Mindfulness of Breath”.

The importance of this method of being “Mindful of the Breath” is that the Breath informs you from birth to death, about the ‘Conditions of your Mind & Body’ This is the Wisdom of the Breath. “The Breath” is “Mind created Reality” (an object created by the Mind) So, if our Mind does not exist, our Breath does not exist either. To understand “Breath”, you have to

understand this – that it is a “Mind- Created Reality”.

1.

In fact, there are 3 “Mind-Created Realities:

1) Language – if we have no Mind, we cannot speak.

2) Bodily Gestures – we can change body posture due to the function of the Mind.

3) In – Out Breathing – which expresses the condition of our Mind

(These are all objects created by our Mind) Studying all these is “studying our Mind” for wise men.

When the Mind is appeased & calm, the Breath will be “slow”.

When the Mind is agitated, the Breath will be “fast”. Study of the “In – Out Breath” is connected with Wisdom. Watch the Breath with Wisdom. The “Breath” is a direct reflection of how you use your Mind & Body.

Learn the Wisdom of “Watching your Breath” as a Tool of “Watching your World” (Body & Mind) Without your Body & Mind, you cannot experience the World. How you use your Body & Mind, will be reflected on your experiences. This is why its important to understand the wisdom of the “Breath Meditation”. One must develop an Interest, a Passion and an Understanding, to learn this Breath meditation to help us purify our Minds. This is true for learning all worldly things as well.

Use this method to “develop purifying the Mind”. You learn well when you learn it with interest, passion, faith. You benefit, only when you “understand it with an appeased Body & Mind” With the “Attitude of Appeasement” comes a “Stable Mind & Body” Use this Stable Mind & Body in daily life, because you carry your Breath all the time with you. When defilements visit you, use your Stable Mind & Body as an efficient method to purify your Mind. This method is called “Anapana Sati) (In – Out Breath meditation) Sati is much more than Mindfulness.

Mindfulness is the essence for Wisdom. We develop Wisdom, when we develop Mindfulness. “Sati”, literally means ‘memory’. – to have a memory of “in – out breathing”. Whatever you remember is connected with a Firm Mind, a Stable Perception, a Stable Attitude. You will have the memory of experiences you have lived with great intensity (both good and bad). We have to learn the Anapana Sati (Mindfulness Meditation) too, with intensity, and with a Stable Mind, connected with a Firm Perception – a Mind that does not leave its object (the breath) – that is, being established in the object, or else we wont remember.

This is what Mindfulness Meditation is : – establishing yourself firmly in In & Out Breathing, without. perceiving any other object, as a skillful means to purify the Mind

Ø if you do not allow your Monkey Mind to wobble from one object to another

Ø even when other objects come to Mind, you wont allow them to last

Ø you focus on your Anapana Sati object with vivid interest, fascination & passion, then you have been living with Mindfulness.

2.

But, if you allow other objects to come into your Mind and you concentrate on them – on objects of the 5 senses, like beautiful forms, soothing sounds, pleasant smells etc OR on past or future memories, you die with it. There is then, no way of making progress with your meditation and you will be wasting your precious time.

The Breath Meditation:

We have learned the most important theory of this meditation – That the Breath is a reflection of our Mind. This meditation contains 2 sides of Buddhist Wisdom:

Samatha – Appeasement of the Mind.

Vipassana – Seeing things as they Really Are.

Samatha is the base for Vipassana. In the Samatha method of Meditation, the “Object of Appeasement” is the “In & Out Breath”. The condition in this, is not to let your mind go to any other object, other than your Breath. Then, through a Stable Perception, you attain, Sublimation of the Breath.. This is the Appeasement of the Sublime Mind on a Sublime Object. When you achieve a Sublime Mind, you can stabilize your Mind on One Object. Of all objects, the “In – Out breathing” is the ideal object, because you don’t have to search for the “object” on the outside. It is always with us. We can use this object in daily life as well.

To benefit from this meditation, you should learn “to keep your effort” to understand this Object, all the time. That is, one should keep a check on their “Mind” all the time. The “Breath” is the window to our “Mind”.

To enter the Process of Appeasement of the Mind (Samatha): there are 2 important conditions, without which you are unable to enter the process.

1) Keep only One Clear Object – that is, the “In – Out Breathing”. Do not create any other Clear Objects. Isolate yourself from “seeing’, “sounds’, “touch”, “smells” etc And do not follow memories of the past or future. But keep the Mind steady on the Present, “In – Out Breathing”.

2) A Stable Bodily Posture.is also a key to success in this meditation. A Stable Mind is dependent on a Stable Body.. An unstable body belongs to an Unstable Mind. See this for yourself, in your daily life.

To develop interest for Appeasement: – clearly see the advantages for Appeasement of the Mind. Nowadays we run after sensual objects, because we don’t know the value of Appeasement of the Mind. In order to cease being slaves to our desires, we have to sublime them, not suppress them. When we sublime our desires, we experience a higher kind of Happiness from a Stable Mind, that is way better than the happiness of getting our desires. If you suppress your desires, you become more frustrated and unhappy.

3.

To make real progress in fulfilling the Appeasement of a Peaceful Mind: master a Stable Posture. Make your own experiment in the laboratory of your Body & Mind.

In order to succeed in meditation, learn to meditate continuously in 4 bodily postures”

a) Sitting : is the most stable meditation. c) Walking.

b) Standing d) Lying Down

(The knowledge of stability in the sitting posture should be applied to the other postures.)

Conditions for Sitting in a Stable Posture:

Step 1: Sit on your “sitting bones” (our stability is dependent on our ability to sit on them) and spread the body weight in balance, like a pyramid. Then you can sit longer, even without the padmasana. The two sitting bones are the two triangular bones on either sides of the perineum. Become familiar with them. Feel them.

The Deep Muscles and all the Nerves, meet near the two Sitting Bones and are connected to the Brain & Body. When you sit on your Sitting Bones, your Spine will be naturally lifted and straightened and your deep Muscles start to work.

See what happens to your breath? – The diaphragm goes down and Deep Breath occurs from the abdomen, which can penetrate to the Whole Body. Your Mind is vigilant. Your Feelings will be very different too. When deep Breath happens, your Mind & Body gets Appeased.

Then let your body posture collapse and see what happens to the Breath. Your breath will now be shallow, and you will be breathing from the upper part of the chest now. Your Mind is not vigilant. Your feelings wont be relaxed either. This is because of the wrong Body Posture as well as an Unstable Mind..

The Breath Meditation: (is not just sitting in meditation, but is the awareness of Breath).

a) The first step is establishing your self in a Stable Sitting Posture – that is, Sitting Mindfully in the correct posture. (A Stable Body)

b) Then Breathe In & Out, getting the deep feeling of the Deep Breath. (the quality of the Breath too changes) But first, get into the deep experience of the deep Breath & its advantages, mindfully (with Vigilance of the Mind).

The Visuddhi Magga explains, that when the Body Posture is Stable, your Body & Mind , as well as your Feelings, Sensations, Perceptions, will all be Appeased.

On the other hand, if your Body is not Stable and moving around, your Mind. Feelings, Sensations, Perceptions will all be Unstable.

This will be of great benefit in our daily life as well. When the Body is Stable and the Breath is Deep, Our Mind is Vigilant, Our Feelings, Sensations and Perceptions and our World will all be Appeased This is the only way to purify Our Mind.. And if our Body is Unstable and our Breath is Shallow everything about us will be agitated and restless. This is learning Wisdom.

4.

This connection of

a) Stable Body Posture

b) Deep Breath

c) Vigilant Mind

d) Stable Feelings, Sensations & Perceptions

has to be understood through Direct Experience – should be experienced by yourself. If not, you wont be able to purify your Mind., Feelings, Perceptions etc. Stable Feelings, Sensations & Perceptions are only possible through a Vigilant Mind.)There is no Wisdom without a Vigilant Mind). Whatever you experience, you learn through experiencing Your Body & Mind.(Our World).

Relaxation, a Condition of Meditation, is possible only through correct Body Posture & Deep Breathing. If Body & Mind are not relaxed, you cannot maintain your meditation for a long time. .

c) Step 3: Mindful Breathing.(This is the same as the first step , but you understand it more & more)

You keep breathing In & Out mindfully and do it all the time. It sounds simple, but it is very hard to do. So, you need more understanding of it's advantages, in order to be able to keep going. Knowing the advantages, gives you the motivation and guides you to keep going.

The advantages are:

Ø The Mind will be Clear.

Ø Defilements will be gone forever.

d) Step 4: Mindful Breathing continues. After understanding what it means to Breathe Mindfully in Step 3, that is after being aware of the connection of Breath with the Mind, Now you have to be aware of the whole of our experience, is reflected in the condition of our Breath.

Mindful Breathing: is knowing Breath with Wisdom.

“He breathes In with Long Breath and knows with Wisdom(clearly), that I’m Breathing In with Long Breath.”

“He Breathes In with Short Breath and knows with Wisdom, that I’m Breathing In with Short Breath”

Knowing Breath with Wisdom – This is the skillful means of learning Wisdom. Use our Body & Mind to learn Wisdom for Real Happiness. How?

It means, being perfectly clear of the “causes and conditions” of Long & Short Breaths – that is, knowing their “interdependent origination”. This is Knowing with Wisdom.

To Know with Wisdom, you follow Breathing with Mindfulness. Mindfulness is the Key to Wisdom. If we are not Mindful, we don’t know what is happening with our Mind & Body. Perception determines how we see objects. To Perceive, Think & See things with Wisdom and How things are Inter-Related – This is the Wisdom of Buddhism.

5.

Studying Breath: is knowing each and every part of the Breath – that is, knowing Where it Starts; Where it Ends; Its Middle; When Long – it is because of Little Effort; When Short, it is because of More Effort (Knowing Mind & Body, is deciding What Effort we Breathe In or Out) If not, there is no “pajanathi”(Knowing in Absolute Clarity).

There are 3 Stages of Knowing:

1) Perceiving (sanjanathi)

2) Discriminating (vijanathi)

3) Discriminating in Detail & in Absolute Clarity (pajanathi)

1)The Stage of Perceiving: Is like a little child picking up an object, knows it is of some importance, but doesn’t know what to do with it, So, he takes it to an adult. And we do nothing with the Breath.

2)The Stage of Discriminating: You are able to see more – that the Breath is different when you are Relaxed / and when you are stressed out.

3)The Stage of Pajanathi: You are able to see the Causes & Conditions of Each Breath – see it with Wisdom. Reaching this stage, you are like a Silver Smith, who by examining the stuff, knows with the utmost expertise, all about it And the meditator, reaching this stage, knows the causes and conditions and its relation to the Body & Mind of Long breath, Short Breath.

To Know this Kind of Knowledge:

You must understand with Wisdom and get rid of:

Ø Your Laziness. – you must have Interest, Conviction, Faith, A deep desire for What you are Doing. Or else, you will not be able to stay long being Mindful of your Long & Short Breaths

to Understand. Understanding is Direct Observation. It is Not, “Knowing”.

To learn the first 2 steps to Knowledge, you have to be Mindful. Do not lose being aware of your In & Out Breath. If you do lose Awareness of your Breath, you’ll be “dead” as far as Meditation is concerned!

To Learn The Breath Meditation: with Courage, Desire, Conviction, Faith etc, you will Stay With and never move away from your object – the In – Out Breath. Only then, you will learn the Happiness of meditation. If not, you will continue to look for Happiness, on the outside. And this is the quality of your Monkey Mind – running from object to object. “Pajanathi “(knowing clearly) comes from a Stable Mind.

The Qualities of a Stable Mind:.

Most important is that it is Vigilant.(The Other qualities are:)

Energy – Awareness

Equanimity – Mindfulness

Relaxed – Flexibility

A Lightness – Will experience Happiness.

6.

Practicing the Breath Meditation: (Learning to Meditate is continuous awareness of observing the Breath. Then you are in the realm of Wonderful Awareness. Without Concentration, there is no Meditation)

In-Out Breath meditation is the essence of Buddhist Wisdom – of developing Mindfulness and through it understanding the real nature of our experience – which is “nama”(Mind) & “rupa” (Body).Our Breath, whether we are aware or not, is the main support of our life – that is for the existence of our Mind & Body. Our Breath is directly connected to Corporeality(Body) & Mentality(Mind) and their Mutual Relationship. If we understand this, we understand everything to go beyond suffering. Our whole experience is Corpo reality & Mentality. Our Breath belongs to Corporeality, but cannot function without the Mind. , The Breath is “Mind connected Reality”. So, by the study if In – Out Breath, we can specify our Mind and understand our Body as well, because the Conditions of Both, is reflected in the condition of our Breath.

The Breath Meditation was praised, practiced and recommended by the Buddha. He used it to attain Enlightenment and go beyond suffering in this world.

Breath Meditation Practice For Beginners:

1.Stay with the Breath. You can Count your Breath (In 1, Out 1, up to 10 or better 8, and start again & again. Don’t count more, so that your attention is not on counting) Then you wont allow your Mind to go anywhere else. When counting, keep in mind that the way you use your Mind, determines your Breath. Counting with Wisdom is to let “In – Out” Breaths come & go without interference. You can stay with Wisdom on the Object (Breath), by ridding yourself of forgetfulness and laziness and understand the advantages of staying with the object – like lightness of Mind & Body etc. So even while counting, you will experience Happiness of the Mind, connected to the Breath. Counting itself becomes Wisdom..

2. Learn to stay in a Stable Posture. Experience the advantage of Deep Breath, for a Stable Perception. Use this Stable Perception to watch your Breath. Stay with it, by counting or just watching at a point outside your nostrils..

3.If your Mind “Moves to other Objects”, go back to Counting from 1. Or else, the Mind wont become Steady. It is the Mind established on One Object, that is capable of “Seeing things by Direct Observation”. You cannot see things by “thinking”.

(You can get Wisdom from Reading / Listening / Reflecting / & by Meditating. You will get the Meditation Wisdom, only when you “Stop Thinking”. Then you will “just know” and go beyond thinking.

7.

Breath Meditation Practice For the More Advanced in Meditation:

– Discard Counting the Breath. Just watch the Breath.

– Can stay directly on the Breath (and develop deeper Stages of Perceptions later)

To Breathe Mindfully:

All the Good and Bad Conditions of the Mind are inter connected with the Body. To develop Good Conditions of the Mind, keep the Spine Erect. (Shall teach skillful means for this, later) Sit correct and Breathe Deep.

Engage in Pure Observation of the Mind. See how it becomes Vigilant. You don't do anything with this Vigilant Mind. Just know it.

· The Body & Mind should be Relaxed. (Just feel the touch at the Sitting Bones, thighs & buttocks. Arrange the Weight of the Body equally on the left and right, so there is no hardness or softness anywhere..

Go through your body, consciously Relaxing – how hips and shoulders are lifted, how the diaphragm goes down, tongue to the upper palette, hands either on lap or knees, spine straight – Try to learn to relax, with spine erect and visualizing all the important internal organs hanging on the spine; muscles hanging on the bones; facial muscles hanging on the skull. Be at ease.

Only when you are at ease, begin to be Mindful of the In & Out Breath & Nothing Else. Only then, start to Count and Stay with the Breath. Do not miss any. Know Clearly when Breath comes in and when it goes out: whether it is Long or Short./ & other conditions.

You don't want to Control your Breath. Understand how your Feelings are affected by your Breath.

When you get a Meditative Mind without Thinking, the results will be more Clear.

.

To Get Deep into the Meditation Experience: (meditation is a continuous process)

1) The first Wisdom to develop is to Stay with the Object. You have to understand that only by staying with the object, can you use a Meditative Mind. – which Sees Directly & Knows Directly, without Thinking. There's no need to Think. If you Think, you cannot know meditation with Wisdom.

2) The Wisdom of Knowing How our Condition of Mind, Determines what we See. If we use this in our daily life, the quality of our life will change radically. We think that the “outside world” determines how we see things. Not so. Men of Wisdom, see things very clearly. For instance, go for a walk on Yonge Street. After walking half a mile, we stop at a nice restaurant for a cup of tea /coffee. Each of us, if we recall what we saw, will have seen

different things according to our interests – some may have seen beautiful girls, those interested in cars would have seen cars, grocery stores etc

8.

What we actually “See” is determined by the Condition of our Mind. This is important to understand. To understand this “principle”, understand Breath. We must understand by Wisdom, not by Force. The more Wisdom we have, the less Force we use.

The Visuddhi Magga, explains the Way to Pajjanathi.(Absolute Clarity)

- a) The meditator, because of his being able to Breathe “In & Out” Mindfully,
- b) And because of Knowing the Advantages of Meditation
- c) He Breathes with “interest”, “faith”, “zeal”, “conviction”, “desire”, and “passion”.
- d) Due to his ability to use these qualities in regard to Breath, in virtue of these, he will find out that his Breath becomes More Subtle.
- e) The Mind, which sees the Breath, also becomes More Subtle, than before he used “interest”, “zeal” etc.
- f) Because he continues to cultivate his Mind this way, His Wisdom will Increase, and he will experience more and more “happiness”, “fulfillment”, “lightness”, “flexibility”, “relaxation” than ever before.
- g) Due to these feelings through his meditation, His Breath becomes More Subtle.
- h) And the Mind which sees this, also becomes More Subtle.
- i) When Wisdom grows still further, he will then be able to Practice Equanimity in regard to happiness etc as well as in regard to Subtle Breath & Subtle Mind.
- j) Due to the Practice of Equanimity, he will then find out that this More Subtle Breath and More Subtle Mind, becomes Still More Subtle, and More connected with Happiness.
- k) His Wisdom will grow more and more Profound – and understands the Interdependent – origination of the Breath & the Mind – that we can influence the way we see things, by developing more and more understanding of the Object (Breath) & the Mind. And will be more and more Happy. Equanimity can be experienced because you know Happiness.
- l) Learning Wisdom in it’s Absolute Purity, you can see that when the Breath becomes More Subtle, our Mind becomes More Subtle too. You learn to make your In –Out Breaths More Sublime by understanding the whole process from beginning to end – that it is one taste of In & Out Breath. You understand how the quality of the Mind determines the quality of the object. This is so in everything. We just don’t see it, because we are deluded.

So, if you understand Anapana Sati (Breath Meditation) as Pure Wisdom, we understand, Sublimation of the Mind and its Object. The Pure Wisdom of Absorption in One Object, is not to get into a Trance (Jhana) but to understand the Process of Sublimating the Mind. and Detaching from it..

You get rid of “laziness” and “unclarity” and decide with clarity, to stay with the Breath and Purify the Mind and the Object.

9.

Meditation Practice To Go Deeply into the Present “In – Out” Breathing:

· We have to isolate our Mind from the influences of the perceptions from the 5 Senses; and disturbing thoughts of the past and present desires.
This is the only way to enter into this meditation. There is no other way.

· Another skillful way, is the awareness that Bodily posture; Speech & Breath, are Mind-Born realities. All of them inform us about Our Mind – they are all Mind – Created Corporeality. So, achieving a Stable Mind, is helped by awareness of In – out Breathing and Paying Attention to correct Body Posture.

(When we sit correctly, stimulating the Deep Muscles and when the spine is naturally lifted, we can sit relaxed for a long time and not be disturbed by the perceptions of the 5 Senses. When we sit correct, the quality of our Breath too becomes different (Deep). Then our Feelings, Sensations, become different. Feelings that arise in the correct posture, would not arise in an incorrect posture.

Deep Breathing = Deep Perception = Deep Mind = Ability to Concentrate, without which, there is no base at all for this meditation, for the Mind will be running all over!

· To make progress in Breath meditation, we must make Mental Progress in Breath. Without Deep Breathing, there wont be Better Concentration and the Power of meditation will be limited.

Maintain this Deep Breathing in Daily Life as well. You will have the ability for Deeper Perceptions, Mindfulness and Vigilance of Mind.

· Overcome laziness (the modern man is active but lazy for meditation) :

1st Condition: by having (Sarda) Faith, Conviction. – that is, having the conviction that by learning the correct way of the sages of the past, you will be able to enter meditation. And this conviction will be manifested in Always staying with “In – Out” Breath.

2nd Condition: by having Desire, Zeal, for meditation. Or else, your Mind will go somewhere else.

3rd Condition: you must have Energy, along with Interest, to overcome laziness.

4th Condition: you must have Relaxation (a sense of Easiness, of Fullfilment) or else you will never enter into Meditation.

When these 4 Conditions are fulfilled, we won't forget Our Object of meditation.

If you forget the Object (Breath), you have no chance. You are DEAD to Meditation!

· Another skillful way is Mindfulness & Awareness. Practicing Mindfulness is the opposite of Laziness. So, to be ALIVE, practice In – Out breathing Mindfully. (Long breath In, Long Breath out; Short breath in, Short breath Out etc) This is the beginning of the Breath meditation.

10.

Your time is very precious. You have come to overcome laziness and to “Stay on the Object”. For this, you need Faith, Desire, Energy & Relaxation. You will then experience a Greater Happiness (than what we think is Happiness in Daily Life, which is the Perception of the 5 Senses). The Greater Happiness is a Mental Perception. You understand this, because of the Quality of the Happiness, which is reflected in the Quality of your Breath & Bodily Posture. Deep Breath is connected to a Composed & Vigilant Mind and a Relaxed Body. This, is needed to Enter meditation. It will come, if you work on your Breath with Faith, Desire, Zeal, Energy and Relaxation, overcoming Laziness.

Practicing the Breath Meditation:

- Enter this meditation with Full Awareness of “In – Out” Breathing
- Go with your Mind to the 2 Sitting Bones, thighs & buttocks on which you are sitting, (Be aware of the Spine being supported by the Deep Muscles. The Big Muscles are Relaxed) With a relaxed Smile, let your Breath come & go naturally, with a Relaxed Mind Do not think of Long or Short Breaths for now. If you can do this, you can do Mindfulness & Awareness!.
- How you can check whether you have overcome Laziness or not, to enter meditation, is the condition of “pasadhi” (lightness, relaxation, easiness, flexibility, a sense of fulfillment) – With Deep Breath, you have to Enter and Keep this Condition Always, while sitting, standing, walking or lying down in meditation. (Deep Breath is connected with a Deep Mind, which is connected with Vigilance (to overcome laziness and we are not dead for meditation) (A Superficial Mind is connected with a Shallow Breath, which is connected to restless and agitated feelings where the superficial mind runs from one object to another like a Monkey) The importance of Being Alive in Meditation – that is Staying with the Meditation Object always, is that, when you are ALIVE, Awareness & Mindfulness is manifested in a Vigilant Mind – (the Mind established on the Breath), which is the Real Mind. An Unmindful Mind is an Unreal Mind. An Unreal Mind is not established anywhere and spends life in Illusions, so that we are like the Dead. With a Real Mind, we can discover the World of Defilements, Fetters, Obstacles, Intoxicants etc that we are fettered to in this world.

Learning Meditation is learning a Pure Mind. To develop Concentration, rely on Visualization (use your imagination) of the proper supports and see the alignment of the body & spine and link the knowledge of the correct Body Posture to Wisdom...

Understand that Deep Breath comes from a relaxed Body with an erect Spine. And a Deep Breath is connected with a Deep Mind. Always be connected with a Deep Mind to meditate.. Then watch ‘In – Out’ breath with Vigilance, with Easiness, Lightness, relaxation & Fulfillment With a Deep Mind, you will understand “the Whole World of Defilements” and reach Pure Wisdom.. This is the Main Concern of the Meditation. There is no other important concern.

11.

Defilements: Ancient Sages classified Defilements into 2 categories. (2 kinds of tendencies of the Deep Mind, that has overcome Laziness.) These 2 enemies, you are bound to encounter, among the defilements, even after you have overcome laziness. They are:

- 1) The Volatile Mind: (The mind in a state of Excitement, Non- Calmness). This is the No: 1 enemy of the Meditator established in Awareness. This mind runs like a monkey from object to object – to problems, what will I eat, have to do this or that etc.
- 2) The Sinking Mind: (the mind that falls Asleep)

The work of a Meditator is to fight these 2 enemies with Wisdom, in order to go beyond suffering of the Mind. How?

- Discover these 2 Tendencies.
- Fight them by Understanding.

Then you are Established in Meditation. If not, you will be Dead to Meditation.

You have to understand the Defilements “Yourself.” In order to understand, you have to develop Strong Concentration.

Meditation Practice – When you are Established in Meditation:

Your Mind becomes more & more Subtle, through meditation.

When the Mind becomes very Subtle, it can enter Samadhi (Refined Perception)

If “aware”, your weapon of Wisdom will become sharper and sharper and you will be able to cut the defilements, as they arise, whether the Breath be Long or Short. (Our first responsibility is to keep established in “One” object (the “Breath) and work hard to keep the meditation Object in front of us, when these 2 enemies (defilements) come to knock us down.

How to keep established on the One Object?

Count “In – Out” Breaths or Watch them mentally – then we are established in meditation.

then the 2 Enemies wont take us away from the easiness, relaxation etc that we have achieved.

The more concerned you are, with defeating the 2 defilements as they arise, the more Yogi you will become, with a “Pure Mind”

Understanding Breath Meditation from Another Angle:

A necessary condition for making progress in the Breath Meditation, is to Establish ourselves on one Object – The Breath., so that we exercise More Wisdom.

In the Yogachara School of Asanga, the Whole Process of Meditation is explained by Different Stages of Perfecting Wisdom. This is logical, because the “Key: to Wisdom is in learning “Attention” When we understand more about Attention. We understand more about the Wisdom of the Application of the Mind to the Object..

12.

The Concept of Attention:

In English, it translates into “Making Up Things in the Mind” (manisikara) (Mental factor)

A rudder in a boat gives direction to a boat. The Direction of the Mind is determined by the rudder of the Mind – “Attention” or “Making Up Things in the Mind”.

So, for Thoughts, Feelings & Perceptions to Arise in the Mind, we have to first, “Make Something Up in the Mind”. This, determines “How” we “See” and “Understand” things.

“How we Make Things Up in our Minds”, is “How we will “See” and “Understand things”.

This is Key to understanding Breath Meditation. We have to understand it with Happiness and Wisdom.

Breath Meditation (Anapana Sati) is “Making Breath in the Mind with Wisdom” By Watching the Breath, you learn to “Make Breath in the Mind” and perceive it in Wisdom – for Breath follows our every action of Knowing, Understanding etc. there is no other way to “See” “In – Out” Breath with Wisdom.

Beginners unavoidably makes Effort, to “Stay with the Object”. To learn Wisdom, we must make Mistakes. We cannot learn something, without making mistakes.

Meditation Practice -The Different Stages of Perfecting Wisdom:

1) You let the Mind Flow to the Object by Force.

This is the Beginning Stage of Wisdom. The One who learns meditation, necessarily being used to the Monkey Mind, dominated by the 5 Senses, in order to go Deep into the Mind, must make Effort to Stay with the Object. Or else, Visions, Sounds, etc, Likes, Dislikes etc, which are defined by sensual objects and which dominate the Shallow Mind will keep entering the Mind.

The Meditator who is a Beginner, has to Count to Meditate and Stay on the Object with Effort.. This is Flowing of the Mind to the Object by Force. The Wisdom here is the Wisdom of Dragging the Mind to the Object, when it wanders.

eg. like a calf tied to a pillar with rope, cannot break away, the meditator, with determination, has to always drag his wandering Mind back to the Object or else, the Mind wont Flow to the Object.

At this Stage, the feeling of Fulfillment./ Happiness is not yet obvious. .So Frustrations and Doubts about one's ability to Concentrate can come up in one's Mind. As long as we don't get Happiness this way, we will keep looking for Happiness somewhere else. So, our Mind will Always Run to Other Objects, and we will have to Drag it back by Force..

13.

2) Flowing of the Mind to the Object with Holes:

The Meditator is able to continue to Stay with the Object. The Wisdom, is that as a result, he will be rewarded by a Feeling of Fulfillment, and he will want to Stay in this Happiness. The factors of Laziness and Sinking Mind & Volatile minds will disappear at this stage. He will notice them as soon as they appear and let them go, in the desire to Stay in Happiness This is Wisdom /Happiness with Holes. That is, Our Mind is already established on the Object, but our Mind has Holes, that we can patch up immediately. We have more Wisdom from the Deep Mind. So Less Effort is needed to Stay on the Object. We are now, no more determined by Sheer Force, but the desire to Stay on the Object remains because of the Feeling of Fulfillment. There is no need to Drag the Mind. Tendencies to Defilements are patched up right then and there, as they arise.

This is a Stage where the Meditator can follow the Breath from beginning to End & End to Beginning and Establish Efficiency in the Meditation. There is no need to Count the Breath any more, or even Notice the Breath. The Attention on Breath is Unnecessary at this Stage.(If you do Count your Breath, you are hindering the process) Just letting the Mind Flow to the Object, the Mind becomes More Subtle and you feel More Interest, More fulfillment in the Meditation. Working this way, More Wisdom appears and the Mind can Flow into the Object without much interruption.

3) Flowing of the Mind to the Object Without Holes:

This condition masters the Mind. This is the main lesson of Buddhism. When perfected, one will learn the highest kind of Wisdom. It provides the necessary condition for learning deep understanding of Samadhi (Concentration) – the Highest kind of Wisdom. (The difference between a Samadhi Mind & a Normal Mind is that a Normal Mind is always attached to desired Objects)

At this Stage, even the most subtle tendencies to Defilement (Sinking & Volatile Minds) are checked out immediately, so they Do Not stop the Flow of the Mind.

There is always a feeling of happiness, a refined happiness, a subtle happiness. One no longer needs the gross happiness of the senses.

4) Effortless Application of Mind to Object:

This is when your learning becomes Complete. The process is the Sublimation of the Mind and the Object. The mind doesn't go anywhere else. But is established, settled on the Object, because of your Wisdom of "touching" by a Trained Mind.

The Mind of Mindfulness & Awareness has Equanimity, has Energy, and is fulfilled by its Object. (An untrained Mind does not have these qualities.)

With this training, one attains the highest peak experience – the Peak of Wisdom, where Meditation is concerned. The Mind is always established on the desired Object, without Effort – This is the Enlightened Mind.

(This Wisdom has to be found in the laboratory of your Own Body & Mind and cannot be got from the outside. By watching the Breath, we see our Minds. This interdependent origination is the essence of Buddhist Wisdom).

14.

The Skillful Process of Learning Breath Meditation with Understanding:

Learning Breath Meditation,, if you do with understanding, you understand the whole of Buddhism. The Breath is in our Body, but it cannot function without the Mind. Changes in the Breath is also reflected in our Body as well. This is Interdependent Origination.- everything is dependent on and connected with each other. Nothing stands alone.

In this sense, we have to understand what "We are Doing". To understand how We "Make things Up in Our Mind", we must first understand the characteristics of our Object (Breath), only then, will we understand "Our Mind beneath the Breath".

To investigate it correctly, there are 2 Wisdoms in Buddhism: Samatha (Concentration) & Vipassana (Insight Meditation) We undertake to investigate by:

* Hearing * Studying * The wisdom of Meditation.

Understanding the characteristics of the Object (Breath) is crucial in Meditation. We have been emphasizing the Samatha aspect in this Retreat. But Meditation cannot be separated from Vipassana Meditation.. Samatha & Vipassana Meditations are joined together, through the Breath Meditation.

When you are practicing the Wisdom of Samatha, you use the "In – Out" Breath as the Object. This concept does not change, like all realities do. When you can Stabilize your Mind on the Object, then you can "See things as they really are".- that things are made of the 4 elements of 'Earth' "Fire" "Wind" & "Water"; that they are impermanent and keep arising and passing etc.

Meditation Practice – How do you Stabilize Your Mind?

You do this by Understanding the Characteristics of the Object(Breath). – by Paying Attention at "One" place – not on the outside or the inside of your nostrils, but at the entry point around your nostrils, where the Breath comes In & goes Out of the Body.

You may be "Aware" of other things connected with the Breath – (like the breath begins in the lower abdomen, when you are sitting in the correct posture, the middle of the breath is in the chest, and it goes out at the nostrils etc) But your total Attention is only on "One Place" – only on the touch of Breath around the entry point of your nostrils. (The point of attention

should not be too small or too large. If too large, your attention will be spread & dispersed. If too small it would be hard to keep your attention)

Be comfortable with the Object.(Breath) Or else you will not Stay with the Object for long..

You pay Attention to One place, in order to Stabilize your Attention. Do not struggle with it , or else Tension results and you will give up.

15.

Meditation Practice – Beginning the Breath Meditation:

You start with “Watching your Breath”.

The Correct Body Posture depends on the Correct Supports. If Body uses the Correct Supports, you can Sit Longer

Be comfortable in your Object (Breath). Be Patient and find Love in what you are doing When the Spine is Erect and due to the Correct Supports, Deep Breathing occurs. And the Mind is Vigilant.

(Lakshana Pativedana) By hearing the Correct Instructions from a Competent Instructor, has a clear understanding of the Object and what to do.

You will not get Distracted by the elements of “heat”, “cold” etc, but will Stay with the bare “In – Out’ Breath in “One” place.

A).If we attain this understanding, (that is, we understand the characteristics of the Object) we can go a step further and,

B).Develop understanding to Stay with the Object whatever comes. (that is, make the Resolution to stay with the object) This is (adimoksha manasikara) – “Making in our Mind based on Resolution”. You now:

Use “Force of Determination”, combined with “Effort”, to Stay with the Object. However, you should be at Ease. If you are not comfortable, your Mind will run away. So beginners, don’t Count by Force. (Beginners count in order that the mind wont run) Be comfortable – (first, through relaxation; comfortable posture; and visualizing a relaxed body, face etc.) And then slowly go to Counting breath

The above 2 Attentions : (A). Understanding the Characteristics of the Object and (B) making the Resolution to Stay with the Object – will help you to progress in your Meditation. But there is still the tendency for your Mind to run into other Objects.

If the Meditator gets more experience and Patch Up his Attention (bring Attention back when Mind goes away), only then, the Blessings of meditation will start to appear. The blessings are in disguise.

Misfortunes can turn into Blessings:

* a man lost his horse one day. He was very distraught. But the horse returned later with a herd of horses, much to his dismay!

* the only son of a man fell off a horse and broke his leg. Soon after, all able-bodied young men were taken away from the village to serve on the king’s army!.

Your Blessings in Disguise, will be the Defilements. They are troublesome.

If you can overcome these Defilements (Blessings in Disguise) – that is, if you can clearly “see” and ‘remove” these gross tendencies of the mind (sleepiness & excitement) without Excitement, you will “Achieve some degree of Easiness” and Very close to the deeper Mind

of Samadhi). And you will become More Vigilant, have More Energy etc.
16.

After this adjustment (that is, after removing the defilements of sleepiness & excitement), you need “Another kind of Attention” – called, “Collecting Joy / Happiness on the Object”.

Learning Meditation is Learning to face Challenges – when faced with challenges, not to get Excited, not to get Attached, to Keep Cool, Keep Investigating, Keep your Equanimity etc While Investigating, you come to know that you are still connected to the Final Defilements. You need “Another kind of Attention – to Remove the Final Obstacles – the Final Defilements. When you finally overcome these final defilements, you will experience a Perfect & Great Happiness you have never experienced before! However, it is a Big Challenge

At this stage, if you can stand up to this challenge, by not getting excited, Your Effort to Investigate will be rewarded by “ Continuity without Interruption on Object”, not with Force, but through Wisdom & Effort. A Sublime Form will appear at this Stage It will show through Perfect Flexibility & Pliability of Body and Mind, Perfect Relaxation etc. You are able to “Equalize your Faculties” with the Right Effort – that is, you will be able to check when there is too much effort to Stay with the Object, Or there is a slackening of Effort, and you will learn more and more Equanimity to Balance your Effort.. This Continuous Effort on the Object, will be rewarded with “the Spontaneous Flowing of the Mind to the Object” And the result is, the Continuous Presence of the Object on Spontaneous Effort (as a result of the Effort you put in)

Gathering Our Ability to Concentrate: (This is a long process). For Meditation to be useful to you and others, have Patience You cannot learn in a day or an year. Whatever little effort you put in towards meditation guarantees you the best investment in your Life! – You get Interest from the Bank of Wisdom! – for meditation is learning Wisdom.

This “Mind –Set” can be applied to Daily Life. In work, family & other relationships, get away from the suffering of the “monkey mind”. Most important thing to learn is that whatever you do, do it with Interest, Love, Conviction, Devotion, passion, Zeal – then you do it well – be it Music, Learning Languages, Your Job etc. and you will live a fulfilled Life. Or else, nothing will come right. Your understanding depends on “what you do with it”. It’s the same with Meditation.

Concentration is the ability to put mental factors together and to be Centered. This is called “One Pointedness” (Sampindana) When Concentrated, the Mind “Puts things Together” (centered) When 34 Mental Powers (Factors) are put together, we have a Strong Mind. (There are 40 Objects to learn Samatha Meditation and only 2 Objects(kammastanas) – Nama & Rupa to learn Vipassana Meditation)

The Result: The Mind can “See” Everything More Clearly, like through a magnifying glass!

17.

Meditation Practice – Learning Concentration.

This is a very intriguing process. There’s bound to be many problems. If not, we are not learning! We work, so our Minds will Stay on One Object (Breath). Other Clear Objects may

appear – like heat or cold in the body; or sounds from the outside – these Objects will then become very, very clear. Small sensations may become very big. You may even sweat through fear. Intrusive thoughts may come too. But you don't pay attention to them. Of utmost importance, is to Keep our Mind on the One Meditation Object (Breath). Then exercise "Will" & "Effort" to Stay on the Meditation Object, or else, we will never develop Wisdom.

Learning Meditation is learning deeper and deeper the wisdom of the Inter-dependence of the Breath, the Mind & the Body. The higher the Wisdom, the more the Attention Spontaneously "Stays" in the sphere of Wisdom, and Free from Defilements.

When problems arise in your Meditation, consider them as "blessings in disguise". When they appear, consult a competent Meditation teacher. So, learning Meditation, is learning about problems.

At this stage, some may attain a Level of Concentration, and may be able to Stay in Meditation for long, for years. But if they Don't Investigate the Mind & the Object, they can get "stuck" there. So, to make progress in Meditation, Investigate the Mind & the Object and consider the "difficulties" (problems) that arise as 'blessings'. Then you will develop the interest to develop continuous practice to overcome them.

Learning Meditation is also learning Skillful Means. (Not just sitting breathing In & Out)

One important skillful means, is understanding the connection of bodily posture in a deeper perspective.

Another, is learning Restraint / Discipline. You learn Meditation to learn Restraint. That is, not to let your Mind go after beautiful objects, sights, sounds, tastes and touch. Samadhi is also Restraint. Higher the Restraint, the more Wisdom one gains. When Wisdom is developed, Restraint becomes more "subtle".

This subtle restraint is Samadhi. In the Restraint of Samadhi, "Positive Qualities Naturally Flow to the Mind". So, when you reach this Stage, you won't allow your Mind to go to Sense Objects. You don't attach to Undesirable Objects or Unpleasant Experiences. You also exercise Patience, Effort, Mindfulness, Moral Restraint, Awareness etc.

18.

Meditation Practice – to go Deeper into Meditation:

(Going Deeper into Meditation means, learning the Wisdom of the Mind, by overcoming Obstacles and Limitations. How one uses one's Mind, depends on how one uses the Meditation)

Conditions of a Good Meditator, when Carrying On the Meditation:

The Meditator will have to find out, how to Balance one's Mind. Unless our faculties are well-balanced, nothing we do, will be done well. And Balance is Key to learning Meditation.

The key to learning Meditation is "Mindfulness" (Sati) When you are Mindful, due to Stable Perception, the Mind Stays Deeply Focused on the Object. The ability to discriminate

between what is wholesome & healthy and unwholesome & unhealthy, comes from a Stable Perception. Due to the Stable Perception, comes (yonisomanasikara) “Making in the Mind, Rooted in Reality”

Being Mindful, we live “Intensely” in what we do. (If we don’t do things with an Intense Mind, we don’t remember) This is Stable Perception, good or bad. So, learning Meditation, is learning the ability to experience things “Intensively”. This is Wisdom.

If not, one is half dead, being unable to remember what’s important, and get into trouble. In moments of trouble, we will remember, only what we have done Intensively. When we are Mindful, we “Make things in our Mind according to the Principles of Reality and Right Understanding. So, we will remember things, and they will be of great use to us, when we are in trouble

The One who has a Balanced. And Wise Mind, has based these on a Stable Perception. He “Makes things in his Mind” according to what is Beneficial, Right, Wholesome, Healthy, and Rooted in Truth. (Truth in Buddhism is Interdependent Origination, and we believe this with the luminosity of the Mind)

The Understanding in the Interdependent Origination is, that we are responsible for what we See, Do, Say or not. Nobody else.

Understanding this, try to ‘Make things in the Mind’ that attunes one to the Truth. (This is yonisomanasikara) – that which is conditioned, cannot bring us fulfillment. Practicing Mindfulness with this understanding, Stabilizes one’s Perception, by not letting the Mind Float here and there, but lets the Mind “See” Clearly and have Clarity in Trouble.

19.

What We can Do For Oneself , When in Trouble:. (4 things that come in pairs and is linked by Mindfulness) The first Pair is:

1 & 2.. Faith (Conviction) – (okapana) and Wisdom

Faith brings clarity to our Mind. If Faith is not based on Mindfulness, we will get Excited. How will we meditate then and go deeper? Excitement comes from lacking Faith. Faith has also to be balanced by Wisdom. Faith with Mindfulness and Wisdom, will have Penetration of the Mind. A Good Meditation is the result of a Balance of Faith with Wisdom. This is the job of Mindfulness. – which is a Penetrated Wisdom, Free from Shaking. Without Faith, wisdom will shake and not do the job of Penetration. One with Faith but NO Wisdom, will not be Stable.

What applies to Meditation, can be Applied in Daily Life as well If you have no Faith in yourself and in what you do, you won’t do anything well. When you balance Faith with Wisdom and do things with Understanding. – that is, learning to do things in a way you are grounded in Reality, and not based on your imagination, then, you will succeed.

The Second Pair:

3 & 4. Concentration & Energy:

Whatever we do in Life, we won't do properly, unless we Concentrate. But Concentration without the Balance of the other Virtues of the Mind, will lead to "Sleepiness". A Samadhi (Concentrated) Mind, is an Aware Mind, a Luminous Mind (which is the opposite to a Sleepy Mind)

Not to fall asleep, one needs Balance – that is Concentration, has to be balanced with Energy, Zeal, and a Heroic Attitude (Veera) Or else, you won't achieve a Deep Mind.

If Concentration is Not Connected with the above qualities, you will get an Unclear & Sinking Mind. We ourselves have to be responsible for our own deliverance. So, if we don't develop a more and more Deep Mind, how can we become Responsible? We can depend on No One Else, but Our Own Mindfulness based on a Stable Perception.

(These 2 Pairs – (Faith & Wisdom / Concentration & Energy) as well as all the other Frames of Mind, are at their best, when Balanced by Mindfulness. The more the Mindfulness, the more aware one is, of what's going on, with Understanding. So, you Do things in the Right Way.

20.

Conditions to Learn Good Meditation:

1) "Doing things in the Right Way"

This is connected to having a Good Life. (This is the first requirement of Meditation. – you must have developed Restraint / Discipline, in the 5 Senses and your Mind, in order to be able to meditate) Those who have a Good Life (don't steal, lie, engage in sexual misconduct etc) will be able to learn Good Meditation.

A Good Meditation and A Good Life, are both connected to the same Virtue : Mindfulness & Awareness.

2) One must have "Unity of Purpose" (a single purpose)

Even in the worldly life. if you want to learn to play the piano, for instance, you must unite what has to be mastered, with the Single Purpose of playing the piano.

There is an information overload today and the Modern Mind is Scattered. One cannot learn everything! But to learn anything well, one must have "unity of purpose". When you try a little bit of everything in life, no matter what you do, you don't do well without 'Unity of Purpose'. Once you have mastered your qualities on "One" single thing, at a time, you will be able to learn other things.

So, to Meditate, be Clear about "One Single Purpose" Or else the Mental Faculties will never get Balanced as a result, and won't be conducive for Meditation. Your mind will then be distracted by many things. Then you won't have a Stable Perception. And the necessary Qualities of the Mind, will never gather together.

3) The Correct Amount of Effort:

If not for the right amount of Effort, we will forget in between and go back to old habits. And this struggle with old habits, will not be of great benefit to us. You need Effort for continuous

practice. If you don't practice Mindfulness & Awareness, it won't be of any benefit to you. Our Monkey Mind has been strong in us for so long

The real aim of learning Meditation is Wisdom (not to stop at attaining Jhanas) When you are aware of this, only then will there be continuous Meditation. For continuous Meditation, you need the Right Amount of Effort.

4) Repeated Practice:

Not to completely abandon the practice of Deep Meditation in the Sitting Posture (the most stable of all postures for superior concentration) is hard to practice in our busy lives.

But make it a part of your day, at least for one hour a day. This habit of Deep Concentration, will never come by itself.

21.

Today, nobody, never teaches us concentration either (It was the common practice in the ancient east) The Media with its constant barrage of newer and newer things, is the opposite of Deep Concentration – it Scatters & Disperses the Mind in every which way. So, we will never find Concentration from the Outside! Make it a Habit to Practice Deep Concentration, for an hour a day. When you do it continuously, it will become a habit. Its better to divide the hour into half an hour in the morning and half an hour in the evening, so you can continue easily.

Old bad habits take a very long time to change. If you keep at it, slowly, slowly, it will turn into a new good habit

The Breath Meditation is suitable to connect with Daily Life as well Watch your Breath as a habit. You will then find the Peace and Fulfillment of having a Stable & Unshakeable Mind. When this becomes familiar to you, you won't get Excited or Agitated when the unexpected happens.

When conditions of Instability come into your life, these States of Fulfillment will come easily to you, because they have now, become your habits. Thus, you have the Key to Peace with you – it is none other than-Your Breath. When you Practice Deep Concentration with your Breath, you will always be Aware & Mindful of your Breath, Your Mind & Body, and what you do

5) Develop a Love for Meditation:

Without a love for Meditation, it will be like a boat without a rudder. So, get established with the Object (Breath) and become a "Friend" with it. And always maintain your friendship with it, when you go home from here.

Difficulties/ Problems/ Obstacles that Arise in Meditation & How To Deal With Them:

You cannot understand Meditation by Reasoning. The more experience you have of meditating, the more Samadhi (Concentration) will come naturally.

a) The first tendencies to overcome are the Sinking Mind & the Volatile(Excited) Minds. These two tendencies occur, when Samadhi is spoilt. As long as we are in samsara, this is bound to happen.

You overcome these tendencies through Mindfulness & Awareness, connected with investigating the Object; sustaining the meditation with Effort, Energy, Zeal, Rejoicing etc.

When you overcome the Tendency of the Sinking Mind, Samadhi (Deep Mind) can be attained. That is, your Mind is Appeased. (The Jhana States are “Temporary Overcoming” of the Sinking & Excitable Minds. So, use wider Wisdom to understand the importance of Staying on the Object(Breath) always (after you attain Jhana) till you attain Samadhi.(an Appeased Mind) Then even in daily life, you can help yourself & others. A Samadhi Mind will last many, many lives.

22.

The Excited Mind will always be there, until you attain Vipassana. When the Tendency to Excitement is overcome, perfection in Vipassana is attained. To overcome the Mind of Excitement, you need more Concentration, Equanimity, Fulfillment with the Object etc. and a Deeper Understanding of the Inter –Dependent Origination, Emptiness of Worldly Life etc through Vipassana.

Even when you overcome the Sinking & Excited Minds, there will still remain:

1. The tendency to Excessive Effort. And
2. The tendency to Too Little Effort.

The Effort on Attention should be perfectly Balanced to attain “The Spontaneous Flowing of the Mind to the Object” You learn to live in balance, when you have a deeper understanding of Interdependent Origination, Impermanence & Emptiness, Non-Self in Vipassana (Insight Meditation (We should deal with the 5 Nivaranas, with this perception)

b) The 5 (Nivaranas) Obstacles: As long as you are in samsara, these will appear in various nuances in daily life. A Meditator too, who is bent on achieving the refined States of Mind, is bound to encounter these Obstacles. Understand the benefit of Purifying the Mind in a wider sense, for Meditation too is a long process, as long as samsara lasts!.

. 1) The first Obstacle / Hindrance is “Kamachanda”- the Objects of the 5 Senses. (The 1st Obstacle implies the existence of the other one. They are all connected)

“Kamachanda” is the most important of the obstacles. This is “a deep liking for Objects of the 5 Senses”. One whose thoughts are dominant on enjoying the 5 Objects of the Senses – eye, ear, nose, touch etc, cannot attain Subtle Kinds of Mind and Develop Concentration. There is no way, for his consciousness to be connected to Subtle Perceptions.

We are dominated by the perceptions of the 5 Senses. This is the nature of existence for humans. Due to this, our Mind is in a state of constant excitement, because the Mind is looking for sensual pleasures in the 5 Objects – beautiful forms & images, sounds, tastes, touch etc To enter into Subtle Perceptions, one has to abandon “Liking’ as well as “Disliking”, by getting deeply into Meditation. so as not to be influenced or disturbed by Perceptions of the 5 Sense thoughts. To enter this Stage, is not an easy job. It wont be hard to learn not to be influenced by “Liking or Disliking the 5 Objects of Senses” if you work with Patience, Conviction, Faith, Passion, Zeal & Energy.

You can learn Concentration (Deep Thinking), if you can “Stay” on One Object for an hour or two The Mind becomes Powerful then. This is a condition to “See” things as they really are.

23.

The 5 Obstacles are tackled together with the 5 factors of the First Absorption (Jhana). Then the 5 Hindrances don't arise. When we feel Appeasement of the 1st Jhana (a much superior & subtle happiness) we can detach from the perception of the 5 Senses. This happens due to the superior Concentration.

You can then isolate yourself from the 5 senses and not want pleasures of the 5 Senses. When we enter the 1st Absorption (Jhana) we have left the sphere of the 5 Senses behind. This "isolation from the 5 senses is called "kama viveka". One will not be influenced by the perceptions of the 5 senses. One will not desire it. One has overcome the sphere of Gross desire of the 5 Senses, because one has experienced a Much More Subtle Perception & Feeling – One has in fact, entered the 'Rupa of Subtle Forms' and left the "Sphere of Kama" (Gross Pleasures)
But one will still feel "Pain" in Meditation.

It is so with the Appeasements of the 2nd, 3rd & 4th Jhana Perceptions. As you progress through the Jhana's, you have no interest in the earlier Jhana – because the Perceptions become More Subtle, More Refined and More Appeased than the earlier Jhanas. The 4th is the most subtle Jhana we can attain. You then go beyond the Worldly Perception.

If you want more – a Deeper Peace (where there is No Perception, No Feelings) & Deeper Happiness, that's Nirvana. When one attains this, there is no attachment to Less Appeased Perceptions, because one attains the Most Subtle, beyond all Notions. all Words, all Concepts – where one is no longer attached to Grosser forms of Happiness.

Try to link Meditation to Daily Life. Develop this understanding, – the great wisdom of Meditation, is that you cannot find real satisfaction in the 5 senses in a ever-changing world, and apply it in your daily life. We are always connected to the 5 senses, but searching for satisfaction in the sphere of the 5 senses, is searching for something you will never find. Instead, they lead to "Excitement" only. To get real satisfaction, you have to learn something beyond – that is Appeasement of Mind, where you experience a more subtle Happiness. Then the quality of life will be different – more peaceful, joyful, energetic.

To understand this, understand the Law of Inter-Dependent Origination:

How does the desire for the Objects of the 5 senses arise?

How do you cope with them?

* The desires of the 5 senses arise and pass away. They do not stay the same.

* Beautiful visions, beautiful sounds arise, because of the delusions in our own Minds – that is, because we "Put it in our Mind" as "beautiful & desirable" and "Pay Special Attention" to it. This is the condition for Attachment.

If you "Put it in your Mind" that something is "Ugly, Unworthy", then we are not concerned with it. That is why, what is beautiful for one, may not be beautiful for another.

To live life better, see things as they really are – that however "beautiful", there is no fulfillment in the 5 senses.

24.

2) (Patigha Nivarana) Obstacle of Anger /Hate/ Dislike./Jealousy (They are States of the Excited Mind)

(The 1st Obstacle is linked to the 2nd)

We cannot get satisfaction in the 5 Sense Objects, because the Feelings are linked together with their opposites – Like with Dislike; Love with Hate etc These pairs are good friends and

always go together. There is not one without the other. When we like something very much, it is easy to get repulsed by it. So, there can be No Liking without it turning to Dislike. The greatest Love can turn to Hate. The More the Attachment, the More our Dislike. “Disliking” is certainly bound to happen, when there is “Liking for Sensual Objects”. So the quality of our life depends on how “Gross” our liking or disliking is, in our daily life. If they are “Gross” we will be more unhappy, more harsh, more violent, more abusive and may even kill. If they are more Subtle, you will have a higher quality of life with more peace, harmony, joy.

We have to learn Equanimity towards the Objects of the 5 Senses, to get a Deeper Perspective You have to learn meditation, with an emphasis on Samatha, to get rid of seeking sensual pleasures, to attain higher forms of pleasure. In this way, you learn to detach from all forms of the 5 Senses. One has to learn Vipassana, to get rid of “The Mind, that Sees All Forms (Rupakama) & Formless Objects (Arupakama)”

“Disliking” is connected with “Displeasure”(Domanassa)

Why do we have Displeasure?

The answer is in the law of Interdependent Origination. We have “Displeasure, because we are “paying attention” to “what we consider to be ugly objects” This is our own mental delusion, for what is ugly to us won’t be ugly to another. These are all ‘Our Mental Constructions”, “Our Mental Habits”.

The Mind of (Domanassa) – with Displeasure, Dislike, Repulsion, Anger, Hatred is the Darkest of all Minds. It is “we”, who create this bad and dark Mind, by paying attention to “what we think is dirty & ugly”

The opposite of this Mind is (Metta) Love (which is free from Sensual Attachment) One can weaken and finally get rid of Anger by paying Attention to Metta. The one who is Angry cannot meditate, for they will always think about the Enemy, and Hate will always crop up in their agitated Minds.

In Daily Life, Anger is always connected to Frustration. This is because one is Paying Attention to an “Ugly Object” The more he “Makes the Object of Anger,Ugly” in his Mind, by “Paying Attention to all that is wrong about it,” the more Angry he becomes.

25.

To improve your Quality of Life, you must be aware of “What you do”, to become Angry. – When you have frustrations, anger, suppressed anger within you, and you think of an Object, “you have made ugly in your Mind”, you think more and more of it – till it becomes an Obsession. Then you may end up killing the other or killing yourself, because of your boiling anger. Frustrations and Dejections, can go this far!

If you understand and have this Wisdom, you will use the most effective counter pose to Anger – the meditation of Metta (Love without Attachment).When you practice more and more Meditation, real Joy comes with deeper Understanding, and you will have reduced Anger, Frustration, Dejection – they will come as a bubble, burst out and goes away soon. You will then be free of Dejection, Frustration, Anger, Hatred. This happens in Daily Life too. When you “rejoice in what you do”, Anger cannot come.

3) The Obstacle of Excitement (Volatile Mind)-(Uddachcha)

(This is closely connected to the First 2 Obstacles and the next one -."Worry / Remorse (Kukkucha)

This Obstacle is about "The Mind Rising Up". because of "liking" & "disliking" of Sensual Objects. It is a kind of Excitement. This Mind is in a State of "Non – Appeasement". The very nature of a Volatile Mind (as well as a Sinking Mind) belongs to Ignorance. The inability to be fulfilled with one's object, is the direct expression of Ignorance. Because of Ignorance you don't understand the Reality and cannot follow the Object.

So, the Beginner Meditator either uses "Force to Stay with the Object", or "Let the Mind Run to Sensual Objects. This will result in some kind of Excitement.

The very nature of this Obstacle, is Non- Quietitude, Non – Fulfillment of Mind. So, there is No Stability on the Object, and he will be forced to use Force – for the Monkey Mind will jump from Object to object in a Beginner. This State can only go away, when better Concentration comes.

Learning to Deal with Excitement:

Learn Interdependent – Origination (Paticca Samupada). Learn how Excitement arises, and how it passes away, like everything else. When they Arise, it is because of your "Unwise Attention"(ayanisomanasikara). Only Unwise Attention makes them last. As Attention becomes Wise, this Obstacle can be overpowered.

What is Unwise Attention? It is when you are overcome by Excitement or Worry. And you cannot Pay Attention to the Object of Meditation, or your Attention does not last Long. Unless you are fulfilled by the Meditation Object and you allow the happiness on the meditation object (not sensual object) merge into the Meditation, then your Mind will "Stay" on the Object, and "Not Sink with the Unhappiness on the Object" Then you will be Free from Excitement & Worry.

26.

The Breath Meditation is particularly useful in Daily Life, when you are confronted with Excitement & Worry (which is very often). The "Firm Mind" & "Happiness" one attains by receiving the Meditation Object Deeply in the Mind, will counter the "Instability" & "Unfulfilment" of the Mind, connected with Excitement & Worry.

Reaching "Sukha"(happiness). In the 4th Jhana, protects you from Excitement & Worry. As you keep attaining Jhanas, Excitement & Worry is bound to come, but you are more and more sensitive to the troublesome nature of the Volatile Mind, and you "won't React as before".

Your quality of life will change completely – You will become more and more Quiet & Equanimous.

When you practice Samadhi of Emptiness in Vipassana, this state will remove Excitement & Worry forever.

4)Obstacles of Sloth & Torpor (Sinking Mind) (Kukkucha)–(as opposed to Appeased Mind)

The Sinking Mind follows the Volatile Mind. When the Clarity of the Sensual Object fades away, the Mind will go to Sleep. This Obstacle is particularly Obstinate

For instance, you watch a movie and then you doze off. Excitement is followed by Boredom, Sleepiness.

Excitement & the Sinking Minds are linked together, like “Liking & Disliking”. This happens in Daily life as well. In today’s world, .we are kept in a “State of continued Excitement” by media propaganda But we cannot be excited forever. The Sinking Mind, follows the Volatile Mind. In Meditation, the Obstacle of Sloth & Torpor is bound to follow when we do not Follow the Object.

“ Kukkucha” also means Worry & Remorse. And they can be connected to both the Past or Future Objects. We can Worry about things we didn’t do in the past. Or we may Worry about things we may do wrong in the future. This Mind is in a State of Non- Appeasement.

The Volatile & Sinking Minds are both products of Ignorance. The Sinking Mind is the prominent feature of Ignorance itself!

Like all Obstacles, the Sinking Mind too is connected with Unwise Attention or “Making Up in the Mind”. As a result, you lose Interest in the object, become Bored with the Object, Do not pay attention to the heaviness of the Mind & the Object – all because of Unclarity of the Object. You don’t Apply your Mind to the Object. So, your Mind loses track and goes Dozing Off. The Ignorant man goes to sleep, when clarity of the sensual Object is not clear.

27.

Learn to counter this tendency:

Learn the troublesome nature of both Excitement & Sloth and Torpor that follows. Why does the Mind Sink, when Sensual Object does not become clear or when Meditation Object does not become Clear? – because of the Inability to Investigate the Object (be it Sensual or Meditative).

To Investigate the Object and “Stay in Deep Concentration, you need Better Concentration. Apply one’s Investigative (Vitakka) Mind to the Meditation Object. This is the virtue of Jhana no: 1. (To learn the ancient art of Jhana, apply your Mind to One Meditation Object only, for a long time) If this virtue of Jhana no:1 is aligned, you will learn how to meditate and Enter More Subtle Perceptions.. The first Jhana is the Power of the Mind called “Vitharka”

The More Subtle your Wisdom, the More Subtle will become your Application of Mind to the Meditation Object. You have to have, “Will” and “Wisdom” in Understanding & not Leaving the Object”, to attain the first Jhana “Vitharka” Achieving this Power –(abhinirupana) “Planting of the Mind on the Object”, .depends on Your Skill to use the Application of your Mind to the Object.

You will then, be protected from the Sinking Mind and You will be able to maintain clarity of your Object.

5)Obstacle of Doubt (Vichikicca);

This is the last of the natural sequence of obstacles one faces when learning Meditation.

The Meditator,

Ø because of his “Likes or Dislikes” Cannot Concentrate,

Ø He uses Force, to keep his Mind on the Object.

Ø Excitement occurs and he Loses Clarity of the Object, and

Ø His Mind goes Sinking.

Ø Then, because he has No Strong Will & Faith in himself and the Object, and

Ø He will Start Doubting – “ Can I do it?”; “Will I be able to?”; “ Should I try something else?” and so on.

Doubt is “a Double Mind”. It has to be countered with “a One Mind”. .To attain this Superior kind of Perception, the Meditator must overcome Doubt by developing Strong Resolution , Perfect Faith in what he is doing, Strong Conviction, in order to Sustain his Mind on the Meditation Object. This Power is “Vichara”. When you achieve it, you get anchored in One’s Object. When you lose this anchor, you start “Floating in Doubt”. A Floating Mind is not sustained in the Meditation or Desired Object. So, it has to be anchored.

28.

Doubt too, is another form of Excitement. The Mind is not Fulfilled with the Object; you are not able to Rejoice; be happy, Investigate and Concentrate on Meditative Object. As such, it can be linked directly with the condition of Excitement.

(The 5 factors of Jhana can overcome these 5 Obstacles. The Obstacles are also Linked Together We jump from one to the other. When we overcome them all, we Enter into a More Subtle Perception. – then, the kind of Attention is different – “Making Up in the Mind” is More Subtle and More Profound in the “Flowing of the Mind to the Meditation Object and Sustaining Mind in the Object”.)

Summary of How the Breath Meditation Progresses:

- Ø Paying Attention to One Object with Force
- Ø Flowing of the Mind to the Object.
- Ø Facing Obstacles & Dealing with them.
- Ø Equanimity (if not, Mind will run)
- Ø Nimitas appear (don’t pay Attention to them but keep on Paying Attention to Breath)
- Ø More Stabilized Mind (A deeper Wisdom) But more nuances of Exciting & Sinking Minds come. Equanimity & Effort era needed for faculier to be well balanced. Every Jhana is Equanimity. But the 4th Jhana becomes Pure Equanimity.
- Ø You attain Samadhi, when all conditions are fulfilled. The Peace one reaches in Samadhi is difficult to explain, without Practice. It cannot be explained in “words”. It has to be felt through Practice Then once you reach Samadhi, you are less interested in pursuing Sensual Pleasures.